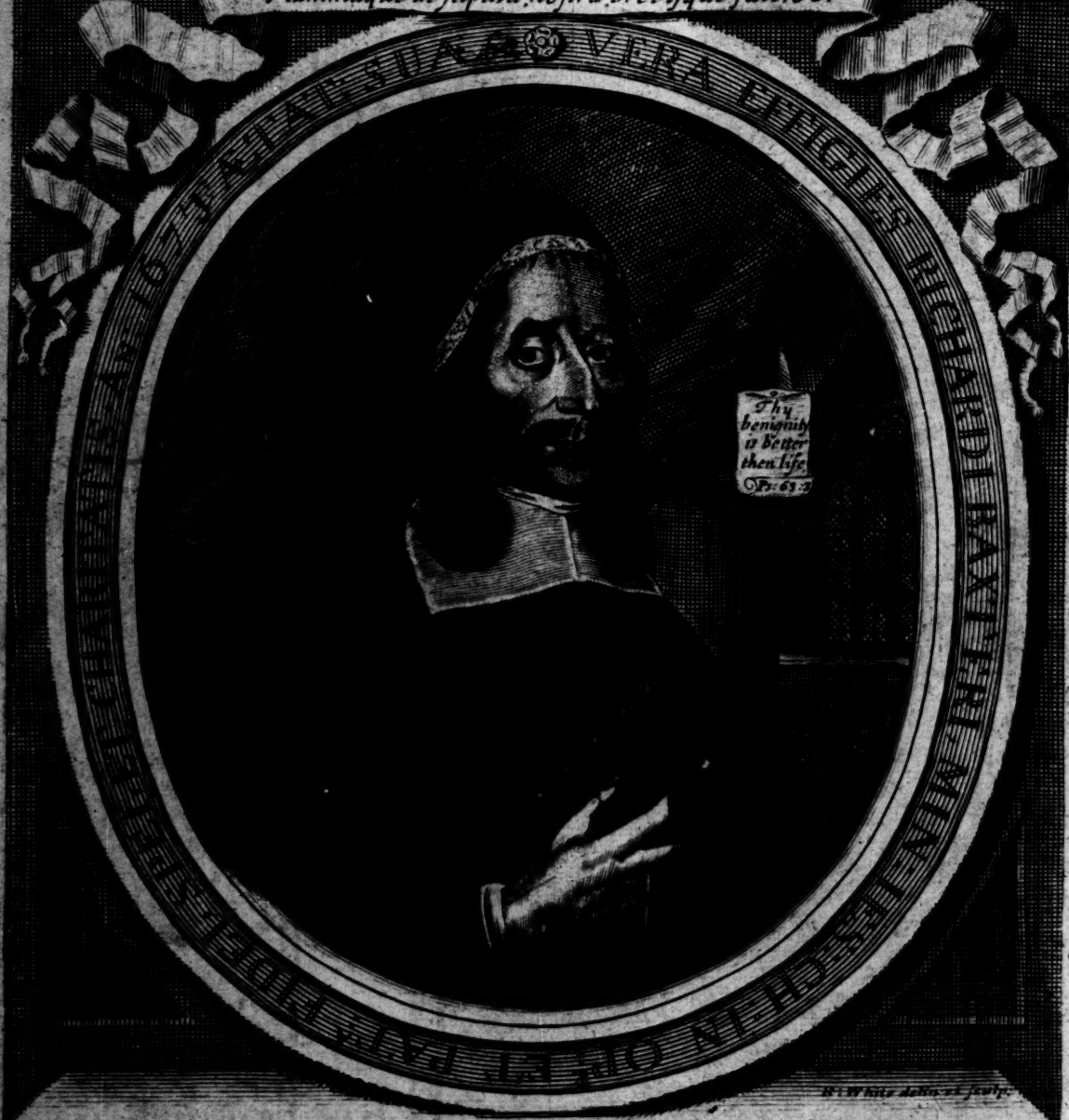


*Nos quoque steruimus, sed flos fuit ille caducus.
Flammaque de stipula nostra brevisque fuit. Ov.*



*Farewell VAIN WORLD: as thou hast bin to me
DUST and a SHADOW: those I leave with thee:
The vnseen VITALL SUBSTANCE I committ.
To him that's SUBSTANCE LIFE LIGHT LOVE to it.
The LEAVES & FRUIT are dropt for soyle & seed.
Heavens heirs to generate: to heale and feed:
Them also thou wilt flatter and molest,
But shalt not keep from Everlasting Rest.*

*Nos quoque steruimus, sed flos fuit ille caducus.
Flammaque de stipula nostra brevisque fuit. Ov.*



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But shalt not keep from Everlasting Rest.*



A
Christian Directory :
Or, A SUMM of
PRACTICAL THEOLOGIE,
AND
CASES
OF
CONSCIENCE.

Directing Christians, how to *USE* their *Knowledge* and *Faith*;
How to improve all *Helps* and *Means*, and to Perform all *Duties*; How
to Overcome *Temptations*, and to escape or mortifie every *Sin*.

In Four Parts.

- I. CHRISTIAN ETHICKS (or private Duties.)
- II. CHRISTIAN OECONOMICKS (or Family Duties.)
- III. CHRISTIAN ECCLESIASTICKS (or Church Duties)
- IV. CHRISTIAN POLITICKS (or Duties to our Rulers and Neighbours.)

By RICHARD BAXTER.

Mal. 2. 7, 8. The Priests lips should keep Knowledge; and they should seek the Law at his mouth; for he is the messenger of the Lord of Hosts. But ye are departed out of the way: Ye have Caused many to stumble at the Law; ye have corrupted the Covenant of Levi —

Matth. 13. 52. Every SCRIBE which is instructed unto the Kingdom of Heaven, is like unto a man that is an Houholder, which bringeth forth out of his Treasure things New and Old.

Heb. 5. 13, 14. For every one that useth Milk is unskilful in the Word of Righteousness: for he is a Babe: But strong meat belongeth to them that are of full age: Those who by reason of USE, have their senses exercised to discern both Good and Evil:

2 Tim. 2. 14, 15, 16. Of these things put them in remembrance; charging them before God, that they STRIVE not about WORDS, to no profit, but to the subverting of the Hearers: Study to shew thy self approved UNTO GOD, a Workman that needeth not to be ashamed, RIGHTLY DIVIDING the word of Truth. But shun profane and vain Bablings; for they will increase unto more Ungodliness, and their Word will eat as doth a Canker.

2 Pet. 3. 16. In which (Paul's Epistles) are some things hard to be understood: which they that are unlearned and unstable wrest, as they do also the other Scriptures to their own destruction.

The Second Edition :

To which is Annexed an ALPHABETICAL TABLE.

L O N D O N,

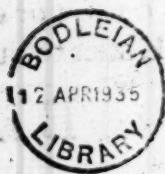
Printed, by Robert White, for Nevil Simmons, at the Sign of the Princes
Arms in S^t Paul's Church-yard. 1678.

Christian Dior

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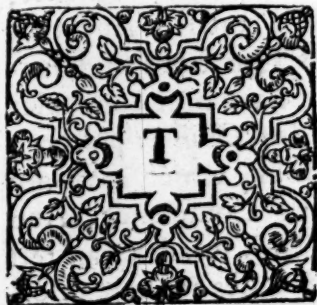
EDWARD





Advertisements.

READERS,



THE Book is so big that I must make no longer Preface; than to give you this necessary short account, 1. Of the Quality, 2. And the Reasons of this Work.

1. The matter you will see in the Contents: As *Amesius* his Cases of Conscience are to his *Medulla*, the second and Practical part of Theologie, so is this to a *Methodus Theologiae* which I have not yet published. And 1. As to the Method of this, it is partly *natural*, but principally *Moral*, that is, partly suitable to the real order of the Matter, but chiefly of *usefulness*, *secundum ordinem Intentionis*, where our reasons of each location are fetcht from the End. Therefore unless I might be tedious in opening my reasons & fine for the order of every particular, I know not how to give you full satisfaction. But in this Practical part I am the less solicitous about the *Accurateneß of method*, because it more belongeth to the former Part (the Theory) where I do it as well as I am able.

2. This Book was written in 1664. and 1665. (except the Ecclesiastick Cases of Conscience, and a few sheets since added): And since the Writing of it, some invitations drew me to publish, my Reasons of the Christian Religion, my Life of Faith, and Directions for weak Christians: by which the work of the two first Chapters here is fullier done: And therefore I was inclined here to leave them out. But for the use of such Families as may have this without the other, I forbore to dismember it.

3. But there is a great disproportion between the several parts of the Book. 1. The first Part is largest, because I thought that the Heart must be kept with greatest diligence, and that if the Tree be good the fruit will be good; and I remember *Pauls* counsel, 1 *Tim.* 4. 16. Take heed to thy self and unto thy Doctrine: Continue in them: for in doing this thou shalt both save thy self and them that hear thee. Nothing is well done by him that beginneth not at home: As the man is, so is his strength, and work. 2. The two first Chapters are too course and tedious for those of the higher form, (who may pass them over). But the rest must be spoken to; To whom that is unprofitable which is most suitable and pleasant to more exercised and accurate wits. The *Grand Directions* are

but the explication of the essentials of Christianity, or of the Baptismal Covenant, even of our Relation-duties to God the Father, Son (in several parts of his Relation) and of the Holy Ghost. The doctrine of *Temptations* is handled with brevity, because they are so numerous; lest a due amplification should have swelled the Book too much; (when a small part of their number maketh up so much of Mr. John Downname's great and excellent Treatise called *The Christian Welfare*.) The great radical sins are handled more largely than seemeth proportionable to the rest, because all die when they are dead. And I am large about *Redeeming Time*, because therein the sum of a holy obedient life is included.

4. If any say, *Why call you that a sum of Practical Theologie* which is but the *Directing part*, and leaveth out the explication, reasons, various Uses, marks, motives, &c? I answer, 1. Had I intended Sermonwise to say all that might well be said on each subject, it would have made many Volumes as big as this. 2. Where I thought them needful, the explication of each duty and sin is added, with marks, contraries, counterfeits, motives, &c. And *Uses* are easily added by an ordinary Reader, without my naming them.

5. I do especially desire you to observe, that the resolving of *practical Cases of Conscience*, and the reducing of Theoretical knowledge into *serious Christian Practice*, and promoting a *skilful facility* in the faithful exercise of universal obedience, and Holiness of heart and life, is the great work of this Treatise; And that where I thought it needful the Cases are reduced to express Questions and Answers: But had I done so by all, many such Volumes would have been too little: And therefore I thought the *Directing way* most *brief* and *fit* for *Christian practice*: For if you mark them, you will find few *Directions* in the Book, which may not pass for the answer of an (implied) Question or Case of Conscience, And when I have given you the *Answer* in a *Direction*, an ingenious Reader can tell what *Question* it is that is answered; And so, many hundred Cases are here resolved, especially in the two first Parts, which are not interrogatively named.

6. And I must do my self the right as to notify to the Reader, that this Treatise was written when I was (for not-subscribing, Declaring, &c.) forbidden by the Law to Preach, and when I had been long separated far from my Library and from all Books, saving an inconsiderable parcel which wandred with me, where I went: By which means this Book hath two defects: 1. It hath no Cases of Conscience but what my bare *memory* brought to hand: And Cases are so innumerable, that it is far harder, methinks, to remember them, than to answer them: whereby it came to pass that some of the Ecclesiastical Cases, are put out of their proper place, because I could not seasonably remember them. For I had no one Casuist but *Amesius* with me. But (after about twelve years separation) having received my Library, I find that the very sight of *Sayrus*, *Fragoso*, *Roderiquez*, *Tolet*, &c. might have helpt my memory to a greater number: But perhaps these will be enough for those that I intend them for. 2. And by the same cause the Margin is unfurnished of such citations as are accounted an Ornament, and in some cases are very useful. The scraps inserted out of my few trivial Books at hand being so mean, as that I am well content (except about *Monarchy Part 4.*) that the Reader pass them by as not worthy of his notice.

And it's like that the absence of Books, will appear to the Readers loss in the *materials* of the Treatise: But I shall have this advantage by it that he will not accuse me as a plagiarist; And it may be some little advantage to him, that he hath no transcript of any mans Books, which he had before, but the product of some *experience*, with a naked unbyassed perception of the Matter or Things themselves.

7. Note also that the *third* and *fourth* parts are very much defective of what they should contain, about the *Power* and *Government* of Gods officers in *Church* and *State*; of which no Readers will expect a reason but strangers, whose expectations I may not satisfie. But as I must profess that I hope nothing here hath proceeded, from *Disloyalty*, or *disrespect* to *Authority*, *Government*, *Unity*, *Concord*; *Peace* or *Order*, or from any opposition to *Faith*, *Piety*, *Love*, or *Justice*; so if unknown to me, there be any thing found here, that is contrary or injurious to any one of these, I do hereby renounce it, and desire it may be taken as *non-scriptum*.

II. The *Ends* and *Uses* for which I wrote this Book are these: 1. That when I could not Preach the Gospel as I would, I might do it as I could. 2. That three sorts might have the benefit as followeth.

I. That the Younger and more unfurnished, and unexperienced sort of Ministers, might have a promptuary at hand, for Practical Resolutions and Directions on the subjects that they have need to deal in. And though *Sayrus* and *Fragoso* have done well, I would not have us under a necessity, of going to the Romanists for our ordinary supplies: Long have our Divines been wishing for some fuller Casuistical Treatise: *Perkins* began well. Bishop *Sanderson* hath done excellently *de Juramento*; *Amesius* hath exceeded all, though briefly: Mr. *David Dickson* hath put more of our English Cases about the state of Sanctification, into Latine, than ever was done before him. Bishop *Jer. Taylor* hath in two Folio's but begun the copious performance of the work. And still men are calling for more, which I have attempted: Hoping that others will come after and do better than we all.

If any call it my *Pride* to think that any *Ministers* or *Students* are so raw as to need any thing that I can add to them, let him but pardon me for saying that such demure pleadings for a feigned Humility, shall not draw me to a confederacy with *Blindness*, *Hypocrisie* and *Sloth*, and I will pardon him for his charge of *Pride*.

It is long ago since many foreign Divines subscribed a request, that the English would give them in Latine a sum of our Practical Theologie; which Mr. *Dury* sent over, and twelve great Divines of ours wrote to Bishop *Usher* (as Dr. *Bernard* tells you in his Life) to draw them up a form or Method: But it was never done among them all; And it's said that Bishop *Downname* at last undertaking it dyed in the attempt. Had this been done, it's like my labour might have been spared. But being undone, I have thus made this Essay. But I have been necessitated to leave out much (about Conversion, Mortification, Self-denyal, Self-acquaintance, Faith, Justification, Judgement, Glory, &c.) because I had written of them all before.

II. And I thought it not unuseful to the more Judicious Masters of Families; who may choose and read such parcels to their Families, as at any time the case requireth. And indeed I began it rudely, with an Intention of that Plainness and Brevity which Families require: But finding that it swelled to a bigger bulk than I intended, I was fain to write my *Life of Faith*, as a Breviate and Substitute, for the Families and persons that cannot have and use so large a Volume: (presupposing my Directions for sound Conversion, for weak Christians, and for peace of Conscience, printed long ago.)

III. And to private Christians I thought it not in vain, to have at hand so Universal a Directory and Resolution of Doubts; not expecting that they remember all, but may on every occasion, turn to such particulars as they most need.

But I must expect to be assaulted with these Objections (And it is not only prophane deriders and malignant enemies, that are used by Satan to vilifie and oppose our service of God).

Object. 1. *You have written too many Books already: Who do you think hath so little to do as to read them all? Is it not Pride and self-conceitedness to think that your scriblings are worthy to be read? and that the world hath need of so much of your instructions? as if there were no wise men but you? You have given offence already by your writings: you should write less and Preach more.*

Ans. 1. I have seldome, if ever, in all my Ministry, omitted one Sermon for all my Writings: I was not able to live in London nor ride abroad, But through Gods mercy I seldom omitted any opportunities at home.

2. And if I Preach the same Doctrine that I write, why should not men be as angry with me for preaching it, as for writing it? But if it be good and true, why is it not as good Preach by the Press to many thousands, and for many years after I am dead, as to Preach to a Parlour full for a few hours? Or why is not both as good as one?

3. I will not take the Reverend Objector to be ignorant that Writing, and publishing the Word of God by it, is preaching it, and the most publick preaching: And hath the example of the Apostles and Evangelists as well as speaking: And one is no more appropriate to them than the other: though the Extraordinaries of both be proper to them. And do you not perceive what self-condemning contradiction it is, at the same time to cry out against those that dissuade you from preaching, or hinder you, and tell you it is needless, and you are proud to think that the world needeth your preaching, and yet your selves to say the very same against your brethrens preaching by the Press. I know an ignorant illiterate Sectary might say, *Writing is no preaching, and you are called to preach and not to write*; But I must reverence you more than to suppose you so absurd. Other men forbid you but less publick preaching, and you reproach me for more publick Preaching: that's the difference. How hard is it to know what Spirit we are of? Did you think that you had been Patrons of idleness, and Silencers of Ministers, while you declaim so much against it? Your pretence that you would have me preach more is feigned. Are you sure that you preach oftener than I do? When I perswaded Ministers heretofore to Catechize and instruct all their Parishes personally, family by family, you said it was more toil than was our duty: and now you are against much Writing too; and yet would be thought laborious Ministers.

And as to the number and length of my Writings, it is my own labour that maketh them so, and my own great trouble, that the world cannot be sufficiently instructed and edified in fewer words. But 1. Would not all your Sermons set together be as long? And why is not much and long preaching blameable, if long Writings be? 2. Are not the works of Augustine and Chrysostome, much longer? Who yet hath reproached Aquinas or Suarez, Calvin or Zanchy, &c. for the number and greatness of the Volumes they have written? Why do you contradict your selves by affecting great Libraries? 3. When did I ever perswade any one of you, to buy or read any Book of mine? What harm will they do those that let them alone? Or what harm can it do you for other men to read them? Let them be to you as if they had never been written, and it will be nothing to you how many they are. And if all others take not you for their Tutors to choose for them the Books that they must read, that is not my doing, but their own. If they err in taking themselves to be fitter Judges than you, what tendeth most to their own Edification, why do you not teach them better? 4. Either it is Gods Truth, or

Error

Error which I write. If *Error*, Why doth no one of you shew so much Charity, as by *Word* or *Writing* to instruct me better, nor evince it to my face, but do all to others by backbiting? If *Truth*, What harm will it do? If men had not leisure to read our Writings, the Booksellers would silence us, and save you the labour: For none would Print them. 5. But who can please all men? Whilest a few of you cry out of too much, what if twenty or an hundred for one be yet for more? How shall I know whether you or they be the wiser and the better men?

Readers, you see on what terms we must do the work of God? Our slothful flesh is backward, and weary of so much labour: Malignant enemies of piety are against it all. Some slothful brethren think it necessary to cloak their fleshly ease, by vilifying the diligence of others. Many Sects whom we oppose, think it the interest of their cause (which they call Gods cause) to make all that's said against them seem vain, contemptible and odious; which because they cannot do by Confutation, they'll do by backbiting and confident chat. And one or two Reverend Brethren, have, by the wisdom described exactly, *James* 3. 15, 16. arrived at the liberty of backbiting and Magisterial sentencing the works of others, (which they confess they never read,) that their Reputation of being most Learned, Orthodox, Worthy Divines, may keep the Chair at easier rates, than the wasting of their flesh in unwearied labours to know the truth, and communicate it to the world. And some are angry, who are forward to write, that the Booksellers and Readers silence not others as well as them.

Object. II. *Your Writings differing from the common judgement have already caused offence to the godly.*

Ans. 1. To the Godly that were of a contrary opinion only; Sores that will not be healed, use to be exasperated by the Medicine. 2. It was none but healing Pacificatory Writings, that have caused that offence. 3. Have not those dissenters Writings more offended the Godly that were against them? They have but one trick, to honour their denial, which more dishonoureth it, even by unsanctifying those that are not of their minds. 4. If God bless me with opportunity and help, I will offend such men much more, by endeavouring further than ever I have done, the quenching of that fire which they are still blowing up, and detecting the folly and mischief of those Logomachies by which they militate against Love and Concord, and enflame and tear the Church of God. And let them know that I am about it. But some Pastors as well as people, have the weakness to think that all our Preachings and Writings must be brought under their dominion, and to their barr, by the bare saying that [*We offend the Godly*] that is, those of their opinion, which they falsely call by the name of scandal. 5. But I think they will find little Controversie to offend them in this Book.

Object. III. *You should take more leisure, and take other mens judgement of your Writings before you thrust them out so hastily.*

Ans. 1. I have but a little while to live, and therefore must work while it is day. Time will not stay. 2. I do shew them to those that I take to be most judicious, and never refused any mans censure; But it is not many that have leisure to do me so great a kindness. But that I commit them not to the perusal of every Objector, is a fault uncurable, by one that never had an *Amanuensis*, and hath but one Copy usually. 3. And if I could do it, how should I be sure that they would not differ as much among themselves, as they do from me? And my Writings would be like the Picture which the great Painter exposed to the censure of every passenger, and made it ridiculous to all, when he altered all that every one advised him to alter. And, to tell you the truth, I was never yet blamed by one
side

side as not sufficiently pleasing them, but I was blamed also by the contrary side, for coming so near them: And I had not wit enough to know which party of the accusers was the wiser? And therefore am resolved to study to please God and Conscience, and to take *man-pleasing* when inconsistent, for an *impossible* and *unprofitable* work, and to cease from man whose breath is in his Nostrils, whose thoughts all perish as he passeth off the Judicature of his Stage, to the Judicature of God.

Object. IV. *Your Ecclesiastical Cases are dangerously reconciling, tending to abate mens zeal against Error.*

Ans^w. The world hath long enough escaped the danger of Peace and Reconciliation: It had been well if they had as long escaped the danger of your Conceited Orthodox strife, which hath brought in confusion and all evil works: I take it to be a Zeal effectively against Love, and against Unity, and against Christ, which with the Preachers of extreams, goeth under the name of a Zeal against Error, and for Truth.

Object. V. *Are all these Numerous Directions to be found in Scripture? Shew us them in Scripture, or you trouble the Church with your own inventions.*

Ans^w. 1. Are all your Sermons, in the Scripture? And all the good Books of your Library in the Scripture? 2. Will you have none but Readers in the Church, and put down Preachers? Sure it is the Reader that delivereth all and only the Scripture. 3. Are we not Men before we are Christians? And is not the Light and Law of Nature, Divine? And was the Scripture written to be instead of Reason, or of a Logick, or other subservient Sciences? Or must they not all be sanctified and used for Divinity? 4. But I think that as all good Commentaries and Sermons, and Systems of Theology are in Scripture, so is the Directory here given, and is proved by the evidence of the very thing discours^t of, or by the plainest Texts.

Object. VI. *You confound your Reader by Curiosity of distinctions.*

Ans^w. 1. If they are vain or false, shame them by detecting it, or you shame your selves by blaming them, when you cannot shew the error: Expose not your selves to laughter by avoiding just distinction to escape confusion; that is, avoiding knowledge to escape Ignorance, or Light to escape darkness. 2. It is ambiguity and confusion that breedeth and feedeth almost all our pernicious Controversies: And even those that bring in error by vain distinction, must be confuted by better distinguishers, and not by ignorant Confounders. I will believe the Holy Ghost, 2 Tim. 2. 14, 15, 16. that Logomachie is the plague by which the hearers are subverted, and ungodliness increased; and that Orthotomie or right dividing the Word of Truth is the Cure. And Heb. 5. 15. Discerning both good and evil, is the work of long and well exercised senses.

Object. VII. *Is this your reducing our faith to the primitive simplicity, and to the Creed? What a toilsome task do you make Religion by overdoing? Is any man able to remember all these numberless Directions.*

Ans^w. 1. I pray mistake not all these for Articles of Faith. I am more zealous than ever I was for the reduction of the Christian faith to the primitive simplicity; and more confident that the Church will never have Peace and Concord, till it be so done, as to the test of mens Faith and Communion. But he that will have no Books but his Creed and Bible, may follow that Sectary, who when he had burnt all his other Books as humane inventions, at last burnt the Bible, when he grew Learned enough to understand, that the translation of that was *Humane* too.

2. If men think not all the Tools in their Shops, and all the Furniture of their Houses, or the number of their Sheep, or Cattle, or Lands, nor the number of Truths

Truths received by a Learning intellect, &c. to be a trouble and toil, why should they think so of the number of Helps to facilitate the practice of their duty? If all the Books in your Libraries make your Studies or Religion toilsome, why do you keep them? and do not come to the vulgar Religion, that would hear no more but [*Think well, speak well, and do well,*] or [*Love God and your neighbour, and do as you would be done by.*] He that doth this truly, shall be saved: But there goeth more to the building of a house, than to say, *Lay the foundation, and raise the superstructure*: Universals exist not but in individuals; and the whole consisteth of all the parts.

3. It is not expected that any man remember all these Directions. Therefore I wrote them, *because men cannot remember them*, that they may upon every necessary occasion, go to that which they have present use for, and cannot otherwise remember.

In summ, to my quarrellsome Brethren I have two requests, 1. That instead of their unconscionable, and yet unreformed custome of backbiting, they would tell me to my face of my offences by convincing evidence, and not tempt the hearers to think them envious: and 2. That what *I do amiss, they would do better*: and not be such as will neither laboriously serve the Church themselves, nor suffer others: and that they will not be guilty of *Idleness themselves*, nor tempt me to be a *slothful servant*, who have so little time to spend: For I dare not stand before God under that guilt: And that they will not joyn with the enemies and resisters of the publication of the Word of God.

And to the Readers my request is, 1. That whatever for Quantity or Quality in this Book is an impediment to their regular universal obedience, and to a truly holy life, they would neglect and cast away: 2. But that which is truly *Instructing* and *Helpful*, they would diligently *Digest* and *Practice*; And I encourage them by my testimony, that by long experience I am assured, that this **PRACTICAL RELIGION** will afford both to *Church, State and Conscience*, more certain and more solid Peace, than contending Disputers, with all their pretences of Orthodoxy and Zeal against Errors for the Truth, will ever bring, or did ever attain to.

I crave your pardon for this long Apology: It is an Age where the Objections are not feigned, and where our greatest and most costly services of God, are charged on us as our greatest sins; and where at once I am accused of Conscience for doing no more, and of men for doing so much: Being really

A most unworthy Servant of so good a Master.

RICHARD BAXTER.



THE
CONTENTS
OF THE
FIRST TOME:

Christian Ethicks.

The Introduction.

page 1, 2.

CHAP. I.



Directions to Unconverted graceless sinners for the attainment of saving Grace :
§. 1. *What is presupposed in the Reader of these Directions.* p. 2
Containing Reasons against Atheism and Ungodliness.

§. 2. *Twenty Directions.* p. 5
§. 3. *Thirty Temptations by which Satan hindereth mens conversion.* p. 21
Ten Temptations by which he would perswade men that their heinous mortal sins which prove them unconverted, are but the pardoned infirmities of the penitent. p. 28

CHAP. II.

Directions to weak Christians for their establishment and growth. p. 30
Direct. 1. *Against receiving Religion merely for the Novelty or Reputation of it.* ibid
Direct. 2. *Let Judgement, Zeal and Practice go equally together.* p. 32
Direct. 3. *Keep a short Method of Divinity, or a Catechism, still in your memory.* p. 33
Direct. 4. *Certain Cautions about Controversies in Religion : Heb. 6. 1. opened.* p. 34
Direct. 5. *Think not too highly of your first degrees of Grace or Gifts. Time and diligence are necessary to growth. How the Spirit doth illuminate. The danger of this sin.* p. 35
Direct. 6. *Let neither difficulties nor oppositions in the beginning discourage you. Reasons.* p. 37
Direct. 7. *Value and use a Powerful faithful Ministry. Reasons : Objections answered.* p. 38
Direct. 8. *For Charity, Unity and Catholicism against Schism : Pretences for Schism confuted.* p. 40

The Contents.

- Direct. 9. Let not sufferings make you sin by passion, or dishonouring authority. p. 42
- Direct. 10. Take heed of running from one extreame into another. p. 43
- Direct. 11. Be not too confident in your first apprehensions or opinions, but modestly suspicious of them. ibid.
- Direct. 12. What to do when Controversies divide the Church. Of silencing truth. p. 44
- Direct. 13. What Godliness is: The best life on earth. How Satan would make it seem troublesome and ungrateful. 1. By difficulties. 2. By various Sets. 3. By scrupulosity. 4. By your overdoing in your own inventions. 5. By perplexing fears and sorrows. 6. By unmortified lusts. 7. By actual sins. 8. By ignorance of the Covenant of grace. p. 45
- Direct. 14. Mortify the flesh, and rule the senses, and the appetite. p. 48
- Direct. 15. Be wary in choosing not only your Teachers, but your Company also. Their Characters. p. 49
- Direct. 16. What Books to prefer and read, and what to reject. p. 51
- Direct. 17. Take not a Doctrine of Libertinism for Free Grace. p. 52
- Direct. 18. Take heed lest Grace degenerate, into Counterfeits, formality, &c. p. 53
- Direct. 19. Reckon not on prosperity or long life, but live as dying. p. 54
- Direct. 20. See that your Religion be purely Divine: That God be your First and Last and All: Man nothing. p. 56

CHAP. III.

THe General Grand Directions for walking with God, in a life of faith and Holiness; Containing the Essentials of Godliness and Christianity. p. 57

Gr. Dir. 1. Understand well the Nature, Grounds, Reason and Order of Faith and Godliness: Propositions opening somewhat of them. The Reader must note, that here I blotted out the Method and Helps of Faith, having fullier opened them in a Treatise called The Reasons of the Christian Religion, and another of the Unreasonableness of Infidelity. ibid.

Gr. Dir. 2. How to live by Faith on Christ. How to make Use of Christ, in twenty necessities. p. 59

Gr. Dir. 3. How to Believe in the Holy Ghost, and live by his Grace. His Witness, Seal, Earnest, &c. Q. When good effects are from Means, from our Endeavour, and when from the Spirit? p. 63, 64

Gr. Dir. 4. For a True, Orderly and Practical Knowledge of God: A Scheme of his Attributes. p. 67, 68

Gr. Dir. 5. Of self-resignation to God as our Owner: Motives, Marks, Means. p. 69

Gr. Dir. 6. Of subjection to God as our Sovereign King. What it is? How to bring the soul into subjection to God: How to keep up a Ready and Constant Obedience to him. p. 70

Gr. Dir. 7. To Learn of Christ as our Teacher: How? The Imitation of Christ. p. 75

Gr. Dir. 8. To obey Christ our Physician or Saviour in his Repairing, healing work. p. 79

How each faculty is diseased or depraved? The Intellect: its acts and maladies: The Will: Q. Whether the Locomotive and sense can move us

to sin without the Consent of the Will (or Reason) upon its bare Omission? The sin of the Memory, Imagination, affections, sensitive appetite, exterior parts, which need a Cure. Forty intrinsic evils in sin which make up its Malignity. The common Aggravations of sin: Special aggravations of the sins of the Regenerate. Directions to get a hatred of sin: How to cure it. ibid.

Gr. Dir. 9. Of the Christian Warfare under Christ: Who are our Enemies: Of the Devil: The state of the Armies, and of the War between Christ and Satan. The ends, grounds, advantages, auxiliaries, instruments and methods of the Temper. p. 86

How Satan keepeth off the forces of Christ, and frustrate all means. Christs contrary Methods. p. 90

Tit. 2. Temptations to particular sins, with Directions for preservation and Remedy. 1. How Satan prepareth his baits of Temptation. p. 92. 2. How he applyeth them. p. 95

Tit. 3. Temptations to draw us off from duty. p. 103

Tit. 4. Temptations to frustrate holy duties. p. 104

Gr. Dir. 10. How to work as servants to Christ our Lord. The true doctrine of Good Works. p. 106

Directions for our serving Christ in well doing, p. 108. Where are many Rules to know what are good works, and how to do them acceptably and successfully.

Q. Is doing good, or avoiding sin to be most looked at in the choice of a Calling or Employment of life? p. 110

Q. May one change his Calling for advantages to do good? ibid.

Q. Who are excused from living in a Calling, or from Work? p. 111

Q. Must I do a thing as a Good work, while I doubt, whether it be good, indifferent, or sin? p. 112

Q. Is it not every mans duty to obey his Conscience? ibid.

Q. Is it not a sin to go against Conscience?

Q. Whether the formal cause alone do constitute obedience?

Q. How sin must be avoided by one that hath an erroneous conscience?

Q. How can a man lawfully resist or strive against an erring conscience, when he striveth against a supposed truth?

Q. Is not going against conscience, sinning against Knowledge? p. 113

Q. When the information of conscience requireth a long time, is it not a duty to obey it at the present?

Q. May one do a Great Good when it cannot be done but by a Little sin (as a Lye?)

Q. Must I not forbear all Good Works, which I cannot do without sin?

Q. Must I forbear a certain great duty (as preaching the Gospel) for fear of a small uncertain sin?

Q. What shall a man do that is in doubt after all the means that he can use? p. 114

Sixteen Rules to guide a doubting conscience, and to know among many seeming duties, which is the greatest, and to be preferred. ibid.

Gr. Dir. 11. To LOVE GOD as our Father and Felicity and End. The Nature of holy Love. God must be Loved as the Universal Infinite Good: Whether Passionately? What of God must be loved? p. 117

What

The Contents.

What must be the Motive of our first Love? Whether Gods special Love to us? The sorts of holy Love: Why Love is the highest Grace? p. 118
 The Contraries of holy Love. How God is Hated? The Counterfeits of Love. p. 119
 Directions how to excite and exercise Divine Love. p. 120
 How to see God: Signs of true Love. p. 128
 Gr. Dir. 12. Absolutely to Trust God with Soul, Body and all, with full acquiescence: The Nature of Trust (of which see more in my Life of Faith, and Disp. of Saving Faith.) p. 131. The Contraries: The Counterfeits: Q. Of a particular faith: The Uses of Trust. p. 132. Fifteen Directions for a quieting and comforting Trust in God. ibid.
 Gr. Dir. 13. That the temperament of our Religion may be a DELIGHT in God and Holiness. Twenty Directions to procure it: with the Reasons of it. p. 135
 Gr. Dir. 14. Of THANKFULNESS to God our grand Benefactor. The signs of it. Eighteen Directions how to obtain and exercise it. p. 139, &c.
 Gr. Dir. 15. For GLORIFYING God. Ten Directions how the Mind must Glorify God. Ten Directions for Praising God, or Glorifying him with our Tongues. Where are the Reasons for Praising God. Twelve Directions, for Glorifying God by our Lives. p. 143
 Gr. Dir. 16. For Heavenly mindedness; and
 Gr. Dir. 17. For Self-denial: Only named, as being formerly written of at large. p. 150, 151
 An Appendix of the Reasons and measure of Divine and Self-love, p. 152

CHAP. IV.

Subordinate Directions, against the Great sins most directly contrary to Godliness.
 Part 1. Directions against Unbelief. Q. Whether it be Unbelief not to believe that our own sins are pardoned, and we elected? Can a man be surer that he believeth, than he is that the thing believed is true? The Article of Remission of sin is to be believed applyingly, p. 164. Thirty six Dir. or helps against Unbelief.
 Q. Why the Prophets were to be believed?
 Part 2. Directions against Hardness of Heart. What it is. The evil and danger of it. p. 170
 Part 3. Directions against Hypocrisie. What it is, and who are Hypocrites. The Helps. p. 175
 Part 4. Directions against Inordinate Man-pleasing, or Idolizing man: or that over-valuing mans favour which is the fruit of Pride and Cause of Hypocrisie. What the sin is, and is not. The difficulty of Man-pleasing. Pleasing God is our business and End. The Motives to it. The signs of it. p. 182, &c.
 Part 5. Directions against Pride and for Humility. What they are. The Inward seemings of Pride that are not Pride. The Outward seemings of Pride that are not it. p. 191. The Counterfeits of Humility. p. 193. Signs of the worst part of Pride, against God. p. 194. Signes of the next degrees of Pride against God. p. 196. Signes of Pride in and about Religious duties. p. 198. Signes of Pride in common converse. p. 200. The dreadful consequents of Pride. A summary of the signs of Humility. p. 207. Many considerations and helps against pride.
 Part. 6. Directions against Covetousness. Love of Riches and Worldly Cares. p. 214. What Love

of Riches is lawful? and what unlawful? and what is Covetousness? The malignity of it? The signs of it. Counterfeits or false signs of one not Covetous, which deceive many. False signs or appearances of Covetousness, that cause many to be falsely accused. Means to destroy in.
 Part 7. Directions against the master sin, Sensuality, Flesh-pleasing, or Voluptuousness. p. 222
 The nature of Flesh-pleasing. What meant by Flesh? and what is mans Corruption. What flesh-pleasing is unlawful, and how far a sin. The malignity of the sin. The Plea or Excuses of Flesh-pleasers, answered. Counterfeits of Mortification or temperance, which deceive many flesh-pleasers. Seemings of sensuality which are not it. The enmity of the flesh. ibid.

CHAP. V.

Further subordinate Directions for the next great duties of Religion, necessary to the right performance of the Grand Duties. p. 230. and first, Directions for Redeeming as well as improving Time; What is time here, and what are Opportunities? What Redeeming it is? To what uses, and from what, and by what, Time must be Redeemed. Directions Contemplative, for improving Time. p. 232. Directions contemplative for taking the due season. p. 238. Directions Practical for Improving Time. p. 239. Rules to know what Time must be spent in. Thieves or Time-wasters to be watcht against. p. 242. 1. Sloth; 2. Excess of sleep; 3. Inordinate adorning of the body; 4. Pomp and Curiosity in attendance, house, furniture, provision, entertainment, Complement and servitude to the humour of Time-wasters. 5. Needless Feasting, gluttony and ripling. 6. Idle talk. 7. Vain and sinful company. 8. Pastimes, inordinate Recreations, sports, plays. 9. Excess of worldly business and cares. 10. Vain and sinful Thoughts. 11. Reading vain books, Romances, Play-books, &c. and vain studies. 12. An ungodly heart which doth all things for a carnal end. Eight sorts especially called to Redeem Time.

CHAP. VI.

Directions for the Government of the Thoughts. p. 247
 Tit. 1. Directions against evil and idle Thoughts. ibid.
 Tit. 2. Directions to furnish the Mind with good Thoughts. Twenty great Subjects or Promptuaries affording abundant matter for Meditation. p. 250
 Tit. 3. Directions to make Good Thoughts Effectual. 1. General Directions for Meditation or good Thoughts, p. 255. 2. Particular Directions about the work of Meditation. p. 257
 Tit. 4. The difference between a contemplative and an Active Life. Q. 1. What is a contemplative life? Q. 2. Is every man bound to it? Q. 3. Whose duty is it? Q. 4. How far are all men bound to contemplation? Answered in twelve Rules. p. 259
 Tit. 5. Directions to the Melancholy about their Thoughts. Signes of Melancholy. The Causes. Directions for cure. Special truths to be known for preventing causeless troubles, &c. p. 261. &c.
 Tit. 6.

The Contents.

Tit. 6. Twenty Directions for young Students for the most profitable ordering of their studying Thoughts, p. 268. Twenty Instances of extreams to be avoided. p. 271

CHAP. VII.

Directions for the Government of the Passions.
 Tit. 1. Directions against all sinful Passions in general. p. 274
 Tit. 2. Directions against sinful Love of Creatures. 1. Helps to discover sinful Love. 2. Helps to mortifie sinful Love. p. 276
 Tit. 3. Directions against sinful Desires and Discontents. p. 278
 Tit. 4. Directions against sinful mirth and pleasure. p. 280
 Tit. 5. Directions against sinful Hopes. p. 282
 Tit. 6. Directions against sinful Hatred, aversion or backwardness towards God and Godliness. p. 283
 Tit. 7. Directions against sinful Anger. 1. Directions Meditative against it, p. 285. Two Directions practical against it. p. 286
 Tit. 8. Directions against sinful fear, 1. Of God. p. 287. 2. Against sinful fear of the Devil, p. 288. 3. Against the sinful fear of men, and of sufferings by them. p. 289
 Tit. 9. Directions against sinful Grief and trouble of mind. When sinful p. 293
 Tit. 10. Directions against sinful Despair (and doubting). What it is. When the day of Grace is past. What sin is mortal and what is Infirmity, &c. p. 297, &c.

CHAP. VIII.

Directions for the Government of the senses.
 Part 1. General Directions to Govern them all by faith, p. 302. Deny not all our senses as the Papists. p. 304
 Part 2. Particular Directions for the Government of the Eyes. p. 306
 Part 3. Directions for the Government of the Ear. p. 308
 Part 4. Directions for the Governing the Taste and Appetite. p. 310
 Tit. 1. Directions against Gluttony, 1. What it is. 2. What are its Causes: 3. The greatness of the sin. 4. Directions and Helps against it. Rules for the Measure of Eating.
 Tit. 2. Against excess of Drink, and drunkenness. 1. What it is, The various degrees. 2. The Causes. 3. The greatness of the sin. 4. The Excuses of it. 5. May we drink when thirsty, &c. Q. May one drink health? 5. Twenty Questions for the conviction of drunkards. Twelve Questions to prove that it's their wilfulness and not meer disability to forbear. Practical Directions against Tipling, &c. p. 319
 Part 5. Tit. 1. Directions against Fornication and all uncleanness: The Greatness of the sin: Directions for the Cure. p. 331, &c.
 Tit. 2. Directions against Inward filthy Lusts. p. 335
 Part 6. Directions against sinful excess of sleep. 1. What is excess. 2. The Evil of it. Q. Whether Love of sleep may be a mortal sin. The Cure. p. 339
 Part 7. Directions against sinful Dreams. p. 341

CHAP. IX.

Directions for the Government of the Tongue. p. 342
 Tit. 1. The General Directions. The moment of it. The Duties of the Tongue. Thirty Tongue sins. The Cure. ibid. &c.
 Tit. 2. Directions against prophane swearing, and using Gods name irreverently and in Vain. p. 348. What is an Oath. What is a lawful Oath. How far the Swearers Intent is necessary to the being of an Oath. How far swearing by Creatures is a sin. Q. Is it Lawful to lay the hand on the Book and kiss it in taking an Oath? Q. Is it lawful to give another such an Oath or worse? When Gods name is taken in vain. The greatness of the sin. The Cure.
 Tit. 3. Directions against Lying and dissembling. p. 353. What Truth is? How far we are bound to speak truth. Q. 1. Whether to every one that asketh us? Q. 2. Or to every one that I answer to? Q. 3. Are we bound ever to speak the whole Truth? Q. 4. Is all Logical falsehood a sin, (that is, to speak disagreeably to the Matter.) Q. 5. Or to speak contrary to our minds? Q. 6. Is it a sin when we speak not a known untruth, nor with a purpose to deceive? Q. 7. Or is this a Lye? Q. 8. Must our words be ever true in the proper literal sense? Q. 9. Must I speak in the common sense, or in the Hearers sense? Q. 10. Is it lawful to deceive another by true words? Q. 11. Doth Lying consist in Deceiving, or in speaking falsely as to the Matter, or in speaking contrary to our minds? What a Lye is? How sin is Voluntary? The Intrinsic Evil of Lying. The Cure. ad p. 355
 Q. 1. I often Lying a certain sign of a gravelly state? Where the question is again fully resolved (because it is of great importance,) What sin is Mortal, and what is Mortified?
 Q. 2. Is it not contrary to the light of nature to suffer, e. g. a Parent, a King, my self, my Country rather to be destroyed than to save them by a harmless lie? The case of the Midwives in Egypt and of Rahab opened.
 Q. 3. Is deceit by Action lawful which seemeth a Practical Lye? And how shall we interpret Christs making as if he would have gone further, Luk. 24. 28. and David's feigning himself mad, and common stratagems in War, and doing things purposely to deceive another?
 Q. 4. Is it lawful to tempt a Child or Servant to Lye, merely to try them?
 Q. 5. Is all equivocation unlawful?
 Q. 6. Is all mental reservation unlawful?
 Q. 7. May Children, Servants or Subjects in danger use words which tend to hide their faults?
 Q. 8. May I speak that which I think is true, but am not sure?
 Q. 9. May I believe or speak that of another by way of news, discourse, character, which I hear reported by Godly credible persons, or by many. ad p. 362
 Tit. 4. Directions against Idle talk and babbling. What is not Idle talk: and what is. The sorts of it. The greatness of the sin, in general, and the special aggravations. The Cure. Who must most carefully watch against this sin. ibid.
 Tit. 5. Directions against filthy ribbalds, surrilous talk. p. 367
 Tit. 6. Directions against prophane deriding, scorn-ing or opposing Godliness. p. 438. What the sin is?

The Contents.

is? The greatness of it, and sottish impudence, and terrible consequents. The Cure. p. 368

CHAP. X.

Directions for the Government of the Body.

Part 1. Direction about our Labour and Callings. p. 376

Tit. 1. Directions for the right choice of our Labours or Callings. Q. 1. Is Labour necessary to all? Q. 2. What Labour is necessary? Q. 3. Will Religion excuse us from Labour? Q. 4. Will Riches excuse us? Q. 5. Why Labour is necessary. The good of it. Q. 1. May a man have a Calling consisting of various uncertain works? Q. 2. May one have divers Trades or Callings at once? Directions. ibid.

Tit. 2. Directions against Sloth and Idleness, What it is, and what not. The aggravations of it. The Signs of Sloth. The Greatness of the sin: Who should be most careful to avoid it. p. 379

Tit. 3. Directions against Sloth and Laziness in things spiritual, and for Zeal and Diligence. The kinds of false Zeal. The mischiefs of false Zeal. The Signs of holy Zeal. The excellency of Zeal and Diligence. Motives to excite us to it. Other helps. p. 383

Part 2. Directions against sin in Sports and Recreations. p. 387. What Lawful Recreation is: Eighteen necessary qualifications of it: or eighteen sorts of sinful recreation. Q. Must all wicked men forbear recreations? Q. What to judge of Stage-plays, Gaming, Cards, Dice, &c. The evil of them opened. Twelve convincing Questions to them that use or plead for such pastimes. Seven more Considerations for vain and sportful Youngs. Further Directions in the use of Recreations.

Part 3. Directions about Apparel, and against the sin therein committed. Q. 1. May pride of Gravity and Holiness be seen in apparel? Q. 2. How else it appeareth. Q. 3. May not a deformity be hid by Apparel or painting? Q. 4. May we follow the fashions? Further Directions ad p. 392, &c.

T O M E II.

Christian Oeconomicks.

CHAP. I.

Directions about Marriage for Choice and Contract. p. 3

Whether Marriage be indifferent? Who are called to marry: Who may not marry? Q. What if Parents command it to one that it will be a hurt to? What if I have a corporal necessity, when yet marriage is like to be a great incommodity to my soul? Of Parents prohibition. Q. What if Parents forbid marriage to one that cannot live chastly without it? or when affections are unconquerable? Q. What if the child have promised marriage, and the Parents be against it? Of the sense of Numb. 30. How far such promise must be kept. Q. What if the Parties be actually married without Parents consent? Q. May the aged marry that are frigid, impotent, sterile? The inconveniences of a married life to be considered by them that need restraint. Especially to Ministers. Further Directions. How to cure lustful Love. Several Cases about marrying with an ungodly person.

Q. 1. What Rule to follow about prohibited degrees of Consanguinity? Whether the Law of Moses, or of Nature, or the Laws of the Land, or Church, &c. p. 13

Q. 2. What to do if the Law of the Land forbid more degrees than Moses Law.

Q. 3. Of the Marriage of Cousin Germans, before hand.

Q. 4. What such should do after they are married.

Q. 5. What must they after do that are married in

the degrees not forbidden by name, Lev. 18. and yet of the same nearness and reason.

Q. 6. If they marry in a degree forbidden, Lev. 18. may not necessity make it lawful to continue it, as it made lawful the marriage of Adams Sons and Daughters. ibid.

Q. 7. Whether a Vow of Chastity or Celibate may be broken, and in what cases. p. 14

CHAP. II.

Directions for the choice of 1. Servants, 2. Masters. p. 15

CHAP. III.

Disput. Whether the solemn Worship of God in and by families as such, be of Divine appointment? Aff. proved against the Cavils of the prophane, and some Solitaries. What solemn Worship is. What a family. Proof as to Worship in general: Family-advantages for Worship. The Natural obligation on families to worship God. Families must be sanctified societies. Instructing families is a duty. Family discipline is a duty. Solemn prayer and praise is a family duty. Objections answered. Of the frequency and seasons of family worship. 1. Whether it should be every day, 2. Whether twice a day, 3. Whether Morning and evening. p. 18

CHAP.

The Contents.

CHAP. IV.

General Directions for the holy Government of families. How to keep up Authority. Of skill in Governing. Of holy Willingness. P. 31

CHAP. V.

Special Motives to persuade men to the holy Government of their families, P. 33

CHAP. VI.

Motives for a holy and careful Education of Children. P. 36

CHAP. VII.

The Mutual Duties of Husbands and Wives towards each other. P. 40. How to maintain due Conjugal Love: Of Adultery. Motives and Means against dissention. Motives and means to further each others salvation. Further duties.

CHAP. VIII.

The special duties of Husbands to their Wives. P. 48

CHAP. IX.

The special duty of Wives to their Husbands. P. 49. *Q.* How far may a Wife give, without her Husbands Consent. *Q.* Of Wives propriety. *Q.* Is a Wife guilty of her Husbands unlawful getting if she keep it: And is she bound to reveal it, (as in robbing)? *Q.* May a Wife go hear Sermons when her Husband forbiddeth her? *Q.* Must a woman proceed to admonish a wicked Husband when it maketh him worse. *Q.* What she must do in Controverted Cases of Religion, when her judgement, and her Husbands differ. P. 52. *Q.* How long, or in what Cases may Husbands and Wives be distant. P. 53. *Q.* May the bare Commands of Princes separate Husbands and Wives, (as Ministers, Judges, Souldiers). *Q.* May Ministers leave their Wives to go abroad to preach the Gospel. *Q.* May one leave a Wife to save his life in case of personal persecution or danger? *Q.* May Husband and Wife part by consent, if they find it to be for the good of both? *Q.* May they consent to be divorced, and to marry others? *Q.* Doth Adultery dissolve marriage. *Q.* Is the injured person bound to divorce the other, or left free? *Q.* Is it the proper privilege of the man to put away an adulterers Wife, or is it also in the womans power to depart from an adulterous Husband? *Q.* May there be putting away, or departing without the Magistrates divorce or licence? *Q.* Is not Sodomy, and Buggery as lawful a reason of divorce as Adultery. *Q.* What if both parties be adulterous? What if one purposely commit adultery to be separate from the other? *Q.* Doth Infidelity dissolve the relation? *Q.* Doth the desertion of one party disoblige the other? *Q.* Must a woman follow a malignant Husband that goeth from

the Means of Grace? *Q.* Must she follow him, if it be but to poverty or beggary? *Q.* What to do in case of known intention of one to murder the other? *Q.* Or if there be a fixed hatred of each other? *Q.* What if a man will not suffer his Wife to hear, read or pray: or do beat her so, as to unfit her for duty: or a woman will rail at the Husband in prayer time, &c. *Q.* What to do in danger of life by the Pox or Leprosie, &c. *Q.* Who may marry after parting or divorce. P. 56. *Q.* Is it lawful to suffer, yea, or contribute to the known sin materially of Wife, Child, Servant, or other relations: Where is opened what is in our Power to do against sin, and what not. P. 57. *Q.* If a Gentleman have a great Estate by which he may do much good, and his Wife be so Proud, Prodigal and peevish, that if she may not waste it all in house-keeping and pride, she will dye or grow mad, or give him no quietness, What is his duty in so sad a case. P. 58

CHAP. X.

The Duties of Parents for their Children. Where are twenty special Directions for their Education. P. 59

CHAP. XI.

The Duties of Children towards their Parents. P. 64

CHAP. XII.

The special Duties of Children and Youth towards God. P. 67

CHAP. XIII.

The Duties of Servants to their Masters. P. 68

CHAP. XIV.

Tit. 1. The Duty of Masters towards their Servants. P. 70
Tit. 2. The Duty of Masters to Slaves in the Plantations. P. 71
Q. 1. Is it lawful for a Christian to buy and use a man as a Slave?
Q. 2. Is it lawful to use a Christian as a Slave?
Q. 3. What difference must we make between a Servant and a Slave? P. 72
Q. 4. What if men buy Negro's or other Slaves of such as we may think did steal them, or buy them of Robbers and Tyrants, and not by Consent? P. 73
Q. 5. May I not sell such again and make my money of them?
Q. 6. May I not return them to him that I bought them of?

CHAP.

The Contents.

CHAP. XV.

The Duties of Children and fellow-servants to one another. p. 74

CHAP. XVI.

Directions for holy Conference of fellow servants and others. p. 75
Q. May we speak good when the Heart is not affected with it? Q. Is that the fruit of the Spirit which we force our tongues to?

CHAP. XVII.

Directions for every member of the family how to spend every (ordinary) day of the Week. p. 77

CHAP. XVIII.

Directions for the holy spending of the Lords Day in families. Whether the whole day should be kept holy? p. 80
Tit. 2. More particular Directions for the Order of holy duties on that day. p. 83

CHAP. XIX.

Directions for profitable Hearing Gods Word preached. p. 84
Tit. 2. Directions for Remembering what you Hear. p. 85
Tit. 3. Directions for Holy Resolutions and Affections in hearing. p. 86
Tit. 4. Directions to bring what we hear into practice. p. 87

CHAP. XX.

Directions for profitable Reading the holy Scriptures. p. 88

CHAP. XXI.

Directions for Reading other Books. p. 89

CHAP. XXII.

Directions for right Teaching Children and Servants so as is most likely to have success. The sum of Christian Religion. p. 90

CHAP. XXIII.

Directions for Prayer in general. p. 94
A Scheme or brief Explication of the Exact Method of the Lords Prayer. p. 97
Tit. 2. Cases about Prayer. p. 98. Q. 1. Is the Lords Prayer to be used as a form of words, or only as a Directory for Matter and Method? Q. 2. What need is there of any other prayer, if this be perfect? Q. 3. Is it lawful to pray in a set form of words? Q. 4. Are those forms lawful which are

prescribed by man, and not by God? Q. 5. Is free praying, called extempore, lawful? Q. 6. Which is the better? Q. 7. Must we ever follow the Method of the Lords Prayer? Q. 8. Must we pray only when the Spirit moveth us, or as Reason guideth us? Q. 9. May he pray for Grace who desireth it not? Q. 10. May he pray that doubteth of his interest in God, and dare not call him Father as his Child? Q. 11. May a wicked man pray, or is he ever accepted? Q. 12. May a wicked man use the Lords Prayer? Q. 13. Is it Idolatry, or sin always to pray to Saints or Angels? Q. 14. Must the same man pray secretly, that hath before prayed in his family? Q. 15. Is it best to keep set hours for prayer? Q. 16. May we joyn in family prayers with ungodly persons? Q. 17. What if the Master or Speaker be ungodly or a Heretick? Q. 18. May we pray absolutely for outward mercies, or only conditionally? Q. 19. May we pray for all that we lawfully desire? Q. 20. How may we pray for the salvation of all the world? Q. 21. Or for the Conversion of all Nations? Q. 22. Or that a whole Kingdom may be converted and saved? Q. 23. Or for the destruction of the enemies of Christ, or the Kingdom? Q. 24. What is to be judged of a particular faith? Q. 25. Is every lawful prayer accepted? Q. 26. With what faith must I pray for the souls or bodies of others? Q. 27. With what faith may we pray for the Continuance of the Church or Gospel? Q. 28. How to know when our prayers are heard. Q. 29. How to have fulness and constant supply of matter in our prayers. Q. 30. How to keep up fervency in prayer. Q. 31. May we look to speed ever the better for any thing in our selves or our prayers? Or may we put any trust in them? Q. 32. How must that person and prayer be qualified which God will accept. to p. 104

Tit. 3. Special Directions for family prayer. ibid.
Tit. 4. Special Directions for secret prayer. ibid.

CHAP. XXIV.

Directions for families about the Sacrament of the Lords Supper. p. 105
What are the Ends of the Sacrament? What are the parts of it? Q. 1. Should not the Sacrament have more preparation than the other parts of worship? Q. 2. How oft should it be administered? Q. 3. Must all members of the visible Church communicate? Q. 4. May any man receive it, that knoweth himself unsanctified? Q. 5. May an ungodly man receive it, that knoweth not himself to be ungodly? Q. 6. Must a Christian receive who doubteth of his sincerity? Q. 7. What if Superiours compel a doubting Christian to receive it, by excommunication or imprisonment? What should he choose? Q. 8. Is not the case of an hypocrite that knoweth not himself to be an hypocrite, and of the sincere who knoweth not himself to be sincere, all one, as to communicating? Q. 9. Wherein lyeth the sin of an ungodly person if he receive? Q. 10. Doth all unworthy receiving make one lyable to Damnation? or what? Q. 11. What is the particular preparation needful to a fit Communicant? p. 109. Marks of sincerity. ibid. Preparing duties. Q. 1. May we receive from an ungodly Minister? Q. 2. May we communicate with unworthy persons in an undisciplined Church? Q. 3. What if I cannot communicate unless I conform to an imposed gesture, as sitting, standing or kneeling? Q. 4. What if I cannot receive it, (b) but

The Contents.

but as administered by the Common Prayer? Q. 5. If my Conscience be not satisfied, may I come doubting? Obj. Is it not a duty to follow Conscience as Gods Officer? What to do in the time of administration? What Graces must be exercised? 2. On what objects? 3. The Season and Order of Sacramental duties. ad p. 112

CHAP. XXV.

Directions for fearful troubled Christians who are perplexed with doubts of their sincerity and justification? Causes and Cure. p. 114

CHAP. XXVI.

Directions for declining back-sliding Christians, about perseverance. p. 117
The way of falling into Sects, and Heresies, and Errors. And of declining in Heart and Life. Signs of declining. Signs of a graceless state. Dangerous signs of impenitency. False signs of declining. Motives against declining. Directions against it. ibid.

Tit. 2. Directions for perseverance, or to prevent back-sliding. p. 123
Antidotes against those doctrines of presumption which would hinder our perseverance. p. 124

CHAP. XXVII.

Directions for the poor. The Temptations of the poor. The Special Duties of the poor. p. 126

CHAP. XXVIII.

Directions for the Rich. p. 129

CHAP. XXIX.

Directions for the weak and aged. p. 132

CHAP. XXX.

Directions for the sick. p. 136

Tit. 1. Directions for a safe death, to secure salvation. I. For the unconverted in their sickness. (A sad case): 1. For Examination, 2. For Repentance, 3. For faith in Christ, 4. For a new heart, love to God, and resolution for obedience. Q. Will late Repentance serve the turn, in such a case? II. Directions to the Godly for a safe departure. Their Temptations to be resisted. p. 139

Tit. 2. How to profit by our sickness. p. 140

Tit. 3. Directions for a comfortable or peaceable Death. p. 141. Directions for resisting the Temptations of Satan in time of sickness. p. 146

Tit. 4. Directions for doing good to others in our sickness. p. 147

CHAP. XXXI.

Directions to the friends of the sick that are about them. p. 149

Q. Can Physick lengthen mens lives? Q. Is it meet to make known to the sick their danger of death?

Q. Must we tell bad men of their sin and misery when it may exasperate the disease by troubling them? Q. What can be done in so short a time?

Q. What to do in doubtful cases? Q. What order should be observed in counselling the ignorant and ungodly when time is so short? Helps against excessive sorrow for the death of friends; Yea, of the worst.

A Form of Exhortation to be read in Sickness to the Ungodly, or those that we justly fear are such. p. 153

A Form of Exhortation to the Godly in Sickness; For their comfort. Their dying groans and joys. p. 156

T O M E

T O M E III.

Christian Ecclesiasticks.

PART I.

CHAP. I.

OF the Worship of God in General. The Nature and Reasons of it, and Directions for it. How to know right Ends in worship, &c. p. 1

CHAP. II.

Directions about the Manner of Worship, to avoid all corruptions, and false unacceptable worshipping of God. p. 7. The disadvantages of ungodly men in judging of holy worship. Q. How far the Scriptures are the Rule or Law of Worship and Discipline, and how far not? Instances of things undetermined in Scripture. What Commands of Scripture are not universal or perpetual? May danger excuse from duty, and when? Rules for the right manner.

CHAP. III.

Directions about the Christian Covenant with God, and Baptism. The Covenant, what? The Parties, Matter, Terms, Forms, necessary Modes, Fruits, &c. External Baptism, what? Compleat Baptism, what? Of Renewing the Covenant. p. 13

CHAP. IV.

Directions about the Profession of our Religion to others. The greatness of the duty of open Profession. When and how it must be made? p. 17

CHAP. V.

Directions about Vows and particular Covenants with God. p. 19
What a Vow is. The sorts of Vows. The use, the obligation. Whether anythings be indifferent: and such may be Vowed? As Marrying, &c. May we Vow things Indifferent in themselves, though not in their circumstances? In what Cases we may not Vow. What if Rulers command it? What if I doubt whether the Matter imposed be lawful? Of Vowing with a doubting Conscience.
Tit. 2. Directions against Perjury and perfidiousness: and for keeping Vows and Oaths: The heinousness of Perjury: Thirty six Rules about

the obligation of a Vow, to shew when and how far it is obligatory; useful in an age stigmatized with open Perjury. (Mostly out of Doct. Sanderfon). What is the Nullity of an Oath? Cases in which Vows must not be kept. p. 23

How far Rulers may Nullify a Vow? Numb. 30. opened. Of the Accidental Evil of a Vow. Of Scandal. Q. Doth an error de persona caused by that person disoblige me? p. 24

CHAP. VI.

Directions to the people concerning their Internal and private duty to their Pastors, and their professing by the Ministerial Office and Gifts. p. 36
The Ministerial Office opened in fifteen particulars: The Reasons of it. The true old Episcopacy. Special duties to your own Pastors above others. Of the Calling, Power, and Succession of Pastors. The best to be preferred. The Order of Ministerial Teaching, and the Resolution of faith: How far Humane faith conduceth to Divines. Of Tradition: What use to make of your Pastors. 10 p. 40

CHAP. VII.

Directions for the discovery of Truth among Contenders, and how to escape Heresie and deceit. Cautions for avoiding deceit in Disputations. p. 44

CHAP. VIII.

Directions for the Union and Communion of Saints, and for avoiding unpeaceableness and Schism. p. 50
Wherein our Unity consisteth? What diversity will be in the Churches. What Schism is? What Heresie? What Apostasie? Who are Schismatics? The degrees and progress of it. What Separation is a duty? Q. Is any one form of Church Government of Divine appointment? May man make new Church Officers? The Benefits of Christian Concord; to themselves, and to Infidels. The mischiefs of Schism? Whether Papists or Protestants are Schismatics. The aggravations of Division. Two hindrances of our true apprehension of the evil of Schism. Directions against it. Of imposing defective Liturgies. The Testimonies of antiquity against the bloody

The Contents.

bloody and Cruel way of Curing Schism. Their Character of Ithacian Prelates.

CHAP. IX.

Twenty Directions how to worship God in the Church Assemblies. P. 70

CHAP. X.

Directions about our Communion with holy souls departed, now with Christ. P. 72

CHAP. XI.

Directions about our Communion with the holy Angels. P. 76

The Contents of the Ecclesiastical Cases of Conscience added unto the Third Part.

Q. 1. **H**ow to know which is the true Church among all pretenders, that a Christians Conscience may be quiet in his Relation and communion. P. 85

Q. 2. Whether we must esteem the Church of Rome a true Church? and on what senses some Protestants Divines affirm it, and some deny it? P. 87

Q. 3. Whether we must take the Romish Clergie for a true Ministry? P. 88

Q. 4. Whether it be necessary to believe that the Pope is the Antichrist? P. 90

Q. 5. Whether we must hold that a Papist may be saved? P. 91

Q. 6. Whether those that are in the Church of Rome are bound to separate from it? And whether it be lawful to go to their Mass or other worship? P. 91

Q. 7. Whether the true calling of the Minister by Ordination or Election be necessary to the essence of the Church? P. 92

Q. 8. Whether sincere faith and Godliness be necessary to the being of the Ministry? And whether it be lawful to hear a wicked man, or take the Sacrament from him, or take him for a Minister? P. 92

Q. 9. Whether the people are bound to receive or consent to an ungodly intolerable heretical Pastor, (yea or one far less fit and worthy than a competitor) if the Magistrate command it, or the Bishop impose him? P. 94

Q. 10. What if the Magistrate command the people to receive one Pastor; and the Bishop or Ordainers another; which of them must be obeyed? P. 94

Q. 11. Whether an uninterrupted succession either of right Ordination or of conveyance by jurisdiction, be necessary to the being of the Ministry, or of a true Church? P. 95

Q. 12. Whether there be or ever was such a thing in the world, as one Catholick Church constituted by any head besides or under Christ? P. 95

Q. 13. Whether there be such a thing as a visible Catholick Church, and what it is? P. 96

Q. 14. What is it that maketh a visible member of the universal Church, and who are to be accounted

such? P. 96

Q. 15. Whether besides the profession of Christianity, either testimony or evidence of conversion or practical Godliness be necessary to prove a man a member of the Universal visible Church? P. 97

Q. 16. What is necessary to a mans reception into membership in a particular Church, over and above the foresaid title? Whether any other trials, or Covenant, or What? P. 97

Q. 17. Wherein doth the Ministerial office essentially consist? P. 98

Q. 18. Whether the peoples choice or consent is necessary to the office of a Minister in his first work, as he is to convert Infidels and Baptize them? And whether this be a work of office, and what call is necessary to it? P. 99

Q. 19. Wherein consisteth the power and nature of Ordination? And To whom doth it belong? And Is it an act of jurisdiction? and Is imposition of hands necessary in it? P. 99

Q. 20. Is ordination necessary to make a man a Pastor of a Particular Church as such? and Is he to be made a General Minister, and a particular Church-Elder or Pastor at once, and at one Ordination? P. 100

Q. 21. May a man be oft, or twice ordained? P. 100

Q. 22. How many ordainers are necessary to the validity of Ordination by Christs Institution, Whether one or more? P. 102

Q. 23. What if one Bishop Ordain a Minister and three or many or all the rest protest against it, and declare him no Minister or degrade him, is he to be received as a true Minister or not? P. 102

Q. 24. Hath a Bishop power by divine right to ordain, degrade or govern, excommunicate or absolve in another Diocese or Church under by his consent or against it? And doth a Minister that officiate in another Church, act as a Pastor; and their Pastor or as a private man? and doth his Ministerial office cease when a man removeth from his flock? P. 103

Q. 25. Whether Canons be Laws, and Pastors have a Legislative power? P. 104

Q. 26. Whether Church-censors or Pastors directive determinations of matters pertinent to their Office, do bind the Conscience, and what accidents

The Contents.

- dants will disoblige the people; you may gather before in the same case about Magistrates Laws in the Political Directions: As also by an impartial transferring the case to the precepts of Parents and School-masters to Children without respect to their power of the Rod (or supposing that they had none such?) p. 105
- Q. 27. What are Christs appointed means of the Unity and Concord of the Universal Church, and consequently of its preservation, if there be no humane Universal Head and Governour of it upon Earth? And if Christ hath instituted none such, whether prudence and the Law of Nature oblige not the Church to set up and maintain an universal Ecclesiastical Monarchy or Aristocracie; seeing that which is every mans work, is no mans, and omitted by all? ibid.
- Q. 28. Who is the Judge of Controversies in the Church? 1. About the Exposition of the Scriptures and Doctrinal points in themselves. 2. About either Heresies or wicked practices, as they are charged on the persons who are accused of them: That is, 1. Antecedently to our practice, by way of regulation. 2. Or consequently by judicial sentence (and execution) on offenders? p. 106
- Q. 29. Whether a Parents power over his Children, or a Pastors or many Pastors or Bishops over the same Children as parts of their flocks, be greater, or more obliging in matters of Religion and publick Worship? p. 107
- Q. 30. May an office Teacher or Pastor be at once in the stated relation of a Pastor, and a Disciple to some other Pastor? ibid.
- Q. 31. Who hath the power of making Church-Canons? ibid.
- Q. 32. Doth Baptism as such enter the Baptized into the Universal Church; or into a particular Church, or both? and is Baptism the particular Church-Covenant as such? p. 108
- Q. 33. Whether Infants should be Baptized, I have answered long ago in a Treatise on that Subject? ibid.
- Q. What Infants should be Baptized? And who have right to Sacraments? And whether Hypocrites are univocally or equivocally Christians and Church-members, I have resolved in my disput. of Right to Sacraments. ibid.
- Q. 34. Whether an unbaptized person who yet maketh a publick profession of Christianity be a member of the visible Church? And so of the Infants of believers unbaptized? ibid.
- Q. 35. Is it certain by the word of God, that all Infants baptized, and dying before actual sin are undoubtedly saved; or what Infants may we say so of? ibid.
- Q. 36. What is meant by this speech, that Believers and their seed are in the Covenant of God; which giveth them right to Baptism? p. 113
- Q. 37. Are believers Children certainly in Covenant before their Baptism; and thereby in a state of salvation; or not till they are baptized? ibid.
- Q. 38. Is Infants title to Baptism and the Covenant benefits given them by God in his Promises upon any proper moral condition, or only upon the condition of their natural relation: that they be the seed of the faithful? p. 114
- Q. 39. What is the true meaning of Sponsors, (Patrim) or God-Fathers, as we call them; and Is it lawful to make use of them? ibid.
- Q. 40. On whose account or right is it that the Infant hath title to Baptism and its benefits? Is it on the Parents, Ancestors, Sponsors, the Churches the Ministers, the Magistrates, or his own? p. 115
- Q. 41. Are they really baptized who are Baptized according to the English Liturgie and Canons, where the Parent seemeth excluded, and those to consent for the Infant who have no power to do it? p. 116
- Q. 42. But the great question is How the Holy Ghost is given to Infants in Baptism, and whether all the Children of true Christians have inward sanctifying grace? Or whether they can be said to be justified and to be in a state of salvation, that are not inherently sanctified? and whether any fall from this Infant state of salvation? p. 117
- Q. 43. Is the right of the Baptized (Infants or adult) to the sanctifying operations of the Holy Ghost now Absolute? or suspended on further conditions? And are the Parents further duty for their Children such conditions of their Childrens reception of the actual assistances of the spirit? or Are Childrens own actions such conditions? and May Apostate Parents forfeit the Covenant benefits to their baptized Infants or not? p. 120
- Q. 44. Doth Baptism alwayes oblige us at the present, and give grace at the present, and is the grace which is not given till long after, given by baptism, or an effect of baptism? p. 121
- Q. 45. What is a proper violation of our Baptismal Covenant? p. 122
- Q. 46. May not Baptism in some cases be repeated, And when? ibid.
- Q. 47. Is baptism by Lay-men or women lawful in cases of necessity? or are they nullities, and the person to be rebaptized? p. 123
- Q. 48. May Anabaptists that have no other error, be permitted in Church-Communion? ibid.
- Q. 49. May one offer his Child to be baptized, with the sign of the Cross, or the use of Chrism, the white garment, milk and honey, or Exorcisms as among the Lutherans, who taketh these to be unlawful things? ibid.
- Q. 50. Whence came the antient universal Custome of Anointing at baptism, and putting on a white garment, and tasting milk and honey; and Whether they are lawful to us? p. 124
- Q. 51. Whether it be necessary that they that are baptized in infancy, do solemnly at age review and own their baptismal Covenant before they have right to the state and privileges of Adult members? and if they do not, Whether they are to be numbred with Christians or Apostates? p. 125
- Q. 52. Whether the Universal Church consist only of particular Churches and their members? ibid.
- Q. 53. Must the Pastor first call the Church, and aggregate them to himself, or the Church first Congregate themselves and then choose the Pastor? ibid.
- Q. 54. Wherein doth a particular Church of Christ differ from a consociation of many Churches? ibid.
- Q. 55. Whether a particular Church may consist of more Assemblies than one? or must needs meet all in one place? p. 126
- Q. 56. Is any form of Church-Government of Divine Institution? ibid.
- Q. 57. Whether any forms of Churches and Church-Government or any new Church-officers may lawfully be invented and made by man? p. 128
- Q. 58. Whether any part of the proper Pastoral or Episcopal power may be given or deputed to a Layman,

The Contents.

- man, or to one of any other office; or their proper work may be performed by such? p. 134
- Q. 59. May a Lay-man Preach or expound the Scriptures? or what of this is proper to the Pastors office? ibid.
- Q. 60. What is the true sense of the distinction of Pastoral power in foro interiore & exteriore, rightly used? p. 135
- Q. 61. In what sense is it true that some say that the Magistrate only hath the external Government of the Church, and the Pastor the Internal. ibid.
- Q. 62. Is the tryal, judgement, or consent of the Laity necessary to the admittance of a member into the universal or particular Church? ibid.
- Q. 63. What power have the people in Church Censures and Excommunication? p. 136
- Q. 65. What is the peoples remedy in case of the Pastors male-administration? ibid.
- Q. 65. May one be a Pastor or a member of a particular Church who liveth so far from it, as to be incapable of personal communion with them? ibid.
- Q. 66. If a man be injuriously suspended or Excommunicated by the Pastor or people, which way shall he have remedy? p. 137
- Q. 67. Doth presence always make us guilty of the evils or faults of the Pastor in Gods Worship, or of the Church? or In what cases are we guilty? ibid.
- Q. 68. Is it lawful to communicate in the Sacrament with wicked men? ibid.
- Q. 69. Have all the members of the Church right to the Lords Table, and is suspension Lawful? ibid.
- Q. 70. Is there any such thing in the Church, as a rank or Classis or species of Church-members at age who are not to be admitted to the Lords Table but only to the hearing the Word, and Prayer, between Infant members and adult-confirmed ones? p. 138
- Q. 71. Whether a form of Prayer be lawful? p. 139
- Q. 72. Are forms of prayer or Preaching in the Church Lawful? ibid.
- Q. 73. Are publick forms of mans devising or composing Lawful? p. 140
- Q. 74. Is it lawful to Impose forms on the Congregation or the people in publick Worship? ibid.
- Q. 75. Is it Lawful to use forms composed by man, and imposed not only on the people, but on the Pastors of the Churches? ibid.
- Q. 76. Doth not the calling of a Minister so consist in the exercise of his own ministerial gifts, that he may not officiate without them, nor make use of other mens gifts instead of them? p. 141
- Q. Is it lawful to read a Prayer in the Church? ibid.
- Q. 77. Is it Lawful to Pray in the Church without a prescribed or premeditated form of words? p. 142
- Q. 78. Whether are set forms of words, or free praying without them the better way; and what are the Commodities, and Incommodities of each way? p. 143
- Q. 79. Is it Lawful to forbear the Preaching of some truths, upon mans prohibition, that I may have liberty to Preach the rest? yea and to promise to forbear them, or so do it for the Churches peace? p. 144
- Q. 80. May or must a Minister silenced, or forbid to Preach the Gospel, go on still to Preach it against the Law? ibid.
- Q. 81. May we lawfully keep the Lords day as a fast? p. 145
- Q. 82. How should the Lords day be spent in the main? ibid.
- Q. 83. May the people bear a vocal part in Worship, or do any more than say, Amen? p. 146
- Q. 84. Is it not a sin for our Clerks to make themselves the mouth of the people, who are not ordained Ministers of Christ? p. 147
- Q. 85. Are repetitions of the same words in Church-prayers, lawful? ibid.
- Q. 86. Is it lawful to bow at the name of Jesus? ibid.
- Q. 87. Is it lawful to stand up at the Gospel as we are appointed? p. 148
- Q. 88. Is it lawful to kneel when the Decalogue is read? ibid.
- Q. 89. What Gestures are fittest in all the publick Worship? ibid.
- Q. 90. What if the Pastor and Church cannot agree, about singing Psalms, or what Version or Translation to use, or time or place of meeting, &c. ibid.
- Q. 91. What if the Pastor excommunicate a man, and the people will not forbear his Communion, as thinking him unjustly excommunicated? p. 149
- Q. 92. May a whole Church, or the greater part be excommunicated? ibid.
- Q. 93. What if a Church have two Pastors, and one excommunicate a man and the other absolve him, what shall the Church and the Dissenter do? ibid.
- Q. 94. For what sins may a man be denied Communion or Excommunicated; Whether for impenitence in every little sin; Or For great sin without impenitence? ibid.
- Q. 95. Must the Pastor examine the people before the Sacrament? p. 150
- Q. 96. Is the Sacrament of the Lords Supper a Converting Ordinance? ibid.
- Q. 97. Must no man come to the Sacrament that is uncertain or doubtful of the sincerity of his faith and repentance? ibid.
- Q. 98. Is it Lawful or a duty to joyn oblations to the Sacrament, and how? ibid.
- Q. 99. How many Sacraments are there appointed by Christ? p. 151
- Q. 100. How far is it lawful, needful or unlawful for a man to afflict himself by external penances for sin? p. 152
- Q. 101. Is it lawful to observe stated times of fasting imposed by others, without extraordinary occasions; And particularly Lent? ibid.
- Q. 102. May we continue in a Church where some one Ordinance of Christ is wanting; as Discipline, Prayer, Preaching or Sacraments, though we have all the rest? p. 153
- Q. 103. Must the Pastors remove from one Church to another, when ever the Magistrate commandeth us, though the Bishops contradict it, and the Church consent not to dismiss us? And so of other cases of disagreement. p. 154
- Q. 104. Is a Pastor obliged to his flock for life; or is it Lawful so to oblige himself; And may he remove without their Consent? And so also of a Church member, the same questions are put. ibid.
- Q. 105. When many men pretend at once to be the true Pastors of a particular Church, against each others title, through differences between the Magistrates, the Ordainers and the flocks, what should the people do, and whom should they adhere to? p. 155
- Q. 106. To whom doth it belong to Reform a Corrupted Church; To the Magistrates, Pastors, or People? p. 155

The Contents.

- People? *ibid.*
- Q. 107. Who is to call Synods; Princes, Pastors or People? *ibid.*
- Q. 108. To whom doth it belong to appoint dayes and Assemblies for publick Humiliation and Thanksgiving? *p. 156*
- Q. 109. May we omit Church Assemblies on the Lords day, if the Magistrate forbid them? *ibid.*
- Q. 110. Must we obey the Magistrate if he only forbid us Worshipping God, in such a place, or Countrey, or in such numbers, or the like circumstances? *ibid.*
- Q. 111. Must Subjects or Servants forbear weekly Lectures, Reading, or such helps, above the Lords dayes worship, if Princes or Masters do forbid them? *p. 157*
- Q. 112. Whether Religious Worship may be given to a Creature, and what? *ibid.*
- Q. 113. What Images, and what use of Images, is Lawful or Unlawful. *p. 158.*
- Q. 114. Whether Stage-plays where the virtuous and vicious are personated be lawful? *p. 161*
- Q. 115. Is it ever unlawful to use the known Symbols and badges of Idolatry? *p. 162*
- Q. 116. Is it unlawful to use the Badge or Symbol of any error or sect in the Worship of God? *p. 163.*
- Q. 117. Are all Indifferent things made unlawful to us, which shall be abused to Idolatrous Worship? *ibid.*
- Q. 118. May we use the names of week days which Idolaters honoured their Idols with, as Sunday, Monday, Saturday, and the rest; And so the Months? *ibid.*
- Q. 119. Is it lawful to pray secretly when we come first into Church, especially when the Church is otherwise employed? *p. 164.*
- Q. 120. May a Preacher kneel down in the Pulpit and use his private prayers when he is in the Assembly? *ibid.*
- Q. 121. May a Minister pray publicly in his own name singly, for himself or others; or only in the Churches name, as their mouth to God? *ibid.*
- Q. 122. May the name Priests, Sacrifice, and Altar be lawfully now used instead of Christs Ministers, Worship, and the Holy Table? *p. 165*
- Q. 123. May the Communion Table be turned Altarwise and Railed in, And is it lawful to come up to the Rails to communicate? *ibid.*
- Q. 124. Is it lawful to use David's Psalms in our Assemblies? *p. 166*
- Q. 125. May Psalms be used as prayers, and praises and Thanksgivings? or only as Instructive; Even the Reading as well as the Singing of them? *ibid.*
- Q. 126. Are our Church-Tunes Lawful being of mans invention? *ibid.*
- Q. 127. Is Church Musick by Organs or such Instruments Lawful? *p. 167*
- Q. 128. Is the Lords day a Sabbath, and so to be called and kept, and that of Divine institution, And is the seventh day Sabbath abrogated, &c. *ibid.*
- Q. 129. Is it Lawful to appoint humane Holy days, and observe them? *ibid.*
- Q. 130. How far is the holy Scriptures a Law and perfect Rule to us? *p. 168*
- Q. 131. What Additions or humane Inventions in or about Religion not commanded in Scripture, are Lawful or Unlawful? *ibid.*
- Q. 132. Is it unlawful to obey in all those cases, where it is unlawful to impose and command, or in what cases; And how far Pastors must be believed and obeyed? *p. 169*
- Q. 133. What are the additions or inventions of men, which are not forbidden by the Word of God (whether by Rulers or by private men invented)? *p. 170*
- Q. 134. What are the mischiefs of unlawful Additions in Religion? *p. 171*
- Q. 135. What are the mischiefs of mens error on the other extreame, who pretend that Scripture is a Rule where it is not, and deny the afore-said lawful things, on pretence that Scripture is a perfect Rule (say some for all things)? *p. 172*
- Q. 136. How shall we know what parts of Scripture precept or example were intended for universal constant obligation, and what were but for the time and persons that they were then directed to? *p. 173*
- Q. 137. How much of the Scripture is necessary to salvation to be believed and understood? *p. 174*
- Q. 138. How may we know the Fundamentals, Essentials, or what parts are necessary to salvation? And is the Papists way allowable that (some of them) deny that distinction, and make the difference to be only in the degrees of mans opportunities of knowledge? *ibid.*
- Q. 139. What is the use and Authority of the Creed; And is it of the Apostles framing or not; And is it the Word of God or not? *p. 176*
- Q. 140. What is the use of Catechisms? *p. 177*
- Q. 141. Could any of us have known by the Scriptures alone the Essentials of Religion from the rest, if tradition had not given them to us in the Creed as from Apostolical Collection? *ibid.*
- Q. 142. What is the best method of a true Catechism or sum of Theologie? *ibid.*
- Q. 143. What is the use of various Church Confessions or Articles of faith? *ibid.*
- Q. 144. May not the subscribing of the whole Scriptures serve turn for all the foresaid ends without Creeds, Catechisms or Confessions? *ibid.*
- Q. 145. May a man be saved that believeth all the Essentials of Religion as coming to him by verbal Tradition, and not as contained in the Holy Scriptures, which perhaps, he never knew? *p. 178*
- Q. 146. Is the Scripture fit for all Christians, to read, being so obscure? *p. 179*
- Q. 147. How far is Tradition and mens words and Ministry to be used or trusted in, in the exercise of faith? *ibid.*
- Q. 148. How know we the true Canon of Scripture from Apocrypha? *ibid.*
- Q. 149. Is the publick Reading of the Scripture the proper work of the Minister; or may a Lay-man ordinarily do it, or another officer? *ibid.*
- Q. 150. Is it Lawful to Read the Apocrypha, or any good Books besides the Scriptures to the Church; as Homilies, &c. *ibid.*
- Q. 151. May Church-Assemblies be held, where there is no Minister? or what publick Worship may be so performed by Lay-men (As among Infidels or Papists where persecution hath killed, imprisoned or expelled the Ministry)? *p. 180*
- Q. 152.

The Contents.

- Q. 152. Is it Lawful to subscribe or profess full assent and consent to any religious Books besides the Scriptures, seeing all men are fallible? *ibid.*
- Q. 153. May we lawfully Swear obedience in all things lawful and honest, either to Usurpers, or to our Lawful Pastors? *ibid.*
- Q. 154. Must all our Preaching be upon some Text of Scripture? p. 181
- Q. 155. Is not the Law of Moses abrogated? and the whole Old Testament out of date, and therefore not to be Read publicly and Preached? *ibid.*
- Q. 156. Must we believe that Moses Law did ever bind other Nations, or that any other parts of the Scripture bound them or belonged to them? or that the Jews were all Gods visible Church on earth? p. 182
- Q. 157. Must we think accordingly of the Christian Churches now, that they are only advanced above the rest of the World as the Jews were, but not the only people that are saved? p. 183
- Q. 158. Should not Christians take up with Scripture wisdom only, without studying Philosophy or other Heathens humane Learning? p. 184
- Q. 159. If we think that Scripture and the Law of Nature are in any point contradictory to each other, Which must be the standard by which the other must be tryed? *ibid.*
- Q. 160. May we not look that God should yet give us more Revelations of his will, than there are already made in Scripture? p. 185
- Q. 161. Is not a third Rule of the Holy Ghost, or perfecter Kingdom of Love to be expected, as different from the Reign of the Creator and Redeemer? *ibid.*
- Q. 162. May we not look for Miracles hereafter? *ibid.*
- Q. 163. Is the Scripture to be tryed by the spirit, or the spirit by the Scripture? and which of

- them is to be preferred? p. 186
- Q. 164. How is a pretended Prophet, or Revelation to be tryed? *ibid.*
- Q. 165. May one be saved who believeth that the Scripture hath any mistake or errors, and believeth it not all? *ibid.*
- Q. 166. Who be they that give too little to the Scriptures, and who too much, and what is the danger of each extremity? p. 187
- Q. 167. How far do good men now Preach and Pray by the spirit? p. 188
- Q. 168. Are not our own Reasons, studies, memory, strivings, Books, Forms, Methods, and Ministry needles? yea a hurtful quenching or preventing of the Spirit, and setting up our own instead of the spirits operations? *ibid.*
- Q. 169. How doth the Holy Ghost set Bishops over the Churches? p. 189
- Q. 170. Are Temples, Fonts, Vessels, Church-Lands, much more the Ministry holy? and What reverence is due to them as holy? *ibid.*
- Q. 171. What is Sacreledge, and what not? *ibid.*
- Q. 172. Are all Religious private-meetings, forbidden by Rulers, unlawful Conventicles, or are any such necessary? p. 190
- Q. 173. What particular Directions for Order of Studies and Books should be observed by young Students who intend the Sacred Ministry? p. 191
- Q. 174. What Books should a poor man choose that for want of money or Time can have or read but few. There are three Catalogues set down (but somewhat disorderly as they came into my memory.) p. 193
1. The smallest or Poorest Library. p. 194
 2. A poor Library, that hath considerable Additions to the former. p. 195
 3. Some more Additions to them, for them that can go higher, With some additional Notes. p. 198

T O M B

The Contents.

T O M E IV.

Christian Politicks.

CHAP. I.

General Directions for an Upright Life.
The most passed by on necessary reasons.
p. 5

CHAP. II.

A Few brief Memoranda to Rulers, for the interest of Christ, the Church and mens salvation.
p. 8

CHAP. III.

Directions to Subjects concerning their duty to Rulers. p. 11. Of the Nature and Causes of Government. Mr. Richard Hookers Ecclesiastical Policy as it is for Popularity, examined and confuted. Directions for obedience. Duty to Rulers. Q. 1. Is the Magistrate Judge in Controversies of faith or worship? p. 21. Q. 2. May the Oath of Supremacy be lawfully taken, in which the King is pronounced Supream Governour, in all Causes, as well Ecclesiastical as Civil? Q. 3. Doth not this give the Pastors power to the Magistrate? Q. 4. Hath the King power of Church Discipline and Excommunication? Q. 5. If Kings and Bishops differ, which must be obeyed? Q. 6. Is he obliged to suffer, who is not obliged to obey? Of admonition of Rulers. Q. 1. Whether the sound Authors of Politicks be against Monarchy? Q. 2. Whether Civilians be against it? Q. 3. Are Historians against it? Greek, Roman, or Christian? Q. 4. Whether Athens, Rome, Aristotle, Philosophers, Academies be against it? Q. 5. Are Divines and Church discipline against it? Q. 6. Is Scripture and Christianity against it? Objections answered. Q. Are Papists, Prelatists and Puritans against it? Bilson and Andrews Vindication of the Puritans: Christianity is the greatest help to Government: Further Directions.

Tit. 2. Q. Whether mans Laws bind the Conscience?
p. 34

Q. Is it a sin to break every Law of man? More fully answered.
p. 35

CHAP. IV.

Directions to Lawyers about their Duty to God.
p. 36

CHAP. V.

The Duty of Physicians.
p. 38

CHAP. VI.

Directions to Schoolmasters about their duties for Childrens souls.
p. 40

CHAP. VII.

Directions for Souldiers about their duty in point of Conscience. (Princes, Nobles, Judges and Justices, are past by, lest they take Counsel for injury).
p. 41.

CHAP. VIII.

Advice against Murder. The Causes of it. Wars, Tyranny, malignant persecuting fury. Unrighteous judgement, oppression and uncharitableness, Robbery, Wrath, Guilt and Shame, Malice and Revenge, wicked Impatience, Covetousness, Ambition, &c. The Greatness of the sin. The Consequents.
p. 45

Tit. 2. Advice against Self-murder. The Causes to be avoided, Melancholy, worldly trouble, discontent, passion, &c. Besides Gluttony, Tipling and Idleness, the great Murderers.
p. 48

CHAP. IX.

Directions for the forgiving of injuries and enemies, Against wrath, malice, revenge and persecution. Practical Directions. Curing Considerations, Twenty.
p. 49

CHAP. X.

Cases resolved about forgiving wrongs, and debts, and about self defence, and seeking our Right, by Law or otherwise.
p. 53

Q. 1. What injuries are we bound to forgive, Neg. affir. resolved.
p. 53

Q. 2. What is the meaning of Matth. 5. 38, &c. Resist not evil; but whosoever shall smite thee, &c.
p. 53

Q. 3. Am I bound to forgive another if he ask me not forgiveness? Luke 17. 3, &c.
ibid.

Q. 4. Is it lawful to sue another at Law? 1 Cor. 6. 7.
p. 56

Q. 5. Is it lawful to defend our lives or estates against a Robber, Murderer, or unjust Invader by force of Arms?
ibid.

Q. 6. Is it lawful to take away anothers life in defending my purse or estate only?
p. 57

Q. 7.

The Contents.

Q. 7. *May we kill or wound another in defence or vindication of our honour or good name?* *ibid.*

CHAP. XI.

Special Directions to escape the guils of persecution: Determining much of the Case about Liberty in matters of Religion. p. 58. What is persecution. The several kinds of it. The greatness of the sin. Understand the Case of Christs interest in the world. Q. Whether particular Churches should require more of their members as Conditions of Communion, than the Catholick Church? and What? Penalties to be chosen that hinder the Gospel least. More Directions, to the number of forty one.

CHAP. XII.

Directions against Scandal as Given. What Scandal is, and what not? The sorts of scandalizing. The Scripture sense of it. Twenty Directions. p. 69

CHAP. XIII.

Directions against Scandal taken, or an aptness to receive hurt by the words or deeds of others: Especially quarrelling with Godliness. Or taking encouragement to sin. Practical Directions against taking hurt by others. p. 76

CHAP. XIV.

Directions against soul-murder and partaking of other mens sins. p. 79
The several wayes of destroying souls. How we are not guilty of other mens sin and ruine.

CHAP. XV.

General Directions for furthering the salvation of others. p. 82

CHAP. XVI.

Special Directions for holy Conference, Exhortation and Reproof.

- Tit. 1. *Motives to holy Conference and Exhortation.* p. 83
Tit. 2. *Directions to Christian edifying discourse.* p. 86
Tit. 3. *Special Directions for Exhortations and Reproofs.* p. 87

CHAP. XVII.

Directions for keeping Peace with all men. How the Proud do hinder Peace. Many more Causes and Cures opened. p. 89

CHAP. XVIII.

Directions against all Theft, fraud or injurious getting, keeping or desiring that which is anothers. p. 92

- Tit. 2. *Cases of Conscience about Theft and such injuries?* Q. 1. *Is it sin to steal to save ones life?* Q. 2. *May I take that which another is bound to give me, and will not?* Q. 3. *May I take my own from an unjust borrower or possessor, if I cannot otherwise get it?* Q. 4. *May I recover my own by force from him that taketh it by force from me?* Q. 5. *May we take from the Rich to relieve the poor?* Q. 6. *If he have so much as that he will not miss it, may I take some?* Q. 7. *May not one pluck ears of Corn or an Apple from a Tree, &c.* Q. 8. *May a Wife, Child, or Servant take more than a Cruel Husband, Parent, or Master doth allow?* (May Children forsake their Parents for such Cruelty). Q. 9. *May I take what a man forfeiteth penalty?* Q. 10. *What if I resolve when I take a thing in necessity to make satisfaction if ever I be able.* Q. 11. *What if I know not whether the Owner would consent?* Q. 12. *May I take in jest from a friend, with a purpose to restore it.* Q. 13. *May I not take from another to prevent his hurting himself.* Q. 14. *May I take away Cards, Dice, Play-books, Papist-books by which he would hurt his soul.* Q. 15. *May not a Magistrate take the Subjects goods when it is necessary to their own preservation?* Q. 16. *May I take from another for a holy use?* p. 94, &c.

CHAP. XIX.

General Directions, and particular Cases of Conscience, about Contracts in general, and about Buying and selling, borrowing and lending, and Usury in particular. p. 97

- Tit. 1. *General Directions against injurious bargaining and contracts.* *ibid.*
Tit. 2. *Cases about Justice in Contracts.* *ibid.*
Q. 1. *Must I in all Cases do as I would be done by?*
Q. 2. *Is a Son bound by the Contracts which Parents or Guardians made for him in his Infancy?*
Q. 3. *Is one obliged by a Contract made in ignorance or mistake of the matter?*
Q. 4. *Doth the contract of a man drunk, or in passion or melancholy bind him?*
Q. 5. *May another hold such a one to his contract, or if he give or play away his money?*
Q. 6. *Am I obliged by Covenanting words without a Covenanting intent?*
Q. 7. *May I promise a Robber money to save my life, or to save a greater commodity?*
Q. 8. *May I give money to a Judge or Magistrate to hire him to do me justice, and not to wrong me, or not to persecute me?*
Q. 9. *If I make such a contract, may the Magistrate take it of me?*
Q. 10. *If I promise money to an Officer or Robber under a force, am I bound to pay it when the necessity is over? So of other constrained promises.*
Q. 11. *May I promise a Thief or Bribe-taker to conceal him, and must I keep that promise?*
Q. 12. *Must I keep a promise which I was drawn into by deceit?*
Q. 13. *Is it a Covenant when neither of the contracting parties understand each other?*

The Contents.

- Q. 14. Must I stand to a bargain made for me by a friend or servant, to my injury?
- Q. 15. If I say I will give one this or that, am I bound to give it him?
- Q. 16. Doth a mental promise not uttered oblige?
- Q. 17. May I promise to do a thing simply unlawful, without a purpose to perform it, to save my life?
- Q. 18. May any thing otherwise unlawful become a duty upon a promise to do it?
- Q. 19. May he that promised for a reward to promote anothers sin, take the reward when he hath done it?
- Q. 20. Am I bound by a contract without witness or legal form?
- Q. 21. May an Office in a Court of Justice be bought for money?
- Q. 22. May a place of Magistracy or Judicature be bought?
- Q. 23. May one sell a Church Benefice or Orders?
- Q. 24. May one buy Orders or a Benefice?
- Q. 25. May I give money to Servants or Officers to assist my Suit?
- Q. 26. May I after give by way of gratitude to the Bishop, Patron, &c.
- Q. 27. May a Bishop or Pastor take money for Sermons, Sacraments, or other Offices?
- Q. 28. May I disoblige another of his promise made to me?
- Q. 29. What if it be seconded by an Oath?
- Q. 30. Doth a promise bind, when the cause or reason prove a mistake?
- Q. 31. What if a following accident make it more to my hurt than could be foreseen?
- Q. 32. Or if it make it injurious to a third person?
- Q. 33. Or if a following accident make the performance a sin?
- Q. 34. Am I bound to him that breaketh Covenant with me?
- Q. 35. May I contract to do that, which I foresee like to become impossible, before the time of performance?
- Tit. 3. Cases about Justice in Buying and Selling. p. 103
- Q. 1. Am I bound to endeavour the gain of him that I bargain with as well as my own?
- Q. 2. May I take more for my labour or goods than the worth, if I can get it?
- Q. 3. May I ask more in the Market than the worth?
- Q. 4. How shall the worth of a Commodity be judged of?
- Q. 5. May I conceal the faults, or make a thing seem better than it is, by setting the best side outward, adorning, &c.
- Q. 6. If I was deceived, or gave more than the worth, may I do so to repair my loss?
- Q. 7. If I foresee a cheapness of my Commodity (as by coming in of Ships, &c.) must I tell the buyer of it that knoweth it not?
- Q. 8. May I keep my Commodity if I foresee a dearth?
- Q. 9. May one use many words in buying and selling?
- Q. 10. May I buy as cheap as I can, or below the worth?
- Q. 11. May I sell dearer for anothers necessity? (Cases instanced in)
- Q. 12. May I take advantage of the buyers ignorance?
- Q. 13. May I strive to get a good bargain before another?
- Q. 14. May I buy a thing, or hire a servant, which another is first about, or call away his Chapman?
- Q. 15. May I dispraise anothers Commodity, to draw the buyer to my own?
- Q. 16. What to do in Cases of doubtful equity?
- Q. 17. What if the buyer lose the thing bought before the payment? (as, a Horse-dye, &c.)
- Q. 18. If the thing bought (as Amber-Chryse, jewels, &c.) prove of much more worth than either party expected, must more be after payed?
- Q. 19. What if the title prove bad which was before unknown?
- Q. 20. If a change of powers overthrow a title speedily, who must bear the loss? p. 205
- Tit. 4. Cases about Lending and Borrowing.
- Q. 1. May one borrow money, who seeth no probability that he shall be able to repay it?
- Q. 2. May one drive a Trade with borrowed money, when success and repayment is uncertain?
- Q. 3. May he that cannot pay his debts, retain any thing for his food and rayment?
- Q. 4. May one that breaketh, secure that to his Wife and Children, which on Marriage he promised, before he was in debt?
- Q. 4. May one that breaketh retain somewhat to set up again by compounding with his Creditors?
- Q. 6. May I in necessity break my day of payment?
- Q. 7. May I borrow of one to keep day with another?
- Q. 8. May one that hath no probability of paying the last man, borrow of one to pay another?
- Q. 9. Is it lawful to take pledges, pawns or mortgages for security?
- Q. 10. May a forfeiture, pledge or mortgage be kept, on Covenant breaking?
- Q. 11. May I take the promise or bond of a third son as security for my money?
- Q. 12. Is it lawful to lend upon usury, interest or increase?
- Q. 13. Whom are we bound to lend to?
- Q. 14. Is it lawful to take money on usury, in such cases as the Lender sinneth in?
- Q. 15. Doth not contracting for a certain sum make usury the more unlawful? p. 210
- Tit. 5. Cases about Usury Contracts.
- Q. 1. Is it lawful to lay wagers about the truth of our discourses?
- Q. 2. Is it lawful to lay wagers about Horse-races, Dogs, Hawks, &c.
- Q. 3. May one give money to see Games or Activities, Bear-batings, Playes, &c.
- Q. 4. Is it lawful to play for money at Cards, Dice, Lottery, &c.
- Q. 5. Or at Games of Activity, as Bowling, Shooting, Running, &c.
- Q. 6. If the loser prove angry and unwilling to pay, may I get it of him by Law? ibid.
- Tit. 6. Cases about losing and finding.
- Q. 1. Must we seek out the loser to restore what we find?
- Q. 2. May I take a reward as my due, for restoring what I found?
- Q. 3. May I wish to find any thing in my way, or be glad that I find it?
- Q. 4. May I not keep it, if no owner be found?
- Q. 5. If others be present when I find it, may I not conceal, or keep it to my self?
- Q. 6. Who must stand to the loss of goods trusted to another? p. 211

The Contents.

Tit. 7. Directions to Merchants, Factors, Travellers, Chaplains, that live among Heathens, Infidels or Papists?

Q. 1. Is it lawful to put ones self or servants, specially young unfetted Apprentices, into the temptations of an Infidel, or Popish Countrey, meerly to get Riches as Merchants do? p. 211

Q. 2. May a Merchant or Embassador leave his Wife, to live abroad? p. 212

Q. 3. Is it lawful for young Gentlemen to travel into other Kingdoms, as part of their education? The danger of Common Travelling. p. 213

Directions for all these Travellers in their abode abroad. *ibid.*

CHAP. XX.

Motives and Directions against Oppression. The sorts of it. The greatness of the sin of Oppression. The Cure. p. 216

Tit. 2. Cases about Oppression, especially of Tenants. p. 219

Q. 1. Is it lawful to buy Land of a liberal Landlord, when the Buyer must needs set it dearer than the Seller did?

Q. 2. May one take as much for his Land as it is worth?

Q. 3. May he raise his Rents?

Q. 4. How much below the full worth must a Landlord set his Land?

Q. 5. May not a Landlord that is in debt, or hath a payment to pay, raise his Rents to pay it?

Q. 6. If I cannot relieve the honest poor, without raising the Rent of Tenants that are worthy of less charity, may I do it?

Q. 7. May I penally raise a Tenants Rent, or turn him out, because he is a bad man?

Q. 8. May one take house or Land while another is in possession of it?

Q. 9. May a rich man put out his Tenants to lay the Lands to his own demerits?

Q. 10. May one Tenant have divers Tenements?

Q. 11. May one have divers Trades?

Q. 12. Or keep shops in several Market Towns.

CHAP. XXI.

Cases and Directions about Prodigality and sinful waste.

What it is? p. 220. Ways of sinful waste.

Q. 1. Are all men bound to fare alike? Or what is excess?

Q. 2. What cost on visits and entertainments is lawful? (Whether the greatest good is still to be preferred?)

Q. 3. What is excess in buildings?

Q. 4. May we not in building, dyet, &c. be at some charge for our Delight, as well as for Necessity?

Q. 5. When are Recreations too costly?

Q. 6. When is Apparel too costly?

Q. 7. When is Retinue, Furniture and other pomp too costly?

Q. 8. When is House-keeping too costly?

Q. 9. When are Childrens Portions too great?

Q. 10. How far is frugality in small matters a duty?

Q. 11. Must all labour in a Calling?

Q. 12. May one desire to increase and grow rich?

Q. 13. Can one be prodigal in giving to the Church?

Q. 14. May one give too much to the poor?

Q. 15. May the Rich lay out on conveniences, pomp or pleasure, when multitudes are in deep necessities?

Directions against Prodigality. p. 221, &c.

CHAP. XXII.

Cases and Directions against injurious Law suits, witnessing and judgement. p. 226

Tit. 1. Cases of Conscience about Law suits and proceedings.

Q. 1. When is it Lawful to go to Law?

Q. 2. May I Sue a poor man for a Debt or Trespas?

Q. 3. May I Sue a Surety whose interest was not concerned in the debt?

Q. 4. May I Sue for the Use of Money?

Q. 5. May Law Suits be used to vex and humble an insolent bad man?

Q. 6. May a rich man use his friends and purse to bear down a poor man that hath a bad cause?

Q. 7. May one use such forms in Law Suits (Declarations, Answers, &c.) as are false, according to the proper sense of the words?

Q. 8. May a guilty person plead Not guilty?

Q. 9. Is a man bound to accuse himself, and offer himself to justice?

Q. 10. May a witness voluntarily speak that truth, which he knoweth will be ill used?

Q. 11. May a witness conceal part of the truth?

Q. 12. Must a Judge or Jury proceed secundum allegata & probata, when they know the witnesses to be false or the Cause bad, but cannot evince it?

Tit. 2. Directions against these sins. p. 227. The evil of unjust Suits. The evil of false witnesses. The evil of unjust judgements. The Cure. p. 228

CHAP. XXIII.

Cases of Conscience and Directions against back-biting, Slandering and Evil speaking. *ibid.*

Tit. 1. **Q. 1.** May we not speak evil of that which is evil?

Q. 2. May not the contrary be sinful silence and befriending mens sins?

Q. 3. What if Religious credible persons reprove it?

Q. 4. If I may not speak it, may I not believe them?

Q. 5. May we not speak ill of open persecutors or enemies of Godliness?

Q. 6. What if it be one whose reputation countenances his ill Cause, and his defamation would disable him?

Q. 7. If I may not make a true Narrative of matters of fact, how may we write true Histories for posterity?

Q. 8. What if it be one that hath been oft admonished?

Q. 9. Or one that I cannot speak to, face to face.

Q. 10. In what Cases may we open anothers faults?

Q. 11. What if I hear men praise the wicked, or their sins?

Tit. 2. Directions against back-biting, slandering and evil speaking. p. 230

Tit. 3. The great evil of these sins. p. 231

CHAP.

The Contents.

CHAP. XXIV.

- C**ases of, and Directions against Censoriousness, sinful judging. P. 233
- Tit. 1. Cases. Q. 1. Am I not bound to judge truly of every one as he is?
- Q. 2. How far may we judge ill of one by outward appearance, as face, gesture, &c.
- Q. 3. How far may we censure on the report of others?
- Q. 4. Doth not the fifth Command bind us to judge better of Parents and Princes than their lives declare them to be?
- Q. 5. Whom must we judge sincere and holy Christians?
- Q. 6. Is it not a sin to err, and take a man for better than he is?
- Q. 7. Whom must I take for a visible Church-member?
- Q. 8. Whom must I judge a true Worshipper of God?
- Q. 9. Which must I take for a true Church?
- Q. 10. Whom must we judge true Prophets, and true Pastors of the Church? P. 234
- Tit. 2. Directions for the Cure of sinful Censoriousness. ibid.
- Tit. 3. The evil of the sin of Censoriousness. P. 235
- Tit. 4. Directions for those that are rashly censured by others? P. 237

CHAP. XXV.

- C**ases and Directions about Trusts and Secrets? P. 238
- Tit. 3. The Cases. Q. 1. How must we not put our Trust in man?
- Q. 2. Whom to choose for a Trust?
- Q. 3. When may I commit a secret to another?
- Q. 4. Must I keep a secret when I am trusted with it, but promise it not?
- Q. 5. What if a secret be revealed to me, without desire to conceal it?
- Q. 6. What if it be against the King or State?
- Q. 7. What if it be against the good of a third person?
- Q. 8. What if a man in Debt do trust his Estate with me to defraud his Creditors?
- Q. 9. What if a delinquent intrust his Person or Estate with me to secure it from penalty?
- Q. 10. What if a friend entrust his Estate with me, so secure it from some great Taxes to the King?
- Q. 11. What if a man that sufferseth for Religion commit his person or Estate to my trust?
- Q. 12. If a Papist or erroneous person entrust me to Educate his Children in his error when he is dead, I being of his mind, must I perform it when I am better informed?
- Q. 13. What if one turn Rapist, &c. after another hath committed his Children to him?
- Q. 14. Must I wrong my Estate to satisfy a dying friend in taking a trust?
- Q. 15. What if after, the trust prove more to my hurt than I could foresee?
- Q. 16. What if he cast the trust on me, without my promise to accept it?
- Q. 17. May I not ease my self of a trust of Orphanes, by casting it on the surviving kindred, if they calumniate me as unfaithful?
- Tit. 2. Directions about Trusts and Secrets. P. 240

CHAP. XXVI.

- D**irections against SELFISHNESS as it is contrary to the love of our Neighbour. The nature and evil of the sin; and the Cure. ibid.

CHAP. XXVII.

- C**ases and Directions for Loving our Neighbours as our selves. P. 242
- Tit. 1. The Cases. Q. 1. How must I Love another as my self, in degree, or kind, or only reality?
- Q. 2. What is the true nature of Love to my self and others?
- Q. 3. If none must be loved above their worth, how doth God love sinners?
- Q. 4. Must I love all in degree as much as my self?
- Q. 5. Must I love any more than my self?
- Q. 6. Must I love other mens Wife, Children, &c. better than my own, when they are better?
- Q. 7. Who is that Neighbour whom I must love as my self?
- Q. 8. Must we Love and pray for Antichrist, and those that sin against the Holy Ghost?
- Q. 9. Must we not hate Gods enemies?
- Q. 10. May I not wish hurt to another more than to my self? P. 244
- Tit. 2. Directions to Love our Neighbours as our selves. ibid.
- Tit. 3. The Reasons and Motives of Love to our Neighbour. ibid.

CHAP. XXVIII.

- C**ases of, and Directions for the Love of Godly persons as such. P. 245
- Tit. The Cases. Q. 1. How can we Love the Godly, when none can know another to be sincere?
- Q. 2. Must we Love them as Godly that give no accounts of the time, manner, or means of their Conversion?
- Q. 3. What if they are so ignorant that they know not what faith, repentance, conversion, &c. are?
- Q. 4. Must I take the Visible members of the Church for truly Godly?
- Q. 5. Must we take all visible members equally to be Godly and Lovely?
- Q. 6. Must we love all equally, strong and weak, that seem sincere?
- Q. 7. Must we love those better that have much grace and little useful gifts, or those that have less grace and more profitable gifts for the Church?
- Q. 8. Must we love him as Godly who liveth in any hidden sin?
- Q. 9. Must an Excommunicate person be Loved as Godly, or not?
- Q. 10. Can an unsanctified man truly Love a Godly man?
- Q. 11. Can he love him because he is Godly?
- Q. 12. May he love a Godly man because he would make him Godly?
- Q. 13. Doth any such love the Godly more than others?
- Q. 14. Do all true Christians love all the Godly that wrong them, or differ from them?
- Q. 15. What is that love of the Godly which pro- veth

The Contents.

- with our sincerity, and which no Hypocrite can reach to?
- Tit. 2. Directions for true Loving the Children of God. p. 248
- Tit. 3. Motives or Meditative helps to Love the Godly? ibid.
- Tit. 4. The hinderances and enemies of Christian Love.
- Tit. 5. The Counterfeits of Christian Love. p. 250
- Tit. 6. Cases and Directions for Intimate special friends. p. 251.
- Q. 1. Is it lawful to have an earnest desire to be loved by others: Especially by some one above all others?
- Q. 2. Is it lawful, meet or desirable, to entertain that extraordinary affection to any, which is called special Friendship? or to have one endeared intimate friend, whom we prefer before all others?
- Q. 3. Is it meet to have more bosome friends than one?
- Q. 4. Is it meet for him to choose any other bosome friend, that hath a pious Wife? and is any so fit for this friendship as a Wife?
- Q. 5. Is it meet to Love a friend for our own commodity? Must I or my friend be the chief end of my Love or friendship?
- Q. 6. May we keep any secret from such a friend? or have any suspicion of him, or suppose that he may prove unfaithful?
- Q. 7. May we change an old bosome friend for a new one?
- Q. 8. What Love is due to a Minister that hath been the means of my Conversion?
- Q. 9. What is the sin and danger of Loving another too much?
- Q. 10. What must be the Qualifications of a bosome friend?
- Twenty things necessary to such a friendship; so rare as prove it rare:
- Directions for the right use of special friendship. p. 255

CHAP. XXIX.

- Cases and Directions for Loving Enemies and doing them good (beside what is said before Chap. 9. of forgiving them.) p. 256
- Tit. 1. Q. 1. Whom must I account and Love as an Enemy?
- Q. 2. Why and how must an Enemy be loved?
- Q. 3. Must I desire God to forgive him while he repenteth not?
- Q. 4. What if he be my Enemy for Religion, and so an Enemy to God?
- Q. 5. What if my benefits enable and embolden him to do hurt?
- Q. 6. May I not hurt an Enemy in my own Defence, and wish him as much hurt as I may do him?
- Q. 7. Must Kings and States Love their Enemies? How then shall they make War?
- Tit. 2. Motives to Love and do good to Enemies? p. 257
- Tit. 3. Directions for the practise. ibid.

CHAP. XXX.

- Cases and Directions about works of Charity. p. 258
- Tit. 1. The Cases. Q. 1. What are the Grounds and Motives of good works?
- Q. 2. What is a good work which God hath promi-

sed to reward?

- Q. 3. What particular good works should one choose at this time, that would best improve his masters stock?
- Q. 4. In what order must we do good works, and who must be preferred?
- Q. 5. Is it better to give in life time or at death?
- Q. 6, and 7. Must we devote a certain proportion of our incomes? and what proportion? A Letter to Mr. Gouge on that question. p. 260
- Tit. 2. Directions for works of Charity (besides those Tom. 1. Chap. 3.) p. 267.

CHAP. XXXI.

- Cases and Directions about Confessing sins and injuries to others. Tit. 1. The Cases. p. 268
- Q. 1. When must we confess wrongs to those that we have wronged?
- Q. 2. What will excuse us from such Confessions?
- Q. 3. Must I confess a purpose of injury which was never executed?
- Q. 4. When must sins against God be confessed to men?
- Tit. 2. The Directions for just confessing sin to others. p. 269

CHAP. XXXII.

- Cases and Directions about Satisfaction and Restitution. p. 269
- Tit. 1. The Cases. Q. 1. What is Satisfaction, what Restitution, and when a duty? Q. Why did they restore fourfold by the Law of Moses?
- Q. 2. How far is Satisfaction and Restitution necessary?
- Q. 3. Who are bound to make it?
- Q. 4. To whom must it be made?
- Q. 5. What Restitution is to be made for dishonouring Rulers or Parents?
- Q. 6. How must Satisfaction be made for Slanders and Lyes?
- Q. 7. And for tempting others to sin, and hurting their souls?
- Q. 8. And for Murder or Man-slaughter?
- Q. 9. Is a Murderer bound to offer himself to justice?
- Q. 10. Or to do execution on himself?
- Q. 11. What Satisfaction is to be made by a Fornicator or Adulterer?
- Q. 12. In what Cases is a man excused from Satisfaction and Restitution?
- Q. 13. What if Restitution will cost the Restorer more than the thing is worth?
- Q. 14. What if confessing a fault will turn the rage of the injured person against me to my ruine?
- p. 271
- Tit. 2. The Directions for Practice. ibid.

CHAP. XXXIII.

- Cases and Directions about our obtaining pardon from God. p. 272
- Tit. 1. The Cases. Q. 1. Is there Pardon to be had for all sin without exception?
- Q. 2. What if one oft commit the same heinous sin?
- Q. 3. Is the day of Grace and Pardon ever past in this life?
- Q. 4. May we be sure that we are pardoned?
- Q. 5. Can any man pardon sin against God, and how far?

Q. 6.

The Contents.

- Q. 6. *Is sin forgiven before it is committed?*
Q. 7. *Are the Elect Pardoned and Justified before Repentance?*
Q. 8. *Is Pardon or Justification perfect before Death?*
Q. 9. *Is our pardon perfect as to all sins past?*
Q. 10. *May Pardon or Justification be lost or reversed?*
Q. 11. *Is the pardon of my own sin to be Believed fide Divina? and is it the meaning of that Article of the Creed?*
Q. 12. *May one in any kind Trust to his own Faith and Repentance for his Pardon?*
Q. 13. *What are the Causes and Conditions of Pardon?* p. 273
Tit. 2. *Directions for obtaining Pardon from God.* ibid.

CHAP. XXXIV.

- C**ases and Directions about Self-judging. p. 274
Tit. 1. *The Cases.* Q. 1. *What are the Reasons, Uses and Motives of Self-judging?*
Q. 2. *What should ignorant persons do whose capacity will not reach to so high a work as true self-examination and self-judging?*
Q. 3. *How far may a weak Christian take the judgement of his Pastor or others about his sincerity and justification?*
Tit. 2. *Directions for judging of our Actions.* ibid.
Tit. 3. *Directions for judging of our estates, to know whether we are justified and in a state of life?* p. 275, &c.

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A

A
Christian Directory.

THE
FIRST PART,
Christian Ethicks.
OR,
DIRECTIONS
FOR THE
Ordering of the Private Actions of our Hearts
and Lives in the work of Holy Self-Government
unto and under GOD.

By RICHARD BAXTER.



L O N D O N,

Printed by *Robert White*, for *Nevil Simmons*, at the *Princes*
Arms in *St. Paul's Church-yard*. 1677.

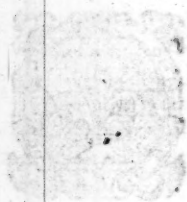
Christian Directory.

Christian Ethics.

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T O M. I.

Christian Ethicks.

The Introduction.

§. 1.



THE Eternal God, having made Man an Intellectual and Free-agent, able to understand and choose the good, and refuse the evil; to know, and love, and serve his Maker, and by adhering to Him in this life

of tryal, to attain to the blessed sight and Enjoyment of his Glory in the life to come, hath not been wanting to furnish him with such Necessaries, without which these ends could not successfully be sought: When we had lost our Moral capacity of pleasing him, that we might enjoy him, he restoreth us to it by the wonderful work of our Redemption: In Christ he hath reconciled the world unto himself; and hath given them a general Act of Oblivion, contained in the Covenant of Grace, which nothing but mens obstinate and final unwillingness can deprive them of: To procure their Consent to this gracious Covenant, he hath committed to his Ministers the Word of Reconciliation, commanding us to beseech men, as in the stead of Christ, and as though God himself did beseech them by us, to be reconciled unto God, 2 Cor. 5. 18, 19, 20. and to shew them first their sin and misery, and proclaim and offer the true Remedy, and to let them know, that All things are now ready, and by pleading their duty, their necessity and their commodity; to compel them to come in, Matth. 22. 4. Luke 11. 17, 23.

Noverint
universi
quod pre-
sens opus-
culum non
aggredior,
ut fide-
lium au-
ribus pro-
phanas ali-
quas vocum
ingeram
novitates,
sed ut inno-
center &
sobrie de
altissimis,
&c. Ockam
de Sa-
cramentis. Al-
proleg.
In zelo do-
mus domi-
ni, nunc
pro solvo de-
bitum, velle
quidem, sed
fidele ut
puto, &
animum
quibusque
egregis,
Christi tyronibus: grave verò & importabile apostatis insipientibus: quorum
priores ni fallor, cum lachrymis forte quæ ex Dei charitate profluunt, alii cum
tristitia, sed quæ ex indignatione & pusillanimitate deprehensa conscientia
extorquetur, illud excipiunt. Gildas Prolog. Excid.

But so great is the Blindness and Obstinacy of men, that the greatest part refuse Consent, being deceived by the pleasures, and profits and honours of this present world, and make their pretended necessities or business the matter of their excuses, and the unreasonable reasons of their refusal, negligence and delays; till death surprize them, and the door is shut; and they knock and cry for Mercy and Admittance when it is too late, Matth. 25. 10, 11, 12.

§. 2. Against this Wilful Negligence and Presumption, which is the principal Cause of the damnation of the ungodly world, I have written many Books already: But because there are many that profess themselves unfeignedly willing, not only to be saved, but also to be Christs Disciples, to learn of him, to imitate him, and be conformed to him, and to do the will of God, if they could but know it; I have determined, by God's assistance, to write this Book for the Use of such, and to give them from Gods Word those plain Directions, which are suited to the several Duties of their lives, and may Guide them safely in their Walk with God, to Life Eternal. Expect not here copious and earnest Exhortations; for that work I have done already, and have now to do with such, as say they are made willing, and desire help against their Ignorance, that Skill and Will may concur to their salvation. I shall labour to speak as Plainly as I can, because I specially intend it for the ignorant; and yet to be competently exact in the Directions, lest such Readers lose the benefit by mistakes; and I must speak to many Cases, because I speak to Families where all are not in the same condition, and the same persons are not still the same:

Habet, in-
quies, Bri-
tannia Re-
tores, ha-
bet specula-
tores: Quid
tu negando
mutari di-
spolis?
Habet, in-
quam ha-
bet, si non
ultra, non
citra num-
rum: sed
quia incli-
nati tanto
pondere sunt
pressi, idcir-
co spatium
respirandi
non habent.
Preoccupa-
bant igitur
se mutuo
talibus ob-
jectioni-
bus, &c.
Gildas ib.

And therefore if I should not be brief in the particulars, I should be too long in the whole, and tediousness might deprive some Readers of the benefit.

In Families some are (too ordinarily) Ungodly, in a carnal, unrenewed state; and some are Godly in a state of Grace: These are considerable as Christians simply, with respect to God; or in their Relations to others: These Relations are either Ecclesiastical, Civil, or Domestic, (Family-relations.)

Accordingly my intended Method is, 1. To Direct Ungodly Carnal minds, how to attain to a state of Grace. 2. To Direct those that have saving Grace, how to Use it; both in the Contemplative and Active parts of their lives; in their duties of Religion, both private and publick; in their Duties to men; both in their Ecclesiastical, Civil, and Family Relations. And by the way to Direct those that have Grace, how to discern it, and take the comfort of it: and to Direct them how to grow in Grace, and persevere Qui autem unto the End.

se integros
callosque servarunt, quibusque fuit minima cum corporibus contagio, sanctique in corporibus humanis vitam imitati Deorum, iis ad illos a quibus sunt profecti facile patet reditus. Soc. in Cic. 1. Tusc. Qui recte & honeste curriculum vivendi a natura datum consecravit, ad astra facile revertetur: Non qui aut immoderate, aut intemperanter vivit. Cicero de Univers. Improbo bene esse non potest. Id. Par. Quod si inest in hominum genere, mens, fides, virtus, concordia, unde hec in terras nisi a superis disfluere potuerunt? Cumque sit in nobis Consilium, ratio, prudentia, necesse est Deos hec ipsa habere maiora: Nec habere solum, sed etiam his uti, in optimis, & maximis rebus. Cicero de Nat. Deor. li. 2. p. 76. Quod si pena, si metus supplicii, non ipsa turpitudine, deterret ab injuriosa facinorosaque vita, nemo est injustus: At incauti potius habendi sunt improbi. Callidi, non boni sunt, qui utilitate tantum, non ipso honesto, ut boni viri sint, moventur. Cicero de Leg. 1. 1. p. 289. ut nihil interest, utrum nemo valeat, an nemo possit valere; sic non intelligo quid intersit, utrum nemo sit sapiens, an nemo esse possit. Cic. de Nat. Deor. 1. 3. p. 138. Cicero was afraid to speak what he knew of the Unity of the Eternal God the Maker of all: Illum quasi parentem hujus universitatis invenire difficile: & cum invenire, indicare in vulgus nefas. Lib. de Univers. p. 2. And the same he saith, Lib. 2. de Nat. Deor.

Leg. Danielis Epistol. Epistol. ad Bonif. Mogunt. inter Epistol. Bonif. 67. de methodo convertendi Paucos.

CHAP. I.

Directions to unconverted graceless sinners, for the attaining of true saving Grace.

Hæc tam desperati infelix ex-cidii, in-speratæque mentis au-xillii, memoria totum qui utriusque miraculi testes ex-istere: Et ob hoc Re-ges, publi-

ci, privati, sacerdotes, Ecclesiastici, sum quique ordinem servarunt. At illis decedentibus, cum successisset ætas tempestatis illius nescia, & præstitit tantum serenitatis experti, ita cuncta veritatis ac justitiæ modamina concussa ac subversa sunt, ut earum non dicam vestigium, sed ne monumentum quidem in supra dictis propemodam ordinibus appareret; Exceptis paucis, & valde paucis, qui ob amissionem tantæ multitudinis, quæ quotidie prona ruit ad cartara, tam brevis numeri habentur, ut eos quodammodo venerabilis mater Ecclesia in sinu suo recumbentes non videat, quos solos veros filios habeat. Quorum neque me egregiam vitam omnibus admirabilem, Deoque amabilem carere putet; si qua liberius de his, immo lugubrius, cumulo malorum compulsi, qui servant non solum ventri, sed & diabolo potius quam Christo. Gildas p. (mih.) 514. It was Pythagoras's saying (which Ambrose saith he had from the Jews) Commune atque nescitam populo viam, non esse cerendam.

§. 1. IF ungodly miserable sinners were as few, as the Devil and their self-love would make themselves believe, I might forbear this part of my work as needless. For the whole need not the Physician, but the sick. If you go into twenty Families, and ask them all, Whether any of them are in an un sanctified state, unrenewed and unpardoned, and under the wrath and Curse of God? You will meet with few that will not tell you, they hope it is better with them than so, and though they are sinners as all are, yet that they are repenting pardoned sinners. Nay, there is scarce

§. 4. And if any Reader should be discouraged at the Number of Duties and Directions set before him, I intreat him to consider, 1. That it is God and not I, that imposeth all these Duties on you: And who will question his Wisdom, Goodness or Power to make Laws for us and all the world? 2. That every Duty and Direction is a mercy to you; and therefore should not be matter of grief to you, but of Thanks: They are but like the Commands of Parents to their Children, when they bid them [Eat their meat, and wear their clothes, and go to bed, and eat not poison, and tumble not in the dirt; and cut not your fingers; and take heed of fire and water, &c.] To leave out any such Law or Duty, were but to deprive you of an excellent mercy; you will not cut off or cast away any member of your Body; any Vein, or Sinew, or Artery, upon pretence that the Number maketh them troublesome, when the diminishing of that Number would Kill or Maim you. A Student is not offended that he hath many Books in his Library; nor a Tradesman that he hath store of Tools; nor the Rich at the Number of his Farms or Flocks. Believe it Reader, if thou bring not a malignant quarrelsome mind, thou wilt find that God hath not burdened, but blessed thee, with his holy Precepts, and that he hath not appointed thee one unnecessary or unprofitable duty; but only such as tend to thy Content, and Joy, and Happiness.

O let it be the daily earnest prayer of me and thee, that our Hearts prove not false and unwilling to follow the Directions which are given us, lest we condemn our selves in the things which we allow. Your Practice now will shew, Whether it be through want of Will or Skill, if henceforth you unfaithfully neglect your duty. If you are willing, obey now what is plainly taught you, and shew by your diligence, that you are willing.

Vult Deus quodammodo pati vim; & hoc sum. est benefici-centia, ut ad beneficia pulsari citariq. velit. Jo. Acoſta. l. c. 12. p. 396.

one of many of the most wicked and notoriously ungodly, but hope they are in a penitent pardoned state. Even the haters of God will say they love him; and the scornors at godliness will say, that they are not ungodly, and that it is but hypocrisie and singularity that they deride: And it were well for them, if saying so would go for proof, and he that will be their Judge would take their words. But God will not be deceived, though foolish men are wise enough to deceive themselves. Wickedness will be wickedness when it hath clothed it self with the fairest names: God will condemn it when it hath found out the most plausible pretences and excuses. Though the Ungodly think to bear it out in pride and scorn, and think to be saved by their hypocritical lip-service, as soon as the most holy Worshippers of the Lord, yet shall they be like chaff, which the wind driveth away: they shall not be able to stand in judgement, nor sinners in the Congregation of the righteous; Psal. 1. 4, 5, 6. And if God know better than foolish men, then certainly the flock is little to whom the Father will give the Kingdom, Luke 12. 32. And wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in thereto: because

cause strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it. Mat. 7. 13. When Christ was asked, Lord are there few that be saved? he answered, Strive to enter in at the strait gate; for many I say unto you, will seek to enter in, and shall not be able. Luke 13. 23, 24. but alas, we need no other information than common experience, to tell us whether the greatest part of men be Holy, and Heavenly, and Self-denying; that seek first the Kingdom of God and his Righteousness, and Love God above all, and will forsake all they have for the sake of Christ: And undoubtedly none but such are saved; as you may see Heb. 12. 14. Matth. 6. 20, 21, 33. Luke 14. 33.

§. 2. Seeing then the Godly are so few, and the Ungodly so many; and that God will take nothing for Holiness that is not such indeed; and seeing it is so terrible a thing to any man that hath his wits about him, to live one day in an unconverted state, because he that dyeth so, is lost for ever: methinks it should be our wisdom to be suspicious of our selves, and careful lest we be deceived in so great a business, and diligent in searching and examining our hearts, whether they are truly sanctified or not; because it can be no harm to make sure work for our salvation; whereas presumption, carelessness and negligence, may betray us to remediless misery and despair.

§. 3. I do not here suppose the Reader to have any such acquaintance with his heart, or care of his salvation, or obedient willingness to be taught and ruled by Jesus Christ, as is proper to those that are truly sanctified: For it is Ungodly persons that now I am speaking to. And yet if I should not suppose them to have some capacity and disposition to make use of the Directions which I give them, I might as well pass them by, and spare my labour. I tell thee therefore Reader what it is that I presuppose in thee, and expect from thee, (and I think thou wilt not judge me unreasonable in my suppositions and expectations.)

Præsupposed,
1. That thou art a man.

§. 4. 1. I suppose thee to be a Man, and therefore that thou hast Reason and Natural-free-will, (that is, the natural faculty of Choosing and Refusing;) which should keep thy sensitive appetite in obedience; and that thou art capable of Loving and Serving thy Creatour, and Enjoying him in Everlasting Life.

2. That thou knowest this: and what a man is.

§. 5. 2. I suppose that thou knowest thy self to be a man; and therefore that thy sensitive part (or flesh) should no more rule thee, or be ungoverned by thee, than the Horse should rule the Rider, or be unrul'd by him: And that thou understandest that thou art made on purpose to Love and Serve thy Maker, and to be happy in his Love and Glory for ever. If thou know not this much, thou knowest not that thou art a man, or else knowest not what a man is.

3. That thou hast self-love and a desire to be happy.

§. 6. 3. I suppose thee to have a Natural self-love, and a desire of thy own preservation and happiness; and that thou hast no desire to be miserable, or to be hated of God, or to be cast out of his favour and presence into Hell, and there to be tormented with Devils everlastingly: Yea, I will suppose that thou art not indifferent whether thou dwell in Heaven or Hell, in Joy or Torment: but would fain be saved and be happy: Whether thou be Godly or Ungodly, wise or foolish, I will be bold to take all this for granted: And I hope in all this I do not wrong thee.

4. That thou madest not thy self: and that the first cause of all the Be-

§. 7. 4. I suppose thee to be one that knowest that thou didst not make thy self; nor give thy self that Power or Wisdom which thou hast; and that he that made thee and all the world, must needs be before all the world, and that he is Eternal, having no Beginning: (for if ever there had been a time when there

was nothing, there never would have been any thing; because Nothing can make nothing:) And I suppose thou dost confels that all the Power, and Wisdom, and Goodness of the whole Creation set together, is less than the Power, and Wisdom, and Goodness of the Creatour: Because nothing can give more than it hath to give. I suppose therefore that thou dost confels that there is a God: For to be [The Eternal Infinite Being, and the most Powerful, Wise and Good, and the first Cause of all Created Being, and Power, and Wisdom, and Goodness] this (with the subsequent Relations to the Creature) is to be GOD. If thou wilt deny that there is a God, thou must deny that thou art a man, and that there is any man, or any Being.

ing, Power, Wisdom, and Goodness of all the creatures, hath (formally or eminently) more than all they. And therefore that there is a God. cum dispicere capimus & sentire, quid simus, & quid ab animantibus ceteris differamus, tum ea insequi incipimus ad que nati sumus. Cicero 5. de finib.

See the proof of the God-head, and that God is the Governour of the world, and that there is another life for man; in the beginning of my Holy Commonwealth, Chap. 1, 2, 3.

Commoda quibus utimur, lucem qua fruimur, spiritum quem ducimus, a Deo nobis dari & impartiri videmus. Cicero pro Ros.

Quis est tam vecors, qui cum suspexerit in cælum, deos esse non sentiat? & ea qua tanta mente fiunt, ut vix quisquam arte ulla ordinem rerum atque vicissitudinem persequi possit, casu fieri putet? Cicero de Resp. Arusp.

Read Galen's Hymns to the Creatour, Li. de usu partium, præcipue, l. 3. cap. 10. Nulla gens est tam immanis, neque tam ferrea que non etiam si ignoret qualem Deum habere debeat, tamen habendum sciat. Cicero 1. de Leg.

Omnis innatum, & quasi insculptum est, esse Deos. Id de Nat. Deor. Agnoscimus Deum ex operibus ejus. Cic. 1. Tusc. Nullum est animal præter hominem quod habet ullam notitiam Dei. Cicero 1. de Legib.

Nulla gens tam fera cujus mentem non imbuere deorum opinio. Cicero 1. Tusc. [I had rather believe all the Legends, Talmud, Alcoran, than that this universal frame is without a mind.] Lord Bacon Essay 16. [A little Philosophy inclineth mans mind to Atheism; but depth in Philosophy bringeth mens minds about to Religion.] Lord Bacon Essay 16. Stoici dicunt unum Deum esse, ipsumque & mentem & fatum & Jovem dicunt: Principio illum cum esset apud se, substantiam omnem per ærem in aquam convertisse. Quod autem faciat, Verbum Deum esse quod in ipsa sit. Hunc enim quippe sempiternum per ipsam (materiam) omnem singula creare. Mundum quoque regi & administrari secundum mentem & providentiam mente per omnes illius partes pertingente — Laert. in Zenone.

§. 8. 5. I suppose thou knowest that GOD who gave a Being unto all things, is by this title of Creation, the Absolute Owner or Lord of All: And that he that made the Reasonable Creatures, with Natures to be Governed in order to a further End, is by that title, their Supreme Governour; and therefore hath his Laws commanding Duty, and promising Reward, and threatening punishment; and therefore will Judge men according to these Laws, and will be Just in judgement, and in his Rewards and Punishments. And that he that freely gave the Creature its Being, and all the Good it hath, and must give it all that ever it shall have, is the Father or most Bountiful Benefactor to his Creatures. Surely I screw thee not too high in supposing thee to know all this: For all this is no more than that there is a God. For he is not God, if he be not the Creatour, and therefore our Owner, our Ruler, and Benefactor, our Absolute Lord, our most Righteous Governour, and our most Loving Father or Benefactor.

§. 9. 6. I suppose therefore that thou art convinced, that GOD must be absolutely submitted to, and obeyed before all others in the world, and Loved above all friends, or pleasures, or creatures whatsoever. For to say, He is my Owner, is to say, I must yield myself to him as his Own: To say, I take him for my Supreme Governour, is to say, that I will absolutely be ruled by him: and to say, I take him as my dearest Father or chief Benefactor, is to say, that I am obliged to give him my dearest Love, and highest thanks: Otherwise you do but jest, or say you know not what, or contradict your selves, while you say, He is your God.

§. 10. 7. I suppose thou art easily convinced, that in all the world there is no Creature that can shew so full a title to thee as God; or that hath so great Authority to Govern thee, or that can be so Good to thee,

6. That this God must be obeyed and loved.

7. That nothing is to be preferred before him.

8. That

9. That

10. That

11. That

12. That

or do so much for thee, as God can do, or hath done, and will do, if thou do thy part: And therefore that there is nothing to be preferred before him, or compared with him in our obedience or Love: Nor is there any that can save us from his Justice, if we stand out against him.

8. That he that ruleth the world by Hopes and fears of another life, doth not rule them by deceit and lies, and that he hath Rewards and punishments hereafter.

8. I suppose that as thou knowest God is just, in his Laws and Judgements, so that he is so faithful that he will not, and so All-sufficient, that he need not deceive mankind, and Govern them by meer deceit: This better befits the Devil, than God: And therefore that as he governeth man on earth by the Hopes and fears of another life, he doth not delude them into such Hopes or fears: and as he doth not procure obedience by any Rewards or Punishments in this life, as the principal means (the wicked prospering, and the best being persecuted and afflicted here) therefore his Rewards or Punishments, must needs be principally hereafter in the life to come: For if he have no Rewards or Punishments, he hath no Judgement: and if he have no judgement, he hath no Laws (or else no Justice:) and if he have no Laws, (or no Justice,) he is no Governour of Man, (or not a righteous Governour:) and if he be not our Governour (and just) he is not our God: and if he were not our God, we had never been his Creatures, nor had a being, or been men.

Cicero 2. de finib.
Cicero 1. de Invent.
1. de Legib.

Impiis apud inferos sunt pœna preparata. Cic.
Impiis apud inferos pœnas luunt. Idem Phil. 8.
Jovem dominatorem rerum, & omnia nutu regentem, & præsentem & præpotentem, qui dubitat, haud sanè intelligo, cur non idem, sol sit, ac nullus sit dubitari possit. Cicero de Nat. Deor. 2. p. 48.

9. That man being bound to love and obey God above all, is bound to do nothing in vain, and that we cannot be losers by his service.

9. I suppose thou knowest that if God had not discovered what he would do with us, in the life to come, yet man is highest bound to Obey and Love his Maker; because he is Our Absolute Lord, Our highest Ruler, and our chief Benefactor, and all that we are or have is from him. And that if man be bound to spend his life in the service of his God, it is certain that he shall be no loser by him, no not by the costliest Obedience that we can perform; For God cannot appoint us any thing that is Vain: nor can he be worse to us than an honest man, that will see that we lose not by his service: Therefore that God for whom we must spend and forsake this life, and all those pleasures which sensualists enjoy, hath certainly some greater thing to give us, in another life.

10. That no Infidel can say, He is sure there is no life to come.

10. I may take it for granted at the worst, that neither thy self, nor any Infidel in the world, can say that you are sure that there is not another life for man, in which his present obedience shall be rewarded, and disobedience punished. The worst that ever Infidel could say was, that He thinketh there is no other life: None of you dare deny the Possibility of it, nor can with any reason deny the probability: Well then: Let this be remembered while we proceed a little further with you.

11. That you are sure of the brevity and vanity of this life: And that the probability of an endless Joy or misery should command all the care and diligence of a Rational Creature, against all that can be set against it.

11. I suppose or expect that you have so much Use of sense and reason, as to know the Brevity and Vanity of all the glory and pleasures of the flesh; and that they are all so quickly gone, that were they greater than they are, they can be of no considerable value: Alas, what is Time! How quickly gone, and then it's nothing! and all things then are nothing which are passed with it! So that the Joys or Sorrows of so short a life, are no great matter of Gain or Loss.

I may therefore suppose that thou canst easily conclude, that the bare probability or possibility of an Endless Happiness, should be infinitely preferred before such transitory Vanity, even the greatest matters that can be expected here: And that the probability or possibility of endless misery in Hell, should engage

us with far greater care and diligence to avoid it, than is due for the avoiding any thing that you can think to scape by sinning; or any of the sufferings of this momentary life. If you see not this, you have lost your Reason; that the meer probability or possibility of a Heaven and Hell, should much more command our care and diligence, than the fading vanities of this dreaming transitory life.

12. Well then; We have got thus far in the clearest light; You see that a Religious holy life is every mans duty, not only as they owe it to God as their Creator, their Owner, Governour, and Benefactor; but also because as Lovers of our selves, our Reason commandeth us to have ten thousand fold more regard of a Probable or Possible Joy and Torment which are Endless, than of any that is small and of short continuance. And if this be so, that a Holy Life is every mans duty, with respect to the life that is to come, then it is most evident, that there is such a life to come indeed, and that it is more than probable or possible, even certain. For if it be but Mans duty to manage this life, by the Hopes and Fears of another life, then it must follow, that either there is such a life to come, or else that God hath made it mans duty to hope, and fear, and care, and labour, and live in vain; and that he himself doth Tantalize and Cheat his creatures, and rule the world by Motives of deceit, and make Religion and Obedience to our Maker to be a life of folly, delusion and our loss. And he that believeth this of God, doth scarce believe him to be God. Though I have mentioned this Argument in another Treatise, I think it not unmeet here to repeat it for thy benefit.

12. Therefore that a holy life is every mans duty, were it but on the account of such a possibility or probability: And therefore that really there is such a joy and misery hereafter; because God doth not make our faculties in vain, nor make us to follow de-cits and lies.

13. And seeing I suppose thee to be convinced of the Life to come, and that mans Happiness and Misery is there, I must needs suppose that thou dost confess, that all things in this life, whether prosperity or adversity, honour or dishonour, are to be esteemed and used as they refer to the life to come: For nothing is more plain, than that the Means are to have all their esteem and use in order to their End. That only is Good in this life, which tendeth to the Happiness of our Endless life: And that is Evil indeed in this life, that tendeth to our endless hurt, and to deprive us of the everlasting Good. And therefore no price or motive should hire us, to sin against God, and to forfeit or hinder our endless happiness.

13. That all the matters of this transitory life, are to be estimated as they refer to the life to come.

14. I may suppose if thou have reason, that thou wilt confess that God cannot be too much loved nor obeyed too exactly, nor served too diligently (especially by such backward sinners, that have scarce any mind to Love or Worship him at all): and that no man can make too sure of Heaven, or pay too dear for it, or do too much for his salvation, if it be but that which God hath appointed him to do. And that you have nothing else that is so much worth your Time, and Love, and Care, and Labour. And therefore though you have need to be stopt in your love, and care, and labour for the world, because for it you may easily pay too dear, and do too much, yet there is no need of stopping men in their love, and care, and labour for God and their salvation; which is worth more than ever we can do, and where the best are apt to do too little.

14. That no man can love God too much, nor make too sure of his salvation.

15. I also suppose thee to be one that knowest, that this present life is given us on tryal, to prepare for the life that shall come after: and that as men live here, they shall speed for ever: and that time cannot be recalled, when it's gone; and therefore that we should make the best of it while we have it.

15. That this life is given us for tryal and preparation to the life to come.

creati sumus; sed profecto fuit quedam via, qua generi consuleret humano; nec id gigneret aut aleret, quod cum exantlavisset omnes labores, tum incideret in meritis malum sempiternum. Cic. 1. Tuscul. Nec unquam bono quicquam mali evenire potest, nec vivo nec mortuo. Nec res ipsa à Diis negliguntur. Idem 1. Tuscul.

16. That mans thoughts should be serious and frequent about his future state.
17. That you can tell or may do which way your hearts and diligence are bent, whether most for this life, or for that to come.

18. That most among us profess to believe in Christ, and confess the Gospel to be true, &c.

Abeunt omnia unde orta sunt.
Cic. in lat. Maj.

Dii immortales sparserunt animos in corpora humana, ut essent qui terrens tuerentur, quique celestem ordinem contemplantes, imitarentur cum vita modo, atque constantia. Cic. in Cato. Majore. Ex terra sunt homines, non ut incolae, & habitatores, sed quasi spectatores superarum rerum atque celestium; quarum spectaculum ad nullum aliud genus animantium pertinet. Cicero 2. de Nat. Deor. Sic habeto; te non esse mortalem, sed corpus hoc. Idem Somn. Scip. Cum natura cativas animantes abiecit ad pastum, solum hominum exivit, & ad celi quasi cognitionis, domicilique pristini conspectum excitavit: tum speciem ita formavit ovis, ut in ea penitus reconditos mores effingeret. Cic. 1. de Legib. Nisi Deus istis te corporis custodiis liberaverit, ad caelum aditus patere non potest. Cicero Somn. Scip. Animi omnium sunt immortales: sed bonorum divini. Cic. 2. de Legib. Bonorum mentes mihi divinae atque aeternae videntur, & ex hominum vita ad deorum religionem sanctimoniamque migrare. Idem. Animus est ingeneratus a Deo, ex quo vere vel agnatio nobis cum celestibus, vel genus vel stirps appellari potest. Idem 1. de Leg.

Dir. 1. Direction 1. **I**f thou be truly willing to be sanctified and a child of God, Remain not in a state of Ignorance, but do thy best to come into the light, and understand the Word of God, in the matters of salvation.

Qui seipsum cognovit, cognoscet in se omnia: Deum, ad cuius imaginem factus est: Mundum, cuius simulacrum gerit; creaturas omnes cum quibus sociolum habet. Paul. Sciliger Thep. p. 722.

§. 19. 16. I suppose thee also to be easily convinced, that seeing man hath his Reason and life for matters of everlasting consequence, his Thoughts of them should be frequent and very serious, and his Reason should be used about these things, by retired sober deliberation.

§. 20. 17. And I suppose thee to be a man, and therefore so far acquainted with thy self, as that thou maist know if thou wilt, whether thy Heart and Life do answer thy convictions, and whether they are more for Heaven or Earth: And therefore that thou art capable of self-judging in this case.

Perhaps you will say, that while I am directing you to be Holy, I suppose you to be Holy first: For all this seemeth to go far towards it. But I must profess that I see not any thing in all these suppositions, but what I may suppose to be in a Heathen; and that I think all this is but supposing thee to have the use of thy Reason, in the points in hand. Speak freely: Is there any one of all these points that thou canst or darrest deny? I think there is not. And therefore if Heathens and wicked men, deny them in their practice, that doth but shew that sin doth brutifie them, and that, as men asleep or in a crowd of business, they have not the use of the Reason which they possess, in the matters which their minds are turned from.

§. 21. 18. Yea, one thing more I think I may suppose in all or most that will read this Book; that you take on you also to believe in Jesus Christ, and in the Holy Ghost the Sanctifier, and that the Scriptures are the Word of God: And if you do so indeed, I may then hope that my work is in a manner done, before I begin it: But if you do it but opinionatively and uneffectually, yet God and man may plead with you the truths which you profess.

§. 22. Having told you what I presuppose in you, I proceed now to the Directions: But I again in-treat and charge thee, Reader, as thou lovest thy soul, and wouldst not be condemned for Hypocrisy and sloth, that thou dost not refuse to put in practice what is taught thee, and shew thereby, that whatever thou pretendest, thou art not willing to do thy part for thy own salvation, no not in the most reasonable necessary things.

most necessary things: And nothing is so great and necessary as to Obey thy Maker, and to save thy soul. Knowledge is to be valued according to its Usefulness: If it be a matter of as great concernment to know how to do your worldly business, and to trade and gather worldly wealth, and to understand the Laws, and to maintain your honour, as it is to know how to be reconciled unto God, to be pardoned and justified, to please your Creatour, to prepare in time for death and judgement, and an endless life, then let worldly wisdom have the preheminance: But if all earthly things be dreams and shadows, and valuable only as they serve us in the way to Heaven, then surely the Heavenly Wisdom is the best. Alas, how far is that man from being wise, that is acquainted with all the punctilio's of the Law; that is excellent in the knowledge of all the Languages, Sciences and Art; and yet knoweth not how to Live to God, to mortifie the flesh, to conquer sin, to deny himself, nor to answer in Judgement for his fleshly life, nor to escape damnation! As far is such a Learned man from being wise, as he is from being happy.

§. 2. Two sorts among us do quietly live in damning ignorance. First, Abundance of poor people, who think they may continue in it, because they were bred in it; and that because they are not Book-learned, therefore they need not learn how to be saved; and because their Parents neglected to teach them when they were young, therefore they may neglect themselves ever after, and need not learn the things they were made for: Alas Sirs, What have you your lives, your time, and Reason for? Do you think it is only to know how to do your worldly business? Or is it to prepare for a better world? It is better that you knew not how to eat, or drink, or speak, or go, or dress your selves, than that you know not the will of God, and the way to your salvation. Hear what the Holy Ghost saith, 2 Cor. 4. 3, 4. [But if our Gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God should shine unto them.] Darkness is unsafe and full of fears: the Light is safe and comfortable. A man in ignorance is never like to hit his way: Nor can he know whether he be in or out; nor what enemy or danger he is near. It is the Devil that is the Prince of Darkness, and his Kingdom is a Kingdom of darkness, and his works are works of darkness. See E. hes. 6. 12. Col. 1. 13. 1 John 2. 11. Luke 11. 34, 35. Grace turneth men from darkness to light, Acts 26. 18. and causeth them to cast off the works of darkness. Rom. 13. 12. Because we are the children of light and of the day, and not of darkness or of night, 1 Thes. 5. 5. They that were sometime darkness, are light in the Lord, when they are converted, and must walk as the children of the light, Ephes. 5. 8. In the dark the Devil and wicked men may cheat you, and do almost what they list with you; You will not buy your wares in the dark, nor travel or do your work in the dark: And will you judge of the state of your souls in the dark? and do the work of your salvation in the dark? I tell you the Devil could never entice so many souls to Hell, if he did not first put out the light, or put out their eyes: They would never so follow him by crowds, to everlasting torments, by day-light, and with open eyes. If men did but know well what they do when they are sinning, and whither they go in a carnal life, they would quickly stop, and go no further. All the Devils in Hell could never draw so many thither, if mens Ignorance were not the advantage of temptations.

§. 3. Another

6 Direct. to the Unren. Know what a state of Sin and a state of Grace are.

Can quim
penitet
peccasse
innocens
est: Maxi-
mū purga-
tionum
pars est
lunaria
panitentia
delictorum.
Scol. Theol.
p. 742.
Facilium
est igno-
scire qui
non perse-
verare sed
ab errore
se revocare,
moluntur;
est enim
humanum
peccare, sed
belluinum
in errore
perseverare.
Cicero in
Nat.
Even Ari-
stotele
that he
that be-
lieved as
he ought
of the Gods, should think as well of himself, as Alexander that com-
mandeth so many men. Plutarch. de Tranquil. Anim. p. 155. Nullus
suavior animo cibus est, quam cognitio veritatis. Lactant. Instit. l. 1. c. 1.
It is a marvellous and doleful case to think how ignorant some
people live, even to old age, under constant and excellent Teach-
ing. Some learn neither words nor sense, but hear as if they heard
not: Some learn words, and know the sense no more than if they
had learnt but a tongue unknown: And will repeat their Creed and
Catechism, when they know not what it is that they say. A worthy
Minister of Helvetia told me, that their people are very constant at
their Sermons, and yet most of them grossly ignorant of the things which
they most frequently hear. It is almost incredible what ignorance
some Ministers report that they have found in some of the eldest
of their auditors. Nay, when I have examined some that have professed
strictness in Religion, above the common sort of people, I have
found some ignorant of some of the fundamentals of the Christian faith.
And I remember what an ancient Bishop about twelve hundred years
ago faith, Maximus Taurinensis in his Homilies, that when he had long
preached to his people, even on an evening after one of his Sermons,
he heard a cry or noise among the people, and hearkening what it was,
they were by their outcry helping to deliver the Moon, that was in
labour and wanted help. His words are [Quis non moleste ferat sic vos
esse vestra salutis immemores, ut etiam celo teste peccetis? Nam cum ante
dies plerumque cum cupiditate pulsaverim, ipsa die circiter vespere tanta
vociferatio populi extitit, ut investigatas ejus penetraret ad calum. Quod
cum requirerem quid sibi clamor hic vellet? dixerunt mihi quod Laboranti
Luna vestra vociferatio subveniret; & defectum ejus suis clamoribus adjuvaret:
Risi equidem & miratus sum vanitatem, quod quasi devoti Christiani Deo
jerebat. ac nullum. Clamabant enim ne tacentibus vobis periret elementum:
tanquam infirmus enim & imbecillus, nisi vestris adjuvaretur vocibus, non
posset lunam defendere qua creavit.] It is cited also by Papius
Massonius in vita Hilarii Pape, fol. 67. Therefore Popery is suitable
to the children of darkness, and unsuitable to the children of light,
because it greatly befriendeth ignorance, hindering the people from
reading the holy Scriptures, and quieting them with the opiate of an
easy impie faith, in believing, as the Roman Church believeth,
though they know not what it believeth, or mistake and think it be-
lieveth, that which it doth not: Ockam. lib. de Sacram. Altar. cap. 1.
citeth Innocent. Extra de sum. Trin. to prove the great benefit and effi-
cacy of impie faith, that it would prove an error to be no sin: In
tantum, inquit, valet fides impie, ut dicunt aliqui, ut si aliquis tam
hebet, quod scilicet credit quicquid Ecclesia credit, si falsè opinatur, rati-
one naturalis motus, quia pater est vel prior filio, vel quod tres persone sint
tres res ab invicem distantes, non est hereticus, nec peccat; dummodo hunc er-
rorem non defendat, & hoc ipsum credit, quia credit Ecclesiam sic credere,
& suam opinionem fidei Ecclesie supponit. Quia licet sic male opinetur,
non tamen est illa fides sua, immo fides sua est fides Ecclesie. This im-
pie faith, being nothing but to believe that the Church erreth not,
is not an impie faith in God (to believe that all that God re-
vealeth is true) which all men have that believe in God, as rational an
excuse for ignorance and error, as a belief in the Church of Rome?
This is too short and easy a faith to be effectual to the true ends of
faith. Sed igitur tanta sit efficacia fides impie, ut excuset ignoran-
ter errantem circa illa que in Scriptura Canonica sunt expressa, multo magis
excusabit ignorantem aliquem quod nec in Scriptura Canonica re-
peritur expressum. Ockam libid.

These Honourable miserable men, will bear no con-
tradiction or reproof: Who dare be so unmannerly,
disobedient, or bold, as to tell them that they are out
of the way to Heaven, and strangers to it, (that I say
not, Enemies); and to presume to stop them in the
way to Hell, or to hinder them from damning
themselves, and as many others as they can? They think this talk of Christ, and grace, and life
eternal, if it be but serious, and not like their own,
in form, or levity, or scorn) is but the troublesome
preciseness of hypocritical humorous, crackt-brained
fellows: And say of the godly, as the Pharisees,
John 7. 47, 48, 49. Are ye also deceived? Have
any of the Rulers, or of the Pharisees believed on
him? but this people who knoweth not the Law are
cursed.

§. 4. Well, Gentlemen or poor men, whoever
you be that favour not the things of the Spirit (Rom.
8. 5, 6, 7, 13.) but live in ignorance of the myste-
ries of salvation, be it known to you, that Heavenly
Truth and Holiness are works of Light, and never
prosper in the dark: And that your best understand-
ing should be used for God and your salvation, if for
any thing at all. It is the Devil and his deceits that
fear the light. Do but Understand well what you do, and
then be wicked if you can: and then set light by Christ
and holiness if you dare! Come but out of darkness
into the light, and you will see that which will make
you tremble to live ungodly and unconverted another
day: And you will see that which will make you
with penitent heart lament your so long neglect
of heaven, and wonder that you could live so far,
and so long besides your wits, as to choose a course
of vanity and bestiality in the chains of Satan, before
the joyful liberty of the Saints: And, though we must
not be so uncivil as to tell you where you are, and
what you are doing, you will then more uncivilly
call your selves, [exceedingly mad, and foolish, diso-
bedient, deceived, serving overers lusts and pleasures,]
as one did that thought himself before as wise and
good as any of you, Acts 26. 11. Tit. 3. 3. Live
not in a sleepy state of ignorance, if ever you would
have saving grace.

Direction 2. **E** specially labour first to understand Dir. 2.
and a state of Grace.

§. 1. It's like you will say that All are sinners; Penitenti
and that Christ dyed for sinners, and that you were optimus est
Regenerate in your Baptism, and that for the sins portus, mu-
that since then you have committed; you have Re- ratio con-
pented of them, and therefore you hope they are filii. Cic.
forgiven. Phil. 12.

But stay a little man; and understand the matter
well as you go; for it is your salvation that lyeth
at the stake: it's very true that All are sinners:
But it is as true that some are in a state of sin, and
some in a state of grace; some are converted sin-
ners, and some unconverted sinners: some live in
sins inconsistent with Holiness (which therefore
may be called Mortal) others have none but in-
firmities which consist with spiritual life (which in
this sense may be called Venial:) some hate their
sin and long to be perfectly delivered from it:
and others so love it, as they are lothe to leave
it. And is there no difference think you between
these?

§. 2. It is as true also that Christ dyed for sin-
ners: (Or else where were our hope?) But it is
true also that he dyed to save his people from their
sins, Matth. 1. 21. and to bring them from dark-
ness unto light, and from the power of Satan unto
God,

Bonum
Gratie
unius ho-
minis ma-
jus est
quam bo-
num natu-
re totius
universi.
Aquin. 12.
q. 113.
art. 9.

God, Acts 26. 18. and to redeem us from all iniquity, and purifie to himself a peculiar people zealous of good works; Tit. 2. 14. and that except a man be born again, and converted, and become as a little child (in humility and beginning the world anew) he cannot enter into the Kingdom of Heaven, Joh. 3. 3, 5. Mat. 18. 3. and that even he that dyed for sinners, will at last condemn the workers of iniquity, and say, Depart from me ye cursed into everlasting fire, Matth. 25. I never knew you, Matth. 7. 23.

§. 3. It is very true that you were sacramentally regenerate in Baptism, and that he that believeth and is baptized, shall be saved, and all that are the children of promise, and have that promise sealed to them by Baptism, are regenerate: The Ancients taught that Baptism puts men into a state of grace; that is, that all that sincerely renounce the world, the Devil and the flesh, and are sincerely given up to God the Father, Son and Holy Ghost according to the Covenant of Grace, and profess and seal this by their Baptism, shall be pardoned and made the heirs of life. But as it is true, that Baptism thus saveth, so it is as true, that it is not the outward washing only the filth of the flesh that will suffice, but the answer of a good conscience towards God, 1 Pet. 2. 21. And that no man can enter into the Kingdom of God, that is not born of the Spirit, as well as of water, John 3. 5. And that Simon Magus and many another have had the water of Baptism, that never had the Spirit, but still remain in the gall of bitterness, and bond of iniquity, and had no part nor lot in that business, their hearts being not right in the sight of God, Act. 8. 13, 21, 23. And nothing is more sure, than that if any man have not the Spirit of Christ (for all his Baptism he is none of his, Rom. 8. 9. And that if you have his Spirit, you walk not after the flesh, but after the spirit: and are not carnally but spiritually minded, and are alive to God, and as dead to the world: Rom. 8. 1, 5, 6, 7, 8, 10, 13, 14. Whether all that were baptized are such as these, when they come to age, judge you.

Quicquid
Deo gra-
tiam dig-
namque of-
fertur, de
bono the-
sauro cor-
dis defer-
tur. Intra-
mus quippe
et quod
Deo offeri-
mus, omne
vix accep-
tabile mu-
nus: ibi
timor
Dei
ibi confes-
sio, ibi la-
gertas, ibi
sobrietas,
ibi pauper-
tas spiri-
tus, ibi
compassio,
&c. Poetho Prumiens, de Domo Dei, l. 2. De regno Dei quod intra nos
est meditamus vanitates & insanas falsas, dum interioribus anima virtuti-
bus, in quibus regnum Dei consistit, privati, ad exteriora quadam studia
ducimur, & circa corporales exercitationis qua ad modicum utiles esse viden-
tur, occupamur, finitius spiritus, qui sunt charitas, pax, gaudium, &c. intus
minime posidemus, & exteriorum quarundam consuetudinum observantias secta-
mur; in exercitiis tantum corporalibus qua sunt jejunia, vigilie, asperitas
sui vilis vestis, &c. regulam nobis vivendi quasi perfectam statuantes.
Idem ibid.

§. 4. It is true also, that if you truly Repent, you are forgiven: But it is as true, that true Repentance is the very Conversion of the soul from sin to God, and leaveth not any man in the power of sin. It is not for a man when he hath had all the pleasure that sin will yield him, to wish then that he had not committed it, (which he may do then at an easie rate) and yet to keep the rest that are still pleasant and profitable to his flesh. Like a man that casts away the bottle which he hath drunk empty, but keeps that which is full; Or as men sell off their barren Kine, and buy milch ones in their stead: This kind of Repentance is a mockery, and not a cure for the soul. If thou have true Repentance, it hath so far turned thy heart from sin, that thou wouldst not commit it, if it were to do again, though thou hadst all the same temptations; And it hath so far turned thy heart to God and Holiness, that thou wouldst live a holy life, if it were all to do again, though thou hadst the same temptations as afore against it. (Because thou hast not the same heart.) This is the nature of true Repentance: such a Repentance indeed is never too late to save: but I am sure it never comes too soon.

§. 5. Mark now I beseech you, what a state of sin, and what a state of Holiness is:

He that is in a state of sin, hath habitually and predominantly a greater love to some pleasures, or profits, or honours of this world, than he hath to God and to the glory which he hath promised: He preferreth, and seeketh, and holdeth (if he can) his fleshly prosperity in this world, before the favour of God and the happiness of the world to come. His heart is turned from God unto the creature, and is principally set on things on earth. Thus his sin is the blindness, and madness, and perfidiousness, and Idolatry of his soul, and his forsaking of God, and his salvation, for a thing of nought. It is that to his soul, which poyson, and death, and sickness, and lameness, and blindness are to his body: It is such dealing with God, as that man is guilty of to his dearest friend or Father, who should hate him and his company, and love the company of a Dog or Toad much better than his; and obey his enemy against him: And it is like a mad mans dealing with his Physician, who seeks to kill him as his enemy, because he crosseth his appetite or will to cure him. Think of this well, and then tell me whether this be a state to be continued in. This state of sin, is something worse, than a meer inconsiderate act of sin, in one that otherwise liveth an obedient holy life.

§. 6. On the other side, a state of Holiness, is nothing else but the Habitual and predominant devotion and dedication of soul, and body, and life, and all that we have to God: An esteeming, and loving, and serving, and seeking him, before all the pleasures and prosperity of the flesh: Making his favour and everlasting Happiness in Heaven our End, and Jesus Christ our way, and referring all things in the world unto that end, and making this the scope, design and business of our lives. It is a turning from a deceitful world to God; and preferring the Creator before the creature, and Heaven before Earth, and Eternity before an inch of Time, and our souls before our corruptible bodies, and the authority and Laws of God the Universal Governour of the world, before the word or will of any man, how great soever; and a subjecting our sensitive faculties to our Reason, and advancing this reason by Divine Revelation; and living by faith, and not by sight: In a word, it is a laying up our treasure in Heaven, and setting our hearts there, and living in a Heavenly conversation, setting our affections on the things above, and not on the things that are on earth: and a rejoicing in hope of the glory to come, when sensualists have nothing but transitory brutish pleasures to rejoyce in.

Nulla Re-
ligio vera
est, nisi
qua vir-
tute & in-
finita con-
stat. Id.
lib. 1.

This is a state and life of Holiness: when we persuade you to be Holy, we persuade you to no worse than this: When we commend a life of Godliness to your Choice, this is the life that we mean and that we commend to you. And can you understand this well, and yet be unwilling of it? It cannot be. Do but know well what Godliness and Ungodliness is, what Grace and Sin are, and the work is almost done.

Direction 3. **T**O know what a life of Holiness Dir. 3. is, believe the Word of God, and those that have tryed it, and believe not the slanders of the Devil and of ungodly men, that never tryed or knew the things which they reproach.

§. 1. Reason cannot question the reasonableness of this advice. Who is wiser than God? or who is to be believed before him? And what men are liker to know what they talk of, than such as speak from their

their own experience? Nothing more familiar with wicked men, than to slander and reproach the holy wayes and servants of the Lord. No wisdom, no measure of Holiness or righteousness will exempt the Godly from their malice. Otherwise Christ himself at least would have been exempted, if not his Apostles or other Saints, whom they have slandered and put to death. Christ hath foretold us what to expect from them, John 15. 18, 19, 20, 21. *If the world hate you, ye know that it hated me before it hated you: If you were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you: Remember the word that I said unto you, The servant is not greater than the Lord: If they have persecuted me, they will also persecute you: if they have kept my sayings they will keep yours also.*

§. 2. The truth is, wicked men are the seed and children of the Devil, and have his image, and obey him, and think, and speak, and do as he would have them. And the Godly are the seed and members of Christ, and bear his Image, and obey him: And do you think that the Devil will bid his children speak well of the wayes or followers of Christ? I must confess, till I had found the truth of it by experience, I was not sensible how *Impudent* in *belying*, and *cruel* in abusing the servants of Christ, his worldly malicious enemies are. I had read oft how early an Enmity was put between the Womans and the Serpents seed, and I had read and wondered that the first man that was born into the world did murder his Brother, for worshipping God more acceptably than himself; *because his own works were evil, and his brothers righteous*, 1 John 3. 12. I had read the inference, ver. 13. *Marvel not my brethren if the world hate you.* But yet I did not so fully understand, that wicked men and Devils are so very like, and so near of kin; till the words of Christ, John 8. 44. expounded by visible demonstrations had taught it me. Indeed the Apostle saith, 1 John 3. 12. that *Cain was of that wicked one, that is, the Devil*: But Christ saith more plainly [*Ye are of your father the Devil, and the lusts of your Father ye will do: He was a murderer from the beginning, and abode not in the truth, because there is no truth in him: When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it.*] Here note, that *cruel murdering and lying* are the principal actions of a Devil; and that as the Father of these he is the Father of the wicked, who are most notoriously addicted to these two courses against the most innocent servants of the Lamb. How just it is that they dwell together hereafter, that are here so like in disposition and action: even as the Righteous shall dwell with Christ, who bore his image, and imitated his holy suffering life.

Victor utic. saith that the Arrian Goths tormented the devoted Virgins, to force them to confess that their Pastors had committed fornication with them: but no torment prevailed with them, though many were killed with it, pag. 407, 408. lib. 2. Terrent præceptis scilicet, ut in medio Vandalarum nonnullatenus respirarent: Neque usque quaque orandi aut immolandi consideratur gementibus locum. Nam & diversa calumnia non desunt quotidiè, etiam illis sacerdotibus, qui in his regionibus versabantur, quæ palatio tributa pendebant. Et si forsitan quisquam, ut moris est, dum Dei populum admoneret, Pharaonem, Nabuchodonosor, Holofernum, aut aliquem similem nominasset, Obiciebantur illi, quid in personam Regis ita dixisset, & statim exilio tradebatur. Hoc enim tempore persecutionis genus agebatur, hic aperte, alibi occultè, ut piorum nomen talibus insidiis interiret. N.B. Victor Utiens. p. (mih) 382. Abundance of Pastors were then banished from their Churches, and many tormented, and Augustinus himself dyed with fear, saith Victor ib. p. 376. when he had written (saith he) two hundred thirty two Books, besides innumerable Epistles, Homilies, Expositions on the Psalms, Evangelists, &c.

§. 3. I conclude then, that if thou wilt never turn to God, and a holy life, till wicked men give over belying, and reproaching them, thou maist as

well say, that thou wilt never be reconciled to God, till the Devil be first reconciled to him; and never love Christ, till the Devil love him, or bid thee love him; or never be a Saint till the Devil be a Saint, or will give thee leave, and that thou wilt not be saved, till the Devil be willing that thou be saved.

Direction 4. **T**hat thy understanding may be enlightened, and thy heart renewed, be much and serious in Reading the Word of God, and those Books that are fitted to men in an unconverted state, and especially in hearing the plain and searching preaching of the word.

§. 1. There is a heavenly light and power and Majesty in the Word of God, which in the serious Reading or hearing of it, may pierce the heart; and prick it, and open it, that corruption may go out, and grace come in. *The Law of the Lord is perfect, converting the soul: The testimony of the Lord is sure, making wise the simple: The Statutes of the Lord are right, rejoicing the heart.* Psal. 19. 7, 8. Moreover by them it is that we are warned, and in keeping of them there is great reward, ver. 11. The Eunuch was Reading the Scripture, when Philip was sent to expound it to him for his conversion, Acts 8. The preaching of Peter did prick many thousands to the heart to their conversion, Acts 2. 37. The heart of Lydia was opened to attend to the preaching of Paul, Acts 16. 14. *The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing of soul and spirit, Heb. 4. 11. These weapons are mighty through God, to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth it self against the knowledge of God, and bringing into captivity every thought to the obedience of Christ,* 2 Cor. 4. 5. Hast thou often read and heard already, and yet findest no change upon thy heart? Yet read and hear again and again: Ministers must not give over preaching, when they have laboured without success: Why then should you give over hearing or reading? As the Husbandman laboureth, and looketh to God for rain, and for the blessing, so must we, and so must you. Look up to God: remember it is his Word, in which he calleth you to Repentance, and offereth you mercy, and treateth with you concerning your everlasting happiness: Lament your former negligence and disobedience, and beg his blessing on his Word, and you shall find it will not be in vain.

§. 2. And the serious Reading of Books which expound and apply the Scriptures suitably to your case, may by the blessing of God be effectual to your conversion. I have written so many to this Use my self, that I shall be the shorter on this subject now, and desire you to read them, or some of them, if you have not fitter at hand; viz. *A Call to the Unconverted: A Treatise of Conversion: Now or Never: Directions for a sound Conversion: A Saint or a Bruit: A Treatise of Judgement: A Sermon against making light of Christ: A Sermon of Christs Dominion: Another of his Sovereignty, &c.*

Direction 5. **F** thou wouldst not be destitute of saving Grace, let thy Reason be exercised about the matters of thy salvation, in some proportion of frequent, sober, serious Thoughts, as thou art convinced the weight of the matter doth require.

§. 1. To

1 Cor. 13. 5. 1. To have Reason is common to all men, even the sleepy and distracted: To use Reason is common to all that have their senses awake and fit to serve their Minds: To use Reason in the greatest matters, is proper to wise men, that know for what end God made them Reasonable. Inconsiderate men are all ungodly men: For Reason not used is as bad as no Reason (and will prove much worse in the day of reckoning.) The truth is; though sinners are exceeding blind and erroneous, about the things of God, yet all Gods precepts are so Reasonable, and tend so clearly to our joy and happiness, that if the Devil did not win most souls by silencing Reason, and laying it asleep, or drowning its voice, with the noise and crowd of worldly business, Hell would not have so many sad inhabitants. I scarce believe that God will condemn any sinner that ever lived in the world (that had the use of Reason) no not the Heathens, that had but one talent, but he will be able to say to them as Luke 19. 22. *Out of thine own mouth will I judge thee, thou wicked servant: Thou knewest, &c.* To serve God and labour diligently for salvation, and prefer it before all worldly things, is so Reasonable a thing, that every one that Repenteth of the contrary course, doth call it from his heart an *impious madness*. Reason must needs be for God that made it. Reason must needs be for that which is its proper End and Use. Sin as it is in the Understanding, is nothing but *Unreasonableness*: a blindness and error: a loss and corruption of Reason in the matters of God and our salvation. And Grace (as in the understanding) doth but cure this folly and distraction, and make us Reasonable again: It is but the opening of our eyes, and making us wise in the greatest matters. It is not a more unmanly thing to love and plead for blindness, madness and diseases, and to hate both *fight*, and *health*, and *wis*, than it is to love and plead for sin, and to hate and vilifie a holy life.

The word it self excitech Reason, and Preachers are by Reason to shame all sin as a thing unreasonable. And the want of such excitation, by powerful preaching, and plain instructing, and the persons considering, is a great cause of the worlds undoing. For those Preachers that lay all the blame on the peoples stupidity or malignity, I desire them to read a satisfactory answer in *Acoſta* the Jesuite. li. 4. c. 2, 3 & 4. Few souls perish comparatively, where all the means is used which should be used by their superiours for their salvation: If every Parish had holy, skilful, laborious Pastors, that would publickly and privately do their part; great things might be expected in the world. But saith *Acoſta*, *Itaque præcipua causa ad Ministros parum idoneos redit. Que namque est prædicationis nostra? que fiducia? signa certe non edimus: vite sanctitate non eminemus; beneficentia non invitamus; verbi ac spiritus efficacia non persuademus; lacrymis ac precibus à Deo non impetramus; immo ne magnopere quidem curamus. Que ergo nostra querela est? que tanta Indorum accusatio?* (An ingenuous confession of the Roman Priesthood. And such Priests can expect no better success. But having seen another sort of Ministers, through Gods mercy, I have seen an answerable fruit of their endeavours.) lib. 4. p. 335.

§. 2. Grant me but this one thing, that thou wilt but *soberly exercise thy Reason*, about these great important questions; Where must I abide for ever? What must I do to be saved? What was I created and Redeemed for? And I shall hope that thy own understanding as erroneous as it is, will work out something that will promote thy good. Do but withdraw thy self one hour in a day from company and other business, and Consider but as soberly and seriously of thy end and life, as thou knowest the nature and weight of the matter doth require, and I am perswaded thy own Reason and Conscience will call thee to Repentance, and set thee, at least, in a far better way than thou wast in before. When thou walkest alone, or when thou wakest in the night, remember soberly that God is present, that time is hastning to an end, that judgement is at hand, where thou must give account of all thy hours, of thy lusts and passions, and desires; of all thy thoughts and words and deeds; and that thy endless joy or misery dependeth wholly and certainly on this litletime; Think but soberly on such things as

these; but one hour in a day or two, and try whether it will not once recover thee to wit and godliness, and folly and sin will vanish away before the force of Considering Reason, as the darkness vanisheth before the light. I intreat thee now as in the presence of God, and as thou wilt answer the denial of so Reasonable a request, at the day of Judgement, that thou wilt but resolve to try this course of a *sober serious Consideration*, about thy sin, thy duty, thy danger, thy hope, thy account, and thy everlasting state: Try it sometimes; especially on the Lords dayes; and do but mark the result of all; and whither it is that such *sober consideration* doth point or lead thee? Whether it be not towards a diligent holy heavenly life? If thou deny me thus much, God and thy Conscience shall bear witness, that thou thoughtest thy salvation of little worth, and therefore maist justly be denied it.

§. 3. Would it not be strange that a man should be penitent and Godly, that never once thought of the matter with any seriousness in his life? Can so many and great diseases of soul be cured before you have once *soberly considered* that you have them, and how great and dangerous they are, and by what remedies they must be cured? Can grace be obtained and exercised, while you never so much as think of it? Can the main business of our lives be done without any *serious thoughts*; when we think it fit to bestow so many upon the trivial matters of this world? Doth the world and the flesh deserve to be remembered all the day, and week and year? and doth not God and thy salvation deserve to be thought on one hour in a day, or one day in a week? Judge of these things but as a man of reason. If thou look that God, who hath given thee Reason to guide thy Will, and a Will to command thy actions, should yet carry thee to Heaven like a Stone, or save thee against or without thy will, before thou didst ever once soberly think of it, thou maist have leisure in Hell to lament the folly of such expectations.

Direction 6. *Suffer not the Devil by company, Dir. 6.*
Pleasure or worldly business to divert or hinder thee from these serious considerations.

§. 1. The Devil hath but two ways to procure thy damnation. The one is by keeping thee from any sober Remembrance of spiritual and eternal things: and the other is, if thou wilt needs think of them, to deceive thee into false erroneous thoughts. To bring to pass the first of these (which is the most common powerful means) his ordinary way is by *diversion*: finding thee still something else to do: Even putting some other thoughts into thy mind, and some other work into thy hand; so that thou canst never have leisure for any sober thoughts of God: When ever the Spirit of God knocks at thy door, thou art so taken up with other company, or other business, that thou canst not hear, or wilt not open to him. Many a time he hath been ready to teach thee, but thou wast not at leisure to hear and learn. Many a time he secretly jog'd thy conscience, and checked thee in thy sin, and called thee aside to consider soberly about thy spiritual and everlasting state, when the noise of foolish mirth and pleasures, or the bustles of encumbering cares and business, have caused thee to stop thy ears and put him off, and refuse the motion. And if the abused Spirit of God depart, and leave thee to thy beloved mirth and business, and to thy self, it is but just; And then thou wilt never have a *serious* thought, & ad poeticam prono. Quam ipsam processu temporis neglexi, sacris literis delectatus, in quibus sensu dulcedinem additam, quam aliquando contempseram; poeticis literis non nisi ad ornamentum reservatis.

serious effectual thought of Heaven perhaps till thou have lost it; nor a sober thought of Hell, till thou art in it; (unless it be some despairing, or some dull uneffectual thought.)

§. 2. O therefore as thou lovest thy soul, do not love thy pleasure or business so well as to refuse to treat with the Spirit of God, who comes to offer thee greater pleasures, and to engage thee in a more important business: O lay by all to hear a while, what God and conscience have to say to thee. They have greater business with thee, than any others that thou conversest with. They have better offers and motions to make to thee, than thou shalt hear from any of thy old companions. If the Devil can but take thee up a while, with one pleasure one day, and another business another day, and keep thee from the work that thou camest into the world for, till time be gone, and thou art slipped unawares into damnation, then he hath his desire, and hath the end he aimed at, and hath won the day, and thou art lost for ever.

§. 3. It's like thou settest some limits to thy folly, and purposest to do thus but a little while: But when one Pleasure withereth, the Devil will provide a fresh one for thee; and when one business is over, which caused thee to pretend *Necessity*, another, and another, and another will succeed, and thou wilt think thou hast such *Necessity still*, till time is gone, and thou see too late how grossly thou wast deceived. Resolve therefore that whatever company, or pleasure, or business would divert thee, that thou wilt not be befuddled out of thy salvation, nor taken off from minding the *One thing Necessary*: If Company plead an interest in thee, know of them whether they are better company than the Spirit of God and thy Conscience: If Pleasure would detain thee, enquire whether it be more pure and durable pleasures, than thou maist have in Heaven by hearkening unto grace: If business still pretend *Necessity*, enquire whether it be a greater business than to prepare thy soul and thy accounts for judgement, and of greater *Necessity* than thy salvation. If not, let it not have the precedence: If thou be wise, do that first that *must needs be done*: and let that stand by, that may best be spared. What will it profit thee to win all the world, and lose thy soul. At least, if thou durst say that thy *Pleasure and Business* is better than *Heaven*, yet might they sometime be forborn, while thou seriously thinkest of thy salvation.

Dir. 7. Direction 7. **I**F thou wouldst be converted and saved, be not a malicious or peevish enemy to those that would convert and save thee: Be not angry with them that tell thee of thy sin or duty, as if they did thee wrong or hurt.

§. 1. God worketh by instruments: When he will convert a *Cornelius*, a *Peter* must be sent for and willingly heard. When he will recall and save a sinner, he hath usually some publick Minister or private friend, that shall be a messenger of that searching and convincing truth, which is fit to awaken them, enlighten them and recover them. If God furnish these his instruments with compassion to your souls, and willingness to instruct you, and you will take them for your enemies, and peevishly quarrel with them, and contradict them, and perhaps reproach them, and do them a mischief for their good will, what an inhumane barbarous course of ingratitude is this? Will you be angry with men for endeavouring to save you from the fire of Hell? Do they endeavour to make any gain or advantage by you? or only to help your souls to Heaven? Indeed if their endeavours did serve any ambitious

désign of their own, to bring the world (as the Pope and his Clergy would do) under their own jurisdiction, you had reason then to suspect their fraud. But the truth is, Christ hath purposely appointed, his greatest Church-Officers to be but *Ministers*, even the *servants of all*, to rule and save men as *Volunteers*, without any *coercive Power*, by the Management of his powerful Word upon their consciences, and to beseech and intreat the poorest of the stock, as those that are not *Lords over Gods heritage*, nor *masters of their faith*, but *their servants in Christ*, and *helpers of their joy*; that so when ever we deliver our message to them, they may see that we exercise not *dominion over them*, and aim at no worldly honours, or gain, or advantage to our selves, but at the meer conversion and saving of their souls: whereas if he had allowed us to exercise authority as the *Kings of the Gentiles*, and to be called *Gracious Lords*, and to incumber our selves with the *affairs of this life*, our doctrine would have been rejected by the generality of the world, and we should alwayes have come to them on this great disadvantage, that they would have thought that we sought not *them*, but *theirs*; and that we preached not *for them*, but *for our selves*, to make a prize of them: As the Jesuites when they attempt the conversion of the *Indians*, do still find this their great impediment, the Princes and people suppose them to pretend the Gospel, but as a means to subjugate them and their Dominions to the Pope, because they tell them that they must be all subject to the Pope, if they will be saved. Now when Christ hath appointed a poor *self-denying, intreating Ministry*, against whom you can have none of these pretences, to stoop to your feet, with the most submissive intreaties, that you would but turn to God and live, you have no excuse for your own barbarous ingratitude, if you will fly in their faces, and use them as your enemies, and be offended with them for endeavouring to save you. You know they can hold their Tythes and Livings by smoothing, and cold, and general preaching, as well as by more faithful dealing (if not better): You know they can get no worldly advantage by dealing so plainly with you: You know that they hazard by it, their reputation with such as you; and they cannot be ignorant that it is like to expose them to your ill will and indignation.

§. 2. And they are men as well as you, and therefore undoubtedly desire the good will and the good word of others, and take no pleasure to be scorned or hated: Undoubtedly they break through much temptation and reluctance of the flesh, before they can so far deny themselves as to endeavour your salvation on such terms: And seeing it is all for you, methinks you should be their chief encouragers: If others should oppose them, you should be for them, because they are for you. If I go with a Convoy to relieve a besieged Garrison, I shall expect opposition from the *Enemy* that besiegeth them: But if the besieged themselves shall shoot at us, and use us as enemies for venturing our lives to relieve them, it's time to be gone, and let them take what they get by it.

§. 3. Perhaps you think that the Preacher (or private admonisher) is too plain with you: But you should consider that *self-love* is like to make you partial in your own cause, and therefore a more incapable Judge than they. And you should consider that God hath commanded them to deal plainly, and told them that else the peoples blood shall be required of them: *Aliter enim cum hostibus nostris, aliter cum moribus bel-*

quired

V. pag. 202.
D. Bray. 207.

1 Pet. 5.
2, 3, 4.
2 Cor. 10.
4.
2 Cor. 5.
19, 20.
2 Cor. 1.
24.
1 Cor. 4. 1.
2 Cor. 3. 6.
& 11. 23.
Joel 1. 9.
13.
2 Cor. 4. 5.
Mark 10.
44.
Matth. 20.
27.
Luk. 22.
24, 25, 26.

Ep. 87.
scribit,
Tam neces-
sarium
fuisse
Romano
populo
nasci Ca-
tonem,

quired at their hands, *Iſa.* 58. 1. *Ezek.* 18. And that God beſt knoweth what Medicine and Dyer is fitteſt for your Diſeaſe : And that the caſe is of ſuch grand importance (whether you ſhall live in Heaven or Hell for ever ?) that it is ſcarce poſſible for a Miniſter to be too plain and ſerious with you : And that your diſeaſe is ſo obſtinate, that gentler means have been too long fruſtrate, and therefore ſharper muſt be tryed : elſe why were you not converted by gentler dealing until now ? If you fall down in a ſwoon, or be ready to be drowned, you will give leave to the ſtanders by to handle you a little more roughly than at another time, and will not bring your action againſt them for laying hands on you, or ruſſing your Silks or Bravery : If your houſe be on fire, you will give men leave to ſpeak in another manner, than when they modulate their voices into a civil and complementing tone.

It may be you think that they are cenſorious in judging you to be unconverted, when you are not, and to be worſe and in more danger than you are, and ſpeaking harder of you than you deſerve. But it's *you* that ſhould be moſt ſuſpicious of your ſelves, and afraid in ſo great a matter of being deceived. A ſtander by may ſee more than a player : I am ſure he that is awake may know more of you, than you of your ſelves when you are aſleep.

§. 4. But ſuppoſe it were as you imagine, it is his Love that miſtakingly attempteth your good : He intendeth you no harm : It is your ſalvation that he deſireth : It is your damnation that he would prevent : You have cauſe to love him, and be thankful for his good will, and not to be angry with him, and reproach him for his miſtakes. He is none of thoſe that brings you into the *inquiſition*, and would fine, or imprifon, or baniſh, or burn, or hang, or torment you, in order to convert and ſave you : The worſt he doth, is but to ſpeak thoſe words, which if true, you are deeply concerned to regard : and if miſtaken can do you no hurt, unleſs you are the cauſe your ſelf. If it be in *publick* preaching, he ſpeaketh generally by deſcriptions, and not by nomination ; no more of you, than of others in your caſe : Nor of you at all, if you are not in that caſe. If he ſpeak *privately* to you, there is no *witneſs* but your ſelf : and therefore it is no matter of diſgrace. Never, for ſhame, pretend that thou art willing to be converted and ſaved, when thou hateſt thoſe that would promote it ; and art angry with every one that tells thee of thy caſe, and couldſt find in thy heart to ſtop their mouths, or do them a miſchief.

Dir. 8. Direction 8. **I**F thou art willing indeed to be converted, do thy beſt to diſcover that yet thou art unconverted, and in a loſt and miſerable ſtate.

§. 1. Who will endeavour to cure a Diſeaſe which he thinks he hath not ? Or to Vomit up the poiſon which he thinks he never took ? or taketh to be no poiſon ? Or to come out of the ditch, that thinks he is not in it ? Or who will turn back again, that will not believe but he is in the right way ? Who will labour to be converted, that thinks he is converted already ? Or who will come to Chriſt as the Phyſician of his ſoul, that thinks he is not ſick, or is cured already. The common cauſe that men live and die without the grace of Repentance, Sanctification and Juſtification which ſhould ſave them, is becauſe they will not believe but that they have it, when they have it not, and that they are penitent,

and juſtified and ſanctified already. It is not my deſire to make any of you think worſe of your condition than it is : But if you will not know what it is, you will not be fit for recovering grace, nor uſe the means for your own recovery : you think it is ſo ſad a concluſion, to find your ſelves in a ſtate of condemnation, that you are exceeding unwilling to know it or confeſs it.

§. 2. But I beſeech you conſider but theſe two things : Firſt, Either it is true that you are in ſo miſerable a ſtate, or it is not true : If it be not true, the cloſeſt tryal will but comfort you, by diſcovering that you are ſanctified already : But if it be true, then do you think it will ſave you to be ignorant of your danger ? Will it cure your diſeaſe, to believe that you have it not ? Will thinking well of your ſelves falſly, prove that you are well indeed ? Is it the way to grace, to think you have it, when you have it not ? Will it bring you to Heaven, to think that you are going thither, when you are in the way to Hell ? Nay, do you not know, that it is the principal temptation of the Devil, to keep men from a ſtate of Repentance and Salvation, to deceive them thus, and perſwade them that they are in ſuch a ſtate already ? Judge ſoberly of the caſe : Do you think if all the impenitent unconverted ſinners in the world were certain that they are indeed in a graceleſs ſtate, in which if they died, they were paſt all hope, that they would not quickly look about them, and better underſtand the offers of a Saviour, and live in continual ſolicitude and fear, till they found themſelves in a ſafer ſtate ? If you were ſure your ſelves, that you muſt yet be made new creatures, or be damned, would it not ſet you on work to ſeek more diligently after grace than ever you have done ? The Devil knoweth this well enough ; that he could ſcarce keep you quiet this night in his ſnares, but you would be ready to repent and beg for mercy, and reſolve on a new life, before to morrow, if you were but ſure that you are yet in a ſtate of condemnation. And therefore he doth all that he can to hide your ſin and danger from your eyes, and to quiet you with the conceit, that though you are ſinners, yet you are penitent, pardoned and ſafe.

§. 3. Well Sirs, there can be no harm in knowing the truth. And therefore will you but try your ſelves, Whether you are unſanctified or not ? You were baptiz'd into the name of the Holy Ghoſt as your Sanctifier : and if now you neglect or mock at ſanctification, what do you but deride your Baptiſm, or neglect that which is its ſence and end ? It doth not ſo much concern you to know that you live the life of nature, as to know whether ſanctification have made you ſpiritually alive to God.

§. 4. And let me tell you this to your encouragement, that we do not call you to know that you are unconverted, and unpardoned, and miſerable, as men that have no remedy, but muſt ſit down in deſpair, and be tormented with the fore-knowledge of your endleſs pains before the time. No, it is but that you may ſpeedily and thankfully accept of Chriſt, the full remedy, and turn to God, and quickly get out of your ſin and terror, and enter into a life of ſafety and of peace. We deſire not your continuance in that life which tendeth to deſpair and horror : we would have you out of it, if it were in our power before to morrow : and therefore it is that we would have you underſtand what danger you are in, that you may go no further, but ſpeedily turn back, and ſeek for help. And I hope there is no hurt (though there be ſome preſent trouble) in ſuch a diſcovery of your danger as this is.

Well, if you are but willing to know, I ſhall help you a little to know what you are.

Marks of
an uncon-
verted
state.

6. 5. 1. **I**F you are persecutors, or haters, or deriders of men, for being serious and diligent in the service of God, and fearful of sinning, and because they go not with the multitude to do evil, it is a certain sign that you are in a state of death: *Yea* if you *love not* such men, and desire not rather to be such your selves, than to be the greatest of the ungodly. See *Gal. 4. 29. Acts 26. 11. 1 Tim. 1. 13. 1 Pet. 4. 2, 3, 4, 5. Psal. 15. 4. 1 John 3. 8, 9, 10, 11, 12, 13, 14, 15. John 13. 35. Psalm 84. 10.*

6. 6. 2. If you love the world best, and set your affections most on things below, and mind most earthly things; nay, if you seek not first Gods Kingdom, and the righteousness thereof, and if your hearts be not in Heaven, and your affections set on the things that are above, and you prefer not your hopes of life eternal before all the pleasures and prosperity of this world, it is a certain sign that you are but worldly and ungodly men. See this in *Matth. 6. 19, 20, 21, 33. Phil. 3. 18, 19, 20. Col. 3. 1, 2, 3, 4. Psal. 73. 25. 1 Job. 2. 15, 16, 17. James 1. 27. Luke 12. 20, 21. & 16. 25.*

6. 7. 3. If your estimation, belief and hopes of everlasting life through Christ, be not such as will prevail with you, to deny your selves, and forsake Father and Mother, and the nearest friends, and house, and land, and life, and all that you have for Christ, and for these hopes of a happiness hereafter, you are no true Christians, nor in a state of saving grace. See *Luke 14. 26, 33. Mat. 10. 37, 38, 39. Matth. 13. 21, 22.*

6. 8. 4. If you have not been converted, regenerated and sanctified by the Spirit of Jesus Christ, making you spiritual, and causing you to mind the things of the Spirit above the things of the flesh. If this Spirit be not in you, and you walk not after it, but after the flesh, making provision for the flesh, to satisfy its desires, and preferring the pleasing of the flesh, before the pleasing of God, it is certain that you are in a state of death. See *Matth. 18. 3. John 3. 3, 5, 6. Heb. 12. 14. Rom. 8. 1, 5, 6, 7, 8, 9, 10, 11, 12, 13. & 13. 13, 14. Luk. 16. 19, 25. & 12. 20, 21. Heb. 11. 25, 26. 2 Cor. 4. 16, 17, 18. & 5. 7. Rom. 8. 17, 18.*

6. 9. 5. If you have any known sin which you do not hate, and had not rather leave it, than keep it, and do not pray, and strive and watch against it, as far as you know and observe it, but rather excuse it, plead for it, desire it, and are loth to part with it, so that your will is habitually more for it than against it, it is a sign of an impenitent unrenewed heart. *1 John 3. 3, 4, 6, 7, 8, 9, 10, 24. Gal. 5. 16, 19, 20, 21, 22, 23, 24, 25. Rom. 7. 22, 24. & 8. 13. Luke 13. 3, 5. Matth. 5. 19, 20. 2 Tim. 2. 19. Psal. 5. 5. Luke 13. 27.*

6. 10. 6. If you Love not the Word as it is a *light discovering your sin and duty*, but only as it is a *general truth*, or as it reproveth others: If you love not the most searching preaching, and would not know how bad you are, and come not to the light, that your deeds may be manifest, it is a sign that you are not children of the light, but of the darkness, *John 3. 19, 20, 21.*

6. 11. 7. If the Laws of your Creatour and Redeemer be not of greatest power and authority with you, and the will and word of God cannot do more with you, than the word or will of any man, and the threatnings and promises of God be not more prevalent with you, than the threats or promises of any men, it is a sign that you take not God for your God, but in heart are Atheists and ungodly men. *Luke 19. 27. Matth. 7. 21, 22, 23, 26. Dan. 3.*

16, 17, 18. & 6. 5, 10. *Jer. 17. 5, 6. Luke 12. 4. Acts 5. 29. Psal. 14. 1, &c.*

6. 12. 8. If you have not in a deliberate Covenant or resolution devoted and given up your selves to God as your Father and felicity, to Jesus Christ as your only Saviour, and your Lord and King, and to the Holy Ghost as your Sanctifier, to be made holy by him, desiring that your heart and life should be perfectly conformed to the will of God, and that you might know him, and love him, and enjoy him more; you are void of Godliness and true Christianity: For this is the very Covenant which you make in Baptism, which you call your Christening: *Mat. 28. 19, 20. 2 Cor. 8. 5. 1 Cor. 6. 17. John 1. 10, 11, 12. Gal. 4. 6. Rom. 8. 14, 15.*

9. 13. **I** Have now plainly shewed you, and fully *Atq; haud scio an Pi-etate ad-versus Deos sublatâ, fides etiam, & societas humani generis, & una excellentissima virtus, Justitia, solatur. Cicero de Nat. Deor. pag. 4.* improved, from the Word of God, by what infallible signs an ungodly man may know that he is *Ungodly* if he will: May you not know whether it be thus with you, if you are willing to know? May you not know if you will, whether your desire and design of life, be more for this world, or that to come? and whether Heaven or Earth be preferred and sought first? and whether your fleshly prosperity and pleasure, or your souls be principally cared for and regarded? May you not know if you will, whether you *love or loath* the serious worshippers of God? and whether you had rather be delivered from your sins, or keep them? and whether your wills be more against them, or for them? and whether you love a holy life or not? and whether you had rather be perfect in Holiness and Obedience to God, or be excused from it, and please the flesh? and whether you had rather be such a one as *Paul*, or as *Cesar*? a persecuted Saint in poverty and contempt, or a persecuting Conquerour or King? May you not know if you will, whether you love a searching Ministry, that telleth you of the worst, and would not deceive you? May you not know, whether you are resolutely devoted and given up to God, the Father, Son and Holy Ghost, as your Father and felicity, your Saviour and your Sanctifier, and whether the scope, design and business of your lives is more for God, or for the flesh, for Heaven or Earth; and which it is that bears the sway, and which it is that comes behind, and hath but the leavings of the other, or only so much as it can spare? Certainly these are things so near you, and so remarkable in your hearts, that you *may* come to the knowledge of them if you will. But if you *will not*, who can help it?

6. 14. What a sottish cavil is it then of those ignorant men, that ask us, when we tell them of these things, whether ever we were in Heaven? or ever saw the Book of Life? and how we can tell who shall be saved, and who shall be damned? If it were about a May-game this jesting were more seasonable; but to talk thus distractedly about the matters of salvation and damnation, and to make such a jest of the damning of souls, is a kind of foolery that hath no excuse. What though we never were in Heaven? and never saw the Book of Life? Dost thou think I never saw the Scriptures? Why wretched sinner? dost thou not know, that Christ came down from Heaven, to tell us who they be that shall come thither, and who they be that shall be shut out? And did he not know what he said? Is God the Governour of the world, and hath he not a Law by which he governeth them? And can I not tell by the *Law*, who they be that the Judge will condemn or save? What else is the Law made for, but to be the *Rule of Life*, and the *Rule of Judgement*? Read *Psal. 1. & 15. & Matth. 5. & 7. & 25.* and all the

the Texts which I even now cited, and see in them whether God hath not told you who they be that shall be saved, and who they be that shall be condemned? Nay, see whether this be not the very business of the Word of God? And do you think that he hath written in vain? But some men have loved ignorance and ungodliness so long, till the Spirit of grace hath cast them off, and left them to the foolishness of their carnal minds, so that they have eyes and see not, and ears and hear not, and hearts and understand not. But those that are *Willing and Diligent* to know their *sin and duty* in order to their recovery, God will not let them search in vain, nor hide the remedy from their eyes.

Dir. 9. Direction 9. **W**hen you have found your selves in a state of sin and death, Understand and Consider what a state that is.

§. 1. It may be you will think it a tolerable condition, and linger in it, as if you were safe, or delay your Repentance, as if it were a matter of no great haste; unless you open your eyes, and look round about you, and see in how slippery a place you stand. Let me name some instances of the misery of an unregenerate graceless state, and then judge of it as the Word of God directs you.

1. As long as you are unconverted you must needs be loathsome and abominable to God. His holy nature is unreconcilable to sin, and would be unreconcilable to sinners, if it were not that he can cleanse and purifie them. Did you know what sin is, and know Gods holiness, you would understand this much better. Your own averseness to God, and your dislike of the holiness of his Laws and servants, might tell you what thoughts be bath of you. He hateth all the workers of iniquity, Psal. 5. 5. Indeed he taketh you for his enemies, and as such he will handle you, if you be not converted. I know many persons that are most deeply guilty, especially men of honour and esteem in the world, would scorn to have this title given to themselves: But verily God is not fearful of offending them, nor so tender of their defiled honour, as they are of their own, or as they expect the Preacher should be. If those be the Kings enemies that refuse his Government and set up another, then those are the enemies of God and of the Redeemer and of the Holy Ghost, that set up the base concupiscence of their flesh, and the honour and prosperity of this world, and the will of man, and refuse the Government of God their Creator and Redeemer, and refuse the sanctifying teachings and operations of the Holy Ghost. Read Luke 19. 27.

Mira Ciceronis fictio in li. de Universalit. p. 358. Atque ille qui recte & honeste curriculum vivendi a natura datum confecerit, ad illud astrum, quo cum aptus fuerit, revertetur. Qui autem immoderate vixerit, cum secundus ortus in figuram muliebrem transferret, & sine tam quidem finem vitiorum facit, gravius etiam iactabitur, & in suis moribus simillimas figuras pecudum, & ferarum transferretur: neque malorum terminum prius aspiciet, quam illam sequi ceperit conversionem, quam habebat in se, &c. cum ad primam & optimam affectionem animi pervenerit.

Some think it strange that any men should be called *Haters of God*; And I believe you will find it hard to meet with that man that will confess it by himself, till converting Grace or Hell constrain him: And indeed if God himself had not charged men with that sin, and called them by that name, we should scarce have found belief or patience when we had endeavoured to convince the world of it. Intreat but the worst of men to repent of *Hating God*, and try how they will take it. Yet they may read that name in Scripture, Rom. 1. 30. Psal. 81. 15. Luke 19. 14. Did not the Jews hate Christ think you, when they murdered him? and when they hated all his followers for his sake? Matth. 10. 22. Mark

13. 13. And doth not Christ say, that they shall be hated for his sake, not only of the Jews, but also of all Nations, and all men, Matth. 24. 9. & 10. 22. Even by the world, John 17. 14. & 15. 17, 18, 19, &c. And this was a hating both Christ and his Father, John 15. 23, 24. But you will say, It is not possible that any man can hate God? I answer, How then come the Devils to hate him? Yea, every ungodly man hateth God: Indeed no man hateth him as Good, or as Merciful to them: But they hate him as Holy and Just, as one that will not let them have the pleasure of sin, without damning them: as one engaged in justice to cast them into Hell, if they dye without conversion: and as one that hath made so pure and precise a Law to govern them, and convinceth them of sin, and calls them to that repentance and Holiness which they hate. Why did the world hate Christ himself? He tells you, John 7. 7. The world cannot hate you, but me it hateth, because I testify against it, that the works thereof are evil. John 3. 19. This is the condemnation that Light is come into the world, and men loved darkness rather than light, because their deeds were evil. Nay, it is a wonder of blindness, that this God-hating world and age, should not perceive that they are God-haters, while they hate his servants to the death, and implacably rage against them, and hate his holy wayes and Kingdom, and bend all their power and interest in most of the Kingdoms of the world, against his interest and his people upon earth: While the Devil fighteth his battels against Christ through the world, by their hands, they will yet confess the Devils malice against God, but deny their own; as if he used their hands without their hearts. Well poor wretched worms! instead of denying your enmity to him, lament it, and know that he also taketh you for his enemies, and will prove too hard for you when you have done your worst. Read Psal. 2. and tremble and submit. This is especially the case of persecutors and open enemies; but in their measure also of all that would not have him to reign over them. And therefore Christ came to Reconcile us unto God, and God to us; and it is only the sanctified that are Reconciled to him. See Col. 1. 21. Phil. 3. 18. 1 Cor. 15. 25. Rom. 5. 10. The carnal mind is enmity against God; for it is not subject to the Law of God; nor indeed can be, Rom. 8. 7. Mark that Text well.

§. 2. 2. As long as you are unsanctified, you are unjustified and unpardoned: you are under the guilt of all the sins that ever you committed: Every sinful thought, word and deed, of which the least deserveth Hell, is on your score, to be answered for by your self: And what this signifieth, the threatenings of the Law will tell you. See Acts 26. 18. Mark 4. 12. Col. 1. 14. There is no sin forgiven to an impenitent unconverted sinner.

§. 3. 3. And no wonder, when the unconverted have no special interest in Christ. The pardon and life that is given by God, is given in and with the Son: God hath given us eternal life, and this life is in his Son: He that hath the Son, hath life; and he that hath not the Son, hath not life, 1 John 5. 10, 11, 12. Till we are members of Christ, we have no part in the pardon and salvation purchased by him: and ungodly sinners are not his members. So that Jesus Christ who is the hope and life of all his own, doth leave thee as he found thee; and that is not the worst: for,

§. 4. 4. It will be far worse with the impenitent rejecters of the grace of Christ, than if they had never heard of a Redeemer. For it cannot be, that God having provided so precious a Remedy for sinful miserable souls, should suffer it to be despised and

and rejected, without increased punishment. Was it not enough that you had disobeyed your *Great Creatour*, but you must also set light by a most *Gracious Redeemer*, that offered you pardon, purchased by his blood, if you would but have come to God by him? Yea, the Saviour that you despised shall be himself your judge, and the Grace and Mercy which you set so light by, shall be the heaviest aggravation of your sin and misery. For how shall you escape if you neglect so great salvation? Heb. 2. 3. And of how much sorer punishment (than the dispensers of Moses Law) shall they be thought worthy, who have trodden under foot the Son of God, &c. Heb. 10. 29.

§. 5. 5. The very prayers and sacrifice of the wicked are abominable to God: (except such as contain their returning from their wickedness.) So that terror ariseth to you from that which you expect should be your help. See Prov. 15. 8. & 21. 27. Isa. 1. 13.

§. 6. 6. Your common Mercies do but increase your sin and misery (till you return to God): Your carnal hearts turn all to sin, Tit. 1. 15. *Unto the pure all things are pure: but unto them that are defiled and unbelieving, is nothing pure: but even their mind and conscience is defiled.*

§. 7. 7. While you are *unsanctified*, you are *impotent* and *dead* to any holy acceptable work: when you should redeem your time, and prepare for eternity, and try your states, or pray, or meditate, or do good to others, you have *no heart* to any such spiritual works: your minds are *byassed* against them. Rom. 8. 7. And it is not the excusable impotency of such, as would do good, but cannot: but it is the malicious impotency of the wicked, (the same with that of Devils) that cannot do good, because they will not; and will not because they have blind malicious and ungodly hearts, which makes their sin so much the greater. Tit. 1. 16.

§. 8. 8. While you have *unsanctified hearts*, you have at all times the *seed and disposition* unto every sin: And if you commit not the *worst*, it is because some providence restraining the Tempter hindereth you: No thanks to you that you do not daily commit Idolatry, Blasphemy, Theft, Murder, Adultery, &c. It is in your hearts to do it, when you have but temptation and opportunity: and will be till you are renewed by sanctifying Grace.

§. 9. 9. Till you are sanctified you are *heirs of death and Hell*, even under the curse, and condemned already in point of Law, though judgement have not past the final sentence. See John 3. 18, 19, 36. And nothing is more certain, than that you had been damned and undone for ever, if you had dyed before you had been renewed by the Holy Ghost; and that yet this will be your miserable portion, if you should dye *unsanctified*. Think then what a life you have lived until now? And think what it is to live any longer in such a case, in which if you dye, you are certain to be damned. Conversion may save you, but unbelief and self-flattery will not save you from this endless miser, Heb. 12. 14. Heb. 2. 3. Matth. 25. ult.

§. 10. 10. As long as you are *unsanctified*, you are *hasting to this misery*: Sin is like to get more rooting; and your hearts to be more hardened, and at enmity with grace; and God more provoked; and the Spirit more grieved; and you are every day nearer to your final doom, when all these things will be more sensibly considered, and better understood, 2 Tim. 3. 13. 2 Pet. 2. 3.

sumus gehenne ignis est in Inferno, sed non uno modo omnes excruciantur peccatores. unusquisque enim quantum exigit culpa, tantum illic sentitur & poena: Nam sicut hic unus sol non omnia corpora aequaliter calefacit, ita illic unus ignis animas pro qualitate criminum dissimiliter excruciat.

Hugo Etleranus de Anim. regref. cap. 12.

Infernum defensus est, faith Anaxa oras (in Latr.) to one that only lamented that he must dye in a strange Countrey.

Thus I have given you a brief account of the case of unrenewed souls, and but a brief one, because I have done it before more largely. (*Treat. of Convers.*)

Direction 10. **W**hen you have found out how sad a condition you are in, consider what there is in sin to make you amends or repair your loss, that should be any hinderance to your Conversion. Dir. 10.

§. 1. Certainly you will not continue for *nothing* (if you know it to be *nothing*) in so dangerous and doleful a case as this. And yet you do it for that which is *much worse* than *nothing*, not considering what you do. Sit down sometimes and well bethink you, what recompence the world or sin will make you, for your God, your souls, your hopes, and all, when they are lost and past recovery? Think what it will then avail or comfort you, that *once* you were honoured, and had a great estate; that *once* you fared of the best, and had your delicious cups, and merry hours, and sumptuous attire, and all such pleasures. Think whether this will abate the horrors of death, or put by the wrath of God, or the sentence of your condemnation, or whether it will ease a tormented soul in Hell? If not; think how small, and short, and silly a commodity and pleasure it is, that you buy so dear: And what a wise man can see in it, that should make it seem worth the Joyes of Heaven, and worth your enduring everlasting torments. What is it that is supposed worth all this? Is it the snare of preferment? Is it vexing riches? Is it befooling honours? Is it distracting cares? Is it swinish luxury or lust? Is it beastly pleasures? Or what is it else that you will buy at so wonderful dear a rate? O lamentable folly of ungodly men! O foolish sinners! Unworthy to see God! and worthy to be miserable! O strangely corrupted heart of man, that can sell his Maker, his Redeemer, and his salvation, at so base a price.

Direction 11. **A**nd when you are casting up your account, as you put all that sin and the world will do for you in the one end of the scales, so put into the other the Comforts both of this life, and of that to come, which you must part with for your sins. Dir. 11.

§. 1. Search the Scriptures, and consider how happy the Saints of God are there described: Think what it is, to have a purified cleansed soul, to be free from the slavery of the flesh and its concupiscence, to have the sensitive appetite in subjection unto Reason, and Reason illuminated and rectified by faith; to be alive to God, and disposed and enabled to love and serve him; to have access to him in prayer, with boldness and assurance to be heard; to have a sealed pardon of all our sins, and an interest in Christ, who will answer for them all and justify us; to be the children of God, and the heirs of Heaven; to have peace of Conscience, and the joyful hopes of endless joyes; to have communion with the Father, through the Son, by the Spirit, and to have that Spirit dwelling in us, and working to our further holiness and joy; to have communion with the Saints; and the help and comfort of all Gods Ordinances, and to be under his many precious promises, and under his protection and provision in his family, and to cast all our care upon him; to delight our selves daily in the remembrance and renewed experiences of his love, and in our

(too little) knowledge of him, and love to him, and in the knowledge of his Son, and of the Mysteries of the Gospel; to have all things work together for our good, and to be able with joy to welcome Death, and to live as in Heaven in the foresight of our everlasting happiness. I would have orderly here given you a particular account of the privileges of renewed souls; but that I have done so much in that already in my Treatise of Conversion, and *Saints Rest*. This taste may help you to see what you lose, while you abide in an unconverted state.

Dir. 12. Direction 12. **W**hen you have thus considered of the condition you are in, consider also whether it be a condition to be rested in one day.

Alienus est à fide qui ad agendam penitentiam tempus expectat sensu. Jo. Benedictus Paris. in Annot. in Luc. 12. Multos vitam differentes mors incerta prevenit. Id. ib. ex Seneca.

§. 1. If you dye unconverted, you are past all hope; for out of Hell there is no redemption: And certain you are to dye ere long; and uncertain whether it will be this night, *Luke 12. 20*. You never lay down with assurance that you should rise again: You never went out of doors, with assurance to return: You never heard a Sermon with assurance that you should hear another: You never drew one breath with assurance that you should draw another: A thousand accidents and diseases are ready to stop your breath, and end your time, when God will have it so: And if you dye this night in an unregenerate state, there is no more time, or help, or hope. And is this a case then for a wise man to continue in a day, that can do anything towards his own recovery? Should you delay another day or hour, before you fall down at the feet of Christ, and cry for mercy, and return to God, and resolve upon a better course? May I not well say to thee, as the Angels unto Lot, *Gen. 19. 15, 17, 22*. *Arise, lest thou be consumed*.—*Escape for thy life: look not behind thee*.

Dir. 13. Direction 13. **W**hen thou art Resolved, past thy waverings and delays, give up thy self entirely and unreservedly to God the Father, Son and Holy Ghost, as thy Happiness, thy Saviour and thy Sanctifier, in an hearty Consent to the Covenant of Grace.

§. 1. This is thy Christianity; thy espousals with Christ: It is *Sacramentally* done in Baptism: But till it be *personally owned* and *heartily renewed* by men at age, they have no reason to be numbered with adult believers, nor to dream of a part in the blessings of the Covenant. It is pity it is not made a more serious solemn work, for men thus to renew their Covenant with God. (For which I have written in a *Treatise of Confirmation*, but hitherto in vain.) However do it seriously thy self: It is the greatest and weightiest action of thy life.

§. 2. To this end peruse well the Covenant of Grace which is offered thee in the Gospel: Understand it well: In it God offereth, notwithstanding thy sins, to be thy Reconciled God and Father in Christ, and to accept thee as a Son, and an heir of Heaven:

The Son offereth to be thy Saviour, to justify thee by his blood and grace, and teach thee, and govern thee as thy Head, in order to thy everlasting happiness. The Holy Spirit offereth to be thy Sanctifier, Comforter and Guide, to overcome all the enmity of the Devil, the World and the Flesh, in order to the full accomplishment of thy salvation; Nothing is expected of thee, in order to thy Title to the benefits

of this Covenant, but deliberately, unfeignedly, entirely to Consent to it, and to continue that consent, and perform what thou consentest to perform, and that by the help of the grace which will be given thee. See therefore that thou well deliberate of the matter (but without delays): And count what thou shalt gain or lose by it: And if thou find that thou art like to be a loser in the end, and knowest of any better way, even take it and boast of it, when thou hast tried the end: But if thou art past doubt, that there is no way but this, dispatch it resolutely and seriously.

§. 3. And take heed of one thing; lest thou say, *Why, this is no more than every body knoweth, and than I have done a hundred times, to give up my self in Covenant to God the Father, Son and Holy Ghost*. Dost thou know it, and yet hast thou not done it? Or hast thou done it with thy lips, and not unfeignedly with thy heart? Lament it as one of thy greatest sins, that thou hast thus provokingly dallied with God: and admire his mercy, that he will yet vouchsafe to enter into Covenant with one, that hath hypocritically prophaned his Covenant. If thou hadst ever seriously thus Covenanted and given up thy self to God, thou wouldst not have neglected him by an ungodly life, nor lived after to the Devil, the world and the flesh, which were renounced. I tell you the making of this Christian Vow and Covenant with God in Christ, is the act of greatest consequence of any in all thy life, and to be done with the greatest judgement, and reverence, and sincerity, and foresight, and firm resolution, of any thing that ever thou dost: And if it were done sincerely by all that do it ignorantly, for fashion, only with the lips, then all professed Christians would be saved: whereas now the abusers of that holy Name and Covenant will have the deepest place in Hell. Write it out on thy heart, and put thy heart and hand to it resolutely, and stand to thy Consent, and all is thine own: Conversion is wrought when this is done.

Direction 14. **I**n present performance of thy Covenant with God, away with thy former sinful life; and see that thou sin wilfully no more; but as far as thou art able, avoid the temptations which have deceived thee. Dir. 14.

§. 1. God will never be reconciled to thy sins: If he be reconciled to thy person, it is as thou art justified by Christ, and sanctified by the Spirit: He entertaineth thee, as one that turneth with repentance from sin to him: If thou wilfully or negligently go on in thy former course of sin, thou shewest that thou wast not sincerely resolved in thy Covenant with God.

§. 2. I know infirmities and imperfections will not be so easily cast off, but will cleave to thee in thy best obedience, till the day of thy perfection come. But I speak of gross and wilful sin: such as thou canst forbear, if thou be but sincerely (though imperfectly) willing.

Ne illi falsi sunt, qui dixerunt: maxime res pariter expectant, voluptatem & premia virtutis. Salust. Tenet te Diabolus sub specie libertatis addictum, ut sit tibi liberum peccare, non vivere: Captivum te tenet author scelerum, compedes tibi libidinis imposuit, & undique te sepsit armata custodia; Legem tibi dedit ut licitum putes omne quod non licet; & vitium te in aeternae mortis foveam dempsit. Hugo Echerianus de Animar. regressu, cap. 9.

Hast thou been a prophane Swearer or Curser, or used to take Gods name in vain, or used to backbiting, slandering, lying, or to ribald filthy talk: It is in thy power to forbear: If thou be but willing: Say not, I fall into them through custome before I am aware: For that is a sign that thou art not sincerely willing to forsake them. If thou wert truly

penitent, and thy will sincerely oppose to these sins, thou wouldst be more tender and fearful to offend, and resolved against them, and make a greater matter of them, and abhor them, and not commit them, and say I did it before I was aware: No more than thou wouldst spit in the face of thy Father, or curse thy Mother, or slander thy dearest friend, or speak Treason against the King, and say, I did it through custome before I was aware. Sin will not be so played with by those that have been soundly humbled for it, and resolved against it.

§. 3. Hast thou been a Drunkard or Tippler, spending thy precious hours in an Ale-house, prating over a Pot, in the company of foolish tempting sinners: It is in thy power if thou be truly willing to do so no more. If thou love and choose such company, and places, and actions, and discourse, how canst thou say thou art willing to forsake them, or that thy heart is changed? If thou do not love and choose them, how canst thou commit them, when none compels thee? No one carrieth thee to the place: No one forceth thee to sin: If thou do it, it is because thou wilt do it, and lovest it. If thou be in good earnest with God, and wilt be saved indeed, and art not content to part with Heaven for thy cups and company, away with them presently without delay.

§. 4. Hast thou lived in wantonness, fornication, uncleanness, gluttony, gaming, pastimes, sensuality, to the pleasing of thy flesh, while thou hast displeased God? O blest the Patience and Mercy of the Lord, that thou wast not cut off all this while, and damned for thy sin before thou didst repent! And, as thou lovest thy soul, delay no longer: but make a stand, and go no further, nor one step further in the way which thou knowest leads to hell. If thou knowest that this is the way to thy damnation, and yet wilt go on, what pity dost thou deserve from God or man?

§. 5. If thou have been a Covetous Worldling, or an Ambitious seeker of honour or preferment in the world, so that thy gain, or rising, or reputation, hath been the game which thou hast followed, and hath taken thee up instead of God and life eternal; away now with these known deceits, and hunt not after Vanity and Vexation: Thou knowest beforehand what it will prove when thou hast overtaken it, and hast enjoyed all that it can yield thee; and how useless it will be as to thy comfort or happiness at last.

§. 6. Surely if men were willing, they are able to forbear such sins, and to make a stand, and look before them, to prevent their misery: Therefore God thus pleadeth thus with them, Isa. 1. 16, 17, 18. Wash you, make you clean, put away the evil of your doings from before mine eyes; cease to do evil, learn to do well, &c. Isa. 55. 2, 3. Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight it self in fatness: Incline your ear, and come unto me, hear and your soul shall live, and I will make an everlasting Covenant with you. Ver. 6, 7. Seek ye the Lord while he may be found: Call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon: Christ supposeth that the foresight of judgement may restrain men from sin, when he saith, Sin no more, lest a worse thing come unto thee, John 5. 14. & 8. 11. Can the presence of men restrain a Fornicator; and the presence of the Judge restrain a Thief, yea, or the foresight of the Assizes? And shall not the presence of God, with the foresight of judgement and

damnation restrain thee? Remember that *impenitent sin* and *damnation* are conjoynd, If you will cause one, God will cause the other. Choose one, and you shall not choose whether you will have the other. If you will have the Serpent, you shall have the sting.

Direction 15. **I**F thou have sincerely given up thy self to God, and consented to his

Covenant, shew it by turning the face of thy endeavours and conversation quite another way, and by seeking Heaven more fervently and diligently, than ever thou soughtest the world, or fleshly pleasures.

§. 1. Holiness consisteth not in a meer forbearance of a sensual life, but principally in living unto God. The principle or heart of Holiness is within, and consisteth in the Love of God, and of his Word and Ways, and Servants, and Honour, and Interest in the world, and in the souls delight in God, and the Word and Ways of God, and in its inclination towards him, and desire after him, and care to please him, and loathsomeness to offend him. The expression of it in our lives, consisteth in the constant diligent exercise of this internal life, according to the directions of the Word of God. If thou be a believer and hast subjected thy self to God, as thy absolute Sovereign King and Judge, it will then be thy work to obey, and please him, as a Child his Father, or a Servant his Master, Mal. 1. 6. Do you think that God will have Servants, and have nothing for them to do? Will one of you commend or reward your servant for doing nothing, and take it at the years end for a satisfactory answer or account, if he say, I have done no harm? God calleth you not only to do no harm, but to love and serve him with all your heart, and soul, and might: If you have a better master than you had before, you should do more work than you did before. Will you not serve God more zealously than you served the Devil? will you not labour harder to save your souls, than you did to damn them? Will you not be more zealous in good, than you were in evil? What fruit had you then in those things whereof you are now ashamed? For the end of those things is death. Rom. 6. 21, 22. But now being made free from sin, and become servants to God, you have your fruit unto holiness, and the end everlasting life. If you are true Believers, you have now laid up your hopes in Heaven, and therefore will set your selves to seek it, as worldlings set themselves to seek the world. And a sluggish wish, with heartless, lazy, dull endeavours, is no fit seeking of eternal joyes. A creeping pace becometh not a man that is in the way to Heaven; especially who went faster in the way to Hell. This is not running as for our lives. You may well be diligent and make haste, where you have so great encouragement and help, and where you may expect so good an end, and where you are sure you shall never in life or death, have cause to repent of any of your just endeavours, and where every step of your way is pure, and clean, and delectable, and paved with mercies, and fortified and secured by Divine protection, and where Christ is your Conductor, and so many have sped so well before you, and the wisest and best in the world are your companions. Live then as men that have changed their Master, their end, their hopes, their way and work. Religion layeth not men to sleep, though it be the only way to Rest. It awakeneth the sleepy soul, to higher thoughts, and hopes, and labours, than ever it was well acquainted with before. He that is in Christ, is a new creature; old things are past away, behold all things are become new, 2 Cor. 5. 17. You never sought that which would pay for all your cost and diligence till now: You

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You never were in a way that you might make haste in, without repenting of your haste, till now. How glad should you be, that Mercy hath brought you into the right way, after the wandrings of such a sinful life? And your gladness and thankfulness should now be shewed, by your cheerful diligence and zeal. As Christ did not raise up *Lazarus* from the dead, to do nothing, or live to little purpose (though the Scripture giveth us not the history of his life;) So did he not raise you from the death of sin, to live idly, or to be unprofitable in the world. He that giveth you his Spirit, to be a principle of heavenly life within you, expecteth that you stir up the gift that he hath given you, and live according to that heavenly principle. transformed into it, no Whoremonger having so mad a love to his Whore, as they to their Idols: so that neither in their idleness, or their business, neither in publick or in private, will they do any thing, till they have first used their Superstition to their Idols: They will neither rejoyce at Weddings, nor mourn at Funerals, neither make a Feast, or partake of it, nor so much as move a foot out of doors, or a hand to any work, without this Heathenish Sacrilege: And all this they do with the greatest secrecy, lest the Christians should know it. *Lib. 5. cap. 8. p. 467.* See here how nature teacheth all men that there is a Deity to be worshipped with all possible love and industry! And shall the Worshipers of the true God then think it unnecessary preciseness, to be as diligent and hearty in his service?

Dir. 16. Direction 15. Engage thy self in the cheerful constant use, of the means and helps appointed by God, for thy confirmation and salvation.

§. 2. He can never expect to attain the end, that will not be perswaded to use the means. Of your selves you can do nothing. God giveth his help by the means which he hath appointed and fitted to your help. Of the use of these, I shall treat more fully afterwards: I am now only to name them to thee, that thou maist know what it is that thou hast to do.

1. That you must hear, or read the Word of God, and other good Books which expound it and apply it, I shewed you before. The new born Christian doth encline to this, as the new born child doth to the breast, *1 Pet. 2. 1, 2. Laying aside all malice, and guile, and hypocrisies, and envies, and all evil speakings, as new born babes that desire the sincere milk of the word that ye may grow thereby. Psal. 1. 2, 3. The blessed mans delight is in the Law of the Lord, and therein doth he meditate day and night.*

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Th. 3. p. 74. [You must not only do that which may be seen of the Priest, and praised by the Bishop—to weep before the Church, to lament a lost or sinful life in a fordid garment, to fast, pray, to roll on the earth, if any invite you to the Bath (or such pleasures) to refuse to go: If any bid you to a Feast, to say, These things are for the happy; I have sinned against God, and am in danger to perish for ever? What should I do at Banquets, who have wronged the Lord? Besides these, you must take the poor by the hand, you must beseech the Widow, lye at the feet of the Presbyters, beg of the Church to forgive you, and pray for you: you must try all means rather than perish.]

§. 2. 2. Another means is the publick worshipping of God in communion with his Church and people: Besides the benefit of the word there preached, the prayers of the Church are effectual for the members: and it raiseth the soul to holy joyes, to joyn with well ordered Assemblies of the Saints, in the Praises of the Almighty. The Assemblies of holy worshippers of God, are the places of his delight, and must be the places of our delight. They are most like to the Celestial Society, that sound forth the praises of the glorious *Jehovah*, with purest minds and cheerful voice. In his Temple doth every one speak of his glory, *Psal. 29. 9.* In such a Chöre, what soul will not be rapt up with delight, and desire to joyn in the consort and

harmony? In such a flame of united desires and praises, what soul so cold and dull that will not be enflamed, and with more than ordinary facility and alacrity fly up to God?

§. 3. 3. Another means is private prayer unto God. When God would tell *Ananias* that *Paul* was converted, he saith of him, Behold he prayeth, *Acts 9. 11.* Prayer is the breath of the new creature. The Spirit of Adoption given to every child of God, is a Spirit of prayer, and teacheth them to cry *Abba Father*, and helpeth their infirmities, when they know not what to pray as they ought, and when words are wanting, it (as it were) intercedeth for them with groans, which they cannot express in words, *Gal. 4. 6. Rom. 8. 15, 26, 27.* And God knoweth the meaning of the Spirit in those groans. The first workings of grace are in Desires after grace, provoking the soul to fervent prayer, by which more grace is speedily obtained. Ask then, and ye shall have, seek and ye shall find, knock and it shall be opened to you, *Luke 11. 9.*

§. 4. 4. Another means to be used is Confession of sin, not only to God (for so every wicked man may do, because he knoweth that God is already acquainted with it all; and this is no addition to his shame: He so little regardeth the eye of God, that he is more ashamed when it is known to men) But in three Cases Confession must be made also to Man: 1. In case you have wronged man, and are thus bound to make him satisfaction: As if you have robbed him, defrauded him, slandered him or born false witness against him. 2. In case you are Children or Servants, that are under the government of Parents or Masters, and are called by them to give an account of your actions: You are bound then to give a true account. 3. In case you have need of the Counsel or Prayers of others for the settling of your consciences in peace: In this case you must so far open your case to them, as is necessary to their effectual help for your recovery. For if they know not the disease, they will be unfit to apply the remedy. In these cases it is true, that He that covereth his sins shall not prosper: but he that confesseth and forsaketh them, shall have mercy, *Provi. 28. 13.*

§. 5. 5. Another Means to be used, is the familiar company, and holy converse with humble, sincere, experienced Christians: The Spirit that is in them, and breatheth, and acteth by them, will kindle the like holy flames in you: Away with the company of idle, prating, sensual men, that can talk of nothing but their worldly wealth, or business, or their reputations, or their appetites and lusts; Associate your selves with them that go the way to Heaven, if you resolve your selves to go it: O what a deal of difference will you find between these two sorts of companions? The one sort, if you have any thoughts of Repentance, would stifle them, and laugh you out of the use of your reason, into their own distracted mirth and dotage: And if you have any serious thoughts of your salvation, or any inclinations to repent and be wise, they will do much to divert them, and hold you in the power and snares of Satan, till it be too late: If you have any zeal or heavenly mindedness, they will do much to quench it, and fetch down your minds to earth again. The other sort will speak of things of so great weight and moment, and that with seriousness and reverence, as will tend to raise and quicken your souls; and possess you with a taste of the heavenly things which they discourse of; They will encourage you by their own experiences, and direct you by that truth which hath directed them, and zealously communicate what they have received: they will pray for you, and teach you how to pray: They will give the ex-

ample of holy, humble, obedient lives; and lovingly admonish you of your duties; and reprove your sins. In a word, as the carnal mind doth favour the things of the flesh, and is enmity against God, the company of such will be a powerful means to infect you with their plague, and make you such, if you were escaped from them; much more to keep you such, if you are not escaped: And as they that are spiritual, do mind the things of the Spirit, so their converse tendeth to make you spiritually minded, as they are. *Rom. 8. 7, 8.* Though there are some *useful qualities and gifts* in some that are *ungodly*, and some lamentable *faults* in many that are *spiritual*, yet experience will shew you so great a difference between them in the main, in heart and life, as will make you the more easily believe the difference that will be between them in the life to come.

§. 6. 6. Another means is *serious Meditation* on the life to come, and the way thereto: Which though all cannot manage so methodically as some, yet all should in some measure and season be acquainted with it.

§. 7. 7. The last *Means* is, to choose some prudent faithful Guide and Counsellor for your soul, to open those cases, to which are not fit for all to know; and to resolve and advise you in cases that are too hard for you: Not to lead you blindfold after the interest of any seduced or ambitious men, nor to engage you to his singular conceits, against the *Scripture* or the *Church of God*; but to be to your soul, as a Physician to your body, or a Lawyer to your estates, to help you where they are wiser than you, and where you need their helps.

Resolve now that instead of your idle company and pastime, your excessive cares and sinful pleasures, you will wait on God in the seasonable use of these his own appointed means; and you will find, that he appointed them not in vain, and that you shall not lose your labour.

Of how great concernment faithful Pastors are for the Conversion of the ungodly, see a Jesuite *Acosta* l. 4. c. 1. & 2, 3, 4. Infinitum esset cetera persequi, quia contra hos fatuos principes Tanas,

contra Pastores stultos, vel potius idola pastorum, contra seipsos potius pascentes, contra vanos Prophetas, contra Sacerdotes contemptores, atque arrogantes, contra stercus solennitatum, contra popularis plausus captatores, contra inexpleriles pecuniarum gurgites, ceteraque pestes, Propheticus sermo declamat. Vix alias sancti Patres plenioribus velis feruntur in Pelagus, quam cum de sacerdotali contumelia oratio est. *Acosta* ib. p. 353. Non est ille sacerdos, non est sed infestus, atrox, dolosus, illusor sui, & lopus in dominicum gregem ovina pella armatus. *Ibid.*

Dir. 17. Direction 17. **T**hat in all this you may be sincere, and not deceived by an hypocritical change, be sure that God be all your Confidence, and all your hopes be placed in Heaven, and that there be no secret reserve in your hearts, for the world and flesh; and that you divide not your hearts between God and the things below, nor take not up with the Religion of an hypocrite, which giveth God what the flesh can spare.

§. 1. When the Devil cannot keep you from a change and reformation, he will seek to deceive you with a superficial change and half reformation, which goeth not to the root, nor doth not recover the heart to God, nor deliver it intirely to him. If he can by a partial deceitful change, persuade you that you are truly renewed and sanctified, and fix you there that you go no further, you are as surely his, as if you had continued in your grosser sins. And of all other this is the most common and dangerous cheat of souls, when they think to have it between God and the World, and to secure their fleshly interest of pleasure and prosperity, and their salvation

on too: and so they will needs serve God and Mammon.

§. 2. This is the true Character of a self-deceiving hypocrite. He is neither so fully persuaded of the certain truth of the *Scripture* and the life to come, nor yet so mortified to the flesh and world, as to take the joys of Heaven for his whole portion, and to subject all his worldly prosperity and hopes thereunto, and to part with all things in this world, when it is necessary to the securing of his salvation: and therefore he will not lose his hold of present things, nor forsake his worldly interest for Christ, as long as he can keep it. Nor will he be any further religious, than may stand with his bodily welfare; resolving never to be undone by his godliness, but in the first place to save himself, and his prosperity in the world, as long as he can: And therefore he is truly a carnal worldly minded man; being denominated from what is predominant in him: And yet because he knoweth that he must dye, and for ought he knows, he may then find against his will, that there is another life which he must enter upon, lest the Gospel should prove true, he must have some Religion: And therefore he will take up as much as will stand with his temporal welfare, hoping that he may have both that and Heaven hereafter: and he will be as Religious as the predominant interest of the flesh will give him leave. He is resolved rather to venture his soul, than to be here undone: and that's his first principle. But he is resolved to be as godly as will stand with a worldly fleshly life: that's his second principle. And he will hope for Heaven as the end of such a way as this: that's his third. Therefore he will place most of his Religion in those things which are most consistent with worldliness and carnality, and will not cost his flesh too dear; as in being of this or that opinion, Church, or party, (whether Papist, Protestant, or some smaller party) in adhering to that party, and being zealous for them, in acquiring and using such *pursuits and gifts*, as may make him highly esteemed by others; and in doing such good works as cost him not too dear, and in forbearing such sins as would procure his disgrace and shame, and cost his flesh dearer to commit them, than forbear them; and such other as his flesh can spare: This is his fourth principle: And he is resolved, when tryal calleth him to part with God and his conscience, or with the world, that he will rather let go God and Conscience, and venture upon the pains hereafter which he thinks to be uncertain, than to run upon a certain calamity or undoing here: At least, he hath no Resolution to the contrary, which will carry him out in a day of tryal. This is his fifth principle: And his sixth principle is, That yet he will not torment himself, or blot his name, with confessing himself a temporizing worldlyling, resolved to turn any way to save himself. And therefore he will be sure to believe nothing to be Truth and duty that is dangerous; but will furnish himself with Arguments to prove that it is not the will of God; and that sin is no sin: Yea perhaps conscience and duty shall be pleaded for his sin: It shall be out of tenderness, and piety, and charity to others, that he will sin; and will charge them to be the sinners that comply not and do not wickedly as well as he. He will be one that shall first make a Controversie of every sin which his flesh calls necessary, and of every Duty which his flesh counts intolerably dear: And then when it is a Controversie, and many reputed Wise, and some reputed Good are on his side, he thinks he is by Baptism, (if his Parents could did not bring him in before, which he is to do nevertheless himself at age.)

The full description of a false conversion and of an Hypocrite. Whereas there are two great and grievous sorts of trouble raised, one in the Churches at the tryal of members, and another in mens Consciences in trying their states, about this Question, How to know true Conversion or Sanctification: I must tell them in both these troubles plainly, that Christianity is but one thing, the same in all Ages, which is their Consent to the Baptismal Covenant: And there is no such way to resolve this question, as to write or see before you the Covenant of Baptism in its proper sense, and then ask your hearts, whether you unfeignedly and resolvedly Consent. He that consenteth truly, is Converted and Justified; and he that professeth Consent, is to be received into the Church

on equal terms with the most honest and sincere: He hath got a burrow for his Conscience and his Credit: He will not believe himself to be an Hypocrite, and no one else must think him one, lest they be uncharitable: For then the censure must fall on the whole party, and then it is sufficient to defend his reputation of piety to say, Though we differ in opinion, we must not differ in affection, and must not condemn each other for such differences (A very great Truth where rightly applyed,) But what is it O Hypocrite, that makes thee differ in cases where thy flesh is interested rather than in any other? And why wast thou never of that mind till now that thy worldly interest requireth it? And how cometh it to pass, that thou art always on the self-saving opinion? And whence is it that thou consultest with those only that are of the opinion which thou desirest should be true, and either not at all, or partially and slightly, with those that are against it? Wast thou ever conscious to thy self, that thou hast accounted what it might cost thee to be saved, and reckoned on the worst, and resolved, in the strength of grace, to go through all? Didst thou ever meddle with much of the self-denying part of Religion, or any duties that would cost thee dear? May not thy Conscience tell thee, that thou never didst believe that thou shouldst suffer much for thy Religion; that is, thou hadst a secret purpose to avoid it?

§. 3. O Sirs, take warning from the mouth of Christ, who hath so oft and plainly warned you of this sin and danger? and told you how necessary self-denial and a suffering disposition is to all that are his Disciples; and that the worldly fleshly principle predominant in the Hypocrite, is manifest by his self-saving course: He must take up his Cross, and follow him in a Conformity to his sufferings that will indeed be his Disciple. We must suffer with him if we will reign with him, Rom. 8. 17, 18. Mat. 13. 20, 21, 22. He that received the seed in stony places, the same is he that beareth the word, and anon with joy receiveth it, yet hath he not the root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns, is he that beareth the word, and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful. If thou have not taken Heaven for thy part, and art not resolved to let go all that would keep thee from it, I must say to thy Conscience, as Christ to one of thy Predecessors, Luke 18. 22. Yet lackst thou one thing, and such a One, as thou wilt find of flat necessity to thy salvation. And it's likely some trying time even in this life, will detect thine Hypocrisie, and make thee, Go, away sorrowful, for thy riches sake: as he ver. 23. If godliness with contentment seem not sufficient gain to thee, thou wilt make thy Gain go instead of Godliness, that is, thy Gain shall be next thy heart, and have the pre-cedency which Godliness should have, and thy gain shall chuse thee thy Religion, and over-rule thy Conscience, and sway thy life.

O Sirs, take warning by the Apostates, and temporizing hypocrites, that have lookt behind them, and with Demas, for the world forsaken their duty, and are set up by Justice as Pillars of Salt, for your warning and remembrance. And as ever you would make sure work in turning to God, and escape the too late repentance of the hypocrite, see that you go to the root, and resign the world to the will of God, and reckon what it may cost you to be followers of Christ, and look not after any portion, but the favour of God and life eternal, and see that there be no secret reserve in your hearts

for your worldly interest or prosperity, and think not of halving it between God and the world, nor making your Religion compliant with the desires and interest of the flesh. Take God as enough for you, yea, as All, or else you take him not as your God.

Direction 18. **I**F you would prove true Converts, Dir. 18. Come over to God as your Father and felicity, with desire and delight, and close with Christ, as your only Saviour with thankfulness and joy, and set upon the way of Godliness with pleasure and alacrity, as your exceeding priviledge, and the only way of profit, honour and content: and do it not as against your wills, as those that had rather do otherwise if they durst, and account the service of God an unsuitable and unpleasant thing.

§. 1. You are never truly changed, till your hearts be changed: And the heart is not changed till the Will or Love be changed. Fear is not the man: but usually is mixt with unwillingness and dislike, and so is contrary to that which is indeed the Man. Though fear may do much for you, it will not do enough: It is oft more sensible than Love even in the best, as being more passionate and violent: but yet there is no more Acceptableness in all, than there is Will or Love. God sent not Souldiers, or Inquisitors or Persecutors to convert the world by working upon their Fear, and driving them upon that which they take to be a mischief to them: But he sent poor Preachers that had no matter of worldly fears or hopes to move their auditors with; but had authority from Christ to offer them eternal life; and who were to convert the world by proposing to them the best and most desirable condition, and shewing them where is the true felicity, and proving the certainty and excellency of it to them, and working upon their Love, Desire and Hope: God will not be your God against your wills, while you esteem him as the Devil, that is only terrible and hurtful to you, and take his service for a slavery, and had rather be from him, and serve the world and the flesh, if it were not for fear of being damned. He will be feared as Great, and Holy and Just: but he will also be Loved as Good, and Holy, and Merciful, and every way suited to be the felicity and Rest of souls. If you take not God to be better than the Creature, (and better to you) and Heaven, to be better for you than earth, and Holiness than Sin, you are not converted: But if you do, then shew it by your willingness, alacrity and delight. Serve him with gladness and cheerfulness of heart, as one that hath found the way of life, and never had cause of gladness until now. If you see your servant do all his work with groans, and tears, and lamentations, you will not think he is well pleased with his Master and his work. Come to God willingly with your hearts, or you come not to him indeed at all. You must either make him and his service your delight, or at least your Desire; as apprehending him most fit to be your delight, so far as you enjoy him.

Passibilis timor est: irrationalis, & ad irrationabilia constitutus, sed cum disciplina & recta ratione con-sistit, cuius proprium est reverentia. Qui enim propter Christum & doctrinam eius Deum timet, cum reverentia ei subiectus est; cum ille qui per verba aliaque tormenta timet Deum, passibilis timorem habere videtur. Didymus Alex. in Pet. 1.

Dir. 19. Direction 19. **R**emember still that *Conversion*, is the turning from your carnal selves to God; and therefore that it engageth you in a perpetual opposition to your own corrupt Concoits and Wills, to mortifie and annihilate them, and captivate them wholly to the holy Word and Will of God.

§. 1. Think not that your Conversion dispatcheth all that is to be done in order to your salvation. No, it is but the *beginning* of your work (that is, of your delight and happiness): You are but engaged by it, to that which must be performed throughout all your lives: It *entrencheth* you into the right way; not to sit down there, but to go on till you come to the desired end. It *entereth* you into Christ's Army, that afterwards you may there win the Crown of life: And the great Enemy that you engage against, is your selves. There will still be a Law in your members, rebelling against the Law that the Holy Ghost hath put into your minds: Your *Own Concoits* and your *Own Wills* are the great Rebels against Christ, and enemies of your sanctification. Therefore it must be your resolved daily work to mortifie them, and bring them clean over to the *Mind and Will* of God which is their *Rule and End*. If you feel any concoits arising in you that are contrary to the Scripture, and quarrel with the Word of God, suppress them as rebellious, and give them not liberty to cavil with your Maker, and malepertly dispute with your Governour and Judge; but silence it, and force it reverently to submit: If you feel any *Will* in you contrary to your Creator's Will; and that there is something which you would *have or do*, which God is against, and hath forbid you, remember now how great a part of your work it is, to fly for help to the Spirit of Grace, and to destroy all such rebellious desires: Think it not enough, that you can bear the *denial* of those desires; but presently destroy their *desires themselves*. For if you let alone the *desires*, they may at last lay hold upon their prey, before you are aware: Or if you should be guilty of nothing but the *Desires themselves*, it is no small iniquity; being the corruption of the Heart, and the Rebellion and Adultery of the principal faculty, which should be kept loyal and chaste to God. The *crossness* of thy Will to the Will of God, is the sum of all the impiety and evil of the soul: And the subjection and conformity of thy Will to his, is the Heart of the New Creature, and of thy Rectitude and Sanctification. Favour not therefore any *self-concoitedness* or *self-willedness*, nor any rebelliousness against the *Mind and Will* of God, any more than you would bear with the disjoining of your bones, which will be little for your ease or use, till they are reduced to their proper place.

Dir. 20. Direction 20. **L**astly, Be sure that you renounce all concoits of *self-sufficiency* or merit in any thing you do, and wholly rely on the Lord Jesus Christ, as your Head, and Life, and Saviour, and Intercessor with the Father.

§. 1. Remember that *without him you can do nothing*, John 15. 5. Nor can any thing you do be acceptable to God, any other way than in him, the beloved Son, in whom he is well pleased. As your persons had never been accepted but in him, no more can any of your services: All your repentings, if you had wept out your eyes for sin, would not have satisfied the Justice of God, nor procured you

pardon and justification without the satisfaction and merit of Christ. If he had not first taken away the sins of the world, and reconciled them so far to God, as to procure and render them the pardon and salvation contained in his Covenant, there had been no place for your Repentance, nor faith, nor prayers, nor endeavours, as to any hope of your salvation. Your *Believing* would not have saved you, nor indeed had any justifying object, if he had not purchased you the *promise and gift of pardon and salvation to all Believers*.

§. 2. *Objection*. But perhaps you'll say, *That if we had Loved God, without a Saviour, we should have been saved: for God cannot hate and damn those that Love him*: To which I answer, You could not have Loved God as God, without a Saviour: To have Loved him as the giver of your worldly prosperity, with a Love subordinate to the Love of sin and your carnal selves, and to Love him as one that you imagine so unholy and unjust, as to give you leave to sin against him, and prefer every Vanity before him, this is not to Love God, but to Love an Image of your own fantasy; nor will it at all procure your salvation. But to Love him as your God and Happiness, with a *superlative Love*, you could never have done without a Saviour. For, 1. *Objectively*; God being not your Reconciled Father, but your enemy, engaged in Justice to damn you for ever, you could not Love him as thus related to you, because he could not seem amiable to you: and therefore the damned hate him as their destroyer, as the Thief or Murderer hates the Judge. 2. And as to the *Efficiency*; your *blinded minds*, and *depraved wills* could never have been restored so far to their rectitude, as to have Loved God as God, without the teaching of Christ, and the renewing sanctifying work of his Spirit. And without a Saviour you could never have expected this gift of the Holy Ghost. So that your supposition it self is groundless.

§. 3. Indeed *Conversion* is your implanting into Christ, and your uniting to him, and marriage with him, that he may be your life, and help, and hope. He is the way, the truth and the life: and no man cometh to the Father, but by him. John 14. 6. God hath given us eternal life, and this life is in his Son: He that hath the Son, hath life; and he that hath not the Son, hath not life. 1 John 5. 11, 12. He is the Vine, and we are the branches: As the branch cannot bear fruit of it self, except it abide in the Vine, so neither can we, except we abide in him: He that abideth not in Christ, is cast forth as a branch and withered, to be burned: John 15. 4, 5, 6. All your life and help is in him, and from him: Without Christ you cannot Believe in the Father, as in one that will shew you any saving Mercy, but only as the Devils that believe him Just, and tremble at his Justice; without Christ you cannot Love God, nor have any lively apprehensions of his Love. Without Christ you can have no Hope of Heaven, and therefore no endeavours for it. Without him you cannot come near to God in prayer, as having no confidence, because no admittance, acceptance or hope. Without him how terrible are the thoughts of death, which in him we may see as a conquered thing: and when we remember that he was dead and is now alive, and the Lord of life, and hath the Keys of Death and Hell, with what boldness may we lay down this flesh, and suffer death to undress our souls? It is only in Christ that we can comfortably think of the world to come; when we remember that he must be our Judge, and that in our Nature glorified he is now in the Highest, Lord of all; and that he is preparing a place for us, and will come again to take us to himself, that where he is, there we may be also, John 14. 3. Alas, without Christ,

Christ, we know not how to live an hour; nor can have hope or peace in any thing we have or do; nor look with comfort either upward or downward, to God or the Creature, nor think without terrors of our sins, of God, or of the life to come. Resolve therefore that as true Converts, you are wholly to Live upon Jesus Christ, and to do all that you do by his Spirit and strength; and to expect all your acceptance with God upon his account: when other men are reputed Philosophers or Wise, for some unsatisfactory knowledge of these transitory things, do you desire to know nothing but a crucified and glorified Christ: study him, and take him (objectively) for your Wisdom: When other men have confidence in the flesh, and in their shew of Wisdom in Will-worship and Humility, after the Commandments and Doctrines of men, (Col. 2. 20, 21, 22, 23.) and would establish their own righteousness, do you rejoice in Christ your Righteousness: And set continually before your eyes, his Doctrine and Example as your Rule: Look still to Jesus the Author and finisher of your faith, who condemned all the Glory of the world, and trampled upon its Vanity, and subjected himself to a life of suffering, and made himself of no reputation, but for the joy that was set before him, endured the Cross, despising the shame, and underwent the contradiction of sinners against himself. Live so, that you may truly say as Paul, Gal. 2. 20. *I am crucified with Christ: Nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.*

§. 4. **H**AVING given you these Directions, I most earnestly beseech you to peruse and practise them, that my labour may not rise up as a witness against you, which I intend for your Conversion and Salvation: Think on it, Whether this be an Unreasonable course, or an unpleasant life, or a thing unnecessary? and what is Reasonable, necessary and pleasant, if this be not?

And if you meet with any of those distracted sinners that would deride you from Christ and your salvation, and say, *this is the way to make men mad, or, this is more ado than needs*; I will not stand here to manifest their brutishness and wickedness, having largely done it already, in my Book called, *ASaint or a Brute, and Now or Never*, and in the third Part of the *Saints Rest*: But only I desire thee as a full defensive against all the pratings of the

Every one is not a Thief, that a Dog barks at; nor an hypocrite, that hypocrites call so.

Enemies of a holy Heavenly life; to take good notice but of these three things.

§. 5. 1. Mark well the language of the holy Scriptures, and see whether it speak not contrary to these men: And bethink thee, whether God or they be wiser, and whether God or they must be thy Judge?

§. 6. 2. Mark whether these men do not change their minds, and turn their tongues when they come to dye? Or think whether they will not change their minds, when death hath sent them into that world where there is none of these deceits? And think whether thou shouldst be moved with that mans words, that will shortly change his mind himself, and wish he had never spoke such words?

As the Athenians that condemned Socrates to death, and then lamented it, and erected a Brazen Statue for his Memorial.

§. 7. 3. Observe well whether their own Profession do not condemn them: and whether the very thing that they hate the godly for, be not that they are serious in Practising that which these malignants themselves profess as their Religion? And are they not then notorious Hypocrites? To profess to believe in God, and yet scorn at those that diligently seek him (Heb. 11. 6.) To profess faith in Christ, and hate those that obey him: To profess to believe in the Holy Ghost as the Sanctifier, and yet hate and scorn his sanctifying work. To profess to believe the day of Judgement and everlasting torment of the ungodly, and yet to deride those that endeavour to escape it: To profess to believe that heaven is prepared for the Godly, and yet scorn at those that make it the chief business of their lives to attain it: To profess to take the holy Scriptures for Gods Word and Law, and yet to scorn those that obey it: To pray after each of the Ten Commandments [*Lord have mercy upon us, and incline our hearts to keep this Law*] and yet to hate all those that desire and endeavour to keep them: What impudent hypocrisy is joyned with this malignity? Mark whether the greatest diligence of the most godly be not justified by the formal profession of those very men that hate and scorn them? The difference between them is, that the Godly Profess Christianity in good earnest, and when they say what they believe, they believe as they say: But the ungodly customarily and for company take on them to be Christians when they are not, and by their own mouths condemn themselves, and hate and oppose the serious Practise of that which they say they do themselves believe.

As the faith, that he that will be a Pastor to the Indians, must not only resist the Devil and the flesh, but must resist the custome of men, which is grown powerful by time and multitude: and must oppose his breast to receive the darts of the envious and malevolent, who, if they see any thing contrary to their prophane fashion,

they cry out, *A Traytor, an Hypocrite, an Enemy.* Li. 4. c. 15. p. 404. It seems among Papists and Barbarians, the Serpents feed do hits in the same manner against the good among themselves, as they do against us.

PART II.

The Temptations whereby the Devil hindereth mens Conversion: with the proper Remedies against them.

§. 1. **T**HE Most Holy and Righteous Governour of the world, hath restrained Satan and all our enemies, and so far given us Free-will, that no man can be forced to sin against his will: It is not sin if it be not (positively or privatively) voluntary. All our enemies in Hell or Earth cannot make us miserable without our selves; nor keep a sinner from true Conversion, and Salvation, if he do it not himself; no nor compel him to one sinful thought,

or word, or deed, or omission, but by tempting and enticing him to be willing: All that are Graceless, are wilfully Graceless. None go to Hell, but those that chose the way to Hell, and would not be persuaded out of it: None miss of Heaven, but those that did set so light by it, as to prefer the world and sin before it, and refused the holy way that leadeth to it. And surely man that naturally loveth himself, would never take so mad a course, if his reason were not laid asleep, and his understanding were

were not wofully deluded : And this is the business of the Tempter, who doth not drag men to sin by violence, but draw and entice them by Temptations. I shall therefore take it for the next part of my work, to open these Temptations, and tell you the Remedies.

Temp. 1. 6. 2. **Temp. 1.** The first endeavour of the Tempter, is in General to keep the sinner asleep in sin : so that he shall be as a dead man, that hath no use of any of his faculties : that hath eyes and seeth not, and ears but heareth not, and a heart that understandeth not, nor feeleth any thing that concerneth his peace : The light that shineth upon a man asleep, is of no use to him : His work lyeth undone : Eph. 2. 1. *He is dead in sin, and his eyes are shut, and he seeth not, and his ears are stopped, and he heareth not, and his heart is hardened, and he understandeth not, nor feeleth any thing that concerneth his peace.* Col. 2. 13. *He is dead in sin, and his eyes are shut, and he seeth not, and his ears are stopped, and he heareth not, and his heart is hardened, and he understandeth not, nor feeleth any thing that concerneth his peace.* 1 Cor. 15. 35. *He is dead in sin, and his eyes are shut, and he seeth not, and his ears are stopped, and he heareth not, and his heart is hardened, and he understandeth not, nor feeleth any thing that concerneth his peace.* 1 Tim. 5. 6. *He is dead in sin, and his eyes are shut, and he seeth not, and his ears are stopped, and he heareth not, and his heart is hardened, and he understandeth not, nor feeleth any thing that concerneth his peace.* Joel 1. 5. *He is dead in sin, and his eyes are shut, and he seeth not, and his ears are stopped, and he heareth not, and his heart is hardened, and he understandeth not, nor feeleth any thing that concerneth his peace.*

Dir. 1. 6. 3. **Dir. 1.** For the Remedy against this deadly sin, 1. Take heed of sleepy opinions, or Doctrines and conceits which tend to the Lethargy of Security : 2. Sit not still, but be up and doing : Stirring tends to shake off drowsiness. 3. Come into the light : Live under an awakening Minister and in awakening company, that will not sleep with you ; nor easily let you sleep : Agree with them to deal faithfully with you, and promise them to take it thankfully. 4. And meditate oft on wakening considerations. Think whether a sleepy soul besem one in thy dangerous condition. Canst thou sleep with such a load of sin upon thy soul ? Canst thou sleep under the thundering threatnings of God ? and the Curse of his Law ; with so many wounds in thy Conscience, and Ulcers in thy soul ? If thy body were sick, or in the case of Job, yea, if thou hadst but an aking Tooth, it would not let thee sleep : And is not the guilt of sin, a thing more grievous ? If Thorns, or Toads and Adders were in thy Bed, they would keep thee waking ? And how much more odious and dangerous a thing is sin ? If thy body want but meat, or drink, or covering, it will break thy sleep : And is it nothing for thy soul to be destitute of Christ and Grace ? A condemned man will be easily kept awake : And if thou be unregenerate, thou art already condemned, John 3. 18. 3. 5. Thou sleepest in Irons : in the captivity of the Devil : among the walking judgements of God : in a life that is still expecting an end : in a Boat that is swiftly carried to eternity : just at the entrance of another world ; and that world will be Hell, if Grace awake thee not : Thou art going to see the face of God : to see the world of Angels or Devils, and to be accompanied with one of them for ever : And is this a place or case to sleep in ? Is thy Bed so soft ? thy dwelling so safe ? God standeth over thee, man ; and dost thou sleep ! Christ is coming, and death is coming, and judgement coming, and dost thou sleep ? Didst thou never read of the foolish Virgins, that slept out their time, and knockt and cryed in vain when it was too late ? *Matth. 25. 5.* Thou mightest wisely sleep on the Pinnacle

of a Steeple in a Storm, than have a soul asleep in so dangerous a case as thou art in. The Devil is awake, and is rocking thy Cradle ! How busie is he to keep off Ministers, or Conscience, or any that would awake thee ? None of thy enemies are asleep ; and yet wilt thou sleep, in the thickest of thy foes ? Is the battle a sleeping time, or thy race a sleeping time, when Heaven or Hell must be the End ? While he can keep thee asleep, the Devil can do almost what he list with thee. He knows that thou hast now no use of thy eyes, or understanding, or power to resist him : The Learnedst Doctor in his sleep is as unlearned actually as an Idiot, and will dispute no better than an unlearned man : This makes many learned men to be ungodly : they are asleep in sin. The Devil could never have made such a drudge of thee, to do his work against Christ and thy soul, if thou hadst been awake. Thou wouldst never have followed his whistle to the Ale-house, the Play-house, the Gaming-house, and to other sins, if thou hadst been in thy wits and well awake. Read *Prov. 7. 23, 24.* I cannot believe that thou longest to be damned, or so hatest thy self, as to have done as thou hast done, to have lived a Godless, a Graceless, a Prayerless, and yet a merry careless life, if thy eyes had been opened, and thou hadst known and feelingly known, that this was the way to Hell. Nature it self will hardly go to Hell awake. But it's easie to abuse a man that is asleep : Thou hast Reason ; but didst thou ever awake it to one hours serious Consideration, of thy endless state and present case ? O dreadful judgement to be given over to the Spirit of slumber ! *Rom. 11. 8.* Is it not high time now to awake out of sleep ? *Rom. 13. 11.* When the light is arisen and shines about thee ! When others that care for their souls, are busily at work ! When thou hast slept out so much precious time already ! Many a mercy, and perhaps some Ministers, have been as Candles burnt out to light thee while thou hast slept ! How oft hast thou been called already, *How long wilt thou sleep, O sluggard ? Prov. 6. 9, 10.* Yet thou hast thundering calls and alarms to awake thee. God calls, and Ministers call ! Mercies call, and judgements call ! and yet wilt thou not awake ? *The voice of the Lord is powerful : full of Majesty ; breaketh the Cedars ; shaketh the Wilderness ; and yet cannot it awake thee ?* Thou wilt not sleep about far smaller matters ! at meat, or drink, or in common talk, or Market : But O how much greater business hast thou to keep thee awake ? Thou hast yet an unholy soul to be renewed ; an ungodly life to be reformed ! an offended God to be reconciled to ; and many thousand sins to be forgiven ! Thou hast death and judgement to prepare for : thou hast Heaven to win, and Hell to scape ! Thou hast many a needful Truth to learn, and many a holy duty to perform ; and yet dost thou think it time to sleep ? *Paul* that had less need than thou, did watch, and pray, and labour day and night, *Acts 20. 31. 1 Thes. 3. 10.* O that thou knewest how much better it is to be awake. While thou sleepest, thou lovest the benefit of the Light, and all the mercies that attend thee : The Sun is but as a clod to a man asleep : The world is as no world to him : The beauty of Heaven and Earth are nothing to him : Princes, friends and all things are forgotten by him ! So doth thy sleep in sin make nothing of health, and patience, time and help, Ministers, Books and daily warnings : O what a day hast thou for everlasting, if thou hadst but a heart to use it ! What a price hast thou in thine hand ? *Prov. 10. 5.* Sleep not out thy day, thy harvest time, thy tide time : *They that sleep, sleep in the night, 1 Thes. 5. 7.* Awake and Christ will give thee light, *Rom. 13. 12.* Ephes.

Ephes. 5. 14. *Awake to righteousness, and sin not,*
 1 Cor. 15. 34. *O when thou seest the Light of*
Christ what a wonder will it possess thee with, at
the things which thou now forgettest? What joy
will it fill thee with? and with what pity to the
sleepy world? But if thou wilt needs sleep on,
be it known to thee, sinner, it shall not be long. If
thou wilt wake no sooner, death and vengeance will
awake thee: Thou wilt wake when thou seest the
other world; and seest the things which thou wouldst
not believe, and comest before thy dreadful Judge!
Thy damnation slumbereth not, 2 Pet. 2. 3. There are
 no sleepy souls in Heaven or Hell, all are awake
 there: and the day that hath awakened so many,
 shall waken thee: Watch then if thou love thy soul,
 lest thy Lord come suddenly and find thee sleeping,
 Mark 13. 34, 35, 36, 37. *What I say to one, I say to*
all, Watch.

Temp. 2. §. 4. Tempt. 2. *If Satan cannot keep the soul in*
a sleepy, careless, inconsiderate forgetfulness, he
would make the unregenerate soul believe that there
is no such thing as Regenerating Grace; but that it
is a fancied thing, which no man hath experience of,
 Joh. 3. 4. *and he saith as Nicodemus, How can these things*
be? He thinks that natural conscience is enough.

Dir. 2. §. 5. Direct. 2. But this may be easily refuted by
 observing, that Holiness is but the very Health and
 rectitude of the soul; and is no otherwise supernatural,
 than as Health to him that is born a Leper. It is the
 rectitude of Nature, or its disposition to the use and
 end that it was made for. Though Grace be called
 supernatural, 1. Because it is not born with us; and
 2. Corrupted Nature is against it; 3. And the End of
 it is the God of Nature, who is above Nature: 4. And
 the Revelation and other means are supernatural (as
 Christs incarnation, resurrection, &c.) Yet both Nature,
 and Scripture and experience tell you, that man is made
 for another life, and for such works which he is utterly
 unfit for, till Grace have changed and renewed him,
 as it doth by many before your eyes.

Temp. 3. §. 6. Tempt. 3. *But, saith the Tempter, if*
supernatural grace be necessary, yet it may be born
in you: Infants have no sin; Christ saith, Of such
is the Kingdom of God: Abraham is your Father,
yea, God; John 8. 39. 41. You are born of Chri-
stian Parents.

Dir. 3. §. 7. Direct. 3. See the full proof of Original
 Sin in all Infants, in my Treatise of the Divine Life,
 Part 1. Chap. 11. & 12. Grace may indeed be put
 betimes into Nature, but comes not by nature. Ex-
 cept you be born again, you cannot enter into the
 Kingdom of God, John 3. 3, 5. *If any man be in*
Christ, he is a new creature: old things are past
away: behold all things are become new, 2 Cor.

5. 17. But how vain is it for him to boast that he
 was born holy, who finds himself at the present un-
 holy. Shew that you have a holy heavenly heart
 and life, and then you are happy, when ever it was
 wrought.

Temp. 4. §. 8. Tempt. 4. *But, saith the Tempter, Baptism*
is the laver of Regeneration: You are Baptized,
and therefore you are Regenerated. The Ancients
taught that all sins were washed away in Baptism, and
Grace conferred.

Dir. 4. §. 9. Direct. 4. Answ. The Ancients by Baptism
 meant the Internal and External acts conjunct: the
 souls delivering up it self to God in the Covenant,
 and sealing it by Baptism: And so it includeth
 Conversion, and true Repentance, and faith: And
 all that are thus baptized are pardoned, justified
 and holy: But they that have only Sacramental
 Regeneration, or the external Ordinance, are not
 for that in a state of life: For Christ expressly saith,

that except you are born of the Spirit as well as Wa-
 ter, you cannot enter into the Kingdom of Heaven,
 John 3. 5, 6. And Peter told Simon Magus after he
 was baptized, that he was yet in the gall of bitterness
 and bond of iniquity, Acts 8. 13. It is not the put-
 ting away the filth of the flesh, but the answer of a
 good conscience, 1 Pet. 3. 21. Christ cleanseth his
 Church by the washing of water by the Word, Eph.
 5. 26. But if you had been cleansed in Baptism, if
 at present you are unclean, and unholy, can you be
 saved so?

§. 10. Temp. 5. *When this faileth, the Tempter Temp. 5.*
would persuade them, that Godliness is nothing but
a matter of meer Opinion or belief: to believe all the
Articles of the faith, and to be no Papist nor Here-
tick, but of true Religion, and to be confident of Gods
mercy through Christ: For he that believeth shall be
saved, Mark 16. 16.

§. 11. Direct. 5. To this you must answer, that Dir. 5.
 it will not save a man that his Religion is true, un-
 less he be true to it! Read James 2. against such a
 dead faith. Saving faith is the hearty entertainment
 of Christ as our Lord and Saviour, and the deliver-
 ing up the soul to him to be sanctified and ruled, as
 well as pardoned. Knowledge puffeth up, but charity
 edifieth. He that knoweth his Masters will and
 doth it not, shall be beaten with many stripes, Luke
 12. 47. It's sad that men should think to be saved
 by that which will condemn them! by being of a
 right opinion, and a wrong conversation; by be-
 lieving their duty, instead of doing it; and then
 presuming that Christ forgiveth them, and that
 their state is good: Opinion and presumption are
 not faith.

§. 12. Tempt. 6. *But, saith the Tempter, Holi- Temp. 6.*
ness is the excellency of holy persons: but vulgar
unlearned people may be saved, without such high
masters which are above them.

§. 13. Direct. 6. But God telleth you, that with Dir. 6.
 out Holiness none shall see him, Heb. 12. 14. The
 unlearned may be saved, but the ungodly cannot,
 Psal. 1. 6. Holiness is to the soul, as life to the bo-
 dy: He that hath it not, is dead; though all have
 not the same degree of health: Sin is sin, and hated
 of God in learned and unlearned: All men have souls
 that need regenerating at first: And as all bodies
 that live, must live on the earth, by the Air, and
 Food, &c. so all souls that live, do live upon the
 same God, and Christ, and Heaven, by the same
 Word and Spirit; and all this may be had by the
 unlearned.

§. 14. Tempt. 7. *But, saith the Tempter, God is Temp. 7.*
not so unmerciful as to damn all that are not holy:
This is but talk to keep men in awe; and not to be
believed.

§. 15. Direct. 7. But if Gods threatnings be Dir. 7.
 necessary to keep men in awe, then are they neces-
 sary to be executed. For God needs not awe men
 by a lye. He best knows to whom he will be mer-
 ciful, and how far! Did you never read, Isa. 27. 11.
 It is a people of no understanding: therefore he that
 made them will not have mercy on them, and he
 that formed them, will shew them no favour. And
 Psal. 59. 5. Be not merciful to any wicked trans-
 gressour. Is he not just, as well as merciful? Exod.
 34. 6, 7. Do you not see that men are sick, and
 pained, and dye for all that God is merciful? And
 do not Merciful Judges condemn Malefactors? Are
 not Angels made Devils by sin, for all that God is
 merciful? The Devil knoweth this to his sorrow.
 And if God spared not the Angels that sinned, but
 cast them down to Hell——— 2 Pet. 2. 4. will he
 be unjust for you?

- Temp. 8.** §. 16. *Temp. 8.* But Christ dyed for all; and God will not punish him and you both, for the same fault.
- Dir. 8.** §. 17. *Dir. 8.* Christ dyed so far for all that have the Gospel, as to procure and seal them a free and general pardon of all their sins, if they will repent and take him for their Saviour, and so to bring salvation to their choice. But will this save the ungodly obstinate refusers? Christ dyed to sanctifie, as well as to forgive, Eph. 5. 27. and to purifie to himself a peculiar people zealous of good works, Tit. 2. 14. and to destroy the works of the Devil, 1 John 3. 8. and to bring all men under his Dominion and Government, Rom. 14. 9. Luke 19. 27. If any man have not the Spirit of Christ, the same is none of his, Rom. 8. 9.
- Temp. 9.** §. 18. *Temp. 9.* No man can be certain of his salvation: but all must hope well: and to raise doubts in mens hearts, whether they shall be saved or no, will not help them, but puzzle them and cast them into despair.
- Dir. 9.** §. 19. *Dir. 9.* But is there so little difference between a child of God and of the Devil, and between the way to Heaven and the way to Hell, that they cannot be known asunder? Hath not Christ taught us plainly how to know them? Psal. 1. 6. 15. 1 John 3. and bid us give diligence to make our calling and election sure? 2 Pet. 1. 10. If all men must hope that they shall be saved, then most must hope for that, which they shall never have: But it is no hope of Gods making, which deceiveth men. Should so great a matter as our everlasting joy or misery, be cast out of our Care, and ventured so regardlessly in the dark? When it is that we have life, and time, and all for, to make it sure? And what hurt can it do you, to find out the truth of your own condition? If you are indeed unregenerate and unholy, discover it now in time, and you have time to be recovered: You must despair of being saved without conversion: But that preventeth absolute final despair. Whereas if you find not out your case till time is past, then hope is past, and the Devil hath you in endless desperation, where he would.
- Temp. 10.** §. 20. *Temp. 10.* If this prevail not, the Devil will seek to carry it by noise instead of reason, and will seek to keep you in jovial, merry, voluptuous company, that shall plead by Pops, and Playes, and pleasures, and shall daily make a jest of Godliness, and speak of the godly with scorn, as a company of fanatick Hypocrites.
- Dir. 10.** §. 21. *Dir. 10.* But consider, that this is but the rage of fools; that speak of what they never understood? Did they ever try the way they speak against? Are they to be believed before God himself? Will they not rat their words at last themselves? Will their merry lives last always? Do they dye as merrily as they live? and bring off themselves as well as they promised to bring off you? He that will be cheated of his salvation, and forsake his God, for the ranting scoorns of a distracted sinner, is worthy to be damned.
- Temp. 11.** §. 22. *Temp. 11.* Next he telleth them, that a godly life is so hard and tedious, that if they should begin, they should never endure to hold on; and therefore it is in vain to try it.
- Dir. 11.** §. 23. *Dir. 11.* But this pretence is compounded of wickedness and madness. What but a wicked heart can make it so hard a thing to live in the Love of God and holiness, and in the hope and seeking of eternal life? Why should not this be a sweeter and pleasanter life, than drinking, and roaring, and gaming, and fooling away time in vain; or than the enjoying of all the delights of the flesh? There's nothing but a sick distempered heart against it, that nauseateth that which in it self is most delightful. When Grace hath changed your hearts, it will be easie. Do you not see that others can hold on in it? and would not be as they were for all the world? And why may not you? God will help you: It is the Office of Christ and the Spirit to help you: Your encouragements are innumerable. The hardness is most at first: It is the longer the easier. But what if it were hard? Is it not necessary? Is Hell easier, and to be preferred before it? And will not Heaven pay for all your cost and labour? Will you sit down in desperation, and resolve to let your salvation go, upon such silly bug-bear words as these?
- §. 24. *Temp. 12.* Next the Devils endeavour will be, to find them so much employment with worldly cares, or hopes, or business, that they shall find no leisure to be serious about the saving of their souls?
- §. 25. *Dir. 12.* But this is a snare, though frequently prevalent, yet so irrational, and against so many warnings and witnesses, even of all men in the world either first or last, at conversion, or at death, that he who after all this; will neglect his God and his salvation, because he hath worldly things to mind, is worthy to be turned over to his choice, and have no better help or portion in the hour of his necessity and distress. Of this sin I have spoken afterward, Chap. 4. Part 6.
- §. 26. *Temp. 13.* Left the soul should be converted, the Devil will do all that he can to keep you from the acquaintance and company of those whose holiness and instructions might convince and strengthen you; and especially from a lively convincing Minister, and to cast you under some dead hearted Minister and Society.
- §. 27. *Dir. 13.* Therefore, if it be possible, though it be to your loss or inconvenience in the world, live under a searching heavenly Teacher, and in the company of them that are resolved for Heaven! It is a dead heart indeed that feeleth not the need of such assistance, and is not the better for it when they have it. If ever you be fair for Heaven, and like to be converted, it will be among such helps as these.
- §. 28. *Temp. 14.* But one of the strongest Temptations of Satan, is by making their sin exceeding pleasant to them; for the gain, or honour, or fleshly satisfaction; and so encreasing the violence of their sensual appetite and lust, and making them so much in Love with their sin, that they cannot leave it: Like the thirst of a man in a burning Fever, which makes him cry for cold drink, though it would kill him, the fury of the appetite conquering reason. So we see many drunkards, fornicators, worldlings, that are so deeply in Love with their sin, that come on it what will, they will have it, though they have Hell with it.
- §. 29. *Dir. 14.* Against this Temptation I desire you to read what I have said after, Chap. 4. Part 7. & Chap. 3. Dir. 6. & 8. O that poor sinners knew what it is that they so much Love! Is the pleasing of the flesh so sweet a thing to you? and are you so indifferent to God and holy things? Are these less amiable? Do you foresee what both will be at last? Will your sin seem better than Christ, and Grace, and Heaven,

Heaven, when you are dying? O be not so in Love with damning folly, and the pleasure of a Beast; as for it to despise the heavenly wisdom and delights!

Tem. 15. §. 30. *Temp. 15. Another great Temptation is, the prosperity of the wicked in this life; and the reproach and suffering which usually falls upon the godly: If God did strike every notorious sinner dead in the place, as soon as he had sinned, or struck him blind, or dumb, or lame, or inflicted presently some such judgement, then many would fear him, and forbear their sin: But when they see no men prosper so much as the most ungodly, and that they are the persecutors of the holy seed, and that sentence against an evil work is not speedily executed, then are their hearts set in them to do evil, Eccles. 8. 11.*

Dir. 15. §. 31. *Direct. 15. But alas, how short is the prosperity of the wicked! Read Psalm 73. & 37. Delay is no forgiveness: They stay but till the Affliction: And will that tempt you to do as they? How unthankfully do sinners deal with God! If he should kill you and plague you, that would not please you: And yet if he forbear you, you are emboldened by it in your sin. Thus his patience is turned against him: But the stroke will be the heavier when it falls. Dost thou think those men will always flourish! Will they always domineer and revell! Will they always dwell in the houses where they now dwell; and possess those Lands, and be honoured and served as now they are! O how quickly and how dreadfully will the case be changed with them! O could you but foresee now what faces they will have, and what heavy hearts, and with what bitter exclamations they will at last cry out against themselves, for all their folly, and wish that they had never been deceived by prosperity; but rather had the portion of a Lazarus! If you saw how they are but fatted for the slaughter, and in what a dolorous misery their wealth, and sport, and honours will leave them; you would lament their case, and think so great a destruction were soon enough, and not desire to be partners in their lot!*

Tem. 16. §. 32. *Temp. 16. Another temptation is, their own prosperity: They think God when he prospereth them, is not so angry with them as Preachers tell them: And it is a very hard thing in health and prosperity to lay to heart either sin or threatenings, and to have such serious lively thoughts of the life to come, as men that are awakened by adversity have: and specially men that are familiar with death. Prosperity is the greatest temptation to security, and delaying repentance, and putting off preparation for eternity. Overcome prosperity, and you overcome your greatest snare.*

Dir. 16. §. 33. *Direct. 16. Go into the Sanctuary, yea, go into the Church-yard, and see the End: And judge by those Skulls, and Bones, and dust, if you cannot judge by the fore-warnings of God, what prosperity is! Judge by the experience of all the world! Dost it not leave them all in sorrow at last? Wo to the man that hath his portion in this life. O miserable health, and wealth, and honour, which procureth the death, and shame, and utter destruction of the soul! Was not he in as prosperous a case as you, Luke 16. that quickly cried out in vain, for a drop of water to cool his Tongue? There is none of you so senseless as not to know that you must dye? And must you die? Must you certainly dye? and shall that day be no better prepared for? Shall present prosperity make you forget it, and*

live as if you must live here for ever? Do you make so great difference between that which is, and that which will be? as to make as great a matter of it as others, when it comes; and to make no more of it when it is but coming? O man, what is an inch of hasty time! How quickly is it gone? Thou art going hence apace, and almost gone! Dost thou give thee the mercy of a few days or years of health to make all thy preparations in for eternity; and dost this mercy turn to thy deceit, and dost thou turn it so much contrary to the ends for which it was given thee? Wilt thou surfeit on Mercy, and destroy thy soul with it? Sense feelth and perceiveth what now is, but thou hast Reason to foresee what will be? Wilt thou play in Harvest, and forget the Winter?

§. 34. *Temp. 17. Another great temptation to hinder Conversion, is the example and countenance of Great Ones that are ungodly; when Landlords and men in power are sensual, and enemies to a holy life; and speak reproachfully of it; their inferiours by the reverence which they bear to worldly wealth and greatness, are easily drawn to say as they: Also, when men reputed Learned and Wise, are of another mind: and especially when subtle enemies speak that reproach against it, which they cannot answer.*

§. 35. *Direct. 17. To this I spake in the end of the first Part of this Chapter. No man is so great and wise as God. See whether he say as they do in his word! The greatest that provoke him can no more save themselves from his vengeance; than the poorest beggars! What work made he with a Pharaoh! and got himself a name by his hard heartedness and impenitency? He can send Worms to eat an arrogant Herod, when the people cry him up as a God! Where are now the Cæsars and Alexanders of the world? The Rulers and Pharisees believed not in Christ; John 7. 48. Wilt not thou therefore believe in him? The Governour of the Countrey condemned him to dye; and wilt thou condemn him? The Kings of the earth set themselves, and the Rulers take counsel together against the Lord and his anointed, saying, Let us break their bands asunder, and cast away their cords from us; Psalm 2. 2, 3. Wilt thou therefore joyn in the Conspiracy? When he that sitteth in the Heavens shall laugh; the Lord shall have them in derision.*

He will break them with an iron rod, and dash them in pieces like a Potters Vessel, unless they be wise, and kiss the Son, and serve the Lord with fear, before his wrath be kindled and they perish, Psalm 2. 4, 9, 10, 11, 12. If thy Landlord or Great ones shall be thy God; and be honoured and obeyed before God and against him, trust to them, and call on them in the hour of thy distress, and take such a salvation as they can give thee: Teach not God what choice to make, and whom to reveal his mysteries to: He chooseth not always the Learned Scribe, nor the mighty man; Christ himself saith, Math. 11. 25. I thank thee O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them to babes: Even so father; for so it seemed good in thy sight! If this reason satisfie you not, follow them, and speed as they. If they are Greater and Wiser than God, let them be your Gods, 1 Cor. 1. 26. You see your calling how that not many wise men after the flesh, nor many mighty, nor many noble are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and the things that are despised hath God chosen, and things that are not, to bring to nought things that are. It is another kind of

Tem. 17.

Dir. 17.

Read Mr. Bolton's Affize Sermon on 1 Cor. 1. 26.

Dir. 16.
See my
Sermon on
Pro. 1. 32.
in the end
of The vain
Religion of
the Formal
Hypocrite.

Greatness, Honour and Wisdom which God bestoweth on the poorest Saints, than the world can give; Worldlings will shortly be weary of their portion: In your Baptism you renounced the world with its pomps and vanities: and now do you desire, what you then defied?

Tem. 18. §. 36. Tempt. 18. Another Temptation is to draw on the sinner into such a custom in sin, and long neglect of the means of his Recovery, till his Heart is utterly Hardened.

Dir. 18. §. 37. Direct. 18. Against this read after Chap. 4. Part 2. against hardness of Heart.

Tem. 19. §. 38. Temp. 19. Another Temptation is, to Delay Repentance, and purpose to do it hereafter.

Dir. 19. §. 39. Direct. 19. Of this I entreat you to read the many Reasons which I have given to shame and waken delayers, in my Book of Directions for a sound Conversion.

Tem. 20. §. 40. Tempt. 20. The worst of all is, to tempt them to flat unbelief of Scripture and the life to come.

Dir. 20. §. 41. Direct. 20. Against this read here Chap. 3. Dir. 1. Chap. 4. Part 1. and my Treatise against Infidelity.

Tem. 21. §. 42. Temp. 21. If they will needs look after Grace, he will do all he can to deceive them with counterfeits, and make them take a seeming half conversion for a saving change.

Dir. 21. §. 43. Direct. 21. Of this read my Directions for sound Conversion, and the Formal Hypocrite, and Saints Rest, Part 3. c. 10.

Tem. 22. §. 44. Temp. 22. If he cannot make them flat Infidels, he will tempt them to question and contradict the sense of all those Texts of Scripture which are used to convince them, and all those doctrines which grate most upon their galled consciences; as of the Necessity of Regeneration, the fewness of them that are saved, the difficulty of salvation, the torments of Hell, the necessity of mortification, and the sinfulness of all particular sins: They will hearken what Cavillers can say for any sin, and against any part of Godliness; and with this they wilfully delude themselves.

Dir. 22. §. 45. Direct. 22. But if men are resolved to joyn with the Devil, and shut their eyes, and cavil against all that God speaketh to them to prevent their misery, and know not, because they will not know, what remedy is left, or who can save men against their wills? This is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil. He that doth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd, John 3. 19, 20. In Scripture, some things are hard to be understood, which they that are unlearned and unstable, wrest to their own destruction, 2 Pet. 3. 16. Of particulars read the end of my Treatise of Conversion.

Tem. 23. §. 46. Temp. 23. Tea, Satan will do his worst to make them Hereticks, and teach them some doctrine of licentiousness suitable to their lusts: It's hard being wicked still against Conscience in the open light: This is kicking against the pricks: too smarting work to be easily born: Therefore the Devil will make them a Religion which shall please them, and do their sins no harm: Either a Religion made up of loose Opinions, like the Familists, Ranters, Libertines and Antinomians (and the Jesuites too much;) or else made up of trifling formalities, and a great deal of bodily exercise and Stage-actings and complement, as much of the Popish devotion is: And a little will draw a carnal heart to believe a carnal doctrine: It's easier to get such a new Religion, than a new heart. And then the Devil tells them that now they are in the right way, and therefore they shall be saved. A great part of the

world think their case is good, because they are of such or such a Sect, or Party, and of that which (they are told by their Leaders) is the true Church and way.

§. 47. Direct. 23. But remember that what ever Law you make to your selves, God will judge you by his own Law. Falsifying the Kings Coyn is no good way to pay a debt, but an addition of Treason to your former misery. It is a new and a holy heart and life, and not a new Creed, or a new Church or Sect that is necessary to your salvation. It will never save you to be in the soundest Church on earth, if you be unsound in it your selves; and are but the dust in the Temple that must be swept out: Much less will it save you, to make your selves a Rule, because Gods Rule doth seem too strict.

§. 48. Tempt. 24. Another way of the Tempter is, to draw men to take up with meer Convictions, instead of true Conversion: when they have but learnt that it is Necessary to salvation, to be Regenerate, and have the Spirit of Christ, they are as quiet, as if this were indeed to be regenerate, and to have the Spirit: As some think they have attained to perfection, when they have but received the opinion that perfection may here be had; so abundance think they have sanctification and forgiveness, because now they see that they must be had, and without sanctification there is no salvation: And thus the knowledge of all Grace and Duty shall go with them for the grace and duty in self; and their judgement of the thing, instead of the possession of it: and instead of having grace, they force themselves to believe that they have it.

§. 49. Direct. 24. But remember God will not be mocked: He knoweth a convinced head from a holy heart. To think you are Rich, will not make you Rich: To believe that you are well, or to know the remedy, is not enough to make you well. You may dream that you eat, and yet awake hungry: Isa. 29. 8. All the Land or Money which you see, is not therefore your own. To know that you should be holy, maketh your unholiness to have no excuse: Ahab did not scape by believing that he should return in peace: Self-flattery in so great and weighty a case, is the greatest folly. If you know these things, happy are ye if you do them, John 13. 17.

§. 50. Tempt. 25. Another great Temptation is, by hiding from men the intrinsic evil and odiousness of sin. What harm (saith the Drunkard, and Adulterer, and voluptuous Sensualist) is there in all this, that Preachers make so great ado against it? What hurt is this to God or man? that they would make us believe that we must be damned for it, and that Christ dyed for it? and that the Holy Ghost must mortifie it? Wherefore, say the Jews, Jer. 16. 10. hath God pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed — He that knoweth not God, knoweth not what sin against God is: especially when the Love of it, and Delight in it blindeth them.

§. 51. Direct. 25. Against this I intreat you to ponder on those forty intrinsecal evils in sin, which I have after named, Chap. 3. Dir. 8. §. 16. and the aggravations, §. 17, 18. If the Devil can but once perswade you, that sin is harmless, all Faith, all Religion, all Honesty, and your souls and all are gone. For then all Gods Laws and government must be fictions: Then there is no work for Christ as a Saviour, or the Spirit as a Sanctifier to do: Then all Ordinances and Means are troublesome Vanities: and Godliness and Obedience deserve to be banished from the earth, as unnecessary troublers of mankind: Then may this poison be safely taken and

Dir. 23.

Tem. 24.

Dir. 24.

Tem. 25.

Psal. 40. 12
Psal. 51.

and made your food. But O how mad a conceit is this! How quickly will God make the proudest know, what harm it was to refuse the Government of his Maker, and set up the Government of his beastly appetite and misguided will! and that sin is bad, if Hell be bad.

Tem. 26. §. 32. Tempt. 26. The Devil also tempteth them to think, that though they sin, yet their good works are a compensation for their bad; and therefore they pray, and do some acts of Pharisaical devotion, to make God amend for what they do amiss.

Dir. 26. §. 53. Direct. 26. Against this consider; that if you had never so many good works, they are all but your duty; and make no satisfaction for your sin. But what good works can you do, that shall save a wicked soul! and that God will accept without your Hearts! Your Hearts must be first cleansed, and your selves devoted and sanctified to God: For an evil Tree will bring forth evil fruit! First make the Tree good, and the fruit will be good! It is the Love of God, and the Hatred of sin, and a holy and heavenly life which are the good works that God chiefly calleth for; and Faith, and Repentance, and Conversion in order to these: And will God take your lip-labour; or the leavings of your flesh by way of alms, while the world and fleshly pleasure have your hearts? Indeed, you do no work that's truly good! The matter may be good: but you poison it with bad Principles and Ends. The carnal mind is not subject to the Law of God, nor indeed can be; but is enmity to God, Rom. 8. 6, 7.

Tem. 27. §. 54. Tempt. 27. Some are tempted to think, that God will not condemn them because they are poor and afflicted in this life, and have their sufferings here: And that he that condemneth the rich for not shewing mercy to the poor, will himself shew them mercy.

Dir. 27. §. 55. Direct. 27. Hath he not shewed you mercy? And is it not mercy which you vilifie and refuse? Even Christ; and his Spirit, and holy communion with God? Or must God shew you the mercy of Glory, without the mercy of Grace? Which is a contradiction: Strange! that the same men that will not be intreated to accept of mercy, nor let it save them, are yet saying, that God will be merciful and save them.

And for your poverty and suffering, is it not against your will? You cannot deny it: And will God save any man, for that which is against his will? You would have riches, and honour, and pleasure, and your good things in this life as well as others, if you could tell how: You love the world as well as others, if you could get more of it. And to be carnal and worldly for so poor a pittance, and to love the world when you suffer in it, doth make you more unexcusable than the rich. The Devils have suffered more than you; and so have many thousand souls in Hell; And yet they shall be saved never the more. If you are poor in the world, but rich in faith, and holiness, then you may well expect salvation, James 2. 5. But if your sufferings make you no more holy, they do but aggravate your sin.

Tem. 28. §. 56. Tempt. 28. Also the Devil blindeth sinners, by keeping them ignorant of the nature and power of Holiness of heart and life! They know it not by any experience: And he will not let them see it and judge of it in the Scripture, where it is to be seen without any mixed contraries; but he points them only to professors of holiness, and commonly to the weakest and the worst of them, and to that which is worst in them, and sheweth them the miscarriages of hypocrites, and the falls of the weaker sort of Christians, and then tells them, This is their Godliness and Religion; They are all alike.

§. 57. Direct. 28. But it's easie to see, how these men deceive and condemn themselves. This is as if you should plead that a Beast is wiser than a man, because some men are drunk, and some are passionate, and some are mad. Drunkenness and passions which are the disturbances of Reason, are no disgrace to Reason, but to themselves: Nor were they a disgrace themselves, if Reason which they hinder were not honourable. So no mans sins are a disgrace to Holiness, which condemneth them: nor were they bad themselves, if holiness were not good, which they oppose. It is no disgrace to the day-light or Sun that there is night and darkness! Nor were darkness bad, if light were not good. Will you refuse health, because some men are sick? Nay, will you rather choose to be dead, because the living have infirmities? The Devils reasoning is foolishlier than this! Holiness is of absolute necessity to salvation: If many that do more than you, are as bad as you imagine, what a case then are you in, that have not near so much as they? If they that make it their greatest care to please God, and be saved, are as very Hypocrites, as the Devil would persuade you, what a hopeless case then are you in, that come far short of them? If so, you must do more than they, and not less, if you will be saved? Or else out of your own mouths will you be condemned.

§. 58. Tempt. 29. Another way of the Tempter is, by drawing them desperately to venture their souls; Come on them what will, they'll put it to the venture, rather than live so strict a life.

Dir. 29. §. 59. Direct. 29. But, O man, consider what thou doest, and who will have the loss of it! and how quickly it may be too late to recall thy adventure! What should put thee on so mad a resolution? Is sin so good? Is Hell so easie? Is thy soul so contemptible? Is Heaven such a trifle? Is God so hard a Master? Is his work so grievous, and his way so bad? Doth he require any thing unreasonable of you? Hath God set you such a grievous task, that it's better venture on damnation, than perform it? You cannot believe this, if you believe him to be God. Come near, and think more deliberately on it, and you will find you might better run from your food, your friend, your life, than from your God, and from a holy life, when you run but into sin and Hell.

§. 60. Tempt. 30. Another great Temptation is, in making them believe that their sins are but such common infirmities as the best have; They cannot deny but they have their faults; but are not all men sinners! They hope that they are not reigning unpardoned sins.

Dir. 30. §. 61. Direct. 30. But O how great a difference is between a converted and an unconverted sinner! between the failings of a Child, and the contempt of a Rebel! between a sinner that hath no gross or mortal sin, and hateth, bewaileth, and striveth against his infirmities; and a sinner that loveth his sin, and is loth to leave it, and maketh light of it, and loveth not a holy life. God will one day shew you a difference between these two, when you see that there are sinners that are justified and saved, and sinners that are condemned.

§. 62. Tempt. 1.

See Heb.
11. 6, 7,
9, 10.

Temp. 1. §. 62. *But* here are many subordinate Temptations by which Satan persuades them that their sins are but infirmities: One is, because their sin is but in the heart, and appeareth not in outward deeds: And they take restraint for sanctification.

Dir. 1. §. 63. *Direct.* 1. Alas man, the Life and Reign of sin is in the Heart: That is its Garrison and Throne: The life of sin lyeth in the prevalence of your lusts within, against the Power of Reason and Will. All outward sins are but acts of obedience to the reigning sin within: and a gathering Tribute for this which is the King. For this it is that they make provision, Rom. 13. 14. On this all is consumed, James 4. 3. Original sin may be reigning sin (as a King may be born a King: Sin certainly reigneth, till the soul be converted and born again.

Temp. 2. §. 64. *Temp.* 2. The Devil tells them, it is but an infirmity, because it is no open gross disgraceful sin: It's hard to believe that they are in danger of Hell, for sins which are accounted small.

Dir. 2. §. 65. *Direct.* 2. But do you think it is no mortal heinous sin, to be void of the Love of God and holiness? to Love the flesh and the world above him? to set more by Earth than Heaven, and do more for it? However they shew themselves, these are the great and mortal sins. Sin is not less dangerous for lying secret in the heart. The root and heart are usually unseen. Some Kings (as in China, Persia, &c.) keep out of sight for the honour of their Majesty. Kings are the spring of Government, but actions of State are executed by Officers. When you see a man or work, you know that it is something within which is the Cause of all. If sin appeared without, as it is within, it would lose much of its Power and Majesty. Then Ministers, and friends, and every good man would cast a stone at it: but its secrecy is its peace. The Devil himself prevaileth by keeping out of sight. If he were seen, he would be less obeyed. So is it with the Reigning sins of the heart. Pride and Covetousness may be Reigning sins, though they appear not in any notorious disgraceful course of life. David's hiding his sin, or Rachel her Idol, made them not the better. It is a mercy to some men, that God permitteth them to fall into some open scandalous sin, which may tend to humble them, who would not have been humbled nor convinced by heart-sins alone. An Oven is hottest when it is stopped.

See Jer. 4.
Hof. 7. 6, 7.

Temp. 3. §. 66. *Temp.* 3. Satan tells them, they are not unpardoned reigning sins, because they are common in the world: If all that are as bad as I must be condemned, say they, God help a great number.

Dir. 3. §. 67. *Direct.* 3. But know you not that Reigning sin is much more common than saving holiness? and that the gate is wide, and the way is broad that leadeth to destruction, and many go in at it? Salvation is as rare as holiness: and damnation as common as Reigning sin, where it is not cured. This sign therefore makes against you.

Temp. 4. §. 69. *Temp.* 4. But, saith the Tempter, they are such sins as you see good men commit: You play at the same games as they: you do but what you see them do; and they are pardoned.

Dir. 4. §. 68. *Direct.* 4. You must judge the man by his works, and not the works by the man. And there is more to be looked at, than the bare matter of an act. A good man and a bad may play at the same game, but not with the same end, nor with the same love to sport, nor so frequently and long to the

loss of time. Many drops may wear a stone: Many stripes with small twigs may draw blood: Many mean men in a Senate have been as great Kings: You may have many of these little sins set all together, which plainly make up a carnal life. The power of a sin, is more considerable than the outward shew. A poor man if he be in the place of a Magistrate, may be a Ruler. And a sin materially small, and such as better men commit, may be a sin in Power and Rule with you, and concur with others which are greater.

§. 70. *Temp.* 5. But, saith the Tempter, they are Temp. 5. but sins of Omission, and such are not reigning sins.

§. 71. *Direct.* 5. Sins of Omission are always accompanied with some positive sensual affection to the creature, which diverteth the soul, and causeth the omission. And so Omission is no small part of the Reigning sin. The not using of Reason and the Will for God, and for the mastering of sensuality, is much of the state of ungodliness in man. Denying God the heart and life, is no small sin. God made you to do good, and not only to do no harm: Else a Stone or Corpse were as good a Christian as you; for they do less harm than you. If sin have a Negative Voice in your Religion, whether God shall be worshipped and obeyed or not, it is your King: It may shew its power as well by commanding you not to pray, and not to consider, and not to read, as in commanding you to be drunk or swear. The wicked are described by omissions: such as will not seek after God: God is not in all his thoughts, Psal. 10. 4. Such as know not God, and call not on his name, Jer. 10. 25. That have no truth, or mercy, or knowledge of God, Hos. 4. 1. That feed not, clothe not, visit not Christ in his members, Matth. 25. that hide their Talents, Matth. 25. Indeed, if God have not your hearts, the creature hath it; and so it is omission and commission that go together in your reigning sin.

§. 72. *Temp.* 6. But, saith the Tempter, they are but sins of ignorance, and therefore they are not reigning sins: At least you are not certain that they are sins.

§. 73. *Direct.* 6. And indeed do you not know that it is a sin to love the world better than God? and fleshly pleasure better than Gods service; and Riches better than grace and holiness? and to do more for the body than for the soul, and for earth, than for Heaven? Are you uncertain whether these are sins? And do you not feel that they are your sins? You cannot pretend ignorance for these. But what causeth your Ignorance? Is it because you would fain know, and cannot? Do you read, and hear, and study, and enquire, and pray for knowledge, and yet cannot know? Or is it not because you would not know, or think it not worth the pains to get it? or because you love your sin? And will such wilful ignorance as this excuse you? No, it doth make your sin the greater. It sheweth the greater dominion of sin, when it can use thee as the Philistines did Sampson, put out thy eyes, and make a drudge of thee; and conquer thy Reason, and make thee believe that evil is good, and good is evil. Now it hath mastered the principal fortrefs of thy soul, when thy understanding is mastered by it. He is reconciled indeed to his enemy, who taketh him to be a friend: Do you not know, that God should have your heart, and Heaven should have your chiefest care and diligence; and that you should make the Word of God your Rule, and your delight and meditation day and night? If you know not these things, it is because you would not know them. And it is a miserable case to be given up

up to a blinded mind! Take heed lest at last you commit the horridst sins, and do not know them to be sins. For such there are that mock at Godliness, and persecute Christians and Ministers of Christ, and know not that they do ill, but *think they do God service*, John 16. 2. If a man will make himself drunk, and then kill, and steal, and abuse his neighbours, and say, *I knew not that I did ill*, it shall not excuse him: This is your case. You are drunken with the love of fleshly pleasure and worldly things, and these carry you so away, that you have neither heart nor time to study the Scriptures, and hear, and think what God saith to you, and then say, that you did not know.

Temp. 7. §. 74. *Temp. 7. But, saith the Tempter, it cannot be a mortal reigning sin, because it is not committed with the whole heart, nor without some struggling and resistance: Dost thou not feel the Spirit striving against the flesh? And so it is with the Regenerate, Gal. 5. 17. Rom. 7. 20, 21, 22, 23. The good which thou dost not do, thou wouldst do; and the evil, which thou dost, thou wouldst not do: so then it is no more thou that dost it, but sin that dwelleth in thee. In a sensual unregenerate person, there is but one party, there is nothing but flesh; but thou feelest the combat between the Flesh and the Spirit within thee.*

Dir. 7. §. 75. *Direct. 7. This is a snare so subtle and dangerous, that you have need of eyes in your head to scape it. Understand therefore, 1. That as to the two Texts of Scripture much abused by the Tempter, they speak not at all of mortal reigning sin, but of the unwilling infirmities of such as had subdued all such sin, and walked not after the flesh, but after the Spirit; and whose wills were habitually bent to good; and fain would have been perfect, and not have been guilty of an idle thought, or word, or of any imperfection in their holiest service, but lived up to all that the Law requireth: but this they could not do, because the flesh did cast many stops before the will in the performance. But this is nothing to the case of one that liveth in gross sin, and an ungodly life, and hath strivings and convictions, and uneffectual wishes to be better and to turn, but never doth it: This is but sinning against Conscience, and resisting the Spirit that would convert you; and it maketh you worthy of many stripes, as being rebellious against the importunities of Grace. Sin may be resisted, where it is never conquered: It may Reign nevertheless for some contradiction. Every one that resisteth the King, doth not depose him from his Throne. It's a dangerous deceit to think that every good desire that contradicteeth sin, doth conquer it, and is a sign of saving grace. It must be a desire after a state of godliness, and an effectual desire too. There are degrees of Power: some may have a less and limited*

What Resistance of sin may be in the ungodly.

power, and yet be Rulers. As the evil Spirits that possessed mens bodies, were a Legion in one, and but one in others, yet both were possessed: So is it here. Grace is not without resistance in a holy Soul: there is some remnants of corruption in the will it self, resisting the good: and yet it followeth not, that Grace doth not Rule: So is it in the sin of the unregenerate. No man in this life is so good, as he will be in Heaven, or so bad, as he will be in Hell: Therefore none is void of all moral good. And the least good will resist evil, in its degree, as Light doth darkness. As in these cases,

§. 76. 1. There is in the unregenerate a remnant of natural knowledge and conscience: some discoveries of God and his will there are in his works: God hath not left himself without witness. See Acts 14. 17. & 17. 27. Rom. 1. 19, 20. & 2. 7, 8, 9.

This Light and Law of Nature governed the Heathens: And this in its measure resisteth sin, and all fifth conscience.

§. 77. 2. When *supernatural extrinseick Revelation* in the Scripture, is added to the Light and Law of Nature, and the ungodly have all the same Law as the best; it may do more.

§. 78. 3. Moreover an ungodly man may live under a most powerful Preacher, that will never let him alone in his sins, and may stir up much fear in him, and many good purposes, and almost perswade him to be a true Christian, and not only to have some uneffectual wishings and strivings against sin, but to do many things after the Preacher, as Herod did after John, and to escape the common pollutions of the world, 2 Pet. 2. 20.

§. 79. 4. Some sharp affliction added to the rest, may make him seem to others a true penitent: when he is stopp'd in his course of sin, as Balaam was by the Angel with a drawn Sword, and seeth that he cannot go on but in danger of his life; and that God is still meeting him with some cross, and hedging up his way with thorns (for such mercy he sheweth to some of the ungodly) this may not only breed resistance of sin, but some reformation. When the Babylonians were planted in Samaria, they feared not God, and he sent Lyons among them; and then they feared him, and set up some kind of service to him, performed by a base sort of Priests; they feared the Lord, and served their own Gods, thinking it was safest to please all, 2 Kings 17. 25, 32, 33. Affliction maketh bad men, likest to the good.

§. 80. 5. Good education and company may do very much: It may help them to much knowledge, and make them professors of strict Religion; and constant companions with those that fear sin, and avoid it; and therefore they must needs go far then, as Joash did all the dayes of Jehojada, 2 Chron. 24. 2. As plants and fruits change with the soil by transplantation, and as the Climate maketh some Blackmoors and some White, so education and converse have so great a power on the mind, that they come next to grace, and are oft the means of it.

§. 81. 6. And God giveth to many internally some grace of the Spirit, which is not proper to them that are saved, but common or preparatory only. And this may make much resistance against sin, though it do not mortifie it. One that should live but under the convictions that Judas had when he hang'd himself, I warrant him would have strivings and combats against sin in him, though he were un sanctified.

§. 82. 7. Yea, the interest and power of one sin, may resist another. As covetousness may make much resistance against sensuality and pride of life, and pride may resist all disgraceful sin.

§. 83. *Temp. 8. But, saith the Tempter, it is not unpardoned sin, because thou art sorry and cost repent for it when thou hast committed it: and all sin is pardoned that is repented of.* **Temp. 8.**

§. 84. *Direct. 8. All the foresaid causes which may make some resistance of sin in the ungodly, may cause also some sorrow and repenting in them. There is repenting and sorrow for sin in Hell. All men repent and are sorry at last: but few repent so, as to be pardoned and saved. When a sinner hath had all the sweetness out of sin that it can yield him, and seeth that it's all gone; and the sting is left behind, no marvel if he repent. I think there is scarce any Drunkard, or Whoremonger, or Glutton, (that is not a flat Infidel) but he repenteth of the sin that's past, because he hath had all out of it that it can yield him, and there is nothing left of it that's lovely;* **Dir. 8.**

ly: But yet he goeth on still, which sheweth that his Repentance was unsound: True Repentance is a through change of the heart and life: a turning from sin to a holy life: and such a sorrow for what is past, as would not let you do it, if it were to do again. If you truly Repent, you would not do so again if you had all the same temptations.

Temp. 9. §. 85. *Temp. 9.* But, saith the Tempter, it is but one sin, and the rest of thy life is good and blameless: and God judgeth by the greater part of thy life: whether the evil or the good be most.

Dir. 9. §. 86. *Direct. 9.* If a man be a Murderer, or a Traytor, will you excuse him, because the rest of his life is good, and it is but one sin that he is charged with? One sort of poyson may kill a man; and one stab at the heart, though all his body else be whole: you may surfeit on one dish: One leak may sink a Ship. Jam. 2. 10. *Whosoever shall keep the whole Law, and yet offend in one point, is guilty of all.* See Ezek. 18. 10, 11. Indeed God doth judge by the bent of thy heart, and the main drift and endeavour of thy life. But canst thou say, that the bent of thy heart, and the main endeavour of thy life, is for God, and Heaven, and Holiness? No: if it were, thou wert Regenerate; and this would not let thee live in any one beloved, chosen, wilful sin. The bent of a mans heart and life may be sinful, earthly, fleshly, though it run but in the channel of one way of gross sinning! As a man may be covetous, that hath but one Trade; and a Whoremonger, that hath but one Whore; and an Idolater, that hath but one Idol. If thou lovedst God better, thou wouldst let go thy sin: And if thou love any one sin better than God, the whole bent of thy heart and life is wicked: For it is not set upon God and Heaven, and therefore is ungodly.

Tem. 10. §. 87. *Temp. 10.* But, saith the Tempter, it is not reigning unpardoned sin, because thou believest

in Jesus Christ: And all that Believe, are pardoned and justified from all their sin.

§. 89. *Direct. 10.* He that savingly believeth in Christ, doth take him entirely for his Saviour and Governour; and giveth up himself to be saved, sanctified and ruled by him: As *Trusting your Physician*, implyeth that you take his Medicines, and follow his advice, and so trust him: and not that you trust to be cured while you disobey him, by bare trusting: so is it as to your faith and trust in Christ: It is a belief or trust that he will save all those, that are ruled by him in order to salvation. He is the author of eternal salvation to all them that obey him: Heb. 5. 9. *If you believe in Christ, you believe Christ: And if you believe Christ, you believe that except a man be converted and born again, he cannot enter into the Kingdom of Heaven.* John 3. 3, 5. Math. 18. 3. and that he that is in Christ, is a new creature: old things are past away, and all is become new, 2 Cor. 5. 17. And that without holiness none shall see God. Heb. 12. 14. And that no fornicator, effeminate, thieves, covetous, drunkards, revilers, extortioners, murderers, liars, shall enter in, or have any inheritance in the Kingdom of Christ, 1 Cor. 6. 9, 10. Ephes. 5. 4, 5, 6. Rev. 21. 27. & 22. 14, 15. If you believe Christ, you must believe that you cannot be saved, unless you be converted. It is the Devil and not Christ, that telleth you you may be pardoned and saved in an unholy unregenerate state: And it's sad, that men should believe the Devil, and call this a Believing in Christ, and think to be saved for so believing! as if false faith and presumption pleased God. Christ will not save men for believing a lye, and believing the Father of lyes before him: Nor will he save all that are confident they shall be saved. If you think you have any part in Christ, remember, Rom. 8. 9. *If any man have not the Spirit of Christ, the same is none of his.*

See more of Temptations, Chap. 3. Dir. 9

CHAP. II.

Directions to young Christians or Beginners in Religion, for their establishment and safe proceeding.

I have since written a Book on this subject, to which I refer the Reader for fuller Direction.

BEfore I come to the Common Directions for the Exercise of Grace, and walking with God, containing the common duties of Christianity, I shall lay down some previous Instructions proper to those that are but newly entred into Religion, (presupposing what is said in my Book of Directions to those that are yet under the work of Conversion, to prevent their mis-carrying by a false or superficial change.)

Dir. 1. *Direct. 1.* Take heed lest it be the Novelty or reputation of Truth and Godliness, that takes with you, more than the solid Evidence of their Excellency and Necessity: lest when the Novelty and reputation are gone, your Religion wither and consume away.

§. 1. It is said of John and the Jews by Christ, [He was a burning and a shining light, and ye were willing for a season to rejoice in his light.] John 5. 35. All men are affected most with things that

seem new and strange to them. It is not only the infirmity of Children, that are pleased with new Cloaths, and new Toyes and Games; but even to graver wiser persons, new things are most affecting, and commonness and custome dulls delight. Our habitations, and possessions, and honours, are most pleasing to us at the first: And every condition of life doth most affect us, at the first: If nature were not much for Novelty, the publishing of News-books would not have been so gainful a Trade so long, unless the matter had been truer and more desirable. Hence it is that Changes are so welcome to the world, though they prove ordinarily to their cost. No wonder then, if Religion be the more acceptable, when it comes with this advantage. When men first hear the doctrine of Godliness, and the tydings of another world, by a powerful Preacher opened and set home, no wonder if things of so great moment affect them for a time: It is said of them that received the seed of Gods Word as into stony ground, that [forthwith it sprung up] and they [anon with joy received it] Math. 13. 5, 20. but

but it quickly withered for want of rooting. These kind of hearers can no more delight still in one Preacher, or one profession, or way, than a Glutton in one Dish, or an Adulterer in one Harlot: For it is but a kind of sensual or natural pleasure that they have in the highest truths: And all such delight must be fed with Novelty and variety of objects. The Athenians were inquisitive after Pauls doctrine as Novelty, though after they rejected it, as seeming to them incredible, Acts 17. 19, 20, 21. *May we know what this new doctrine whereof thou speakest is? For thou bringest certain strange things to our ears: we would know therefore what these things mean: For all the Athenians and Strangers which were there, spent their time in nothing else, but to tell or hear some new thing.*

§. 2. To this kind of Professours, the greatest Truths grow out of fashion, and they grow weary of them, as of dull and ordinary things: They must have some *New Light*, or *new way of Religion* that lately came in fashion: Their souls are weary of that *Manna* that at first was acceptable to them, as Angels food. Old things seem *low*, and New things *high* to them: And to entertain some Novelty in Religion, is to grow up to more maturity: And too many such at last so far overthrive their old apparel, that the old Christ, and old Gospel are left behind them.

§. 3. The Light of the Gospel is speedilier communicated, than the Heat: And this first part being most acceptable to them, is soon received; and Religion seemeth best to them at first. At first they have the *Light* of Knowledge alone: and then they have the *warmth* of a new and prosperous profession: there must be some time for the operating of the *heat*, before it *burneth* them: and then they have enough, and cast it away in as much haste as they took it up: If Preachers would only *lighten* and shoot no thunderbolts; even a *Herod* himself would *hear them gladly*, and *do many things after them*: But when their *Herodias* is meddled with, they cannot bear it. If Preachers would speak only to mens *fancies* or *understandings*, and not meddle too smartly with their *Hearts*, and *Lives*, and *carnal interests*, the world would bear them, and hear them as they do Stage-players, or at least as Lecturers in Philosophy or Physick: A Sermon that hath nothing but some general toothless notions in a handsome dress of words, doth seldom procure offence or persecution: It is rare that such mens preaching is distastful by carnal hearers, or their persons hated for it. *It is a pleasant thing for the eyes to behold the Sun*, Ececl. 11. 7. But not to be scorched by its heat. Christ himself at a distance as *promised*, was greatly desired by the Jews: but when he came, they could not bear him; his doctrine and life were so contrary to their expectations, Mal. 3.

1, 2, 3. [*The Lord whom ye seek, shall suddenly come into his Temple; even the Messenger of the Covenant whom you delight in, behold he shall come saith the Lord of Hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a Refiners fire, and like Fullers soap.*] Many when they come first (by profession) to Christ, do little think that he would cast them *into the fire*, and *refine them*, and purge away their dross, and cast them anew into the mould of the Gospel, Rom. 6. 17. Many will *play awhile* by the *Light*; that will not endure to be *melied* by the fire. When the Preacher cometh once to this, he is harsh and intolerable, and loseth all the praise which he had won before, and the pleasing Novelty of Religion is over with them. The Gospel is sent to *make such work in the soul and life*, as these tender

persons will not endure: It must captivate every thought to Christ, and kill every lust and pleasure which is against his will; and put a new and heavenly life into the soul: It must possess men with deep and lively apprehensions of the great things of eternity: It is not *wavering dull Opinions*, that will raise and carry on the soul, to such vigorous, constant, victorious action, as is necessary to salvation. When the Gospel cometh to the Heart, to do this great prevailing work, then these men are impatient of the search and smart, and presently have done with it. They are like Children, that love the Book for the gilding and fineness of the Cover, and take it up as soon as any: but it is to *play with*, and not to *learn*: They are weary of it when it comes to that. At first many come to Christ with wonder, and will needs be his servants for something in it that seemeth fine: till they hear that the Son of Man hath not the accommodation of the Birds or Foxes; and that his doctrine and way hath an enmity to their worldly fleshly interest, and then they are gone. They first entertained Christ in complement, thinking that he would please them, or not much contradict them: But when they find that they have received a guest, that will *rule them*, and not *be ruled by them*, that will not suffer them to take their pleasure, nor enjoy their riches, but hold them to a life which they cannot endure, and even undo them in the world, he is then no longer a guest for them. Whereas if Christ had been received as Christ, and *Truth* and *Godliness* deliberately entertained for their well-discerned *Excellency* and *Necessity*, the deep rooting would have prevented this Apostasie, and cured such Hypocrisie.

§. 4. But alas, poor Ministers find by sad experience, that all prove not *Saints* that flock to hear them, and make up the crowd, nor that for a *season* *rejoyce in their light*, and magnifie them, and take their parts: The blossom hath its beauty and sweetness; but all that blossometh or appeareth in the bud, doth not come to perfect fruit: Some will be blasted; and some blown down; some nippt with frosts; some eaten by Worms; some quickly fall; and some hang on till the strongest blasts do cast them down: some are deceived and poisoned by false Teachers: some by worldly cares, and the deceitfulness of riches, become unfruitful and are *turned aside*: The lusts of some had deeper rooting than the Word: And the friends of some had greater interest in them than Christ, and therefore they forsake him to satisfy their importunity: some are corrupted by the hopes of preferment, or the favour of man: some feared from Christ by their threats and frowns, and choose to venture on damnation, to scape persecution: And some are so worldly wise, that they can see reason to remit their zeal, and can save their souls and bodies too, and prove that to be their *duty*, which other men call sin (if the end will but answer their expectations): And some grow weary of *truth* and *duty* as a dull and common thing, being not supplied with that variety which might still continue the delights of Novelty.

§. 5. Yet mistake not what I have said, as if *all the affection furthered by Novelty*, and *abated by Commonness* and *use*, were a sign that the person is but an *Hypocrite*. I know that there is something in the Nature of man, remaining in the best, which disposeth us to be much more passionately affected with things when they seem New to us, and are first apprehended, than when they are old, and we have known or used them long. There is not, I believe, one man of a thousand, but is much more delighted in the *Light of Truth* when it first ap-
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peareth

peareth to him, than when it is true and familiarly known; and is much more affected with a powerful Minister at first, than when he hath long sat under him. The same Sermon that even transported them at the first hearing, would affect them less, if they had heard it preach'd an hundred times. The same Books which greatly affected us at the first or second reading, will affect us less when we have read them over twenty times: The same words of Prayer that take much with us when seldom used, do less move our affections, when they are daily used all the year. At our first conversion we have more passionate sorrow for our sin, and love to the godly, than we can afterwards retain. And all this is the case of learned and unlearned, the sound and unsound, though not of all alike. Even heaven it self is spoken of by Christ, as if it did participate of this, when he saith that Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, that need no repentance, *Luke 15. 7, 10.* And I know it is the duty of Ministers to take notice of this disposition in their hearers, and not to dull them with giving them still the same, but to profit them by a pleasant and profitable variety: Not by preaching to them another Christ, or a new Gospel: It is the same God, and Christ, and Spirit, and Scripture, and the same heaven, the same Church, the same faith, and hope, and repentance and obedience, that we must preach to them as long as we live: Though they say, we have heard this an hundred times; Let them hear it still, and bring them not a new Creed. If they hear so oft of God, and Christ, and heaven, till by Faith, and Love, and Fruition they attain them as their end, they have heard well. But yet there is a grateful variety of subordinate particulars, and of words, and methods, and seasonable applications, necessary to the right performance of our Ministry, and to the profiting of the flocks: Though the Physician use the same Apothecaries Shop and Dispensatory and Drugs, yet how great a variety must he use of compositions, and times, and manner of administration?

§. 6. But for all this, though the best are affected most with things that seem new, and are dulled with the long and frequent use of the same expressions, yet they are never weary of the substance of their Religion, so as to desire a change: And though they are not so passionately affected with the same Sermons, and Books, or with the thoughts or mention of the same substantial matters of Religion, as at first they were: Yet do their Judgements more solidly and tenaciously embrace them, and esteem them, and their wills as Resolvedly adhere to them and use them, and in their lives they practise them better than before. Whereas they that take up their Religion but for Novelty, will lay it down when it ceaseth to be New to them, and must either change for a Newer, or have none at all.

§. 7. And as unsound are they that are Religious, only because their education or their friends, or the Laws, or judgement of their Rulers, or the Custome of the Countrey, hath made it necessary to their Reputation: These are Hypocrites at the first setting out, and therefore cannot be saved by continuance in such a carnal Religiousness as this: I know Law, and Custome, and education, and friends, when they side with Godliness, are a great advantage to it, by affording helps, and removing those impediments that might stick much with carnal minds. But truth is not your own, till it be received in its proper evidence; nor your faith divine, till you believe what you believe, because God is

true who doth reveal it; nor are you the Children of God, till you Love him for himself; nor are you truly Religious, till the Truth and Goodness of Religion it self be the principal thing that maketh you Religious. It helpeth much to discover a mans sincerity, when he is not only Religious among the Religious, but among the prophane, and the enemies, and scorners, and persecutors of Religion: And when a man doth not pray only in a praying family, but among the prayerless, and the deriders of fervent constant prayer: And when a man is heavenly among them that are earthly; and temperate among the intemperate and riotous; and holdeth the truth among those that reproach it, and that hold the contrary: When a man is not carried only by a stream of company, or outward advantages to his Religion; nor avoideth sin for want of a temptation; but is Religious though against the stream, and innocent when cast (unwillingly) upon temptations; and is Godly where Godliness is accounted singularity, hypocrisie, falkion, humour, disobedience or heresie: and will rather let go the reputation of his honesty, than his honesty is self.

Direct. 2. **T**ake heed of being Religious only in Opinion, without Zeal and holy practice; or only in Zealous affection without a sound well grounded judgement: But see that Judgement, Zeal and practice be conjunct.

§. 1. Of the first part of this advice (against a bare Opinionative Religion) I have spoken already, in my Directions for a Sound Conversion. To change your Opinions is an easier matter than to change the Heart and Life. A holding of the truth, will save no man, without a Love and practice of the truth. This is the meaning of James 2. where he speaketh so much of the unprofitableness of a dead unfeeling belief, that worketh not by love, and commandeth not the soul to practice and obedience. To believe that there is a God, while you neglect him and disobey him, is unlike to please him: To believe that there is a heaven while you neglect it, and prefer the world before it, will never bring you thither. To believe your duty, and not to perform it, and to believe that sin is evil, and yet to live in it, is to sin with aggravation, and have no excuse, and not the way to be accepted or justified with God. To be of the same Belief with holy men, without the same hearts and conversations, will never bring you to the same felicity. He that knoweth his Masters will and doth it not, shall be so far from being accepted for it, that he shall be beaten with many stripes. To believe that Holiness and Obedience is the best way, will never save the disobedient and unholy.

§. 2. And yet if Judgement be not your Guide, the most zealous affections will but precipitate you; and make you run, though quite out of the way, like the Horses when they have cast the Coachman, or the Riders. To ride Post when you are quite out of the way, is but laboriously to lose your time, and to prepare for further labour. The Jews that

Of the necessity of Prudence in Religious men, read Nic. Pederlinus de Prudent. Veterum. The imprudencies of well-meaning men, have done as much hurt to the Church sometimes, as the persecution of enemies. e.g. When Constantine the Son of Constantine was Emperor, some buse men would prove from the Orthodox Doctrine of the Trinity, That his two Brethren, Tiberius and Heraclius should reign with him: saying, Si in Trinitate credimus, tres etiam coronemus: which cost the chief of them a hanging. Abbas uspergens. Edit. Milanensis. p. 162.

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persecuted Christ and his Apostles, had the testimony of Paul himself, that they had a zeal of God, but not according to knowledge. And Paul saith of the deceivers and troublers of the Galatians (whom he wisheth even cut off) that they did zealously affect them, but not well. Rom. 10. 2. Gal. 4. 17. And he saith of himself, while he persecuted Christians to prison and to death, [I was zealous towards God as ye are all this day] Acts 22. 3, 4. Was not the Papists Saint Dominick that stirred up the persecution against the Christians in France and Savoy, to the murdering of many thousands of them, a very zealous man? And are not the Butchers of the inquisition zealous men? And were not the Authors of the third Canon of the General Council at the Lateran under Pope Innocent the third, very zealous men, that decreed that the Pope should depose Temporal Lords, and give away their Dominions, and absolve their Subjects, if they would not exterminate the godly, called Hereticks? Were not the Papists Powder-Plotters zealous men? Hath not zeal caused many of later times, to rise up against their lawful Governours? and many to persecute the Church of God, and deprive the people of their faithful Pastours, without compassion on the peoples souls? Doth not Christ say of such Zealots, *The time cometh, when whosoever killeth you, will think he doth God service?* John 16. 2. (or offereth a service (acceptable) to God.) Therefore Paul saith, *It is good to be zealously affected alwayes in a good matter,* Gal. 4. 18. Shewing you that zeal indeed is good, if sound judgement be its guide. Your first question must be, *Whether you are in the right way?* and your second, *Whether you go apace?* It is sad to observe what odious actions are committed in all Ages of the world, by the instigation of misguided zeal? And what a shame an imprudent Zealot is to his profession, while making himself ridiculous in the eyes of the adversaries, he brings his profession it self into contempt, and maketh the ungodly think that the Religious are but a company of transported brain-sick Zealots: And thus they are hardened to their perdition. How many things doth unadvised affection provoke well-meaning people to, that afterwards will be their shame and sorrow?

§. 3. Labour therefore for knowledge and soundness of understanding; that you may know truth from falsehood, good from evil; and may walk confidently, while you walk safely; and that you become not a shame to your profession, by a furious prosecution of that which you must afterwards confess to be an error; by drawing others to that which you would after wish that you had never known your selves. And yet see that all your knowledge have its efficacy, upon your heart and life: And take every truth as an instrument of God, to reveal himself to you, or to draw your heart to him, and conform you to his holy will.

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Direct. 3. **L**abour to understand the true Method of Divinity, and see Truths in their several degrees and order; that you take not the last for the first; nor the lesser for the greater. Therefore see that you be well grounded in the Catechism; and refuse not to learn some Catechism that is sound and full, and keep it in memory while you live.

Opus est
imprimis
duplice
catechismo: uno

§. 1. Method or right order exceedingly helpeth, understanding, memory and practice. Truths have a dependance on each other: The lesser branches spring out of the greater, and those out

of the stock and root. Some duties are burdensome to other duties, or subservient to them, and so be measured accordingly: And if it be not understood which is the chief, the other cannot be referred to it. When two things materially good come together, and both cannot be done, the greater must take place, and the lesser is no duty at that time, but a sin, as preferred before the greater. Therefore it is one of the commonest difficulties among Cases of Conscience, to know which duty is the greater, and to be preferred. Upon this ground Christ healed on the Sabbath day, and pleaded for his Disciples rubbing the ears of corn, and for Davids eating the shew bread, and telleth them, that the Sabbath was made for man, and not man for the Sabbath, and that God will have mercy, and not sacrifice.

Divinity is a curious well composed frame. As it is not enough that you have all the parts of your Watch or Clock; but you must see that every part be in its proper place, or else it will not go, or answer its end: so it is not enough that you know the several parts of Divinity or duty, unless you know them in their true order and place. You may be confounded before you are aware, and led into many dangerous errors, by mistaking the Order of several Truths: And you may be misguided into heinous sins, by mistaking the Degrees and Order of Duties? As when duties of Piety and Charity seem to be competitors: And when you think that the commands of men contradict the commands of God; and when the substance and the circumstances or modes of duty are in question before you as inconsistent: or when the means seemeth to cease to be a means, by crossing of the end: and in abundance of such cases, you cannot easily conceive what a snare it may prove to you, to be ignorant of the Methods and Ranks of duty.

§. 2. Object. *If that be so, what man can choose but be confounded in his Religion, when there is so few that observe any Method at all, and few that agree in Method, and none that hath published a Scheme or Method so exact and clear, as to be commonly approved by Divines themselves. What then can ignorant Christians do?*

Ans. Divinity is like a Tree that hath one Trunk, and thence a few greater arms or boughs, and thence a thousand smaller branches: Or like the veins, or nerves, or arteries in the body, that have first one or few trunks divided into more, and those into a few more, and those into more, till they multiply at last into more than can easily be seen or numbred. Now it is easie for any man to begin at the chief trunk, and to discern the first divisions, and the next, though not to comprehend the number and order of all the extream and smaller branches. So is it in Divinity: It is not very hard to begin at the Unity of the Eternal God-head, and see there a Trinity of Persons, and of Primary attributes, and of Relations; and to arise to the principal attributes and works of God as in these Relations, and to the Relations of man to God, and to the great Duties of these Relations, to discern Gods Covenants and chiefest Laws, and the duty of man in obedience thereto, and the Judgement of God in the execution of his sanctions: though yet many particular truths be not understood. And he that beginneth and proceedeth as he ought, doth know methodically so much as he knoweth: And he is in the right way to the knowledge of more: And the great Mercy of God hath laid so great a necessity on us to know these few points that are easily known, and so much less need of knowing the many small particulars, that a mean Christian may live uprightly, and holily, and comfortably, that well understandeth his Catechism, or the

compensatio & brevis quem memoriter addiscant; ubi summa sit eorum omnium que ad fidem & mores Christiano sunt necessaria: altero ubi eadem amplius, dilucidiusque dicantur, & copiosius confirmantur: ut ille prior discipulis potius, hic posterior ipsis præceptoribus usui sit. Acosta l. 5. c. 14. p. 490.

Stoici dicunt virtutes sibi invicem ita esse connexas, ut qui unam habuerit, omnes habeat, Laertius in Zenone.

the Creed, Lords Prayer, and ten Commandments; and may find daily work and consolation in the use of these.

§. 3. A sound and well composed Catechism studied well and kept in memory, would be a good measure of knowledge, to ordinary Christians, and make them solid and orderly in their understanding, and in their proceeding to the smaller points, and would prevent a great deal of error and miscarriage, that many by ill teaching are cast upon, to their own and the Churches grief. Yea, it were to be wished, that some Teachers of late had learnt so much and orderly themselves.

Dir. 4. Direct. 4. **B**egin not too early with Controversies in Religion: and when you come to them, let them have but their due proportion of your time and zeal: But live daily upon these certain, great substantials, which all Christians are agreed in.

§. 1. I. Plunge not your selves too soon into Controversies: For, 1. It will be exceedingly to your loss, by diverting your souls from greater and more necessary things: You may get more encrease of holiness, and spend your time more pleasingly to God, by drinking in deeper the substantials of Religion, and improving them on your hearts and lives.

2. It will corrupt your minds, and instead of humility, charity, holiness, and heavenly mindedness, it will feed your Pride, and kindle faction and a dividing zeal, and quench your charity, and possess you with a wrangling contentious Spirit, and you will make a Religion of these sins and lamentable distempers.

3. And it is the way to deceive and corrupt your judgements, and make you erroneous or heretical, to your own perdition, and the disturbance of the Church: For it's two to one, but either you presently err, or else get such an itch after Notions and Opinions that will lead you to error at the last. Because you are not yet ripe and able to judge of those things, till your minds are prepared by those truths that are first in order to be received. When you undertake a work that you cannot do, no wonder if it be ill done, and must be all undone again, or worse.

Perhaps you will say, *That you must not take your Religion upon trust, but must prove all things, and hold fast that which is good.*

Ans. Though your Religion must not be taken upon trust, there are many controverted smaller Opinions that you must take upon trust, till you are capable of discerning them in their proper evidence. Till you can reach them your selves, you must take them on trust, or not at all. Though you must believe all things of common necessity to salvation with a Divine faith; yet many subservient truths must be received first by a humane faith, or not received at all, till you are more capable of them. Nay, there is a humane faith necessarily subservient to the Divine faith, about the substance of Religion; and the Officers of Christ are to be trusted in their Office, as helpers of your faith. Nay, let me tell you, that while you are young and ignorant, you are not fit for Controversies about the fundamentals of Religion themselves. You may believe that there is a God, long before you are fit to hear an Atheist proving that there is no God: You may believe the Scripture to be the Word of God; and Christ to be the Saviour, and the soul to be immortal, long before you will be fit to manage, or study Controversies hereupon. For nothing is so false or bad, which a wanton or wicked Wit may

not put a plausible gloss upon: And your raw unfurnished understandings will scarce be able to see through the pretence, or escape the cheat. When you cannot answer the Arguments of Seducers, you will find them leave a doubting in your minds; For you know not how plain the answer of them is, to wiser men. And though you must prove all things, you must do it in due order, and as you are able: and stay till your furnished minds, are capable of the trial. If you will needs read before you know your Letters, or pretend to judge of Greek and Hebrew Authors, before you can read English, you will but become ridiculous in your undertaking.

§. 2. II. When you do come to smaller Controverted points, let them have but their due proportion of your time and zeal. And that will not be one hour in many dayes, with the generality of private Christians. By that time you have well learned the more necessary truths, and practised daily the more necessary duties, you will find that there will be but little time to spare for lesser Controversies. Opinionists that spend most of their Time in studying and talking of such points, do steal that time from greater matters, and therefore from God, and from themselves. Better work is undone the while. And they that here lay out their chiefest zeal, divert their zeal from things more necessary, and turn their natural heat into a Feavor.

§. 3. III. The Essential necessary Truths of your Religion, must imprint the Image of God upon your hearts, and must dwell there continually, and you must live upon them as your bread, and drink, and daily necessary food: All other points must be studied in subserviency to those: All lesser duties must be used as the exercise of the Love of God or man, and of a humble heavenly mind. The Articles of your Creed, and points of Catechism, are fountains ever running, affording you matter for the continual exercise of Grace: It is both plentiful and solid nourishment of the soul, which these great substantial points afford. To know God the Creator, Redeemer and Sanctifier, the Laws and Covenant of God, and his Judgement, and Rewards and Punishments, with the parts and method of the Lords Prayer, which must be the daily exercise of our desires, and Love, this is the Wisdom of a Christian; and in these must he be continually exercised.

You'll say perhaps that the Apostle saith, Heb. 6. 1. *Leaving the Principles of the doctrine of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works, &c.*

Ans. 1. By [leaving] he meaneth not passing over the practice of them as men that have done with them, and are past them: But his leaving at that time to discourse of them, or his supposing them taught already: Though he lay not the foundation again, yet he doth not pluck it up. 2. By [Principles] he meaneth the first points to be taught, and learnt, and practised: And indeed Regeneration and Baptism is not to be done again: But the Essentials of Religion which I am speaking of, contain much more: especially to live in the love of God, which Paul calls the more excellent way, 1 Cor. 12. & 13. 3. *Going on to perfection*, is not by ceasing to believe and Love God, but by a more distinct knowledge of the mysteries of salvation, to perfect our Faith, and Love, and Obedience.

The points that Opinionists call *Higher*, and think to be the principal matter of their growth, and advancement in understanding, are usually but some smaller less necessary truths, if not some uncertain doubtful questions. Mark well 1 Tim. 1. 4. & 6. 4.

2 Tim.

2 Tim. 2. 23. Tit. 3. 9. compared with John 17. 3. Rom. 13. 8, 9, 10. 1 Cor. 13. 1 John 3. 1 Cor. 1. 23. & 15. 1, 2, 3. & 2. 2. Gal. 6. 14. James 2. & 3. 1.

Dir. 5. Direct. 5. **B**E very thankful for the great mercy of your Conversion : but yet over-value not your first degrees of knowledge or holiness : but remember that you are yet but in your infancy, and must expect your growth and ripeness as the consequent of Time and Diligence.

6. 1. You have great reason to be more glad and thankful, for the least measure of true Grace, than if you had been made the Rulers of the Earth : it being of a far more excellent nature, and emitting you to more, than all the Kingdoms of the world. (See my Sermon called *Right Rejoycing*, on those words of Christ, *Rejoyce not that the Spirits are subject to you : but rather rejoyce because your names are written in Heaven*, Luke 10. 20.) Christ will warrant you to Rejoyce, though enemies envy you, and repine both at your victory and triumph. If there be joy in Heaven in the presence of the Angels at your Conversion, there is great reason you should be glad your selves. If the Prodigals Father will needs have the best Robe and Ring brought forth, and the fat Calf killed, and the Musick to attend the Feast, that they may eat and be merry, Luke 15. 23. there is great reason that the Prodigal Son himself should not have the smallest share of joy : (though his Brother repine.)

Fear is a cautelous preserving grace. Laert. faith of Cleanthes, Cum aliquando probo illi daretur, quod esset timidus, At ideo inquit, parum pecco.

6. 2. But yet take heed lest you think the measure of your first endowments, to be greater than it is. Grace imitateth Nature, in beginning (usually) with small Degrees, and growing up to maturity by leisurely proceeding. We are not new born in a state of manhood, as Adam was created : Though those Texts that liken the Kingdom of God to a grain of Mustard-seed, and to a little leaven, Mat. 13. 31, 33. be principally meant of the small beginnings, and great encrease of the Church or Kingdom of Christ in the world ; yet it is true also of his Grace, or Kingdom in the soul. Our first Stature is but to be [*New born babes desiring the sincere milk of the word, that we may grow by it,*] 1 Pet. 2. 2. Note here that the new birth bringeth forth but *babes*, but growth is by degrees, by feeding on the Word. The Word is received by the heart, as seed into the ground, Matth. 13. And seed useth not to bring forth the blade and fruit to ripeness in a day.

6. 3. Yet I deny not but that some men (as Paul) may have more Grace at their first Conversion, than many others have at their full growth. For God is free in the giving of his Own, and may give more or less, as pleaseth himself. But yet in Paul himself that greater measure is but his smallest measure, and he himself is capable of increase to the last. And so great a measure at first is as rare, as his greater measure at last in his full growth, is rare, and scarce to be expected now.

6. 4. And if God should give a great measure of Holiness at first, to any now (as possibly he may) yet their measure of gifts is never great at first, unless they had acquired or received them before conversion. If Grace find a man of great parts and understanding, which by study and other helps, he had attained before, no wonder if that man, when his parts are sanctified, be able in knowledge the first day. For he had it before, though he had not a heart to use it. But if Grace find a man ignorant, unlearned, and of mean abilities, he must not

expect to be suddenly lifted up to great understanding, and high degrees of knowledge by Grace. For this knowledge is not given (now) by sudden infusion, as Gifts were extraordinarily in the Primitive Church. You need no other proof of this but experience, to stop the mouth of any gain-sayer. Look about you, and observe whether those that are men of knowledge, did obtain it by infusion in a moment ? Or whether they did not obtain it by diligent study by slow degrees ? (Though I know God blest some mens studies more than others,) Name one man that ever was brought to great understanding but by Means, and Labour, and slow degrees ; Or that knoweth any Truth in Nature or Divinity, but what he read or heard, or studied for, as the result of what he read or heard. The person that is proudest of his knowledge, must confess that he came to it in this way himself.

6. 5. But you'll ask, *What then is the Illumination of the Spirit, and enlightning the mind, which the Scripture ascribeth to the Holy Ghost ? Hath not our understanding need of the Spirit for light, as well as the Heart or Will for life ?*

How the Spirit doth illuminate,

Ans. Yes no doubt : and it is a great and wonderful mercy : and I'll tell you what it is. 1. The Holy Spirit by immediate inspiration revealed to the Apostles the doctrine of Christ, and caused them infallibly to indite the Scriptures. (But this is not that way of ordinary illumination now.) 2. The Holy Spirit assisteth us in our hearing, reading and studying the Scriptures, that we may come by diligence to the true understanding of it ; but doth not give us that understanding, without hearing, reading or study. Faith cometh by hearing, Rom. 10. It blesteth the use of means to us, but blesteth us not in the neglect of means. 3. The Holy Spirit doth open the eyes and heart of a sinner who hath heard and notionally understood the substance of the Gospel, that he may know that piercingly, and effectually, and practically, which before he knew but notionally and uneffectually : so that the knowledge of the same truth, is now become powerful, and as it were of another kind. And this is the Spirit's sanctifying of the mind, and principal work of saving illumination : Not by causing us to know any thing of God, or Christ, or Heaven without means : But by opening the heart, that through the means it may take in that knowledge deeply, which others have but notionally, and in a dead opinion ; and by making our knowledge clear, and quick, and powerful, to affect the heart, and rule the life. 4. The Holy Spirit sanctifieth all that notional knowledge which men had before their renovation : All their learning and parts are now made subservient to Christ, and to the right End, and turned into their proper channel. 5. And the Holy Ghost doth by sanctifying the heart, possess it with such a Love to God, and Heaven, and Holiness, and Truth, as is a wonderful advantage to us in our studies for the attaining of further knowledge. Experience telleth us, how great a help it is to knowledge, to have a constant love, delight and desire to the thing which we would know. All these wayes the Spirit is the enlightner of believers.

The not observing this Direction, will have direful effects ; which I will name, that you may see the necessity of avoiding them.

6. 6. 1. If you imagine that you are presently of great understanding, and abilities, and holiness, while you are young beginners, and but new born babes, you are entring into the snare and condemnation of the Devil, even into the odious sin of Pride : yea, a Pride of those spiritual gifts which are most contrary to Pride : yea, and a Pride of

The danger of overvaluing your young abilities or graces.

that

that which you have not, which is most foolish Pride. Mark the words of Paul, when he forbids to choose a young beginner in Religion to the Ministry, 1 Tim. 3. 6. [Not a Novice (that is, a young raw Christian) lest being lifted up (or belotted) with pride, he fall into the condemnation of the Devil.] Why are young beginners more in danger of this, than other Christians? One would think their Infancy should be conscious of its own infirmity. But Paul knew what he said. It is 1. Partly because the suddenness of their change, coming out of darkness, into a light which they never saw before, doth amaze them, and transport them, and make them think they are almost in Heaven, and that there is not much more to be attained. Like the Beggar that had an hundred pound given him (having never seen the hundredth part before) imagined that he had as much money as the King. 2. And it is partly because they have not knowledge enough to know how many things there are, that yet they are ignorant of: They never heard of the Scripture-difficulties, and the knots in School-divinity, nor the hard cases of Conscience: Whereas one seven years painful studies, will tell them of many hundred difficulties which they never saw: and forty or fifty years study more, will clothe them with shame and humility in the sense of their lamentable darkness. 3. And it is also because the Devil doth with greatest industry, lay this Net to entrap young Converts, it being the way in which he hath the greatest hope.

2. Your hasty conceits of your own goodness or ability, will make you presumptuous of your own strength, and so to venture upon dangerous temptations, which is the way to ruine. You will think you are not so ignorant, but you may venture into the company of Papists, or any Hereticks or deceivers, or read their Books, or be present at their Worship. And I confess you may scape: but it may be otherwise, and God may leave you, to shew you all that was in your hearts, as it is said of Hezekiah, 2 Chron. 32. 31, 25, 26.

3. And your overvaluing your first grace, will make you too secure, when your souls have need of holy awfulness and care, to work out your salvation with fear and trembling, Phil. 2. 12. and to serve God acceptably with reverence and godly fear, as knowing that he is a consuming fire, Heb. 12. 28, 29. And security is the fore-runner of a fall.

4. It will make you neglect the due labour and patience in the use of means for further knowledge and increase of grace, while you think you are so well already. And so you will be worse than those that are ever learning, and never come to any ripe knowledge: For you will think you are fit to be Teachers, when you have need to be taught that which you will not submit to learn. And then [When for the time ye ought to have been Teachers, you will have need to be catechized, or taught again which be the first principles of the Oracles of God, as having need of milk, and not of strong meat. Mark here how the Holy Ghost maketh Time and exercise necessary to such growth as must enable you to be Teachers, Heb. 5. 12, 13, 14. Therefore he addeth [But strong meat belongeth to them that are of full age, those who by reason of use have their senses exercised to discern both good and evil.] Mark here how wisdom and strength is to be expected,

5. This over-hasty conceit of your own ability, will tempt you to run into Controversies, and matters that you are not fit for; and so divert you from necessary and seasonable studies.

6. It will make you over confident of all your own opinions, and stiff in all your own conceits: Too like him, Prov. 14. 16. The fool rageth and is confi-

dent. How many and many a time have I heard a man that understood not what he talkt of, and could scarce speak sense, to plead for his opinion so confidently, as to scorn or pity the wisest contradictor, when his ignorance and phrenetick confidence and rage, did make him a real object of pity, to men of ordinary understandings. There is a kind of madness in this disease, that will not leave you wit enough to know that you are mad.

6. It will make you also very censorious of others: This ignorant Pride will make you think other mens knowledge to be ignorance, if they be not just of your fond opinions; and other mens graces to be none, if they be not of your mind and way. None are so ready as such to censure those that are better than themselves, or that they have no acquaintance with, as being but Civil moral men, or being erroneous or deluded: It is a very loathsome thing to hear, an ignorant self-conceited fellow to talk of those that are an hundred times wiser and much better than himself, as Magisterially with a proud compassion or contempt, as if he were indeed the wise man, that knoweth not what he saith.

7. And it will make you rebellious, against your Governours and Teachers, and utterly unteachable, as despising those that should instruct and rule you. You will think your selves wiser than your Teachers, while you are but in the lowest form. It is such that James speaks to, James 3. 1. My brethren, be not many Masters (or Teachers) knowing that ye shall receive the greater condemnation: And that whole Chapter well worth your studying, is spoke to such.

8. And thus it will entangle you in Heretical Opinions, to which there is no greater preparatory, than pride possessing half-witted young beginners in Religion.

9. And so it will make you troublers of the Church, contending unpeaceably for that which you understand not.

10. And it tendeth to hypocrisie, making you give thanks for that which you never had, as puffed up with a knowledge that is not enough to keep you humble, and wanting the Charity which would edifie your selves and others, 1 Cor. 8. 1.

11. And it tendeth to delude you in point of assurance of salvation, taking your own over-valuing self-esteem for true assurance; which is not ordinarily to be expected, till grace be come to greater strength.

12. Lastly, It tendeth to corrupt your apprehensions of the nature of Christianity it self; while you will judge of it in others according to your own over-valued measure: When if you knew it as it is in the Heart and Practice, of the sober, wise, humble, charitable, peaceable, mortified, heavenly believer, you would see that it hath a higher glory, than any that's manifested by you.

§. 7. I have named to you all these sad effects of overvaluing your beginnings in Religion, that as you love your souls, you may avoid them. I take it to be a matter of exceeding great moment, for your safety and perseverance, that while you are Infants in Grace, you know your self to be such; that you may keep your form, and learn first the lessons that must first be learnt, and walk humbly with your God, and obey those that are over you in the Lord, Heb. 13. 7. 17. 1 Thes. 1. 5, 12. and may wait on the Spirit in the use of means, and may not rejoyce the Tempter by corrupting all that you have received, and imitating him in falling from your state of hope.

Direct.

Qui discipulum rudem et elatum habet, contra ventum adverso flumine navigat, Serpentes nutrit, aconitum excollit, hostem docet, Petrarch. Dial. 41. li. 2.

Beatus est cui vel in senectute contigerit, ut sapientiam verasque opiniones consequi possit. Cicero de fin.

Even when a Teacher is impatient with his people unprofitableness, they oft think highly of their knowledge, and they are proud while their dullness tareth out their Guides: For Quisquis est solentior & ingeniosior, hoc docet iracundius & laboriosius. Quod enim ipse celeriter arripuit, id quum tarde percipi videt, discredat. Cicero pro Ros.

Direction 6. **B**E not discouraged at the difficulties and oppositions which will rise up before you, when you begin resolutely to walk with God.

Against discouragements in tryals.

§. 1. As discouragements keep off multitudes from Religion, so they are great temptations to many young beginners to turn back, and as the *Israelites* in the Wilderness, ready to wish themselves again in *Egypt*. Three sorts of discouragements arise before them. 1. Some from the nature of the work: 2. Some from Gods tryals. 3. And some from the malice of the Devil and his instruments: or all these.

§. 2. 1. It cannot be expected but that *Infants* and *weaklings* should think a little burden heavy, and an easie work or journey to be wearisome: young beginners are ordinarily puzzled and at a loss, in every Trade, or Art, or Science. Young Scholars have a far harder task, than when they are once well entered: Learning is wondrous hard and unpleasant to them at the first: But when they are once well entered, the knowledge of one thing helps another, and they go on with ease. So a young Convert that hath been bred up in ignorance, and never used to Prayer, or to Heavenly discourse, nor to hear or joyn with any that did, will think it strange and hard at first. And those that were used to take their pleasure, and fulfill the desires of the flesh, and perhaps to swear and talk silyly, or idly, or to lie, will find at first some difficulty to overcome their customes, and live a mortified holy life (yet grace will do it and prevail.) Especially in point of knowledge and ability of expression, be not too hasty in your expectation, but wait with patience in a faithful diligent use of means, and that will be easie and delightful to you afterwards, which before discouraged you with its difficulties.

§. 3. 2. And God himself will have his servants and his graces tryed and exercised by difficulties: He never intended us the Reward for sitting still; nor the Crown of Victory, without a fight; nor a fight without an enemy and opposition. Innocent *Adam* was unfit for his state of Confirmation and reward, till he had been tryed by temptation. Therefore the Martyrs have the most glorious Crown, as having undergone the greatest tryal. And shall we presume to murmur at the Method of God?

§. 4. 3. And Satan having liberty to tempt and try us, will quickly raise up Storms and Waves, before us, as soon as we are set to Sea, which make young beginners often fear, that they shall never live to reach the Haven. He will shew thee the greatness of thy former sins, to perswade thee that they shall not be pardoned. He will shew thee the strength of thy passions and corruptions, to make thee think they will never be overcome: He will shew thee the greatness of the opposition and suffering which thou art like to undergo, to make thee think thou shalt never persevere. He will do his worst to meet thee with poverty, losses, crosses, injuries, vexations, persecutions and cruelties, yea, and unkindness from thy dearest friends, as he did by *Job*, to make thee think ill of God, or of his service. If he can, he will make them thy enemies that are of thine own household. He will stir up thy own Father, or Mother, or Husband, or Wife, or Brother, or Sister, or Children against thee, to perswade or persecute thee from Christ: Therefore Christ tells us, that if we hate not all these, that is, cannot forsake them, and use them as men do ha-

ted things, when they would turn us from him, we cannot be his Disciples, *Luke* 14. 26. *Matth.* 10. Look for the worst that the Devil can do against thee, if thou hast once listd thy self against him, in the Army of Christ; and resolvst what ever it cost thee to be saved. Read *Heb.* 11. But how little cause you have to be discouraged, though Earth and Hell should do their worst; you may perceive by these few Considerations.

1. God is on your side, who hath all your enemies in his hand, and can rebuke them, or destroy them in a moment. O what is the breath or fury, of dust or Devils against the Lord Almighty? If God be for us, who shall be against us? *Rom.* 8. 32, 33. Read often that Chapter, *Rom.* 8. In the day when thou didst enter into Covenant with God, and he with thee, thou didst enter into the most impregnable Rock and Fortref, and house thy self in that Castle of defence, where thou maist (modestly) defie all adverse powers, of Earth or Hell. If God cannot save thee, he is not God. And if he will not save thee, he must break his Covenant. Indeed he may resolve to save thee, not from affliction and persecution, but in it and by it. But in all these sufferings you will be more than Conquerours, through Christ that loveth you: that is, it is far more desirable and excellent to conquer by patience in suffering for Christ, than to conquer our Persecutors in the field by force of arms. O think on the Saints triumphant boastings in their God. *Psal.* 46. 1, 2, 3. God is our refuge and strength; a very present help in trouble: therefore will we not fear though the earth be removed; and though the Mountains be carryed into the midst of the Sea. *Psal.* 56. 1, 2, 3, 4, 5. When his enemies were many, and wrested his words daily, and fought against him, and all their thoughts were against him, yet he saith, What time I am afraid, I will trust in thee: In God will I praise his word: In God have I put my trust; I will not fear what flesh can do unto me. Remember Christs charge, *Luke* 12. 4. Fear not them that can kill the body, and after that have no more that they can do: But I will fore-warn you whom you shall fear: Fear him which after he hath killed, hath power to cast into Hell; yea, I say unto you, fear him. If all the world were on thy side, thou might yet have cause to fear, but to have God on thy side, is infinitely more.

§. 5. 2. Jesus Christ is the Captain of thy salvation, *Heb.* 2. 10. and hath gone before thee this way himself, and hath conquered for thee; and now is engaged to make thee Conquerour: and darest thou not go on where Christ doth lead the way? He was perfected through suffering himself, and will see that thou be not destroyed by it. Canst thou draw back, when thou seest his steps and his blood? *Securus ego sum de Christo Deo, & domino meo. Hec Regi dicatis, Subigat ignibus, adigat bestis, ex crucis omnium tormentorum generibus, si cessero, frustra sum in Ecclesia Catholica baptizatus; Nam si hac praesens vita sola esset, & aliam quae vera est, non speravimus eternam, nec ita facerem ut modicum & temporaliter gauderem, & ingratus existerem qui suam fidem mihi contulit, Creatori.* *Victorinus* ad *Hunnerychum* in *Vict. Utic.* p. 461. *Victor* *uticensis* saith, that before the persecution of *Hunnerychus* these Visions were seen: 1. All the Lights put out in the Church, and a darkness and stink succeeded. 2. The Church filled with abundance of Swine and Goats. 3. Another saw a great heap of Corn unwinnowed, and a sudden Whirlwind blew away all the Chaff: and after that one came and cast out all the stricken dead and useless Corn, till a very little heap was left. 4. Another heard one cry on the top of a Mount, *Migrate, Migrate.* 5. Another saw great Stones cast from Heaven on the Earth, which flamed and destroyed: But he hid himself in a Chamber, and none of them could touch him. Page 405. Sed hoc edificium ubi construere visus est diabolus, statim illud destruire dignatus est Christus. Id. ib.

Nihil homini metuendum nisi ne felicitatem excludat. Solon in Laert. p. 37.

§. 7. 3. Thou

§. 7. 3. Thou art not to conquer in thy own strength, but by the Spirit of God, and the power of that grace which is sufficient for thee, and his strength which appeareth most in our weakness, 2 Cor. 12. 9. And you can do all things through Christ that strengtheneth you: Phil. 4. 13. Be of good cheer, he hath overcome the world, John 16. 33.

Id. ib. faith that an Arrian Bishop being put over a City, all that could take Ship fled away to Spain, and the rest not only refused all the temptations of the Bishop, but also publicly celebrated the Divine Mysteries in one of their houses; and the King being hereat enraged, caused them in the open Market-place to have their tongues and right hands cut off by the root: and that they yet spake after as well as before. And them that will not believe it, he referreth to one of them then living, and honoured for this in the Emperours Court, that still spake perfectly. pag. 462, 463.

§. 8. 4. All that are in Heaven have gone this way, and overcome such oppositions and difficulties as these: They were tempted, troubled, scorned, opposed as well as you: And yet they now triumph in glory. These are they that come out of the great tribulation, and have washed their robes, and made them white in the blood of the Lamb: Therefore are they before the Throne of God, and serve him day and night in his Temple, and he that sitteth on the Throne shall dwell among them, Rev. 7. 14. And all that ever come to Heaven (at age) are like to come this way. And doth not the company encourage you? And the success of those that have overcome before you? Will you have the end, and yet refuse the way?

§. 9. 5. Consider how much greater difficulties ungodly men go through to Hell. They have stronger enemies than you have: The Devil and wicked men are your enemies: but God himself is theirs, and yet they will go on. Men threaten but death to discourage you, and God threatneth damnation to discourage them: And yet they go on, and are not discouraged. And will you be more afraid of man, than sinners are of God? and of death or scorns, than they are of Hell?

§. 10. 6. Yea, and you your selves must cast your souls on these greater evils, if by discouragement you turn from the way of Godliness. You must run into Hell for fear of burning: and upon everlasting death, to escape a temporal death, or less: You will choose God for your Enemy, to escape the enmity of man: And how wife a course this is, judge you: when if you do but see that your ways please God, he can make your enemies be at peace with you, if he see it for your good, Prov. 16. 7. If you will fear, fear him that can damn the soul.

§. 11. 7. Lastly, Remember what abundance of mercies you have to sweeten your present life, and to make your burden easie to you: You have all that is good for you in this life, and the promise of everlasting joy: For godliness thus is profitable to all things, 1 Tim. 4. 8. What abundance of mercy, have you in your bodies, estates, friends, names, or souls, which are the greatest: What promises and experiences to refresh you? What liberty of access to God? A Christ to rejoice in! A Heaven to rejoice in: and yet shall a stony or a dirty way discourage you more, than these shall comfort you?

§. 12. The sum of all is, your work will grow easier and sweeter to you, as your skill and strength encreaseth: Your enemies are as Grasshoppers before you: The power of the Almighty is engaged by Love and Promise for your help: And do you pretend to trust in God, and yet will fear the face of man? Isa. 50. 6, 7, 8, 9, 10. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting: For the Lord God will help me; therefore shall I not be confounded therefore have I set my face

like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? Let us stand together: Who is mine adversary? Let him come near to me. Behold, the Lord God will help me: who is he that shall condemn me? Lo, they all shall wax old as a garment: the moth shall eat them up. Isa. 51. 7, 8. Hearken to me, ye that know righteousness, the people in whose heart is my Law: fear ye not the reproach of men, neither be afraid of their revilings: For the moth shall eat them up like a garment, and the worm shall eat them like wooll: but my righteousness shall be for ever, and my salvation from generation to generation. He is no Souldier for Christ, that will turn back for fear of scorns, or of any thing that man can do against him.

§. 13. And consider whether Heaven should be easier come to? They are things of unspeakable glory that you strive for: And they are unworthily despised, if any thing be thought too good to part with for them, or any labour, or difficulties, or sufferings too great to undergo to procure them.

Direct. 7. **I**f it be in your power, live under a judicious, faithful, serious, searching, powerful Minister; and diligently attend his publick Teaching, and use his private Counsel for more particular directions and application, for the settling and managing the affairs of your souls; even as you take the advice of Physicians for your health, and of Lawyers for your estates, and Tutors for your studies.

§. 1. I give this direction only to those that may enjoy so great a mercy if they will. Some live where no such Minister is: Some are Children, or Servants, or Wives, that are bound and cannot remove their habitations, or enjoy such liberty, by reason of the unwillingness and restraint of others. Some are so poor, that they cannot remove their dwelling for such advantages. And some are so serviceable in their places, that they may be bound to stay under a very weak Minister, that they may do good to others, where they have best opportunity. But let him that can be free, and possess so great a mercy, accept it thankfully, though to his cost. As Christ said in another case, Every man cannot receive the saying; but he that can receive it, let him.

animus corpori: ex quo fit, ut ita malle debeant veriores quam disertiores audire Sermones, sicut malle debent prudentiores quam formosiores habere amicos. Non verint etiam non esse vocem ad aures Dei nisi animi affectum: Ita enim non iridebunt si aliquos antistes & Ministros forte animadvertint vel cum barbarismis & solacismis Deum invocare, vel eadem verba que pronunciant, non intelligere, perturbateque distinguere. Vid. Filescum de Episc. autorit. p. 103. Paenituit multos vana sterilitate; Cathedra. Juven. Italis Ciceronianis sum iniquior, quia tantum loquuntur verba, non res, & Rhetorica ipsorum plerumque est notaxutim: Est glossa sine textu: nux sine nucleo: nubes sine pulvis. Pluma sunt meliores quam avis ipsa. Bucholtzer. Take heed lest prejudice or any corruption possess your minds, for then all that you hear will be unfavoury or unprofitable to you: Magna debet esse eloquentia, que invidis placeat, ait Senec. praef. lib. 10. Controv.

§. 2. There is abundance of difference between a weak, unskillful, unexperienced, dead-hearted, formal Teacher, and such a one as is described in the Direction. Some that are senseless or indifferent in such matters as these themselves, would persuade you to be so too, and look first in your settlement to your bodily conveniences, and be content with such a Teacher as accidentally you are cast upon. And they'll tell you, that the work of grace dependeth not on the Preachers gifts, but on the gift, and

Dir. 7.

Sulpitius Severus in Vit. Martini, noteth that none but Bishops were against him because he was unlearned and of no preference.

Look more in your Teachers at matter than fine words:

Augustin. de Catechi. 2. and rud. cap. 9. His maxime utile est non se ita esse praeponeudas verbis sententias, ut praeponeatur

and blessing of the Spirit of God: The *Formalists* and the *Enthusiasts* concur in this, though from different principles: But though God *can* frustrate the fittest means, and can work without means, or by that which is least fitted to the end, yet it is his ordinary way to work by means, and that for the soul as well as for the body; and to work *most* by the *aptest* means. And I am sure it is the duty of every *Teacher*, to preach in the fittest manner that he can, for the peoples edification; and not to do Gods work deceitfully, and ineptly, because God *can* bless the unfittest means: And it is the peoples duty to attend upon the best they can enjoy, though God *can* equally work by the weakest or by none. As that pretence will not excuse the contemners of Gods Ordinances, that upon every little business, stay at home, and attend upon no Ministry at all: no more will it excuse them, that refuse that help that is most suited to their edification, and take up with a worse, when they might have better. We are not to neglect duty upon a presumptuous expectation of miraculous or extraordinary works: When we *can* have no better, we may hope for the greater benefit from the *weakest*; but not when it is the choice of our own presumptuous irreligious hearts. God *can* make *Daniel* and his companions to thrive better by eating Pulse, than others that fed at the Table of the King: And rather than sin against God, we must cast our selves on him for unusual supplies, or leave all to his will. But few would therefore be perswaded *causelessly* to live on *Pulse*, when they may have better. And one would think this Truth, should have no contradiction, especially from *those men*, that are apt to obscure and extenuate the *Spirits* operations on the soul, and to confess *no Grace*, but what consisteth in a *congruous ordination of Means and Circumstances*? When their doctrine layeth all a mans hopes of salvation upon this *Congruity, of Means, and Circumstances*, should they afterwards teach men to undervalue or neglect the *fittest*, and wilfully cast their souls upon the *most unfit and unlikely* means? But *Ungodliness* first resolveth *what to speak against*, before it resolveth *what to say*; and will contradict *Gods Word*, though it contradict *its own*: and will oppose *holiness*, though by a *self-opposing*.

§. 3. But the spiritual relish and experience of the Godly, is a very great preservative to them against such deluding reasonings as these. It's harder for a Sophister of greatest subtilty or authority to perswade him that hath tasted them, that Sugar is bitter, or Wormwood sweet, than to perswade him to believe it, that never tasted them: And it's hard to make a healthful man believe it is best for him to eat but once a week, or best to live on Grass or Snow. I doubt not but those that now I speak to, have such experience and perception of the benefit of a judicious and lively Ministry, in comparison of the ignorant, cold and lifeless, that no words will make them indifferent herein. Have you not found the Ministry of one sort enlighten, and warm, and quicken, and comfort, and strengthen you, much more than of the other? I am sure I have the common sense and experience of the faithful on my side in this, which were enough of it self against more than can be said against it. Even *new-born babes* in Christ have in their *new natures* a desire (not to senseless or malicious pratings, but) to the *Rational sincere milk* (πρὸ λογικῶν ἀδολεσίων γάλα) that they may grow by it, and to perform to God a *Rational service*, Rom. 12. 1.

§. 4. And it must needs be a very proud and stupid heart that can be so insensible of its own infir-

mity, sinfulness and necessity, as to think the weakest dullest Minister may serve their turns, and that they are able to keep up their life, and vigour, and watchfulness, and fruitfulness, with any little ordinary help: I cannot but fear such men know not what the power and efficacy of the Word upon the heart and conscience meaneth: nor what it is to live a life of faith and holiness, and to watch the heart, and walk with God. If they did, they could not but find so much difficulty herein, and so much backwardness and unskilfulness in themselves hereto, as would make them feel the necessity of the greatest helps; And it could not be but they must feel the difference between a clear and quickning Sermon, and an ignorant, heartless, dead discourse, that is spoken as if a man were talking in his sleep, or of a matter that he never understood, nor had experience of.

§. 5. Alas, how apt are the best to cool, if they be not kept warm by a powerful Ministry? How apt to lose the hatred of sin, the tenderness of conscience, the fervency in prayer, the zeal and fulness in edifying discourse, and the delights and power of heavenly Meditations; which before we had? How apt is faith to stagger if it be not powerfully underpropt by the *helpers of our faith*? How hardly do we keep up the heat of Love, the confidence of hope, the resolution and fulness of obedience, without the help of a powerful Ministry? Nay, how hardly do we do our part in these, in any tolerable sort, even while we have the clearest liveliest helps, that are ordinarily to be had? And can any that are not blind and proud, imagine that they are so holy and good, that they are above the necessity of such assistance, and that the weakest breath is enough to kindle the fire of holy Love and zeal, and keep them in the fear and obedience of God? Alas, we are under languishing weakness, and must be dyed with the best, or we shall soon decay: we are Cripples, and cannot go or stand without our Crutches? And there must be some favour of the Spirit in him that will be fit to make us spiritual, and some favour of faith and love in him, that would kindle faith and love in us: and he must speak clearly and convincingly that will be understood, and will prevail with such as we; And he must speak feelingly, that would make *us feel*, and speak seriously, that would be much regarded by us, and would make us serious.

§. 6. And Ministers are not set up only for *publick* *Preaching*, but for *private counsel* also; according to our particular needs. As Physicians are not only to read you instructions for the dyeing and curing of your selves, but to be present in your sickness to direct you in the particular application of remedies? And as Lawyers are to assist you in your particular cases to free your estates from encumbrances, and preserve or rescue them from contentious men. Choose therefore some able Minister to be your *ordinary Counsellor* in the matters of God. And let him be one that is *humble, faithful, experienced and skilful*, that hath leisure, ability, and willingness to assist you.

Acosta noteth it as a great hindrance of the Indians conversion that their Teachers shift for better livings, and stay not till they are well acquainted with

the people, and that the Bishops are of the same temper: *Hec tanta clades est animarum, ut satis deplorari non possit; Nihil Sacerdos Christi praeclari proficiet in salute Indorum, sine familiari & hominum & rerum noticia.* l. 4. c. 10. p. 390. Sunt autem multi qui in iuncto muneri copiose se satisfacere existimant, Orationem dominicam & symbolum & salutationem angelicam, tum praecepta decalogi Hispan. idiomate, idemdem Indis recitantes, eorum infantes baptizantes, mortuos sepelientes, matrimonio iuvenes collocantes, & rem sacram, seculis diebus facientes. Neque consuetudo, quam utinam cauterizatam non habeant, mordentur quod disperse sint oves domini, &c. c. 7. p. 373.

§. 7. As Infants in a family are unable to help themselves, and need the continual help of others, and therefore God hath put into the hearts of Parents a special Love to them, to make them diligent and patient in helping them: so is it in the family of Christ: Most Christians (by far) are young or weak, in understanding and in grace: It is long before you will be past the need of others help (if ever, in this life.) If you feel not this your infirmity and need, it is so much the greater. God will have no men to be self-sufficient: we shall all have need of one another, that we may be useful to one another; and God may use us as his messengers and instruments of conveying his mercies to each other; and that even self-love may help us to be sociable, and to love one another: And our souls must receive their part of mercy, by this way of communication, as well as our bodies: And therefore, as the poor above all men, should not be against charity and communicating, that need it most; so young Christians that are weak and unexperienced, above all others, should be most desirous of help, especially from an able faithful guide.

§. 8. But be sure you deal sincerely, and cheat not your selves, by deceiving your counsellor, and hiding your case. To do so by your Lawyer, is the way to lose your suit: And to do so by your Physician is the way to lose your life: And to do so with your Pastor, and soul-counsellor is the way to lose your souls. And let the judgement of your Pastor or judicious friend about the state of your souls, be much regarded by you, though it be not infallible. How far such must be trusted, I am afterward to open to you, with other of your duties belonging to you in this Relation. I now only proceed to General advice.

Dr. 8. Against Uncharitableness & Schism. See more in Tom. 2. Ch. 23.

Direct. 8. **K**eepright apprehensions of the excellency of Charity and Unity among believers, and receive nothing hastily that is against them; especially take heed lest under pretence of their Authority, their Number, their Soundness, or their Holiness, you too much addset your selves to any Sect or Party, to the withdrawing of your special Love and just Communion from other Christians, and turning your Zeal to the interest of your Party, with a neglect of the common interest of the Church: But Love a Christian as a Christian, and promote the Unity and welfare of them all.

§. 1. Use often to read and well consider the meaning and reason of those many urgent passages in Scripture, which exhort all Christians to Unity and Love: Such as John 11. 52. & 17. 11, 21, 22, 23. 1 Cor. 3. 10. 17. & 12. throughout: 2 Cor. 13. 11. 1 Thess. 5. 12, 13. Phil. 2. 1, 2, 3. 1 Pet. 3. 8. Rom. 16. 17. 1 Cor. 1. 10. & 3. 3. & 11. 18. And John 13. 35. Rom. 12. 9, 10. & 13. 10. 2 Cor. 13. 11. Gal. 5. 6, 13, 22. Col. 1. 4. 1 Thess. 4. 9. 1 John 3. 11, 14, 23. & 4. 7, 11, 16, 19, 20, 21. Surely if the very life of Godliness lay not much in Unity and Love, we should never have had such words spoken of it, as here you find. Love is to the soul, as our Natural heat is to the Body: whatever destroyeth it, destroyeth Life; and therefore cannot be for our good. Be certain, that opinion, course or motion tends to death, that tends to abate your Love to your Brethren, much more which under pretence of zeal, provoketh you to hate and hurt them. To Divide the Body, is to

utrumque imperium, & Mahometanicum & Pontificium ortum est ex dissidiis doctrinae cum in Oriente dilacerata essent Ecclesiae — & haec varietas in multorum animis dubitationes & odium Religionis Christianae accendit. & Disciplina laxata est, &c. Melancthon. Ep. Dedic. ante Chron. Carionis.

kill it or to maim it: Dividing the essential necessary parts, is killing it: Cutting off any integral part, is maiming it. The first can never be an act of friendship, which is the worst that an enemy can do: The second is never an act of friendship, but when the cutting off a member which may be spared, is of absolute necessity to the saving of the whole man, from the worse division between soul and body. By this judge what friends Dividers are to the Church, and how well they are accepted of God.

§. 2. He that loveth any Christian aright, must needs love all that appear to him as Christians: And when malice will not suffer men to see Christianity in its profession, and credible appearance in another, this is as well contrary to Christian Love, as hating him when you know him to be a true Christian. Censoriousness (not constrained by just evidence) is contrary to Love, as well as hatred is.

§. 3. There is a Union and Communion with Christians as such: This consisteth in having one God, one Head, one Spirit, one Faith, one Baptismal Covenant, one Rule of holy living, and in loving and praying for all, and doing good to as many as we can. This is a Union and Communion of Mind, which we must hold with the Catholick Church through the world. And there is a Bodily local Union and Communion, which consisteth in our joyning in body, as well as mind, with particular Congregations: And this as we cannot hold it with all, nor with any Congregation, but one at once: so we are not bound to hold it with any, that will drive us from it, unless we will commit some sin: Stratedly we must hold it, with the Church which regularly we are joyned to, and live with: and Occasionally we must hold it with all others, where we have a call and opportunity, who in the substance worship God according to his Word, and force us not to sin in conformity to them. It is not Schism to lament the sins of any Church, or of all the Churches in the world: The Catholick Church on earth consists of sinners. It is not Schism to refuse to be partaker in any sin of the purest Church in the world: Obedience to God is not Schism. It is not Schism that you joyn not Bodily with those Congregations where you dwell not, nor have any particular call to joyn with them: Nor that you choose the purest and most edifying Society, rather than one that is less pure and profitable to you: ceteris paribus, supposing you are at liberty: nor that you hold not Bodily Communion with that Church, that will not suffer you to do it, without sinning against God: Nor that you joyn not with the purest Church, when you are called to abide with one less pure.

But it is worse than Schism to separate from the Universal Church: To separate from its Faith is Apostasy to infidelity. To separate from it in some one or few essential Articles, while you pretend to hold to Christ the Head, is Heresy: To separate from it in Spirit, by refusing Holiness, and not loving such as are truly holy, is damning ungodliness or wickedness: To differ from it by any error, of judgement or life, against the Law of God, is sin. To magnify any one Church or party, so as to deny due Love and Communion to the rest, is Schism. To limit all the Church to your Party, and deny all or any of the rest to be Christians, and parts of the Universal Church, is Schism by a dangerous breach of Charity: And this is the principal Schism that I here admonish you to avoid. It is Schism also to condemn unjustly any particular Church, as no Church: And it is Schism to withdraw

Ecclesia vera discretata est à cetera Cain, qui secesserat à patre, & habuit suos ritus, & suam sectam. Ita statim initio vere doctrinae vocem & veram Ecclesiam pars humani generis deseruit. Carion Chronic. li. 1. p. 164

draw your *Bodily Communion* from a Church that you were bound to hold that Communion with, upon a false supposition that it is no Church, or is not lawfully to be communicated with. And it is Schism to make Divisions or parties in a Church, though you divide not from that Church. Thus I have (briefly) told you what is Schism.

§. 4. 1. One pretence for Schism is (*Usurped Authority*), which some one Church may claim to Command others that owe them no subjection: Thus *Pride* which is the *Spirit of Hell*, having crept into the Church of Christ, and animated to Usurpations of Lordship and Dominion, and contending for superiority, hath caused the most dangerous Schisms in the Church: that ever it was infested with. The Bishop of Rome (advantaged by the *Seat and Constitution* of that *Empire*) having claimed the Government of all the Christian World, condemneth all the Churches that will not be his subjects: And so hath made himself the Head of a *Sect*, and of the most pernicious Schism that ever did rend the Church of Christ: And the Bishop of *Constantinople*, and too many more, have followed the same Method in a lower degree, exalting themselves above their Brethren, and giving them Laws, and then condemning and persecuting them that obey them not. And when they have imposed upon other Churches, their own usurped Authority and Laws, they have laid the plot to call all men *Schismatics* and *Sectaries*, that own not their tyrannical Usurpation, and that will not be *Schismatics* and *Sectaries* with them: And the cheat lieth in this, that they confound the Churches Unity, with their pretended Authority, and Schism with the refusal of subjection to them. If you will not take them for your Lords, they cry out that you divide from the Church: As if we could hold Communion with no Churches, but those whose Bishops we obey? Communion with other Churches is maintained by Faith and Charity, and Agreement in things necessary, without subjection to them. As we may hold all just Communion with the Churches in *Armenia*, *Arabia*, *Russia*, without subjection to their Bishops, so may we with any other Church besides that of which we are members. Division or Schism is contrary to Unity and Concord, and not to an Usurped Government: Though disobedience to the Pastors which God hath set over us, is a sin and dividing from them, is a Schism. Both the Pope and all the lower Usurpers, should do well first to shew their Commission from God to be our Rulers, before they call it Schism to refuse their Government. If they had not made better advantage of Fire and Sword, than of Scripture and Argument, the world would but have laughed them to scorn, when they had heard them say, *All are Schismatics that will not be our Subjects: Our Dominion and will shall be necessary to the Unity of the Church*. The Universal Church indeed is One, united under One Head and Governour: but it is only Jesus Christ that is that Head, and not any Usurping Vicar or Vice-Christ. The Bishops of particular Churches are his Officers; but he hath Deputed no Vicar to his own Office, as the Universal Head. Above all Sects take heed of this pernicious Sect, who pretend their Usurped Authority for their Schism, and have no way to promote their Sect, but by calling all Sectaries that will not be Sectaries and Subjects unto them.

§. 5. 2. Another pretence for Schism is the Numbers of the Party: This is another of the Papists motives: As if it were lawful to Divide the Church of Christ, if they can but get the greater party? They say, *We are the most, and therefore you should*

yield to us: (And so do others where by the Sword they force the most to submit to them.) But we answer them, As many as they are, they are too few, to be the *Universal Church*: The Universal Church containing all true professing Christians, is much more than they. The Papists are not a third part (if a fourth) of the whole Church. Papists are a corrupted Sect of Christians: I will be against Dividing the Body of Christ into any Sects; rather than to be one of that Sect or divided party, which is the greatest.

§. 6. 3. Another pretence for Schism, is the soundness or Orthodoxy of a Party: Almost all Sects pretend that they are wiser and of sounder judgement than all the Christian World besides: yea, those that most palpably contradict the Scriptures, (as the Papists in their half-communion and unintelligible service) and have no better reason why they will so Believe or Do, but because others have so Believed and Done already.

But 1. The greatest pretenders to Orthodoxy, are not the most Orthodox: 2. And if they were, I can value them for that in which they excell, without abating my due respect to the rest of the Church. 3. For the whole Church is Orthodox in all the Essentials of Christianity; or else they were not Christians: And I must love all that are Christians with that special Love that's due to the members of Christ, though I must superadd such esteem for those that are a little wiser or better than others, as they deserve.

§. 7. The fourth pretence for Schism, is the Holiness of the party that men adhere to. But this must make but a gradual difference in our esteem and love to some Christians above others: If really they are most Holy, I must Love them most, and labour to be as Holy as they: But I must not therefore unjustly deny communion or due respect to other Christians that are less holy: nor cleave to them as a Sect or divided party whom I esteem most holy. For the holiest are most charitable, and most against the divisions among Christians, and tenderest of their Unity and Peace.

§. 8. The sum of this Direction is: 1. Highly value Christian Love and Unity: 2. Love those most that are most Holy, and be most familiar with them for your own edification: and if you have your choice, hold local personal communion, with the soundest, purest and best qualified Church. 3. But entertain not hastily any odd opinion of a divided party: or if you do hold it as an opinion; lay not greater weight on it, than there is cause. 4. Own the best as best, but none as a divided Sect; and espouse not their dividing interest: 5. Confine not your special Love to a party, especially for agreeing in some opinions with you: but extend it to all the members of Christ. 6. Deny not local communion, when there is occasion for it, to any Church that hath the substance of true Worship, and forceth you not to sin. 7. Love them as true Christians and Churches, even when they thus drive you from their communion.

§. 9. It is a most dangerous thing to a young Convert, to be ensnared in a Sect: It will before you are aware, possess you with a feavorish sinful Zeal, for the Opinions and interest of that Sect: It will make you bold in bitter invectives and censures against those that differ from them: It will corrupt your Church-communion, and fill your very prayers with partiality and humane passions: It will secretly bring malice under the name of Zeal; into your minds and words: In a word, it is a secret, but deadly enemy to Christian Love and Peace. Let them that are wiser and more Orthodox and

Godly than others, shew it as the Holy Ghost directeth them : James 3. 13, 14, 15, 16, 17, 18. [Who is a wise man, and endued with knowledge among you? Let him shew out of a good conversation, his works with meekness of wisdom. But if ye have bitter envying (or zeal) and strife in your hearts, glory not, and lye not against the truth: This wisdom descendeth not from above, but is earthly, sensual, devilish: For where envying and strife is, there is confusion (or tumult) and every evil work; But the wisdom that is from above, is first Pure, then Peaceable, gentle, easie to be intreated, full of mercy and good fruits, without partiality (or wrangling) and without hypocrisie. And the fruits of righteousness is sown in peace of them that make peace.]

Dir. 9. Direct. 9. **T**ake heed lest any persecution or wrong from others, provoke you to any unwarrantable passions and practices, and deprive you of the Charity, meekness and innocency of a Christian; or make you go beyond your bounds, in censuring, reviling, or resisting your Rulers, who are the Officers of God.

When the *Arrian* Bishops had made *Hunericus* believe that the Orthodox turned the appointed disputations into popular clamour, and were against the King, he forbade them to meet, or to baptize, or ordain, and turned all the same Laws against them which had been made against the *Arrians*. *Victor. titic. p. 447, 448.*

§. 1. Persecution and wrongs are called *Temptations* in Scripture, because they try you, whether you will hold your integrity. As many fall in such tryals through the fear of men, and the love of the world and their prosperity; so when you seem most confirmed against any sinful compliance, there is a snare laid for you on the other side, to draw you into passions and practices that are unwarrantable.

Those that are tainted with *Pride*, *Uncharitableness* and *Schism*, will itch to be persecuting those that comply not with them in their way: And yet while they do it, they will most cry out against *Pride*, *Uncharitableness* and *Schism* themselves. This is, and hath been, and will be too ordinary in the world: You may think that *Schism* should be far from them that seem to do all for *Order* and *Unity*. But never look to see this generally cured, when you have said and done the best you can: you must therefore resolve not only to fly from Church division your selves, but also to undergo the persecutions or wrongs of Proud or Zealous Church-dividers. It is great weakness in you to think such usage strange: Do you not know that *Enmity* is put from the beginning between the womans and the Serpents seed. And do you think the name or dead profession of *Christianity* doth extinguish the enmity in the Serpents seed. Do you think to find more kindness from proud ungodly Christians, than *Abel* might have expected from his Brother *Cain*? Do you not know that the Pharisees (by their zeal for their *prebeminence*, and *Traditions*, and *Ceremonies*, and the expectation of worldly dignity and rule from the Messiah) were more zealous

enemies of Christ, than the Heathens were? and that the carnal members of the Church, are oft the greatest persecutors of the spiritual members? As then he that was born after the flesh, did persecute him that was born after the Spirit, even so it is now (and will be) Gal. 4. 29. It is enough for you, that you shall have the inheritance, when the Sons of the Bondwoman shall be cast out. It is your taking the ordinary case of the godly for a strange thing, that makes you so disturbed and passionate when you suffer: and Reason is down, when passion is up: It is by overwhelming Reason with passion and discontent, that oppression maketh some wise men mad: Eccles. 7. 7. For passion is a short imperfect madness. You will think in your passion that you do well, when you do ill; and you will not perceive the force of reason, when it is never so plain and full against you. Remember therefore, that the great motive that causeth the Devil to persecute you, is not to hurt your bodies, but to tempt your souls to impatience and sin: and if it may but be said of you, as of Job 1. 22. [In all this Job sinned not], You have got the victory, and are more than Conquerors, Rom. 8. 37, 38, 39.

Doth it seem strange to you, that few rich men are saved, when Christ telleth you it is so hard, as to be impossible with men? Luke 18. 27. Mark 10. 27. Or is it strange, that Rich men should be the ordinary Rulers of the Earth? Or is it strange, that the wicked should hate the godly, and the world hate them that are chosen out of the world? What of all this should seem strange? Expect it as the common lot of the faithful, and you will be better prepared for it.

§. 2. See therefore that you resist not evil (by any Revengeful irregular violence) Mat. 5. 39. Let every soul be subject to the higher powers, and not resist lest they receive damnation, Rom. 13. 1, 2, 3. Imitate your Lord, that [When he was reviled, reviled not again; when he suffered he threatened not, but committed all to him that judgeth righteously, leaving us an ensample, that ye should follow his steps;] 1 Pet. 2. 21, 23. An angry zeal against those that cross and hurt us is so easily kindled, and hardly suppressed, that it appeareth there is more in it of corrupted nature, than of God. We are very ready to think that we may call for fire from heaven upon the enemies of the Gospel: But you know not what manner of Spirit ye are then of, Luke 9. 55. But Christ saith unto you, Love your enemies, bless them that curse you: do good to them that hate you: and pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in Heaven, Matth. 5. 44, 45. You find no such prohibition against patient suffering wrong from any. Take heed of giving way to secret wishes of hurt to your adversaries; or to reproachful words against them: Take heed of hurting your self by passion, or sin, because others hurt you by slanders or persecutions. Keep you in the way of your duty, and leave your names and lives to God. Be careful that you keep your innocency, and in your patience possess your souls, and God will keep you from any hurt from enemies, but what he will cause to work for your good. Read Psal. 37. [Commit thy way unto the Lord; trust also in him, and he shall bring it to pass: And he shall bring forth thy righteousness as the light, and thy judgement as the noon-day. Rest in the Lord, and wait patiently for him: fret not thy self because of him that prospereth in his way, because of the man that bringeth wicked devices to pass. Cease from anger, and forsake

Quiescentem nisi tantos salesque montes malitia Episcoporum, vel ceterorum sacerdotum aut clericorum, in nostro quoque ordine etiam adversus Deum vidissim. Gildas de Excid. Britan. Hac monent quales sint etiam potentissimi, nobilissimi & Optimi quique qui sine fide sunt, & sine agnitione filii Dei, atque hinc sint omni bono, sine ulla affectione pia, &c. Et quod etiam qui ex illis optimus esse videretur, tamen sine fide omni tempore possit esse & fieri, quod Cain fratri suo, modo non dixit occasio: Neander Chiton. p. 325. Lige & qua habet de Regno Canico; pag. 38, 39.

forſake wrath : fret not thy ſelf in any wiſe to do evil.] Verſ. 5, 6, 7, 8.

Dir. 10. Direct. 10. **W**hen you are repenting of, or avoiding any extream, do it not without ſufficient fear and caution of the contrary extream.

Extreams
in Religi-
on.

§. 1. In the eſteem and Love of God, your Ultimate End, you need not fear over-doing : Nor any where, when impediments and backwardneſs or impotency, do tell you that you can never do too much. But ſin lyeth on both ſides the Rule and Way : And nothing is more common than to turn from one ſin to another; under the name of duty or amendment : Eſpecially this is common in matter of opinion : Some will firſt believe, that God is nothing elſe but Mercy, and after take notice of nothing but his Juſtice. Firſt, They believe that almoſt all are ſaved, and afterwards that almoſt none : Firſt, That every Profeſſion is credible, and next that none is credible without ſome greater testimony : Firſt, that Chriſt ſatisfied for none at all that will not be ſaved : and next that he dyed for all alike. Firſt, that none are now partakers of the Holy Spirit : and next that all Saints have the Spirit not only to illuminate and ſanctifie them, by tranſcribing the written Word upon their hearts, but alſo to inſpire them with new Revelations inſtead of Scripture. Firſt, they think that all that Papiſts hold and do muſt be avoided : and after that there needed no reformation at all : Now they are for Legal bondage, and anon for Libertiniſm : To day for a liberty in Religion to none that agree not with them in every circumſtance : and to morrow for a liberty for all : This year all things are lawful to them : and the next year nothing is lawful, but they ſcruple all that they ſay or do : One while they are all for a Worſhip of meer ſhew and Ceremony ; and another while againſt the determination of meer circumſtances of order and decency by man : One while they cry up nothing but Free-grace ; and another while nothing but Free-will. One while they are for a Diſcipline ſtricter than the Rule ; and another while for no Diſcipline at all. Firſt for timorous compliance with evil, and afterwards for boiſterous contempt of Government. Abundance ſuch inſtances we might give you.

§. 2. The remedy againſt this diſeaſe is, to proceed deliberately, and receive nothing, and do nothing raſhly and unadviſedly in Religion. For when you have found out your firſt error, you will be affrighted from that into the contrary error. See that you look round about you : as well to the error that you may run into on the other ſide, as into that which you have run into already. Conſult alſo with wiſe experienced men : And mark their unhappineſs that have fallen on both ſides ; and ſtay not to know evil by ſad experience. True mediocrity is the only way that's ſafe : Though negligence and lukewarmneſs be odious, even when cloked with that name.

Dir. 11. Direct. 11. **L**et not your firſt Opinions about the controverted difficulties in Religion, (where Scripture is not very plain) be too peremptory, confident or fixed : But hold them modeſtly, with a due ſuſpicion of your unripe underſtandings, and with room for further information, ſuppoſing it poſſible or probable, that upon better in-

ſtruction, evidence and maturity, you may, in ſuch things, change your minds.

§. 1. I know the factions that take up their Religion on the credit of their party, are againſt this Direction : thinking that you muſt firſt hit on the right Church, and then hold all that the Church doth hold ; and therefore change your mind in nothing, which you this way receive. I know alſo that ſome Libertines and half-believers, would corrupt this Direction, by extending it to the moſt plain and neceſſary truths ; perſwading you to hold Chriſtianity it ſelf, but as an uncertain probable Opinion.

But as Gods foundation ſtandeth ſure ; ſo we muſt be ſurely built on his foundation : He that believeth not the Eſſentials of Chriſtianity as a certain neceſſary revelation of God, is not a Chriſtian, but an Infidel. And he that believeth not all that which he underſtandeth in the Word of God, believeth nothing on the credit of that Word. Indeed faith hath its weakneſs on thoſe that are ſincere ; and they are fain to lament the remnants of unbelief, and cry, [Lord increaſe our faith : Help thou our unbelief :] But he that approveth of his Doubting, and would have it ſo, and thinks the revelation is uncertain, and ſuch as will warrant no firmer a belief, I ſhould ſcarcely ſay this man is a Chriſtian. Chriſtianity muſt be received as of Divine infallible revelation. But controverſies about leſs neceſſary things cannot be determined peremptorily by the ignorant or young beginners, without hypocriſie, or a humane faith going under the name of a Divine. I am far from abating your Divine belief of all that you can underſtand in Scripture, and implicitly of all the reſt in general. And I am far from diminiſhing the credit of any truth of God. But the Reaſons of this Direction are theſe.

§. 2. 1. When it is certain that you have but a dark uncertain apprehenſion of any point, to think it is clear and certain, is but to deceive your ſelves by pride. And to cry out againſt all uncertainty as ſcepticiſme, which yet you cannot lay aſide, is but to revile your own infirmity, and the common infirmity of mankind, and fooliſhly to ſuppoſe that every man can be as wiſe and certain when he liſt as he ſhould be. Now reaſon and experience will tell you, that a young unfurniſhed underſtanding is not like to ſee the evidence of difficult points, as by nearer approach, and better advantage it may do.

§. 3. 2. If your concluſions be peremptory, upon meer ſelf-conceitedneſs, you may be in an error for ought you know : and ſo you are but confident in an error. And then how far may you go in ſeducing others, and cenſuring diſſenters, and come back when you have done, and confeſs that you were all this while miſtaken your ſelves ?

§. 4. 3. For a man to be confident that he knoweth what he knoweth not, is but the way to keep him ignorant, and ſhut the door againſt all means of further information. When the Opinion is fixt by prejudice and conceit, there is no ready entrance for the light.

§. 5. 4. And to be ungroundedly confident ſo young, is not only to take up with your Teachers word, inſtead of a faith and knowledge of your own, but alſo to foreſtall all diligence to know more ; and ſo you may lay by all your ſtudies, ſave only to know what thoſe men hold, whoſe judgements are your Religion ; (Too Popiſh and eaſie a way to be ſafe.)

§. 6. 5. If you muſt never change your firſt opinions

nions or apprehensions, how will you grow in understanding? Will you be no wiser at age, than you were in childhood, and after long study and experience than before? Nature and Grace do tend to increase.

§. 7. Indeed, if you should be never so peremptory in your opinions, you cannot resolve to hold them to the end: For Light is powerful; and may change you whether you will or no: you cannot tell what that Light will do which you never saw. But prejudice will make you resist the light, and make it harder for you to understand.

§. 8. I speak this upon much experience and observation: Our first unripe apprehensions of things, will certainly be greatly changed, if we are studious and of improved understandings. Study the Controversies about Grace and Free-will, or about other such points of difficulty when you are young, and it's two to one that ripeness will afterward make them quite another thing to you. For my own part, my judgement is altered from many of my youthful confident apprehensions: And where it holdeth the same conclusion, it rejecteth abundance of the arguments as vain, which once it rested in: And where I keep to the same Conclusions and Arguments, my apprehension of them is not the same, but I see more satisfying light in many things which I took but upon trust before. And if I had resolved to hold to all my first Opinions, I must have forborn most of my studies, and lost much truth which I have discovered, and not made that my own which I did hold: and I must have resolved to live and dye a child.

§. 9. The sum is, Hold fast the substance of Religion, and every clear and certain Truth which you see in its own evidence; and also reverence your Teachers; especially the *Universal Church*, or the generality of wise and godly men; and be not hasty to take up any private opinion: And especially to contradict the Opinion of your Governours and Teachers in small and controverted things. But yet in such matters receive their Opinions but with a humane faith (till indeed you have more) and therefore with a supposition that time and study is very like to alter your apprehensions, and with a reserve impartially to study, and entertain the truth, and not to sit still just where you were born.

Dir. 12.
What to
do when
Contro-
versies do
divide the
Church.

Direct. 12. **I**F Controversies occasion any Division where you live, be sure to look first to the interest of Common Truth and Good, and to the exercise of Charity: And become not passionate contenders for any party in the division, or censurers of the peaceable, or of your Teachers that will not over-run their own understandings, to obtain with you the esteem of being Orthodox or zealous men: But suspect your own unripe understandings, and silence your Opinions till you are clear and certain; and joyn rather with the moderate and the peace-makers than with the Contenders and Dividers.

Stoici dicunt cum nemine stultorum esse litigandum: omnique stultis insano. Laert. in Zenone.

§. 1. You may easily be sure that Division tendeth to the ruine of the Church, and the hinderance of the Gospel, and the injury of the common interest of Religion. You know it is greatly condemned in the Scriptures: You may know that it is usually the exercise and the increase of Pride, uncharitableness and passion; and that the Devil is best pleased with it, as being the greatest gainer by it. But on the other side, you are not easily certain which party is in the right: And if you were, you

are not sure that the matter will be worth the cost of the contention: Or if it be, it is to be considered whether the Truth is not like to get more advantage, by managing it in a more peaceable way, that hath no contention, nor stirreth up other men so much against it, as the way of controversie doth. And whatever it prove, you may, and should know, that young Christians that want both parts, and helps, and time, and experience to be thoroughly seen in controversies, are very unfit to make themselves parties, And that they are yet more unfit to be the hottest leaders of these parties, and to spur on their Teachers that know more than they. If the work be fit for another to do, that knoweth on what ground he goeth, and can foresee the end, yet certainly it is not fit for you. And therefore forbear it till you are more fit.

§. 2. I know those that would draw you into such a contentious zeal, will tell you that their cause is the cause of God, and that you desert him and betray it, if you be not zealous in it: and that it is but the counsel of flesh and blood which maketh you pretend Moderation and Peace; and that it is a sign that you are hypocrites, that are so lukewarm and carnally comply with error: and that the cause of God is to be followed with the greatest zeal and self-denial. And all this is true, if you be but sure that it is indeed the cause of God; and that the greater works of God, be not neglected on such pretences; and that your Zeal be much greater for Faith, and Charity, and Unity, than for your opinions. But upon great experience I must tell you, that of the zealous contenders in the world, that cry up *The Cause of God, and Truth*, there is not one of very many, that understandeth what he talks of; but some of them cry up the *Cause of God*, when it is a brat of a proud and ignorant brain, and such as a judicious person would be ashamed of; and some of them are rashly zealous, before they have parts or time to come to any judicious tryal; and some of them are mis-guided by some person or party that captivate their minds; and some of them are hurried away by passion and discontent; and many of the ambitious and worldly are blinded by their carnal interests: and many of them in meer pride, think highly of an Opinion in which they are somewhat singular, and which they can with some glorying call *their Own*, as either invented by them, or that in which they think they know more than ordinary men do: And abundance after longer experience, confess that to have been *their own erroneous cause*, which they before entitled the *cause of God*: Now when this is the case, and one cryeth *Here is Christ*, and another *There is Christ*; one faith, *This is the cause of God*, and another faith, *That is it*; no man that hath any care of his Conscience, or of the honour of God and his profession, will leap before he looketh where he shall alight; or run after every one that will whistle him with the name or pretence of truth or a good cause: It is a sad thing to go on many years together in censuring, opposing and abusing those that are against you, and in seducing others, and mis-employing your zeal, and

Consuming zeal, doth use at last to burn up the owners of it. Whatever they say or do against others in their intemperate violence, they teach others at last to say and do against them, when they have opportunity: How the Orthodox taught the Arians to use severity against them, may be seen in *Vilfor. utic. p.*

449. in the edit of Hamerichus: Legem quam dudum Christiani Imperatores nostri contra eos & alios hereticos pro honorificentia Ecclesie Catholice dederunt, adversus nos illi proponere non erubuerunt. v.g. Rex Hun. &c. Triumphalis & Majestatis Regie probatur esse virtutis, mala in auctores consilia retorquere: Quisquis enim pravitate aliquid invenerit, sibi imputet quod incurrit. Nullos conventus hominum Sacerdotes assumant, nec aliquid mysteriorum, que magis polluant, sibi vendicent. Nullam habeant ordinandi licentiam. Quod ipsarum legum continentia demonstratur quas induxisse Imperatoribus, &c. viz. ut nulla, exceptis superstitionis sue antistitibus Ecclesia pateret; nullis liceret aliis aut conviciis agere, aut exercere conventus nec Ecclesias, aut in urbibus, aut in quibusdam minimis locis.

parts, and time, and poisoning all your prayers and discourses, and in the end to see what mischief you have done for want of knowledge, and with *Paul* to confess, that you were mad in opposing the truth and servants of God, though you did it in a zeal of God through ignorance. Were it not much better to stay till you have tried the ground, and prevent so many years grievous sin, than to scape by a sad repentance, and leave behind you stinking and venomous fruits of your mistake? (And worse, if you never repent your selves;) Your own and your Brethrens souls are not so lightly to be ventured upon dangerous untried ways. It will not make the Truth and Church amends, to say at last, *I had thought I had done well*. Let those go to the Wars of disputing and contending, and censuring, and siding with a Set that are riper, and better understand the cause: Wars are not for Children: Do you suspend your judgement till you can solidly and certainly inform it: and serve God in Charity, quietness and peace: And it's two to one, but you will live to see the day, that the contenders that would have led you into their Wars, will come off with so much loss themselves, as will teach them to approve your peaceable course, or reach you to bless God that kept you in your place and duty.

§. 3. In all this I deny not, but every truth of God is to be valued at a very high rate; and that he that shall carry himself in a neutrality, when Faith or Godliness is the matter in controversy, or shall do it merely for his worldly ends, to save his stake by temporizing, is a false-hearted hypocrite, and at the heart of no Religion. But withal I tell you, that all is not matter of Faith or Godliness that the Autonomian-Papist, the Antinomian-Libertine, or other passionate parties shall call so: And that as we must avoid contempt of the smallest Truth, so we must much more avoid the most heinous sins which we may commit for the defending of an error. And that some Truths must be silenced for a time, (though not denied) when the contending for them is unreasonable, and tendeth to the injury of the Church. If you were Masters in the Church, you must not teach your Scholars to their hurt, though it be truth you teach them. And if you were Physicians you must not cram them or Medicate them to their hurt. Your power and duty is not to Destruction, but to Edification. The good of the Patient is the end of your Physick. All truth is not to be spoken, nor all Good to be done by all men, nor at all times. He that will do contrary, and take this for a carnal principle, doth but call folly and sin by the name of zeal and duty, and set the house on fire to roast his Egg, and with the Pharisees, prefer the outward rest of their Sabbath before his Brothers life or health. Take heed what you do when Gods honour, and mens souls, and the Churches peace are concerned in it.

§. 4. And let me tell you my own observation. As far as my judgement hath been able to reach, the men that have stood for Pacification and Moderation, have been the most judicious; and those that have best understood themselves, in most controversies thit ever I heard under debate among good Christians: And those that furiously censured them as lukewarm or corrupted, have been men that had least judgement, and most passion, pride and soul mistakes in the points in question.

§. 5. Nay, I will tell you more of my observation, of which these times have give us too much proof: Profane and formal Enemies on the one hand, and ignorant self-conceited wranglers on the

other hand, who think they are champions for the truth, when they are venting their passions and fond opinions, are the two Thieves between whom the Church hath suffered from the beginning to this day: The first are the Persecutors, and the other the Dividers and disturbers of the Church. Mark what the Holy Ghost saith in this case, 2 Tim. 2. 23, 24. *But foolish and unlearned questions avoid, knowing that they do gender strife; and the servant of the Lord must not strive, but be gentle unto all men.* Phil. 2. 14, 15. *Do all things without murmurings and disputings: that ye may be blameless and harmless, the Sons of God, without rebuke, in the midst of a crooked and perverse generation, among whom you shine, as lights in the world.* 1 Tim. 6. 3, 4, 5, 6. *If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, raylings, evil surmisings, perverse disputings of men of corrupt minds, &c.* So 1 Tim. 1. 4, 5. *Neither give heed to fables and endless genealogies, which minister Questions, rather than godly edifying, which is in faith: Now the end of the commandment is charity, out of a pure heart, and a good conscience and faith unfeigned.*

§. 6. Yet I must here profess, that if any false-hearted worldly hypocrite, that resolvet to be on the saving side, and to hold all to be lawful that seemeth necessary to his safety or preferments shall take any encouragement from what I have here said, to debauch his conscience, and sell his soul, and then call all those [*furious zealots*] that will not be as false to God as he, let that man know, that I have given him no cloak for so odious a sin, nor will he find a cover for it at the bar of God, though he may delude his conscience, and bear it out by his carnal advantages before the world.

Direct. 13. **K** Now that true Godliness is the Best Life upon Earth, and the only way to perfect Happiness: Still apprehend it therefore; and Use it as the best: and with great diligence resist those Temptations which would make it seem to you a confounding grievous or unpleasant thing.

§. 1. There are all things concurrent in a Holy Godliness life, to make it the most delectable life on earth, to a what rational purified mind, that is not captivated to the flesh, and liveth not on Air or Dung. The Object of it is the Eternal God himself; the Infallible Truth, the only satisfactory Good; and all these condescending and appearing to us, in the mysterious, but suitable glais of a Mediatour, Redeeming, Reconciling, teaching, governing, sanctifying, justifying and glorifying all that are his own. The End of it is the pleasing and glorifying of our Maker, Redeemer and Sanctifier; and the everlasting happiness of our selves and others: The Rule of it is the infallible Revelation of God, delivered to the Church by his Prophets and his Son, and his Apostles, and comprized in the Holy Scriptures, and sealed by the Miracles and operations of the Holy Ghost that did indite them. The work of Godliness is a living unto God, and preparing for everlasting life, by foreseeing, foretasting, seeking and rejoycing in that endless Happiness which we shall have with God; and by walking after the Spirit, and avoiding the filthiness, delusions and vexations of the world and the flesh. The nature of man is not capable of a more noble, profitable and delectable life, than this which God hath called

us to by his Son. And if we did but rightly know it, we should follow it with continual alacrity and delight. Be sure therefore to conceive of Godliness as it is, and not as it is misrepresented by the Devil and the ungodly. Read what I have written of this in my [*ASaint or a Brute.*]

§. 2. As long as a man conceiveth of Religion as it is, even the most sweet and delectable life, so long he will follow it willingly and with his heart, and despise the temptations and avocations of fleshly gain and pleasure: He will be *sincere*, as not being only drawn by other men, or outward advantages, nor frightened into it by a passion of fearfulness, but loving Religion for it self, and for its excellent ends: And then he will be cheerful in all the duties, and under all the sufferings and difficulties of it: And he will be most likely to persevere unto the end. We cannot expect that the *Heart* or *Will* should be any more for God and Godliness, than the Understanding practically apprehendeth them as Good. Nay, we must alwayes perceive in them a transcendent *Goodness*, above all that is to be found in a worldly life: Or else the appearing Goodness of the Creature, will divert us and carry away our minds: We may see in the very Brutes, what a power *apprehension* hath upon their *actions*. If your Horse be but going to his home or pasture, how freely will he go through thick and thin? but if he go *unwillingly*, his travel is troublesome and slow, and you have much ado to get him on. It will be so with you in your way to Heaven.

§. 2. It is therefore the principal design of the Devil, to hide the *Goodness* and Pleasantsness of Religion from you; and to make it appear to you as a terrible or tedious life. By this means it is that he keeps men from it: and by this means he is still endeavouring to draw you back again, and frustrate your good beginnings and your hopes. If he can thus mis-represent Religion to your understandings; he will suddenly alienate your wills and corrupt your lives, and make you turn to the world again, and seek for pleasure somewhere else, and only take up with some heartless lip-service, to keep up some deceitful hope of being saved. And the means which Satan useth to these ends are such as these.

How Satan would make Religion seem to be a confounding unpleasant thing.
1. By difficulties.

§. 3. 1. He will do his worst to overwhelm you with appearing *doubts* and *difficulties*, and bring you to a *loss*, and to make Religion seem to you a *confounding*, and not a *satisfying* thing. This is one of his most dangerous assaults upon the weak and young beginners. *Difficulties* and *Passions* are the things which he makes use of to *confound* you, and put you out of a regular cheerful seeking of salvation. When you read the *Scriptures* he will mind you of abundance of *difficulties* in all you read or hear. He will shew you seeming *contradictions*: and tell you that you will never be able to understand these things. He will cast in thoughts of Unbelief and Blasphemy, and cause you, if he can, to rowl them in your mind: If you cast them not out with abhorrence, but dispute with the Devil, he hopes to prove too hard at least for such children and unprovided Souldiers as you: And if you do reject them and refuse to dispute it with him, he will sometime tell you that your cause is naught, or else you need not be afraid to think of all that can be said against it; and this way he gets advantage of you to draw you to unbelief: And if you scape better than so, at least he will *molest* and *trouble* you with the hideousness of his temptations; and make you to think that you are *forsaken* of God, because such blasphemous thoughts have been so often in your minds: and thus he will one

while *tempt* you to *blasphemy*, and another while *affright* and *torment* you with the *thoughts* of such temptations.

§. 4. So also in the study of other *good Books*, he will tempt you to fix upon all that seems *difficult* to you, and there to *confound* and *perplex* your selves: and in your *Meditations*, he will seek to make all to tend, but to *confound* and overwhelm you; keeping still either *hard* or *fearful* things before your eyes; or breaking and scattering your thoughts in pieces, that you cannot reduce them to any order, nor set them together, nor make any thing of them, nor drive them to any desirable end. So in your prayers he would fain *confound* you, either with *fears*, or with doubtful and distracting thoughts about God, or your sins, or the matter or manner of your duty, or questioning whether your prayers will be heard. And so in your *self-examination*, he will still seek to *puzzle* you, and leave you more in darkness than you began, and make you afraid of looking homeward, or conversing with your selves; like a man that is afraid to lye in his own house when he thinks it haunted with some apparitions. And thus the Devil would make all your Religion to be but like the unwinding of a bottom of Yarn, or a Skein of Silk that is ravelled, that you may cast it away in weariness or despair.

§. 5. Your Remedy against this dangerous temptation is, to remember that you are yet young in knowledge, and that Ignorance is like *darkness* that will cause *doubts* and *difficulties* and fears; and that all these will vanish as your Light increaseth: and therefore you must wait in patience, till your riper knowledge fit you for satisfaction: And in the meantime be sure that you take up your hearts most with the great, fundamental, necessary, plain and certain points, which your salvation is laid upon, and which are more suited to your state and strength: If you will be gnawing bones, when you should be sucking milk, and have not patience to stay till you are past your childhood, no marvel if you find them hard, and if they stick in your throats, or break your teeth. See that you live upon God in Christ, and love and practise what you know, and think of the excellency of so much as is already revealed to you: You know already what is the end that you must seek, and where your Happiness consisteth; and what Christ hath done to prepare it for you, and how you must be justified and sanctified and walk with God: Have you God, and Christ, and Heaven to think on, and all the mercies of the Gospel to delight in, and will you lay by these as common matters, or overlook them, and perplex your selves about every difficulty in your way? Make clean work before you as you go, and live in the joyful acknowledgement of the Mercies which you have received, and in the practice of the things you know, and then your difficulties will vanish as you go on.

§. 6. 2. Another of Satans wiles is, to *confound* you with the noise of *Sectaries*, and divers opinions in Religion: while the Popish Sect tell you that if you will be saved, you must be of their Church; and others say, you must be of theirs: And when you find that the Sects are many, and their reasonings such as you cannot answer, you will be in danger either to take up some of their deceits, or to be confounded among them all, not knowing which Church and Religion to choose.

*contingit in sensibus, hos natura certos putamus: Illa que aliis sic, aliis si-
cui, nec iisdem semper uno modo videntur, ficta esse dicimus: Quod est longe
alter. — Animis omnes tenduntur insidie, &c. Cicero de Legib. li. 1.
p. 291. Vidi. cat.*

9. 7. But here consider, that there is but *One Universal Church of Christians* in the world, of which Christ is the only King and Head, and every Christian is a member. You were Sacramentally admitted into this *Catholick Church* by Baptism, and *Spiritually* by your being *born of the Spirit*: You have all the promises of the Gospel, that if you Believe in Christ you shall be saved; and that all the living members of this Church are loved by Christ as members of his body, and shall be presented unspotted to the Father, by him who is the Saviour of his body, Eph. 5. 23, 24, 25, 26, 27, 29. And that by one Spirit we are all baptized or entered into this one body, 1 Cor. 12. 12, 13. If then thou hast faith, and love, and the Spirit, thou art certainly a *Christian*, and a member of Christ, and of this *Universal Church of Christians*. And if there were any other Church, but what are the *Parts* of this one, then this were not *Universal*, and Christ must have two Bodies. Thou art not saved for being a member of the Church of *Rome*, or *Corinth*, or *Ephesus*, or *Philippi*, or *Thessalonica*, or of any other such; but for being a member of the *Universal Church or body of Christ*, that is, a *Christian*. And as thou art a subject of the King, and a member of this Kingdom, whatever *Corporation* thou be a member of (perhaps sometime of one, and sometime of another) so thou art a subject of Christ, what ever *particular Church* thou be of: For it is *no Church*, if they be not *Christians*, or subjects of Christ. For one Sect then to say, *Ours* is the true Church, and another to say, *Nay*, but *ours* is the true Church, is as mad as to dispute, whether your Hall, or Kitchen, or Parlor, or Cole-house, is your *House*: and for one to say, *This is the House*, and another, *Nay*, but it is that: when a child can tell them, that the best is but a part, and the *house* containeth them all: And for the Papists that take on them to be the whole, and deny all others to be Christians and saved, except the subjects of the Pope of *Rome*, it is so irrational, Antichristian a fiction and usurpation, and odious, cruel and groundless a damnation, of the far greatest part of the body of Christ, that it's fitter for *detestation*, than *dispute*. And if such a crack would frighten the world out of their wits, no doubt but other Bishops also would make use of it, and say, All are damned that will not be subject to us. But if you would see the folly and mischief of Popery, both in this and other points, I refer you to my *Treatise of the Catholick Church*, and my *Key for Catholicks*, and my *Safe Religion*, and my *Disputat. against Johnson*, and my *Winding-sheet for Popery*.

3 By Scrupulosity.

9. 8. 3. Another temptation to confound you in your Religion, is, by filling your heads with *practical scrupulosity*; so that you cannot go on for doubting every step whether you go right: and when you should cheerfully serve your Master, you will do nothing but disquiet your minds with scruples, whether this or that be right or wrong. Your remedy here, is not by casting away all care of pleasing God, or fear of sinning, or by debauching conscience; but by a cheerful and quiet obedience to God, so far as you know his will, and an upright willingness and endeavour to understand it better; and a thankful receiving the Gospel-pardon for your failings and infirmities. Be faithful in your obedience; but live still upon Christ, and think not of reaching to any such obedience, as shall set you above the need of his merits, and a daily pardon of your sins: Do the best you can to know the will of God and do it: But when you know the Essentials of Religion, and obey sin-

cerely, let no remaining wants deprive you of the comfort of that so great a Mercy, as proves your right to life eternal: In your seeking further for *more* knowledge and obedience, let your care be such as tendeth to your profiting, and furthering you to your end, and as doth not hinder your joy and thanks for what you have received: But that which destroyeth your joy and thankfulness, and doth but perplex you, and not further you in your way, is but hurtful scrupulosity, and to be laid by. When you are right in the main, thank God for that, and be further solicitous so far as to help you on, but not to hinder you. If you send your servant on your message, you had rather he went on his way as well as he can, than stand scrupling every step whether he should set the right or left foot forward? and whether he should step so far or so far at a time, &c. *Hindering scruples* please not God.

9. 9. 4. Another way to confound you in your Religion is, by setting you upon overdoing by inventions of your own; when a poor soul is most desirous to please God, the Devil will be *Religious*, and set him upon some such task of *Voluntary humility* or *Will-worship*, as the Apostle speaks of, Col. 2. 18, 20, 21, 22, 23. or set him upon some enslaving unnecessary Vows or Resolutions, or some Popish works of conceited supererogation, which is that which *Solomon* calleth, being *righteous overmuch*, Eccles. 7. 16. Thus many have made duties to themselves, which God never made for them; and taken that for sin, which God never forbade them: The popish Religion is very much made up, of such Commandments of their own, and Traditions of men. As if Christ had not made us work enough, men are forward to make much more for themselves. And some that should teach them the Laws of Christ, do think that their Office is in vain, unless they may also prescribe them Laws of their own, and give them new Precepts of Religion. Yea, some that are the bitterest enemies to the strict observance of the Laws of God, as if it were a tedious needless thing, must yet needs load us with abundance of unnecessary Precepts of their own. And thus Religion is made both wearisome and uncertain, and a door set open for men to enlarge it, and increase the burden at their pleasure. Indeed Popery is fitted to delude and quiet sleepy consciences, and to torment with uncertainties the consciences that are awakened.

4. By setting you on overdoing by your own inventions.

And there is something in the corrupted nature of man, that inclineth him to some additions and voluntary service of his *Own* inventions, as an offering most acceptable unto God: Hence it is that many poor Christians do rashly intangle their Consciences with *Vows*, of circumstances and things unnecessary, as to give *so much*, to observe such *days* or *hours*, in *fasting* and *prayer*, not to do such or such a thing that in it self is lawful, with abundance of such things, which perhaps some change of providence may make accidentally their duty afterwards to do: or disable them to perform their Vows: And then these snarles are fetters on their perplexed consciences, perhaps as long as they live. Yea, some of the Autonomians teach the people, that things indifferent are the *fittest matter of a Vow*; as to *live single*, to *possess nothing*, to *live in solitude*, and the like: Indeed all things *lawful* when they are vowed, must be performed: But it is *unfit to be vowed* if it be not first profitable and best, for our selves or others: and that which is best is not *indifferent*, it being every mans duty to choose what is best. Vows are to bind us to the performance of that which God had bound us to by his

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Laws before: They are our expression of consent and resolution by a self-obligation to obey his will: And not to make new duties of Religion to our selves, which else would never have been our duty.

§. 10. To escape these snares, it is necessary that you take heed of corrupting your Religion by burdens and mixtures of your own devising: You are called to *Obey Gods Laws*, and not to *make Laws* for your selves. You may be *sure* that *his Laws* are just and good, but *yours* may be bad and foolish. When you *obey him*, you may expect your reward and encouragement from *him*: but when you will *obey* your selves, you must reward your selves. You may find it *enough* for you to keep his Laws, without devising more work for your selves; or feigning duties which he commanded not, or sins which he forbade not. Be not rash in making Vows: Let them reach but unto necessary duties: And let them have their due exceptions when they are about alterable things: Or if you are entangled by them already, consult with the most judicious, able, impartial men, that you may come clearly off without a wound. There is a great deal of judgement, and sincerity necessary in your Counsellors, and a great deal of submission and self-denial in your selves, to bring you safely out of such a snare. Avoid sin what ever you do: for sinning is not the way to your deliverance. And for the time to come, be wiser, and lay no more snares for your selves; and clog not your selves with your own inventions, but cheerfully obey what God commandeth you, who hath Wisdom and Authority sufficient to make you perfect Laws. Christs yoke is *easy*, and his *burden light*, Matth. 11. 30. and his *Commandments* are not grievous, 1 John 5. 3. But if your mixtures and self-devised snares are grievous to you, blame not God, but your selves that made them.

§. By overwhelming fears and sorrows.

§. 11. §. Another of Satans wayes to make Religion burdensome and grievous to you, is by overwhelming you with *fear* and *sorrow*. Partly by perswading that Religion consisteth in excels of *sorrow*, and so causing you to spend your time in striving to trouble and grieve your selves unprofitably, as if it were the course most acceptable to God: And partly by taking the advantage of a *timorous* *passionate* nature; and so making every thought of God, or serious exercise of Religion, to be a torment to you, by raising some overwhelming fears. For *fear* hath torment, 1 John 4. 18. In some feminine, weak and melancholy persons, this Temptation hath so much advantage in the body, that the holiest soul can do but little in resisting it; so that though there be in such a sincere Love to God, his wayes and servants, yet fear so playeth the Tyrant in them, that they perceive almost nothing else. And it is no wonder if Religion be grievous and unpleasant to such as these.

§. 12. But alas, it is you your selves that are the causes of this, and bring the matter of your grievance with you. God hath commanded you a sweeter work. It is a life of Love, and joy, and cheerful progress to eternal joy that he requireth of you; and no more fear or grief than is necessary to separate you from sin, and teach you to value and use the remedy. The Gospel presenteth to you such abundant matter of joy and peace, as would make these the very complexion and temperature of your souls, if you received them as they are propounded. *Religious fears* when they are inordinate and hurtful, are sinful and indeed against Religion; and must be resisted as other hurtful passions. Be better acquainted with Christ and his promises, and you will find enough

in him to pacifie the soul, and give you confidence and holy boldness in your access to God, Heb. 4. 16. Ephes. 3. 12. Heb. 10. 19. The Spirit which he giveth, is not the Spirit of bondage, but the Spirit of Adoption, of Love and Confidence, Rom. 8. 15. Heb. 2. 15.

§. 13. 6. Another thing that maketh Religion seem grievous, is retaining unmortified sensual desires. If you keep up your lusts, they will strive against the Gospel, and all the works of the Spirit which strive against them, Gal. 5. 17. And every duty will be so far unpleasant to you as you are carnal, because it is against your carnal inclination and desire. Away therefore with your beloved sickness, and then both your food and your Physician will be less grievous to you. Mortifie the flesh, and you will less dislike the things of the Spirit. For the carnal mind is enmity against God: For it is not subject to his Law, nor can be.

6. By unmortified lusts.

Rom. 8. 7, 8.

§. 14. 7. Another cause of confounding and wearying you, is the mixture of your actual sins, dealing unfaithfully with God, and wounding your Consciences, by renewed guilt, especially of sins against knowledge and consideration. If you thus keep the bone out of joint, and the wound unhealed, no marvel if you are loth to work or travail. But it is your sin and folly that should be grievous to you, and not that which is contrary to it, and would remove the cause of all your troubles. Resolvedly forsake your wilful sinning, and come home by Repentance towards God, and faith towards our Lord Jesus Christ, (Acts 20. 21.) and then you will find that when the Thorn is out, your pain will cease, and that the cause of your trouble was not in God or Religion, but in your sin.

7. By actual sin.

§. 15. 8. Lastly, To make Religion unpleasant to you, the Tempter would keep the substance of the Gospel unknown or unobserved to you: He would hide the wonderful Love of God revealed in our Redeemer, and all the riches of saving grace, and the great deliverance and priviledges of believers; and the certain hopes of life eternal: And the Kingdom of God which consisteth in righteousness, and peace, and joy in the Holy Ghost, shall be represented to you as consisting in errors only, or in trifles; in shadows and shews, and bodily exercise which profiteth little, 1 Tim. 4. 8. If ever you would know the pleasures of faith and holiness, you must labour above all to know God as revealed in his infinite love in the Mediator, and read the Gospel as Gods Act of Oblivion, and the Testament and Covenant of Christ, in which he giveth you life eternal: and in every duty draw near to God as a reconciled Father, the object of your everlasting Love and Joy. Know and use Religion as it is without mistaking or corrupting it, and it will not appear to you as a grievous tedious or confounding thing.

8. By ignorance of the tenor of the Gospel.

Direction 14. **B**E very diligent in mortifying the desires and pleasures of the flesh; and keep a continual watch upon your senses appetite and lusts; and cast not your selves upon temptations, occasions or opportunities of sinning, remembering that your salvation lyeth on your success.

Dir. 14.

§. 1. The lusts of the flesh, and the pleasures of the world, are the common enemy of God and souls, and the damnation of those souls that perish. And there is no sort more lyable to temptations of this kind, than those that are in the flower of

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their youth and strength. When all the senses are in their vigour, and lust and appetite are in their strength and fury, how great is the danger? and how great must your diligence be if you will escape? The appetite and lust of the weak and sick, are weak and sick as well as they; and therefore they are no great temptation or danger to them. The desire and pleasure of the senses do abate, as natural strength and vigour doth abate: To such there is much less need of watchfulness; and where nature hath mortified the flesh, there is somewhat the less for grace to do. There needs not much grace to keep the aged and weak from fornication, uncleanness, excessive sports and carnal mirth: and gluttony and drunkenness also are sins which youth is much more liable to. Especially some bodies that are not only young and strong, but have in their temperature and complexion a special inclination to some of these (as lust, or sport, or foolish mirth) there needeth a great deal of diligence, resolution and watchfulness for their preservation. Lust is not like a corrupt opinion, that surpriseth us through a defect of Reason, and vanisheth as soon as truth appeareth: But it is a brutish inclination, which though Reason must subdue and govern, yet the perfectest Reason will not extirpate, but there it will still dwell. And as it is constantly with you, it will be stirring when objects are presented by the sense or fantasie to allure. And it is like a torrent or a head-strong Horse, that must be kept in at first, and is hardly restrained if it once break loose and get the head. If you are bred up in temperance and modesty, where there are no great temptations to gluttony, drinking, sports or wantonness, you may think a while that your natures have little or none of this concupiscence, and so may walk without a guard: But when you come where baits of lust abound; where Women, and Playes, and Feasts, and Drunkards are the Devils snares, and tinder, and bellows, to enflame your lusts, you may then find to your sorrow, that you had need of watchfulness, and that all is not mortified, that is asleep, or quiet in you. As a man that goeth with a Candle among Gunpowder, or near Thatch, should never be careless, because he goeth in continual danger; so you that are young, and have naturally eager appetites and lusts, should remember that you carry fire and Gunpowder still about you, and are never out of danger while you have such an enemy to watch.

§. 2. And if once you suffer the fire to kindle, alas, what work may it make ere you are aware? James i. 14, 15. *Every man is tempted when he is drawn away of his own lust and enticed: Then when lust hath conceived it bringeth forth sin; and sin when it is finished bringeth forth death.* Little knoweth the Fish when he is catching or nibbling at the bait, that he is swallowing the hook which will lay him presently on the bank. When you are looking on the cup, on gazing or alluring beauty, or wantonly dallying and pleasing your senses with things unsafe, you little know how far beyond your intentions you may be drawn, and how deep the wound may prove, how great the smart, or how long and difficult the cure. As you love your souls, observe Pauls counsel, 2 Tim. 2. 22. *Flee youthful lusts: Keep at a full distance: Come not near the bait.* If you get a wound in your consciences by any wilful heinous sin, O what a case will you be in? How heartless unto secret duty? afraid of God that should be your joy; deprived of the comforts of his presence; and all the pleasure of his wayes? How miserably will you be tormented between the tyranny of your own concupiscence, the sting of sin, the

gripes of conscience, and the terrors of the Lord? How much of the life of faith, and love, and heavenly zeal, will be quenched in a moment? I am to speak more afterwards of this; and therefore shall only say at present to all young Converts that care for their salvation: *Mortifie the flesh, and alwayes watch, and avoid temptations.*

Direction 15. **B**E exceeding wary not only what Teachers you commit the guidance of your Souls unto, but also with what company you familiarly converse: That they be neither such as would corrupt your minds with error, or your hearts with viciousness, profaneness, lukewarmness, or with a feavorish factions zeal: But choose, if possible, judicious, holy, heavenly, humble, unblameable, self-denying persons, to be your ordinary companions, and familiars; but especially for your near Relations.

§. 1. It is a matter of very great importance, what Teachers you choose in order to your salvation. In this the free grace of God much differenceth some from others: For as poor Heathens and Infidels have none that know more, than what the Book of Nature teacheth (if so much;) so in the several Nations of Christians, it is hard for the people to have any, but such as the Sword of the Magistrate forceth on them, or the stream of their Countreys Custom recommendeth to them. And it is a wonder if pure Truth and Holiness be countenanced by either of these. But when and where his mercy pleaseth, God sendeth wise and holy Teachers, with compassion and diligence to seek the saving of mens souls, so that none but the malignant and obstinate are deprived of their help.

Dir. 15. Nam si falsi & solo nomine tumidi, non modo non consulendi, sed vitandi sunt, quibus nihil est importunius, nihil insulsius, &c. Petrarch. Dial. 117. lib. 2. Scientis est possedocere. Proverb. Subindocto ramentum doctus evadere potes, afflatu aliquo divino, ut Cicero loquitur. Augustinus de seipso testatur (cui non omnia crederentur) quod & Aristotelicas Categorias, quas inter difficillima numerantur, & artes liberales, quas singulas a praeceptoribus didicisse magnum dicebat nullo tradente, omnes intellexit. Bernardus item, vir doctrina & sanctitate clarissimus, omnes suas literas (quarum inter cunctos sui temporis abundantissimus fuit) in silvis & in agris didicit, non hominum magisterio, sed meditando & orando, nec ullos unquam alios praeceptores habuit, quam quercus & fagos. Petrarch. lib. 2. Dialog. 40.

§. 2. Ambitious, proud, covetous, licentious, ungodly men, are not to be chosen for your Teachers if you have your choice. In a Nation where true Religion is in credit, and hath the Magistrates countenance or the Major Vote, some graceless men may joyn with better, in preaching and defending the purity of doctrine, and holiness of life: And they may be very serviceable to the Church herein; especially in expounding and disputing for the truth: But even there, more experienced spiritual Teachers are much more desirable: They will speak most feelingly, who feel what they speak: And they are fittest to bring others to faith and love, who believe and love God and holiness themselves. They that have life will speak more lively than the dead. And in most places of the world, the ungodliness of such Teachers makes them enemies to the Truth which is according to godliness: Their natures are at enmity to the life and power of the doctrine which they should preach: And they will do their worst to corrupt the Magistrates, and make them of their mind: And if they can but get the Sword to favour them, they are usually the cruellest persecutors of the sincere. As it is notorious among the Papists, that the baits of Power, and Honour, and Wealth have so vitiated the body of their Clergy, that they conspire to uphold a worldly Government and Religion; and in ex-

press contradiction to sense and Reason, and to Antiquity and the judgement of the Church, and to the holy Scriptures, they captivate the ignorant and sensual to their tyranny and false worship, and use the seduced Magistrates and multitude to the persecuting of those that will not follow them, to sin and to perdition. Take heed of proud and worldly Guides.

§. 3. And yet it is not every one that pretendeth Piety and Zeal, that is to be heard or taken for a Teacher: But 1. Such as preach ordinarily the substantial Truths which all Christians are agreed in: 2. Such as make it the drift of their preaching, to raise your souls to the Love of God, and to a holy heavenly life, and are zealous against confessed sins. 3. Such as contradict not the Essential Truths by errors of their own; nor the doctrine of Godliness by wicked malicious applications. 4. Such as drive not on any ambitious tyrannical designs of their own, but deny themselves, and aim at your salvation. 5. Such as are not too hot in proselyting you to any singular opinion of their own: it being the prediction of Paul to the Ephesians, Acts 20. 30. *Of your own selves shall men arise, speaking perverse things, to draw away disciples after them.* 6. Such as are judicious with holy zeal, and zealous with judgement. 7. Such as are of experience in the things of God, and not young beginners or Novices in Religion. 8. Such as bear reverence to the judgements of the generality of wise and godly men, and are tender of the Unity of the Church, and not such as would draw you into a Sect or Party, to the contempt of other Christians; no not to a party that hath the favour of Rulers and the people to promote them. 9. Such as are gentle, peaceable, and charitable, and not such as burn with hellish malice against their Brethren, nor with an ungodly, or cruel, consuming zeal. 10. Such as live not sensually and wickedly contrary to the doctrine which they preach, but shew by their lives, that they believe what they say, and feel the power of the truths which they preach.

§. 4. And your familiar companions have great advantage to help or hinder your salvation, as well as your Teachers. The matter is not so great whom you meet by the way, or travel with, or trade and buy and sell with, as whom you make your intimate, or familiar friends. For such have both the advantage of their interest in your affections, and also the advantage of their nearness and familiarity; and if they have but also the advantage of higher abilities than you, they may be powerful instruments of your good or hurt. If you have a familiar friend that will defend you from error, and help you against temptations, and lovingly reprove your sin, and feelingly speak of God, and the life to come, inditing his discourse from the inward power of faith, and love, and holy experience, the benefit of such a friend may be more to you, than of the learnedest or greatest in the world. How sweetly will their speeches relish of the Spirit, from which they come? How deeply may they pierce a careless heart? How powerfully may they kindle in

you, a love and zeal to God and his Commandments? How seasonably may they discover a temptation, prevent your fall, reprove an error, and recover your souls? How faithfully will they watch over you? How profitably will they provoke and put you on? and pray with you fervently when you are cold, and mind you of the Truth and duty, and mercy, which you forget? It is a very great mercy to have a judicious, solid, faithful companion in the way to Heaven.

§. 5. But if your ears are daily filled with froth and folly, with ribaldry or idle stories; with Oaths and Curses, with furious words, or scorns and jeers against the godly, or with the Sophistry of deceivers, is it likely this should leave a pleasant or wholesome relish on your minds? Is it likely that the effect should not be seen, in your lean or leprous hearts and lives as well as the effects of an infected or unwholesome air or diet, will be seen upon your diseased bodies? He is ungodly that *liketh* such company best: And he is proud and presumptuous that will unnecessarily cast himself upon it, in confidence that he shall receive no hurt: And he is careless of himself, that will not cautiously avoid it: And few that long converse with such, come off without some notable loss; except when we live with such, as Lot did in Sodom, grieving for their sin and misery; or as Christ conversed with publicans and sinners, with a holy zeal and diligence to convert and save them, or as those that have not *liberty*, who bear that which they have not power to avoid.

§. 6. Among the rest, your danger is not least from them that are eager to preselyte you to some party or unsound opinion: that they think they are in the right, and that they do it in love, and that they think it necessary to your salvation, and that Truth or Godliness are the things which they profess, all this makes the danger much the greater to you, if it be not *Truth and Godliness* indeed, which they propose and plead for. And none are in more danger than the ungrounded and unexperienced, that yet are so wise in their own esteem, as to be confident that they know Truth from Error when they hear it, and are not afraid of any deceit, nor much suspicious of their own understandings. But of this before.

§. 7. The like danger there is of the familiar company of *lukewarm ones*, or the *prophane*. At first you may be troubled at their sinful or unfavoury discourse, and make some resistance against the infection: But before you are aware, it may so cool and damp your graces, as will make your decay discernable to others! First, You will bear them with less offence; and then you will grow indifferent what company you are in; and then you will laugh at their sin and folly; and then you will begin to speak as they; and then you will grow cold and seldomer in prayer and other holy duties; and if God prevent it not, at last your judgements will grow blind, and you will think all this allowable.

§. 8. But of all bad company, the *nearest* is the worst: If you choose such into your families, or into your nearest conjugal relations, you cast water upon the fire; you imprison your selves in such fetters as will gall and grieve you, if they do not stop you; you choose a life of constant, close and great temptations: Whereas your grace, and comfort and salvation, might be much promoted by the society of such as are wise and gracious and suitable to your state. To have a constant companion to open your heart to, and joyn with in prayer and edifying conference, and faithfully help you against your

Non tamen ut corporum, sic animorum morbi, transiunt ad volentes. Imo vero nobilis animus, vitiorum odio, ad amorem virtutis accenditur. Petrarch. Dialog. de alior. morib.

Imperat (Rex) ut nostra religionis illorum mensa nullam communem haberent, neque cum Catholicis omnino viderentur. Quæ res non ipsis aliquod præstitit beneficium, sed nobis maximum contulit lucrum: Nam si sermo eorum sicut cancer consuevit serpere, quanto magis communis mensa ciborum potuit inquinare, cum dicat Apostolus, cum nefaria nec cibum habere communem: Victor. Utic. p. 418. Magnum virtutis presidium societas bonorum, socius exemplo excitat, sermone recreat, consilio instruit, orationibus adjuvat, autoritate continet, quæ omnia solitudini defant, Jos. Acosta. l. 4. c. 13. Dicunt Stoici Amicitiam solos inter bonos, quos sibi invicem studiorum similitudo conciliet, posse consistere. Porro amicitiam ipsam societatem quandam esse dicunt omnium quæ sunt ad vitam necessaria, cum amicis ut nobismet ipsis utamur: atque ob id amicum eligendum, amicorumque multitudinem inter expetenda ponunt: inter malos non posse consistere amicitiam. Laert. in Zenone.

fin, and yet to be patient with you in your frailties, is a mercy which worldlings neither deserve nor value.

Dir. 16. Direct. 16. **M**ake careful choice of the Books which you read. Let the Holy Scriptures ever have the preheminance, and next them, the solid, lively, heavenly Treatises which best expound and apply the Scriptures: and next those, the credible Histories, especially of the Church, and Tractates upon inferiour Sciences and Arts: But take heed of the poyson of the Writings of false Teachers, which would corrupt your understandings: and of vain Romances, Play-books, and false Stories, which may bewitch your fantasies, and corrupt your hearts.

§. 1. As there is a more excellent appearance of the Spirit of God in the Holy Scriptures, than in any other Book whatever, so it hath more power and fitness to convey the Spirit, and make us spiritual, by imprinting it self upon our hearts. As there is more of God in it, so it will acquaint us more with God, and bring us nearer him, and make the Reader more reverent, serious and Divine. Let Scripture be first and most in your hearts and hands, and other Books be used as subservient to it. The endeavours of the Devil and Papists to keep it from you, doth shew that it is most necessary and desirable to you. And when they tell you, that all Hereticks plead the Scriptures, they do but tell you, that it is the common Rule or Law of Christians, which therefore all are fain to pretend: As all Lawyers and wranglers plead the Laws of the Land, be their cause never so bad, and yet the Laws must not be therefore concealed or cast aside: And they do but tell you, that in their concealment or dishonouring the Scriptures, they are worse than any of those Hereticks. When they tell you that the Scriptures are misunderstood and abused, and perverted to maintain mens errors, they might also desire that the Sun might be obscured, because the pur-blind do mistake, and Murderers and Robbers do wickedly by its light: And that the earth might be subverted, because it bears all evil doers; and High-ways stopt up, because men travel in them to do evil: And food prohibited, because it nourisheth mens diseases. And when they have told you truly of a Law or Rule (whether made by Pope or Council) which bad men cannot misunderstand or break, or abuse and misapply, then hearken to them and prefer that Law, as that which preventeth the need of any judgement.

§. 2. The Writings of Divines are nothing else but a preaching the Gospel to the eye, as the voice preacheth it to the ear: Vocal preaching hath the preheminance in moving the affections, and being diversified according to the state of the Congregations which attend it: This way the Milk cometh warmest from the breast. But Books have the advantage in many other respects: you may read an able Preacher, when you have but a mean one to hear. Every Congregation cannot hear the most judicious or powerful Preachers: but every single person may read the Books of the most powerful and judicious; Preachers may be silenced or banished, when Books may be at hand: Books may be kept at a smaller charge than Preachers: We may choose Books which treat of that very subject which we desire to hear of; but we cannot choose what subject the Preacher shall treat of. Books

we may have at hand every day and hour: when we can have Sermons but seldom, and at set times. If Sermons be forgotten, they are gone. But a Book we may read over and over till we remember it: and if we forget it, may again peruse it at our pleasure, or at our leisure. So that good Books are a very great mercy to the world: The Holy Ghost chose the way of writing, to preserve his Doctrine and Laws to the Church, as knowing how easie and sure a way it is of keeping it safe to all generations, in comparison of meer Verbal Tradition, which might have made as many Controversies about the very terms, as there be memories or persons to be the preservers and reporters.

Books are (if well chosen) domestick, present, constant, judicious, pertinent, yea, and powerful Sermons: and alwayes of very great use to your salvation: but especially when Vocal preaching faileth, and Preachers are ignorant, ungodly or dull, or when they are persecuted, and forbid to preach.

§. 3. You have need of a judicious Teacher at hand, to direct you what Books to use or to refuse. For among Good Books there are some very good that are sound and lively: and some are good, but mean, and weak, and somewhat dull: and some are very good in part, but have mixtures of error, or else of incautious injudicious expressions, fitter to puzzle, than edifie the weak. I am loth to name any of these later sorts, (of which abundance have come forth of late): But to the young beginner in Religion, I may be bold to commend (next to a sound Catechism) Mr. Rutherford's Letters, Mr. Robert Bolton's Works, Mr. Perkins, Mr. Whateleyes, Mr. Ball of Faith, Dr. Prestons, Dr. Sibbes, Mr. Hilderthams, Mr. Pinkes Sermons, Mr. Jo. Rogers, Mr. Rich. Rogers, Mr. Rich. Allens, Mr. Gurnall, Mr. Swinnocke, Mr. Jos. Simonds: And to stablsh you against Popery, Dr. Challoner's Credo Eccles. Cathol. Dr. Field of the Church, Dr. Whites Way to the Church, with the Defence, Bishop Usher's Answer to the Jesuite, and Chillingworth, with Drelincourt's Summary. And for right Principles about Redemption, &c. Mr. Truman's Great Propitiation; and of Natural and Moral Impotency; and Mr. William Fennier of Wilful Impenitency, Mr. Hotchkies of Forgiveness of Sin. To pass by many other excellent ones, that I may not name too many.

§. 4. To a very judicious able Reader, who is fit to censure all he reads, there is no great danger in the reading the Books of any Seducers: It doth but shew him how little and thin a cloak is used, to cover a bad cause. But alas, young Souldiers, not used to such Wars, are startled at a very Sophism, or at a terrible threatening of damnation to dissenters, (which every censorious Sect can use) or at every confident triumphant boast, or at every thing that hath a fair pretence of truth or godliness: Injudicious persons can answer almost no deceiver which they hear: and when they cannot answer them, they think they must yield, as if the fault were not in them, but in the cause, and as if Christ had no wiser followers, or better defenders of his truth than they. Meddle not therefore with poyson, till you better know how to use it, and may do it with less danger; as long as you have no need.

§. 5. As for Play-books and Romances, and idle Tales, I have already shewed in my Book of Self-denial, how pernicious they are, especially to youth, and to frothy, empty, idle wits, that know not what a man is, nor what he hath to do in the world.

world. They are powerful baits of the Devil, to keep more necessary things out of their minds, and better Books out of their hands, and to poyson the mind so much the more dangerously, as they are read with more delight and pleasure: and to fill the minds of sensual people with such idle fumes, and intoxicating fancies, as may divert them from the serious thoughts of their salvation: And (which is no small loss) to rob them of abundance of that precious time, which was given them for more important business; and which they will wish and wish again at last, that they had spent more wisely. I know the fantasticks will say, that these things are innocent, and may teach men much good (like him that must go to a Whore-house to learn to hate uncleanness, and him that would go out with Robbers to learn to hate Thievery): But I shall now only ask them as in the presence of God, 1. Whether they could spend that time no better? 2. Whether better Books and practices would not edifie them more. 3. Whether the greatest Lovers of Romances and Playes be the greatest Lovers of the Book of God and of a holy life? 4. Whether they feel in themselves that the Love of these vanities, doth increase their love to the Word of God, and kill their sin, and prepare them for the life to come? or clean contrary? And I would desire men not to prate against their own experience and reason, nor to dispute themselves into damnable impenitency, nor to befool their souls by a few silly words, which any but a sensualist may perceive to be meer deceit and fallhood. If this will not serve, they shall be shortly convinced and answered in another manner.

Dir. 17. Dire. 17. **T**ake heed that you receive not a Doctrine of Libertinism as from the Gospel; nor conceive of Christ as an encourager of sin; nor pretend free grace for your carnal security or sloth: For this is but to set up another Gospel, and another Christ, or rather the Doctrine and works of the Devil against Christ and the Gospel, and to turn the Grace of God into wantonness.

Siquis est hoc robore animi, atque hac indole virtutis ac continentiae, ut respiciat omnes voluptates, omnemque vitæ suæ cursum labor corpore, atque in animi contentione consistat, quem non quies, non remissio, non aequalium studia, non ludii, non convivia delectant; nihil in vita expectandum putet nisi quod est cum laude & honore conjunctum; hanc mea sententia divinis quibusdam bonis instrumentis atque ornatum puto. Cic. pro Cal.

§. 1. Because the Devil knoweth that you will not receive his doctrine in his own Name, his usual method is to propound and preach it in the name of Christ, which he knoweth you reverence and regard. For if Satan concealed not his own Name and Hand in every temptation, it would spoil his game: And the more excellent and splendid is his pretence, the more powerful the temptation is. They that gave heed to seducing Spirits and Doctrines of Devils, no doubt thought better of the Spirits and the Doctrines, especially seeming strict (for the Devil hath his strictnesses) as forbidding to marry, and abstinence from meats which God hath created to be received with thanksgiving, 1 Tim. 4. 1, 3. But the strictnesses of the Devil, are alwayes intended to make men loose. They shall be strict as the Pharisees in Traditions and vain Ceremonies, and building the Tombs of the Prophets, and garnishing the Sepulchres of the Righteous, that they may hate and murder the living Saints that worship God in Spirit and in truth. Licentiousness is the proper Doctrine of the Devil, which all his strictness tendeth to promote. To receive such principles is pernicious: but to father them upon Christ and the Gospel, is blasphemous.

§. 2. The Libertines, Antinomians and Autonomians of this age, have gathered you too many instances. The Libertine saith, [The Heart is the man; therefore you may deny the truth with your tongue, you may be present at false Worship, (as at the Mass,) you need not suffer to avoid the speaking of a word, or subscribing to an untruth or error, or doing some little thing; but as long as you keep your hearts to God, and mean well, or have an honest mental reservation, and are forced to it by others, rather than suffer, you may say, or subscribe, or swear any thing which you can your selves put a lawful sense upon in your own minds, or comply with any outward actions or customs to avoid offence and save your selves.]

The Antinomians tell you, that [The Moral Law is abrogated, and that the Gospel is no Law; (and if there be no Law, there is no Governour nor Government, no duty, no sin, no judgement, no punishment, no reward); that the elect are justified before they are born, or repent, or believe; that their sin is pardoned before it is committed, that God took them as suffering and fulfilling all the Law in Christ, as if it had been they that did it in him: that we are justified by faith only in our consciences: that justifying faith is but the believing that we are justified: that every man must believe that he is pardoned, that he may be pardoned in his conscience; and this he is to do by a Divine faith, and that this is the sense of the Article, [I believe the forgiveness of sins] that is, that my sins are forgiven; and that all are forgiven that believe it: that it is legal and sinful to work or do any thing for salvation: that sin once pardoned need not be confessed and lamented, or at least, we need not ask pardon of sin daily, or of one sin oft: that castigations are no punishments; and yet no other punishment is threatened to believers for their sins; and consequently that Christ hath not procured them a pardon of any sin after believing, but prevented all necessity of pardon: and therefore they must not ask pardon of them, nor do any thing to obtain it: that fear of Hell must have no hand in our obedience, or restraint from sin: And some add, that he that cannot repent or believe, must comfort himself that Christ repented and believed for him: (a contradiction):] Many such Doctrines of Licentiousness the abusers of Grace have brought forth.

And the Sect which imitateth the Father of Pride in affecting to be from under the Government of God, and to be the Law-givers and Rulers of themselves and all others (which I therefore call the Autonomians) are Licentious and much more. They equally contend against Christ's Government, and for their own: They fill the world with Wars and bloodshed, oppression and cruelty, and the ears of God with the cries of the Martyrs and oppressed ones, and all that the spiritual and holy Discipline of Christ may be suppressed, and seriousness in Religion made odious, or banished from the earth, and that themselves may be taken for the Center, and Pillars, and Law-givers of the Church, and the Consciences of all men may be taught to cast off all scruples or fears of offending God, in comparison of offending them; and may absolutely submit to them; and never stick at any feared disobedience to Christ: They are the scorers and persecutors of strict obedience to the Laws of God, and take those that fear his judgements, to be men affrighted out of their wits; and that to obey him exactly (which alas who can do, when he hath done his best) is but to be hypocritical or too precise: but to question their domination, or break their Laws (imposed on the world, even on Kings and States without any Authority)

For sound Principles in these points, read Mr. Gibbon's Sermon of Justification in the Morning Exercises at S. Giles. And Mr. Truman's two Books before named, and Le Blanc's Theses in Latin, with the Theol. Salmuriens. &c.

thority) this must be taken for Heresie, Schism, or a Rebellion like that of *Corah* and his company. This *Luciferian Spirit* of the proud Autonomians hath filled the Christian world with bloodshed, and been the greatest means of the miseries of the earth, and especially of hindering and persecuting the Gospel, and setting up a Pharisical Religion in the world: It hath fought against the Gospel, and filled with blood, the Countreys of *France*, *Savoy*, *Rhatia*, *Bohemia*, *Belgia*, *Helvetia*, *Polonia*, *Hungary*, *Germany*, and many more: that it may appear how much of the Satanical nature they have, and how punctually they fulfil his will.

§. 3. And natural corruption containeth in it, the seeds of all these damnable Heresies; nothing more natural to lapsed man, than to shake off the Government of God, and to become a Law-giver to himself, and as many others as he can; and to turn the grace of God into wantonness. Therefore the prophane, that never heard it from any Hereticks but themselves, do make themselves such a Creed as this; that [God is merciful, and therefore we need not fear his threatenings, for he will be better than his word: It belongeth to him to save us, and not to us, and therefore we may cast our souls upon his care, though we care not for them our selves. If he hath predestinated us to salvation, we shall be saved, and if he have not, we shall not, whatever we do, or how well soever we live: Christ dyed for sinners, and therefore though we are sinners, he will save us: God is stronger than the Devil, and therefore the Devil shall not have the most: That which pleaseth the flesh, and doth God no harm, can never be so great a matter, or so much offend him, as to procure our damnation. What need of so much ado to be saved, or so much haste to turn to God, when any one that at last doth but repent, and cry God mercy, and believe that Christ dyed for him, shall be saved? Christ is the Saviour of the world, and his grace is very great and free, and therefore God forbid that none should be saved but those few that are of strict and holy lives, and make so much ado for Heaven. No man can know who shall be saved, and who shall not: and therefore it is the wisest way, to do no body any harm, and to live merrily, and trust God with our souls, and put our salvation upon the venture: no body is saved for his own works or deservings; and therefore our lives may serve the turn as well as if they were more strict and holy.] This is the Creed of the ungodly: by which you may see how natural it is to them, to abuse the Gospel, and plead Gods grace to quiet and strengthen them in their sin, and to embolden themselves on Christ to disobey him.

§. 4. But this is but to set Christ against himself; even his *Merits* and *Mercy* against his *Government* and *Spirit*; and to set his *Death* against the *Ends* of his death; and to set our *Saviour* against our *salvation*; and to run from God and rebel against him, because Christ dyed to recover us to God, and to give us Repentance unto life; and to sin, because he dyed to save his people from their sins, and to purifie a peculiar people to himself zealous of good works: *Math. 1. 21. Tit. 2. 14.* He that committeth sin is of the Devil: for the Devil sinneth from the beginning: For this purpose the Son of God was manifested that he might destroy the works of the Devil, *1 John 3. 8. John 8. 44.*

§. 1. We are no sooner warmed with the celestial flames, but natural corruption is enclining us to grow cold: Like hot water, which loseth its heat by degrees, unless the fire be continually kept under it. Who feeleth not that as soon as in a Sermon or Prayer, or holy Meditation, his heart hath got a little heat, as soon as it is gone, it is prone to its former earthly temper, and by a little remission in our duty, or thoughts, or business about the world, we presently grow cold and dull again. Be watchful therefore lest it decline too far: Be frequent in the means that must preserve you from declining; when faintness telleth you; that your stomachs are emptied of the former meat, supply it with another, lest strength abate. You are rowing against the stream of fleshly interest and inclinations; and therefore intermit not too long, lest you go faster down by your ease, than you get up by labour.

§. 2. The *Degenerating of Grace*, is a way of back-sliding, very common, and too little observed. It is, when good affections do not directly cool, but turn into some carnal affections somewhat like them, but of another kind: As if the body of a man instead of dying, should receive the life or soul of a Beast, instead of the reasonable humane soul. For instance: 1. Have you Believed in God, and in Jesus Christ, and Loved him accordingly? You shall seem to do so still as much as formerly; when your corrupted minds have received some false representation of him; and so it is indeed another thing that you thus corruptly Believe and Love. 2. Have you been fervent in Prayer? you shall be fervent still; if Satan can but corrupt your prayers, by corrupting your judgement or affections, and get you to think that to be the cause of God, which is against him; and that to be against him, which he commandeth; and those to be the troublers of the Church, which are its best and faithfullest members: Turn but your prayers against the cause and people of God by your mistake, and you may pray as fervently against them as you will. The same I may say of preaching, and conference, and zeal: Corrupt them once, and turn them against God, and Satan will joyn with you for zealous and frequent preaching, or conference, or disputes. 3. Have you a confidence in Christ and his promise for your salvation? Take heed lest it turn into carnal security, and a perswasion of your good estate upon ill grounds, or you know not why. 4. Have you the Hope of glory? Take heed lest it turn into a careless venturousness of your soul, or the meer laying aside of fear and cautelous suspicion of your selves. 5. Have you a Love to them that fear the Lord? Watch your hearts lest it degenerate into a carnal or a partial Love. Many unheedful young persons of different Sexes, at first love each other with an honest, chaste and pious Love; but imprudently using too much familiarity, before they were well aware it hath turned into a fleshly Love, which hath proved their snare, and drawn them further into sin or trouble. Many have honoured them that fear the Lord, who insensibly have declined to honour only those of them that were eminent in wealth and worldly honour, or that were esteemed for their parts or place by others, and little honoured the humble, poor, obscure Christians; who were at least as good as they: Forgetting that the things that are highly esteemed among men, are abomination in the sight of God, *Luke 16. 15.* and that God valueth not men by their places and dignities in the world, but by their graces and holiness of life. Abundance that at first did seem to Love all Christians as such, as far as any thing of Christ appeared

Dir. 18. Direct. 18. Watch diligently both against the more discernable decayes of grace, and against the degenerating of it into some carnal affections: or something counterfeit, and of another kind: And so also of Religious duties.

ed in them, have first fallen into some *Self*, and over-adoring their party, and have set light by others as good as them, and censured them as un-sound; and then withdrawn their special Love, and confined it to their party, or to some few; and yet thought that they loved the godly as much as ever, when it was degenerate into a factious Love. 6. Are you *zealous* for God, and truth, and holiness, and against the errors and sins of others? Take heed lest you lose it; while you think it doth increase in you: Nothing is more apt to degenerate than zeal: In how many thousands hath it turned from an innocent, charitable, peaceable, tractable, healing, profitable, heavenly zeal into a partial zeal for some Party or Opinions of their own? and into a fierce, censorious, uncharitable, scandalous, turbulent, disobedient, unruly, hurting and destroying zeal, ready to wish for fire from Heaven; and kindling, contention, confusion and every evil work. Read well James 3. 7. So if you are *meek or patient*, take heed lest it degenerate into *stupidity or contempt* of those you suffer by: To be *patient* is not to be merely *insensible* of the affliction; but by the power of faith to *bear the sense of it*, as over-ruled by things of greater moment.

§. 3. How apt men are to *corrupt and debase* all *duties of Religion* is too visible in the face of the far greatest part of the Christian world: Throughout both the Eastern and the Western Churches, the Papists, the Greeks, the Armenians, the Abassines, and too many others, (though the Essentials of Religion through Gods mercy are retained, yet) how much is the face of Religion altered from what it was in the dayes of the Apostles? The ancient *simplicity of Doctrine*, is turned into abundance of *new or private opinions* introduced as necessary Articles of Religion (and alas, how many of them false?) So that Christians being too proud to accept of the ancient test of Christianity, cannot now agree among themselves what a *Christian* is, and *who* is to be esteemed a Christian? and so they deny one another to be Christians, and destroy their Charity to each other; and divide the Church, and make themselves a scorn by their divisions to the Infidel world: And thus the Primitive Unity, Charity and Peace, is partly destroyed, and partly degenerate into the *Unity, Charity and Peace* of several *Sects* among themselves. The primitive simplicity in Government and Discipline, is with most turned into a forcible Secular Government, exercised to advance one man above others, and to satisfy his will and lusts; and make him the Rule of other mens lives, and to suppress the power and spirituality of Religion in the world. The primitive simplicity of Worship is turned into such a Masque of Ceremony, and such a task of formalities and bodily exercise, that if one of the Apostolical Christians should come among them, he would scarce think that this is the same employment which formerly the Church was exercised in, or scarce know Religion in this antick dress. So that the amiable glorious face of Christianity, is so spotted and defiled, that it is hidden from the Unbelieving world, and they laugh at it as irrational, or think it to be but like their own: And the principal hinderance of the conversion of Heathens, Mahometans, and other Unbelievers, is the corruption and deformity of the Churches that are near them, or should be the instruments of their conversion: And the probablest way to the conversion of those Nations, is the true Reformation of the Churches both in East and West; which, if they were restored to the ancient spirituality, rationality and simplicity of Doctrine, Discipline and Worship, and lived in charity, humi-

lity and holiness, as those whose hearts and conversations are in Heaven, with all worldly glory and honour as under their feet, they would then be so illustrious and amiable in the eyes, even of Heathens and other Infidels, that many would flock in to the Church of Christ, and desire to be such as they: And their light would so shine before these men, that they would see their good works, and glorify their heavenly Father, and embrace their faith.

§. 4. The commonest way of the *degenerating* of all *Religious duties*, is into this *dead formality*, or *lifeless Image* of Religion: If the Devil can but get you to cast off the *spirituality* and *life* of duty, he will give you leave to seem very devout, and make much ado with outward actions, words and beads: and you shall have so much zeal for a *dead Religion*, or the *Corpse* of *Worship* as will make you think that it is indeed *alive*. By all means take heed of this turning the Worship of God into *lip-service*: The commonest cause of it is, a *carnality of mind* (Fleshly men will think best of the most fleshly Religion): or else a *slothfulness* in duty, which will make you sit down with the *easiest* part: It is the work of a Saint, and a diligent Saint, to keep the soul it self both regularly and vigorously employed with God: But to say over certain words by rote, and to lift up the hands and eyes, is easie: And hypocrites that are conscious that they are void of the *life* and *spirituality* of Worship, do think to make all up with this formality, and quiet their consciences, and delude their souls with an handsome Image: Of this I have spoken more largely in a Book called, *The Vain Religion of the Formal Hypocrite*.

§. 5. Yet run not here into the contrary extream, as to think that the *Body* must not worship God as well as the *soul*, or that the decent and edifying determination of the outward circumstances of Religion, and the right ordering of Worship, is a needless thing, or sinful; or that a form of prayer in it self, or when imposed is unlawful: But let the *Soul* and *Body* of Religion *go together*, and the alterable adjuncts be used, as things alterable, while the *life of Holiness* is still kept up.

Direct. 19. **P**romise not your selves long life, or Dir. 19. prosperity and great matters in the world, lest it entangle your hearts with transitory things, and engage you in ambitious or covetous designs, and steal away your hearts from God, and destroy all your serious apprehensions of Eternity.

§. 1. Our own experience, and the alterations which the approach of death makes upon the most, doth sensibly prove, that the expectation of a speedy change, and reckoning upon a short life, doth greatly help us in all our preparation, and in all the work of Holiness through our lives. Come to a man that lyeth on his death-bed, or a prisoner that is to dye to morrow, and try him with discourse of riches, or honours, or temptations to lust, or drunkenness, or excess: and he will think you are mad or very impertinent, to tell him of such things: If he be but a man of Common Reason, you shall see that he will more easily vilifie such temptations, than many religious persons will do, in their prosperity and health: O how serious are we in repenting and perusing our former lives, and casting up our accounts, and asking, What we shall do to be saved, when we see that death is indeed at hand, and time is at an end, and we must away!

Nemini
exploratum
potest esse
quomodo
sese habi-
tatum sit
corpus,
nec dico
ad annum
sed ad ve-
spertum,
Cicero
2. de fin.
Dii boni:
quid est in
hominis
vita diu?
Mibi ne
diuturnum
quidem
quicquam
videtur,
in quo est
aliquid
extremum.
Cum enim
id adve-
nit, tum
illud pre-
terit, ef-
fluit: tan-
tum re-
manet quod
virtute &
velle factis
sit consecu-
tus: hoc
quidem ce-
dunt, &
dies, &
mensis, &
anni, nec
præteritum
tempus un-
quam re-
vertitur, nec quid sequatur sciri potest: Cic. in Cat. Maj. Quem sepe transit,
casus aliquando invenit.

Nihil tam
firmum cui
periculum
non sit, et
an ab in-
valido.

away! Every sentence of Scripture hath then some life and power in it: Every word of Exhortation is savoury to us: Every reproof of our negligence and sin, is then well taken: Every thought of sin or Christ, or Grace, or Eternity goes then to the quick: Then time seems precious: and if you ask a man whether it be better spent in Cards and Dice, and Playes and Feasting, and needless recreations and idleness, or in Prayer, and Holy conference, and reading and meditating on the Word of God and the life to come, and the holy use of our lawful labours? How easily will he be satisfied of the truth? and confute the Cavils of voluptuous time-wasters? Then his judgement will easilier be in the right, than Learning or Arguments before could make it. In a word, the expectation of the speedy approach of the soul into the presence of the Eternal God, and of our entering into an unchangeable endless life, of joy or torment, hath so much in it to awaken all the powers of the soul, that if ever we will be serious, it will make us serious, in every thought, and speech, and duty. And therefore as it is a great mercy of God, that this life which is so short, should be as uncertain, and that frequent dangers and sicknesses call to us, to look about us, and be ready for our change; so usually the sickly that look for death, are most considerate; and it is a great part of the duty of those that are in youth and health, to consider their frailty, and the shortness and uncertainty of their lives, and alwayes live as those that wait for the coming of their Lord. And we have great reason for it, when we are certain it will be ere long; and when we have so many perils and weaknesses to warn us; and when we are never sure to see another hour; and when time is so swift, so quickly gone, so unrecoverable, and Nothing when it is past. Common reason requireth such to live in a constant readiness to dye.

6. 2. But if youth or health do once make you reckon of living long, and make you put away the day of your departure, as if it were far off; this will do much to deceive and dull the best, and take away the power of every truth, and the life of every good thought and duty, and all will be apt to dwindle into customariness and form: You will hardly keep the faculties of the soul awake, if you do not still think of death and judgement as near at hand. The greatest Certainty of the greatest Change, and the greatest Joy or Misery for ever, will not keep our stupid hearts awake, unless we look at all as near, as well as certain. This is plain in the common difference that we find among all men, between their thoughts of death in health, and when they see indeed that they must presently dye. They that in health could think and talk of death with laughter, or lightly without any awakening of soul, when they come to dye are oftentimes as much altered, as if they had never heard before that they are mortal. By which it is plain, that to live in the house of mirth is more dangerous, than to live in the house of mourning; and that the expectation of long life is a grievous enemy to the operations of grace, and the safety of the soul.

6. 3. And it is one of the greatest strengtheners of your temptations to luxury, ambition, worldliness and almost every sin: When men think that they shall have many years leisure to repent, they are apt the more boldly to transgress: when they

think that they have yet many years to live, it tempteth them to pass away time in idleness, and to loiter in their race, and trifle in all their work, and to over-value all the pleasures, and honours, and shadows of felicity that are here below. He that hath his life in his House or Land, or hath it for inheritance, will see more by it, and bestow more upon it, than if he thought he must go out of it the next year. To a man that thinks of living many years, the favour of great ones, the raising of his estate, and name, and family, and the accommodations and pleasing of his flesh, will seem great matters to him, and will do much with him, and will make self-denial a very hard work.

6. 4. Therefore though Health be a wonderful great mercy, as Enabling him to duty, that hath a heart to use it to that end; yet it is by accident a very great danger and snare to the heart itself, to turn it from the way of duty. The best life for the soul, is that which least endangereth it by being over-pleasing to the Body, and in which the flesh hath the smallest interest, to set up and plead against the Spirit. Not but that the largest stock must be accepted and used for God, when he trusteth us with it; for when he setteth us the hardest work, we may expect his greatest help: But a dwelling as in Tennis, in a constant unfeelingness, in a moveable condition, having little, and needing little, never feeling anything in the creature to tempt us to say, *Soul take thy Rest*; this is to most the safest life, which giveth us the freest advantages for Heaven.

6. 5. Take heed therefore as you love your souls, of falling into the snare of worldly Hopes, and laying designs for rising, and riches, and pleasing your selves in the thoughts and prosecution of these things: For then you are in the readiest way to perdition; even to idolatrous worldliness, and apostasie of heart from God, and opening a door to every sin, that seems but necessary to your worldly ends; and to odious Hypocrisie for a cloke to all this, and to quiet your guilty minds with something that is like Religion. When once you are saying with worldly security, as he Luke 12. 17, 18, 19. *I will pull down my barn, and build greater, and there will I bestow all my fruits and goods, and I will say to my soul, Soul thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry, you are then befooling your selves, and near being called away as fools by death, v. 20, 21: And when, without a sense of the uncertainty of your lives, you are saying as those in James 4. 13, 14. To day or to morrow we will go into such a City, and continue there a year, and buy, and sell, and get gain; whereas you know not what will be on the morrow: You forget what your lives are that they are, a vapour appearing a little while, and then vanishing away. Ver. 14. Boast not thy self therefore of to morrow; for thou knowest not what a day may bring forth. Prov. 27. 1.*

Dir. 20. Direct. 20. **SEE** that your Religion be purely Divine, and animated all by God, as the Beginning, the Way and the End; and that first upon thy Soul and then upon all that thou hast or doest, there be written **HOLINESS TO THE LORD**; and that thou corrupt not all with an inordinate hypocritical respect to man.

De bonis & malis ita differat Plato: Finem esse Deo similem firi: Virtutem sufficere quidem ad bene beatique vivendum; ceterum instrumentis indigere, corporis bonis, robore, sanitate, integritate sensuum, &c. Exterioribus etiam, opibus, generis claritate, gloria, &c. Ea & si non affluunt, nihilominus tamen beatum fore sapientem. — Arbitratur & Deos humana curare atque curare: & demones esse. — Porro in dialogis iustitiam Divinam legem arbitratum est, ut ad iuste agendum potentius persuaderet, ne post mortem penas improbi lucent. Laert. in Plat.

§. 1. To be Holy is to be Divine, or devoted to God, and appropriated to Him, and his Will, and Use; and that our Hearts and Lives be not Common and Unclean: To be Godly, is to Live to God; as those that from their hearts believe, that he is God indeed, and that he is the Rewarder of them that diligently seek him, that he is our God All-sufficient, our shield and exceeding great reward, Heb. 11. 6. Gen. 15. 1. & 17. 1. And that Of Him, and Through Him, and To Him are all things, that all may give the Glory for ever unto him: Rom. 11. 36. As God is infinitely above all Creatures, so Living upon God and unto God, must needs advance us above the highest sensual life: And therefore Religion is transcendently above all Sciences or Arts: so much of God as is in you and upon you, so much you are more excellent than the highest worldly perfection can advance you to: GOD should be the First and Last and All in the mind, and mouth, and life of a believer. God must be the Principal Matter of your Religion: The Understanding and Will must be exercised upon him: When you awake you should be still with him, Psal. 139. 8. Your Meditations of him should be sweet, and you should be glad in the Lord, Psal. 104. 34. Yet creatures under Him, may be the frequent less principal matter of your Religion; but still as referred unto Him. God must be the Author of your Religion: God must institute it, if you expect he should accept it and reward it. God must be the Rule of your Religion, as Revealing his Will concerning it in his Word. God must be the Ultimate End of your Religion: It must be intended to Please and Glorify Him: God must be the continual Motive and Reason of your Religion, and of all you do: you must be able truly to fetch your Reason from Heaven, and to say, I do it because it is his will: I do it to please, and glorify and enjoy him: God must be taken as the Sovereign Judge of your Religion, and of you, and of all you do: And you must wholly look to his Justification and approbation, and avoid what ever he condemneth. Can you take God for your Owner, your Sovereign, your Saviour, your sufficient Protector, your Portion, your All? If not, you cannot be godly, nor be saved: If his Authority have not more Power upon you, than the authority of the Greatest upon earth, you are Atheistical Hypocrites, and not truly Religious, whatever you pretend. If HOLINESS TO THE LORD, be written upon you, and all that's yours, you are devoted to him as his own peculiar ones: If your Names be set upon your Sheep, or Plate, or Clothes, you will say, if another should take them, They are mine; Do you not see my mark upon them? Slavery to the Flesh, the World and the Devil, is the mark that is written upon the ungodly (upon the foreheads of the prophane, and upon the Hearts of

Hypocrites and all:) and Satan, the world and the flesh have their service: If you are Consecrated to God, and bear his Name and Mark upon you, tell every one that would lay claim to you, that you are His, and resolved to live to him; to Love Him, to Trust Him, and to stand or fall to him alone. Let God be the very Life, and Sense, and End of all you do.

§. 2. When once Man hath too much of your regard and observation, that you set too much by his favour and esteem, or eye him too much in your profession and practice; when mans approbation too much comforteth you, and mans displeasure or dispraise doth too much trouble you; when your fear, and love, and care, and obedience are too much taken up for Man; You so far withdraw your selves from God, and are becoming the servants of men, and friends of the world, and turning back to bondage, and forsaking your Rock and Portion and your excellency: The soul of Religion is departing from you, and it is dying and returning to the dust. And if once Man get the prebeminence of God, and be preferred and set above him in your hearts or lives, and feared, trusted, and obeyed before him, you are then dead to God, and alive to the world, and as Men are taken for your Gods, you must take up with such a salvation as they can give you: If your Alms and Prayers are done to be seen of men, and to procure their good thoughts and words; if you get them, make your best of them; For verily, your Judge hath said unto you, you have your reward, Matth. 6. 1, 2, 3.

Not that man is absolutely to be contemned or disregarded: No; under God your Superiours must be obeyed; you must do wrong to none, and do good to all, as far as in you lyeth: you must avoid offence, and give good example, and under God have so much regard to men, as to become all things to all men for their salvation. But if once you set them above their rank, and turn your selves to an inordinate dependance on them, and make too great a matter of their opinion or words concerning you, you are losing your godliness or divine disposition; and turning it into man-pleasing and Hypocrisie. When man stands in competition with God, for your first and chief regard, or in opposition to him, or as a sharer in co-ordination with him, and not purely in subordination to him, he is to be numbred with things to be forsaken. Even good men, whom you must love and honour, and whose communion and help you must highly value, yet may be made the object of your sin, and may become your snare. Your honouring of them, or love to them must not entice you to desire inordinately to be honoured by them, nor cause you to set too much by their approbation. If you do, you will find that while you are too much eyeing man, you are losing God, and corrupting your Religion at the very heart. And you may fall among those, that how Holy soever, may have great mistakes in matters of Religion, tending to much sin, and may be somewhat censorious against those that are not of their mind; and so the retaining of their esteem, and the avoiding of their censures, may become one of the greatest temptations of your lives. And you will find that man-pleasing is a very difficult and yet unprofitable task. Love Christ as he appeareth in any of his servants, and be followers of them, as they are followers of Christ, and regard their approbation as it agreeth with Christs: But O see that you are able to Love upon the favour of God alone, and to be quieted in his acceptance, though man despise you; and to be Pleased so far as God is pleased, though man be displeased with you; and to rejoyce in his

Alte spectare si vultes, atque hanc sedem, & eternam domum contueri, neque sermonibus vulgi diducis te, nec in praviis humanis spem posueris rerum tuarum: suis te illecebris oportet ipsa virtus trahat ad verum deum. Cicero somn. Scip. Caelisia semper spectato: illa humana contemnit. Id. Ibid.

his Justification, though men condemn you with the odiouslest slanders, and the greatest infamy, and cast out your names as evil doers: See that God be taken as enough for you, or else you take him not as your God: Even as *Enough without man*, and *Enough against man*; That you may be able to say, *If God be for us, who can be against us? Who is he that condemneth? it is God that justifieth*, Rom. 8. 31, 33, 34. Do I seek to please men? For if I yet pleased men, I should not be a servant of Christ, Gal. 1. 10. Jer. 17. 5. Thus saith the Lord: *Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord: For he shall be like the Heath in the Desert, and shall not see when good cometh—Blessed is the man that trusteth in the Lord, and whose hope the Lord is: For he shall be as a Tree planted by the waters, and that spreadeth out her roots by the Rivers, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit.* [Cease ye from man whose breath is in his nostrils: for wherein is he to be accounted of? Isa. 2. 22.]

§. 3. **H**AVING given you these Directions, I must tell you in the Conclusion, that they are like food, that will not nourish you by standing on your Table, or like Physick, that will not cure you by standing in the Box: They must be taken and digested, or you will find none of the benefit. It is not the Reading of them that will serve the turn to so great use, as the safe proceeding and confirmation of

beginners or Novices in Religion: It will require *humility* to perceive the need of them; and *labour* to learn, digest and practise them. Those slothful souls, that will refuse the labour, must bear the sad effects of their negligence: There is not one of all these Directions, as to the Matter of them, which can be spared. Study them, Understand them, and Remember them, as things that must be done. If either a senselessness of your necessity, or a conceit that the Spirit must do it without too much labour and diligence of your own, do prevail with you, to put off all these, with a meer approbation, the consequent may be sadder than you can yet foresee. Though I suppose you to have some beginnings of Grace; I must tell you, that it will be comparatively a sad kind of life, to be erroneous, and scandalous, and troublesome to the Church, or full of doubts, and fears, and passions, and to be burdensome to others and your selves! Yea, it is reason that you be very suspicious of your Sincerity, if you desire not to increase in grace, and be not willing to use the means, which are necessary to your encrease. He is not sincere, that desireth not to be perfect: And he desireth not sincerely, who is not willing to be at the labour and cost which is necessary to the obtaining of the thing desired. I beseech you therefore, as you love the happiness, of prudent, strong and comfortable Christians, and would escape the misery of those grievous diseases, which would turn your lives into languishing, unserviceableness, and pain, that you seriously study these Directions, and get them into your minds, and memories, and hearts; and let the faithful practice of them be your greatest care, and the constant employment of your lives.

CHAP. III.

The General Grand Directions for Walking with God, in a Life of Faith and Holiness: Containing the Essentials of Godliness and Christianity.

I Am next to Direct you in that Exercise of Grace, which is common to all Christians. Habits are for Use: Grace is given you, not only that you may have it, but also that you may Use it. And it is fit that we Direct you how to Use it, before we direct you how to know that you have it; because it is Grace in exercise that you must discern; and Habits are not perceived in themselves, but by their Acts: And the more lively and powerful the exercise is, the more easily is Grace perceived: So that this is the nearest and surest way to a Certainty of our own sincerity: He that Useth Grace most and best, hath most Grace: And he that hath most, and useth it most, may most easily be Assured that he hath it in sincerity and truth.

In these Directions, I shall begin with those great internal duties, in which the very Life of all Religion doth consist; and the General Practice of these Principles and Graces: and all these Generals shall be briefly set together for the easiness of Understanding and Remembering them: And then I shall give you such Particular Directions, as are needful in subordination to those Generals.

DIRECT. I.

Labour to understand well the Nature, Grounds, Grand Reason and Order of Faith and Godliness: Dir. 1. and to Believe upon such grounds, so well understood, as will not suffer you to stagger, or entertain a contrary belief.

For a well-grounded Faith.

§. 1. **I**gnorance and ungrounded, or ill-grounded persuasions in matters of Religion, are the cause that abundance of people delude themselves, with the empty name and dead profession of a Faith and Religion which they never were indeed possessors of. I know there are low degrees of knowledge comparatively in many that are true believers: and that there may be much Love and Holiness, where knowledge is very small or narrow, as to the objective extent of it: And that there is a knowledge that puffeth up, while Charity edifieth: And that in many that have the narrower knowledge, there may be the fastest faith and adherence to the truth, which will conquer in the time of trial.

But yet I must tell you, that the Religion which you profess, is not indeed your own Religion, if you know not what it is, and know not in some measure the true Grounds and Reasons why you should be of that Religion. If you have only learnt to say your Creed, or repeat the words of Christian Doctrine, while you do not truly understand the sense, or if you have no better Reasons why you profess the Christian faith, than the custome of the Countrey, or the command of Princes or Governments, or the Opinion of your Teachers, or the example of your Parents, friends or neighbours, you are not Christians indeed. You have a humane belief or opinion, which objectively is true; but subjectively in your selves you have no true divine belief. I confess there may be some insufficient, yea, and erroneous Reasons, which a true Believer may mistakingly make use of, for the proof of certain fundamental truths: But then that same man hath some other Reason for his reception of that truth, which is more sound; and his faith is sound because of those sound infallible principles, though there be a mixture of some other Reasons that are unsound. The true Believer buildeth on the Rock, and giveth deep rooting to the holy seed, Matth. 7. 24. & 13. 5, 8. Though some deluded men may tell you, that Faith and Reason are such enemies, that they exclude each other as to the same object, and that the less Reason you have to prove the truth of the things believed, the stronger and more laudable is your faith; yet when it cometh to the tryal, you will find, that Faith is no unreasonable thing; and that God requireth you to believe no more, than you have sufficient reason for, to warrant you, and bear you out; and that your faith can be no more, than is your perception of the Reasons why you should believe; and that God doth suppose Reason when he infuseth Faith; and useth Reason in the use of faith. They that Believe, and know not why, or know no sufficient Reason to warrant their Belief, do take a fanisie, an Opinion, or a dream for faith. I know that many honest hearted Christians are unable to dispute for their Religion, or to give to others a satisfactory account of the Reasons of their faith or hope: But yet they have the true apprehension of some solid Reasons in themselves; and they are not Christians they know not why; And though their knowledge be small as to the number of propositions known, yet it doth alwayes extend to all that is essential to Christianity and Godliness, and they do not believe they know not what: And their knowledge is greater intensively, and in its value and operation, than the knowledge of the learnedst ungodly man in the world.

§. 2. Though I may not here digress, or stay so long, as largely to open to you the Nature, Grounds, Reason and Method of Faith and Godliness which I am perswading you to understand, yet I shall first lay before you a few Propositions, which will be useful to you, when you are enquiring into these things, and then a little open them unto you.

Prop. 1. A life of Godliness, is our living unto God as God, as being absolutely addicted to him.

2. A life of Faith, is a living upon the unseen everlasting Happiness as purchased for us by Christ (with all the necessities thereto) and freely given us by God.

3. The contrary life of sense and unbelief, is a living, in the prevalency of sense or flesh, to this present world, for want of such believing apprehensions of a better, as should elevate the soul thereto, and conquer the fleshly inclination to things present.

4. Though man in innocency needing no Redeemer, might live to God without faith in a Redeemer; yet lapsed man is not only unable to Redeem himself, but also unable to live to God without the grace of the Redeemer. It was not only necessary that he satisfy Gods justice for us, that he may pardon and save us without any wrong to his Holiness, Wisdom or Government, but also that he be our Teacher by his Doctrine and his Life, and that he Reveal from Heaven the Fathers will, and that Objectively in him we may see the wonderful condescending Love and Goodness of a Reconciled God and Father, and that effectually he illuminate, sanctifie and quicken us by the operations of his Word and Spirit, and that he protect and govern, justifie and glorifie us; and be the Head of Restored Man, as Adam was the Root of lapsed man, and as the lapsed Spirits had their Head: And therefore we must wholly Live upon him as the Mediatour between God and man, and the only Saviour by Merit and by Efficacy.

5. Faith is a knowledge by certain credible Testimony or Revelation from God by means supernatural or extraordinary.

6. The knowledge of things naturally revealed (as the cause by the effect, &c.) is in order before the Knowledge or Belief of things revealed supernaturally.

7. It is matter of natural Revelation that there is a God, that he is infinite in his Immensity and Eternity, in his Power, Wisdom and Goodness; that he is the first Cause and Ultimate End of all things; that he is the Preserver and over-ruling disposer of all things, and the Supreme Governour of the Rational world, and the great Benefactor of all mankind, and the special Favourer and Rewarder of such as truly love him, seek him and obey him: Also that the soul of man is immortal; and that there is a life of Reward or punishment to come, and that this life is but preparatory unto that: that man is bound to Love God his Maker, and serve him, with all his heart and might; and to believe that this Labour is not vain: that we must do our best to know Gods will, that we may do it: This with much more (of which some part was mentioned, Chap. 1. §. 2, 3, &c.) is of Natural Revelation, which Infidels may know.

some thought that the Jews came from them, p. 4. 6. And Laertius himself saith to those that make Orpheus the first Philosopher, Vidant certe qui ita volunt, quo sit censendus nomine, qui Diis cuncta hominum vitia, & que raro à turpibus quibusque & flagitiosis hominibus geruntur, ascribit, pag. 4. He saith also that the said Magi held, and Theopompus with them, that men should live again, and become immortal. The like he saith of many other Sects. It is a thing most irrational to doubt of the being of the unseen worlds, and the more excellent inhabitants thereof: when we consider that this low and little part of Gods Creation is so full of inhabitants: If a Microscope will shew your very eyes a thousand visible creatures which you could never see without it, nor know that they had any being, will you not allow the pure intellectual sight to go much further beyond your Microscope?

8. There is so admirable a concord and correspondence of Natural Divinity with supernatural, the natural leading towards the supernatural, and the supernatural falling in so meet where the natural endeth, or falls short, or is defective, that it greatly advantageth us in the Belief of supernatural Divinity. Nay, as the Law of Nature was exactly

Thales say-
ings in
Laert. are,
Animas
esse immor-
tales: An-
tiquissi-
mum omni-
um entium
Deus; ingenitum enim: Pulcherrimum mundus, à Deo enim factus. Maxi-
mum locus; caput enim omnia: Velocissimum mens; nam per universa dis-
currit: Fortissimum necessitas; cuncta enim superat. Sapientissimum tem-
pus: invenit namque omnia. Q. utrum prius factum nox an dies? R. Nox,
una prius die. Q. Latet ne Deos homo male agens? R. Ne cogitans qui-
dem. Q. Quid difficile? R. Seipsum noscere. Q. Quid facile? R. Ab alio
moveri. Q. Quid suavissimum? R. Frui. Q. Quid Deus? R. Quod initio
& sine carit. p. 14. 20, 21.

fitted to man in his natural innocent estate; so the Law and Way of Grace in Christ is so admirably and exactly fitted to the state of lapsed man for his Recovery and Salvation, that the experience which man hath of his sin and misery, may greatly prepare him to perceive and believe this most suitable Gospel or Doctrine of Recovery: And though it may not be called Natural, as if it were fitted to innocent Nature, or as if it were revealed by Natural ordinary means, yet may it be so called, as it is exactly fitted to the restoration of lapsed miserable nature; even as Lazarus his restored soul, though supernaturally restored, was the most natural associate of his body; or as bread, or milk, or wine, though it should fall from Heaven, is in it self the most natural food for man.

9. The samethings in Divinity which are revealed Naturally to all, are again revealed supernaturally in the Gospel: and therefore may and must be the matter both of natural knowledge and of faith.

10. When the malicious Tempter casteth in doubts of a Deity, or other points of natural Certainty, it so much discrediteth his suggestions, as may help us much to reject them when withal he tempteth us to doubt of the truth of the Gospel.

11. There are many needful appurtenances to the objects of a Divine faith, which are the matter of a humane faith: (Of which more anon.)

12. Christ as Mediatour is the Way, or principal means to God, as coming to restore man to his Maker. And so faith in Christ is but the Means to bring us to the Love of God (though in Time they are connexed.)

13. Knowledge and Faith are the eye of the new creature, and Love is the Heart: There is no more spiritual Wisdom, than there is Faith: and there is no more life or acceptable qualification, or amiableness, than there is Love to God.

14. All truths in Divinity are revealed in order to a holy life: Both Faith and Love are the Principles and Springs of practice.

15. Practice affordeth such experience to a believing soul, as may confirm him greatly in the belief of those supernatural revelations, which he before received without that help.

16. The everlasting fruition of God in Glory being the end of all Religion, must be next the heart, and most in our eye, and must objectively animate our whole Religion, and actuate us in every duty.

17. The pleasing of God being also our End, and both of these, (Enjoying him and Pleasing him) being in some small foretastes attainable in this life, the endeavour of our souls and lives must be by FAITH to exercise LOVE and O B E D I E N C E; for thus God is Pleased and Enjoyed.

18. All things in Religion are fitted to the good of man, and nothing to his hurt: God doth not command us, to honour him by any thing which would make us miserable; but by closing with and magnifying his Love and Grace.

19. But yet it is his own revelation by which we must judge what is finally for our good or hurt; and we may not imagine that our shallow or deceivable wit is sufficient to discern without his Word, what is best or worst for us; Nor can we rationally argue from any present temporal adversity or un-

pleasing bitterness in the means, that [This is worst for us, and therefore it is not from the Goodness of God:] But we must argue in such cases [This is from the Goodness and Love of God, and therefore it is Best.]

20. The grand impediment to all Religion and our Salvation, which hindereth both our Believing, Loving and Obeying, is the inordinate sensual inclination to Carnal self and present transitory things, cunningly proposed by the Tempter to ensnare us, and divert, and steal away our hearts from God and the life to come. The understanding of these Propositions will much help you in discerning the Nature and Reason of Religion.

DIRECT. II.

Diligently labour in that part of the life of Grand faith, which consisteth in the constant use Dir. 2. of Christ, as the Means of the souls access To use Christ and live upon him as our Mediator. from him: And think not of coming to the Father, but by him.

§. 1. TO talk and boast of Christ is easie, and to use him for the increase of our carnal security, and boldness in sinning: But to live in the daily Use of Christ to those Ends of his Office, to which he is by us to be made use of, is a matter of greater skill and diligence, than many self-esteeming Professours are aware of. What Christ himself hath done, or will do, for our salvation, is not directly the thing that we are now considering of; but what Use he requireth us to make of him in the life of faith. He hath told us, that his flesh is meat indeed, and his blood is drink indeed; and that except we eat his flesh and drink his blood, we have no life in us. Here is our Use of Christ expressed by eating and drinking his flesh and blood, which is by faith. The General parts of the work of Redemption, Christ hath himself performed for us, without asking our Consent, or imposing upon us any Condition on our parts, without which he would not do that work: As the Sun doth illustrate and warm the earth whether it will or not, and as the Rain falleth on the Grass without asking whether it consent, or will be thankful; so Christ without our consent or knowledge, did take our nature, and fulfil the Law, and satisfy the offended Law-giver, and Merit grace, and conquer Satan, Death and Hell, and became the Glorified Lord of all: But for the exercise of his graces in us, and our advancement to communion with God, and our living in the strength and joys of faith, he is himself the Object of our Duty, even of that Faith which we must daily and diligently exercise upon him: And thus Christ will profit us no further than we make Use of him by faith. It is not a forgotten Christ that objectively comforteth or encourageth the soul; but a Christ believed in, and skilfully and faithfully Used to that end. It is Objectively (principally) that Christ is called Our wisdom, 1 Cor. 1. 30. The knowledge of him, and the mysteries of Grace in him, is the Christian or Divine Philosophy or Wisdom, in opposition to the vain Philosophy, which the Learned Heathens boasted of. And therefore Paul determined to know nothing but Christ crucified, that is, to make ostentation of no other knowledge, and to glory in nothing but the Cross of Christ, and so to preach

Vel propriam unionem inter creaturam & creatorem necessariam fuit incarnatio. Sicut in Divinitate una est essentia & tres personae; ita in Christo una persona & tres essentiae, Deitas, anima, & caro. Christus secundum naturam Divinitatis est genitus; secundum animam creatus; & secundum carnem factus. unio in Christo triplex est; Deitatis ad animam; Deitatis ad carnem; & anima ad carnem. Paul. Scaliger Theol. p. 725. Christus solus, & quidem secundum utramque naturam dicitur caput Ecclesiae. Id. p. 726.

Conjunctio unit nos inter nos, atque connectit per mutua beneficium.

Charitatis: Adeo ut tota iustitia & praeceptum hoc Dei, communis sit utilitas hominum. O miram clementiam Domini! O ineffabilem Dei benignitatem! Praemium nobis pollicetur, si nos invicem diligamus; id est, si nos ea prestemus invicem, quorum vicissim indigemus: & nos superbo & ingrato animo, ejus remittimus voluntati, cujus etiam imperium beneficium est. Hieron. ad Celant. See my Book of the Reasons of the Christian Religion.

Christ as if he knew nothing else but Christ. See 1 Cor. 1. 23. & 2. 2. Gal. 6. 14. And it is Objectively that Christ is said to dwell in our hearts by faith, Ephes. 3. 17. Faith keepeth him still upon the heart by continual cogitation, application and improvement: As a friend is said to dwell in our hearts, whom we continually love and think of.

§. 2. Christ himself teacheth us to distinguish between Faith in God (as God) and faith in himself (as Mediator:) John 14. 1. [Let not your heart be troubled: ye believe in God: (or, Believe ye in God?) believe also in me.] These set together are the sufficient cure of a troubled heart. It is not Faith in God as God, but Faith in Christ as Mediator, that I am now to speak of: And that not as it is inherent in the understanding, but as it is operative on the heart and in the life: And this is not the smallest part of the life of faith, by which the just are said to live: Every true Christian must in his measure be able to say with Paul, Gal. 2. 20. I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. The Pure God-head is the Beginning and the End of all; But Christ is the Image of the invisible God, the first born of every creature; and by him all things were created that are in Heaven and that are in Earth, visible and invisible, whether they be Thrones or Dominions, or Principalities or Powers, all things were created by him and for him: and he is before all things, and by him all things do consist. And he is the Head of the Body, the Church; who is the beginning, the first-born from the dead; that in all things he might have the prebeminence. Col. 1. 16, 17, 18, 19. In him it is that we who were sometime far off, are made nigh, even by his blood: For he is our Peace, who hath reconciled both Jew and Gentile unto God in one body by the Cross, having slain the enmity thereby: and came and preached peace to them that were far off, and to them that were nigh: For through him we both have an access by one Spirit unto the Father: so that now we are no more strangers and foreigners, but fellow-Citizens with the Saints, and of the household of God, Ephes. 2. 13, 14, 16, 17, 18. In him it is that we have boldness and access with confidence through faith in him; Eph. 3. 12. He is the Way, the Truth and the Life: and no man cometh to the Father, but by him: John 14. 6. It is by the blood of Jesus that we have boldness (and liberty) to enter into the holiest: by a new and living way which he hath consecrated for us through the veil, that is to say, his flesh. Because we have so Great a Priest over the House of God, we may draw near, with a true heart, in full assurance of faith, &c. Heb. 10. 19, 20, 21, 22. By him it is that we have access by faith into this grace wherein we stand, and boast in hope of the Glory of God, Rom. 5. 1, 2. So that we must have all our Communion with God through him.

Ex apostolica & veteri traditione, nemo baptizatur in Ecclesia Christi, nisi prius rogatus, an credat in Deum Patrem, & in Jesum Christum Dei filium, & in Spiritum sanctum, respondens, si credere: Quantumvis ergo habes sit, si iustitiam aliquid habet, & ita rogatur, & ita respondet, profusque ita expressit credere: Namque implicite & involute non ista solum, sed quaecunque Divina littera prodant, credit, de quibus tamen non omnibus interrogatur, quod expressit fere omnia, illi minime opus sit. Acoftals. c. 6. p. 461. Christian Religion beginneth not at the Highest, but the Lowest: with Christ in

earnest, teaching, dying &c. Dr. Boys postil. p. 121. out of Luther.

Sane omnium virtutum radix & fundamentum fides est; quae carnis adiuvat, vincens concupiscentias, & celestis dono quodam dilectio

§. 3. Supposing what I have said of this subject in my Directions for a sound Conversion, Dir. 5. (which I hope the Reader will peruse) I shall here briefly name the Uses which we must make of Christ by faith, In order to our holy converse with God: But I must tell you that it is a Doctrine which requireth a prepared heart, that hath life within to enable it to relish holy truth, and to dispose it to diligence, delight and constancy in practice. A senseless Reader will feel but little savour in it, and a singish Reader that suffereth it to dye as soon as it hath toucht his

ears or fantasie, will fall short of the practice and the pleasure of this life. He must have faith that will live by faith: And he must have the heart and nature of a child, that will take pleasure in loving, reverent and obedient converse with a Father.

norum remunerat: Nihil enim quod sincere fidei denegatur, quia nec

aliud a nobis Deus, quam fidem exigit: Hanc diligit, hanc requirit, huic cuncta promittit & tribuit. S. Eulogius Mart. Arch. Tolet. Memorial. Sanct. p. 4. Notandum, quod cum fides mortui sit prae opera, iam neque fides est: Nam neque homo mortuus, homo est. Non enim sicut spiritum corpore meliorem, ita opera fidei praependa sunt, quando gratia salvatur homo, non ex operibus sed ex fide: nisi forte & hoc in questione sit, quod salvet fides quae cum operibus propriis vivit; tanquam aliud genus operum sit, praeter quae salus ex fide proveniat: nec autem sunt opera quae sub umbra Legis observantur. Didymus Alexand. in Jac. cap. 2.

§. 4. 1. The darkness of Ignorance and Unbelief Pt. 1. p. 5. is the great impediment of the soul that desireth to draw near to God: When it knoweth not God, or knoweth not mans capacity of enjoying him, and how much he regardeth the heart of man; or knoweth not by what way he must be sought and found; or when he doubteth of the certainty of the word which declareth the duty of the hopes of man; all this or any of this, will suppress the ascending desires of the soul, and clip its wings, and break the heart of its holy aspirings after God, by killing or weakening the hopes of its success.

Here then make Use of Jesus Christ, the great revealer of God and his will to the blinded world, and the great confirmer of the Divine Authority of his Word. Life and immortality are brought more fully to light by the Gospel, than ever they were by any other means. Moses and the Prophets did bring with their Doctrine sufficient evidence of its credibility. But Christ hath brought both a fuller Revelation, and a fuller evidence to help belief. An inspired Prophet which proveth his inspiration to us, is a credible messenger: but when God himself shall come down into flesh, and converse with man, and teach him the knowledge of God, and the way to life, and tell him the mysteries of the world to come, and seal his testimony with unquestionable proofs, who will not learn of such a Teacher? and who will deny belief to such a messenger, except absurd unreasonable men? Remember then, when Ignorance or Unbelief would hinder your access to God, that you have the ablest Teacher and the surest Witness to acquaint you with God in all the world. If God had sent an Angel from Heaven, to tell you what he is, and what he requireth of you, and what he will do for you, would it not be very acceptable to you? But he hath done much more; he hath sent his Son: The Deity it self hath appeared in flesh: He that hath seen God, and he that is God, hath come among men to acquaint them with God: His testimony is more sure and credible than any Angels: Heb. 1. 1, 2, 3. God who at sundry times and in divers manners spake in times past to the Fathers by the Prophets, hath in these last days spoken to us by his Son. John 1. 18. No man hath seen God at any time; the only begotten Son who is in the bosom of the Father, he hath declared him. We have neither heard the Voice of God, nor seen his shape. John 5. 37. No man hath seen the Father, save he which is of God; he hath seen the Father. 13.

Dilectio Dei misit nobis salvatorem: cuius Gratia salvati sumus: ut possideamus hanc gratiam, communicationis facit spiritus. Ambrosii in 2 Cor. 13.

John. 6. 46. No man knoweth the Father save the Son, and he to whomsoever the Son will reveal him. Matth. 11. 27. What more can we desire, that is short of the sight of the Glory of God, than to have him revealed to us by a messenger from Heaven, and such a Messenger as himself hath seen him, and is God himself? Plato and Plotinus may describe God to us according to their dark conjectures: something we may discern of him by observing his works: But Christ hath declared what he saw, and what he knew beyond all possibility of mistake. And left his own testimony should

should seem questionable to us, he hath confirmed it by a life of Miracles, and by Rising from the dead himself, and ascending visibly to Heaven, and by the Holy Ghost, and his miraculous gifts which he gave to the Messengers of his Gospel. Had it been no more than his Resurrection from the dead, it had been enough to prove the utter unreasonableness of unbelief.

§. 5. 2. It is also a great impediment to the soul in its approach to God, that *Infinite distance* disableth us to conceive of him aright: We say as *Elihu*, Job 36. 26. *Behold, God is great, and we know him not.* And indeed it is impossible that mortal man should have any adequate apprehensions of his Essence. But in his Son he hath come down to us, and shewed himself in the clearest Glass that ever did reveal him: Think of him therefore as he appeared in our flesh: As he shewed himself in his Holiness and Goodness to the world. You may have positive thoughts of *Jesus Christ*: Though you may not think that the Godhead was flesh, yet may you think of it as it appeared in flesh. It may quiet the understanding to conceive of God as incarnate, and to know that we cannot yet know him as he is, or have any adequate conceptions of him: These may delight us till we reach to more.

§. 6. 3. It hindereth the souls approach to God, when the *Infinite distance* makes us think that God will not regard or take notice of such contemptible worms as we: we are ready to think that he is too high for our converse or delight. In this case the soul hath no such remedy, as to look to Christ; and see how the Father hath regarded us, and set his heart upon us, and sent his Son to seek and save us: O wonderful astonishing condescension of Eternal Love! Believe that God assumed flesh to make himself familiar with man; and you can never question whether he regard us, or will hold communion with us.

§. 7. 4. It hindereth our comfortable access to God, when we are deterred by the Glory of his Infiniteness and Majesty: As the eye is not able to gaze upon the Sun, unless it be overshadowed. So the soul is afraid of the Majesty of God, and overwhelmed by it when it should be delighted in it. Against this there is no such remedy, as to behold God appearing to us in his Son, where his Majesty is veiled, and where he approacheth us familiarly in our nature, to invite us to him with holy confidence and reverent boldness. Christ did not appear in a terrible form: Women durst discourse with him: beggars, and cripples, and diseased people durst ask his help: sinners durst eat with him: The proud contemned him, but the lowly were not frightened from him. He took upon him the form of a servant, and made himself of no reputation, that he might converse familiarly with the meanest and those of no reputation. Though we may not debase the Godhead, to imagine that it is humbled in Glory, as it was on earth, in the flesh of Christ; yet this condescension is unspeakable encouragement to the soul to come with boldness unto God, that was frightened from him.

§. 8. 5. When the guilt of sin affrighteth us from God, and we are thinking that God will not accept such great offenders as we have been, then Christ is our remedy who hath paid our debt, and born our stripes, and procured and sealed us a pardon by his blood. Shall pardoned sins drive us from him that pardoneth them? He hath justified us by his righteousness: The curse and condemnation are terrible indeed; but he hath taken them away, and given us a free discharge.

§. 9. 6. The infirmities also of our souls in duty, are oftentimes a great discouragement to us, in our approaches to the most Holy Jealous God: To find so little knowledge of God, so little love to him, such cold desires, such wandring and distracted thoughts, such dull requests: It is hard to have lively and thankful apprehensions, of Gods acceptance of such defective, lame meditations or prayers: But we are apt to think that he will abhor both them and us, and that he can take no pleasure in them, yea, that it is as good not pray at all. Here faith hath full relief in Christ: Two things it can say from him to encourage the fearful soul: 1. That our acceptance with the Father is through the merits of his Son: And he is worthy, though we are unworthy. If we have but the worthiness of Faith, and Repentance, and sincere Desire, Christ hath the worthiness of perfect holiness and obedience for us. We go not to the Father in our own names, but in his: And whatever we ask the Father in the name of Christ according to his will, he will give it us: Job. 16. 23. & 14. 13. & 15. 16. 2. That all the infirmities of our souls and services are forgiven us through Christ: He hath undertaken to answer for them all, and to justify us from all such accusations. By faith thou maist, as it were, hear Christ thus speaking for thine encouragement: [Go boldly, poor sinner, into my Fathers presence: Fear not the guilt of thy sins, nor the imperfection of thy prayers; as long as thou truly repentest of them, and Desirest to be delivered from them, and Trustest in me, I am thy worthiness; my Righteousness is perfect without spot; I have taken all thy faults and failings upon me: I have undertaken to answer for all the imperfections of thy holy things: Sincerity is thy endowment; Perfection is mine: Trust me in the performance of the trust which I have undertaken.]

§. 10. 7. Sometime the soul that would draw near to God, is overwhelmed with Grief and Terror, so that the sense of sin, and danger, and misery do even distract men, and cast them into an agony; so that they say with David, Psal. 77. 2, 3, 4. [My soul refused to be comforted, I remembered God and was troubled; I complained, and my Spirit was overwhelmed; Thou holdest mine eyes waking: I am so troubled that I cannot speak.] Yea, they think they feel God thrust them from him, and tell them that he hath utterly forsaken them. In this case faith must look to Christ, and remember that He was in an Agony when he prayed, and in a greater agony than ever you were, so that he sweat even drops of blood, and yet in that agony he prayed more earnestly, Luke 22. 44. He himself once cried out upon the Cross, My God, my God, why hast thou forsaken me: and yet he was the Beloved of the Father, and is now at his right hand in glory; and all this he did that we might not be forsaken: He hath removed the enmity: He hath reconciled us to God: By grief he passed himself to joy, and he will wipe away his servants tears, and cause their griefs to end in joy.

§. 11. 8. Sometime the soul that would draw near to God, is molested with a storm of hideous Temptations, and even confounded with a swarm of disordered perplexed thoughts: Satan assaulteth it with Temptations to despair, Temptations to horrid blasphemous thoughts; temptations to entangle, intermit, corrupt or pervert the duty which they are about; so that the soul is discouraged, overwhelmed and broken with the inward assaults, and troubles, and distractions which it undergoeth. In this case Faith hath a Saviour suitable to our relief. It can look to him that was tempted in all points like as we are, without sin, and is now such an High Priest as

can

O Domine
Jesu doles
non tua sed
mea vulnera!
Ambrosius de
fide ad
Grat. l. 2.
c. 3.

Nos immortalitate
male uti
sumus ut

moremur: Christus mortalitate bene usus est ut viveremus. August. de Doctr. Christ. l. 1. c. 14.

can be touched with the feeling of our infirmities; and therefore we may come boldly to the Throne of Grace, that we may obtain mercy and find grace to help in time of need, Heb. 4. 14, 15, 16. *In all things it behoved him to be made like unto his brethren; that at the might be a merciful and faithful High Priest, in things pertaining to God, to make reconciliation for the sins of the people: For he himself having suffered being tempted, he is able to succour them that are tempted,* Heb. 2. 17, 18. He submitted not only to be tempted by Satan, but tempted in a Wilderness where he had no man to comfort him; and to be tempted to the most horrid Blasphemy and wickedness, even to fall down and worship the Devil himself; and he suffered the Tempter violently to carry him to the pinnacle of the Temple, *Matth. 4.* What should we think of our selves, if we had been used thus? Should we not think that God had utterly forsaken us? He suffered himself to be tempted also by men: by the abuses and reproaches of his enemies; by the desertion of his followers; by the carnal counsel of Peter, perswading him to put by the death which he was to undergo. And he that made all Temptations serve to the triumph of his patience, and conquering power, will give the victory also to his Grace, in the weakest soul.

§. 12. 9. It would be the greatest attractive to us to draw near to God, and make the thoughts of him pleasant to us, if we could but believe that he *dearly loveth us*, that he is *reconciled to us*, and taketh us for his children, and that he taketh pleasure in us, and that he resolveth ever to glorifie us with his Son; and that the dearest friend that we have in the world, doth not Love us the thousandth part so much as he. And all this in Christ is clearly represented to the eye of faith. All this is procured for believers by him: And all this is given to believers in him: In him God is reconciled to us: He is our Father, and dwelleth among us, and in us, and walketh in us, and is our God, 2 Cor. 6. 16, 17, 18. Light and Heat are not more abundant in the Sun, than Love is in Jesus Christ. To look on Christ and not perceive the Love of God, is as to look on the Sun, and not to see and acknowledge its light. Therefore when ever you find your hearts averse to God, and to have no pleasure in him, look then to Jesus, and observe in him the unmeasurable love of God: that you may be able to comprehend with all the Saints, what is the breadth and length and depth, and height, and to know the Love of Christ which passeth knowledge, that you may be filled with all the fulness of God, Eph. 3. 18, 19. Love and Goodness are that to the will, which delicious sweetness is to the sensitive appetite: Draw near then and taste the Feast of Love which God hath prepared and proposed by his Son. Dost thou not see or feel the Love of God? Come near, and look upon God incarnate; upon a crucified Christ; upon the Covenant sealed in his blood; upon all the benefits of his Redemption; upon all the privileges of the Saints; and upon the glory purchased, possessed and promised by him: Put thy hand into his wounded side, and be not faithless, but believing; and then thou wilt cry out, *My Lord, and my God.*

§. 13. 10. So also when the soul would fain perceive in it self the flames of Love to God, it is the beholding of Christ by faith, which is the striking of fire, and the effectual means of kindling love: And this is the true approach to God, and the true Communion and converse with him: so far as we Love him, so far do we draw near him, and so far have we true communion with him. O what would the soul of a Believer give, that it could but burn in Love to God, as oft as in prayer or meditation, or conference, his Name and Attributes are mentioned or

remembered! For this, there is no such powerful means, as believingly to look on Christ, in whom such glorious Love appeareth, as will draw forth the Love of all that by a lively faith discern it. Behold the Love that God hath manifested by his Son, and thou canst not but Love him who is the spring of this transcendent Love. In the Law God sheweth his frowning wrath: and therefore it breedeth the Spirit of bondage unto fear: But in Christ God appeareth to us not only as *Loving us*, but as *Love it self*; and therefore as most lovely to us, giving us the Spirit of Adoption, or of filial Love, by which we fly and cry to him as our Father.

§. 14. 11. The *actual undisposedness* and *disability* of the soul, to prayer, meditation, and all holy converse with the blessed God, is the great impediment of our walking with him: And against this our relife is all in Christ: He is filled with the Spirit to communicate to his members: He can quicken us when we are dull: He can give us faith when we are unbelieving; he can give us boldness when we are discouraged: he can pour out upon us the Spirit of supplication; which shall help our infirmities, when we know not what to pray for as we ought. Beg of him then the Spirit of prayer: And look to his example who prayed with strong cries and tears, and continued all the night in prayer, and spake a Parable to this end, that we should always pray, and not wax faint, *Luke 18. 1.* Call to him, and he that is with the Father will reach the hand of his Spirit to you, and will quicken your desires, and lift you up.

§. 15. 12. Sometime the soul is hearkning to temptations of unbelief, and doubting whether God observe our prayers, or whether there is so much to be got by prayers as we are told: In such a case faith must look to Christ, who hath not only commanded it, and encouraged us by his example, but also made us such *plentiful promises* of acceptance with God, and the grant of our desires: Recourse to these promises will animate us to draw nigh to God.

§. 16. 13. Sometime the present sense of our *vileness*, who are but dust and despicable worms, doth discourage us, and weaken our expectations from God. Against this, what a wonderful relief is it to the soul, to think of our union with Christ, and of the dignity and glory of our Head? Can God despise the members of his Son? Can he trample upon them that are as his flesh and bone? Will he cut off, or forsake, or cast away the weakest parts of his body?

§. 17. 14. Sometime the guilt of *renewed infirmities* or *decays*, doth renew distrust, and make us shrink, and we are like the Child in the Mothers arms, that feareth when he loseth his holt, as if his safety were more in his holt of her, than in her holt of him: Weak duties have weak expectations of success. In this case, what an excellent remedy hath faith, in looking to the *perpetual intercession* of Christ; Is he praying for us in the Heavens, and shall we not be bold to pray, and expect an answer? O remember that he is not weak when we are weak; and that it concerneth us, that he prayeth for us; and that we have now an unchangeable Priest, who is able to save them to the uttermost, or to perpetuity, that come (sincerely) to God by him, seeing he ever liveth to make intercession for them, Heb. 7. 24, 25. If you heard Christ pray for you, would it not encourage you to pray, and perswade you that God will not reject you? Undoubtedly it would.

§. 18. 15. Sometimes *weak Christians* that have not gifts of memory or utterance, are apt to think that Ministers indeed and able men are accepted of God, but that he little valueth such as them. It is here a great encouragement to the soul, to think that Jesus

our great High Priest, doth make all his Children Priests to God. They are a chosen generation, a royal Priesthood, an holy Nation, a peculiar people, that they should shew forth the praises of him that hath called them, out of darkness into his marvellous light: An holy Priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ, 1 Pet. 2. 5, 9. Even their broken hearts and contrite Spirits, are a sacrifice which God will not despise, Plal. 51. 17. He knoweth the meaning of the Spirits groans, Rom. 8. 26, 27.

§. 19. 16. The strength of corruptions which molest the soul, and are too often struggling with it, and too much prevail, doth greatly discourage us in our approach to that God that hateth all the workers of iniquity. And here faith may find relief in Christ, not only as he pardoneth us, but as he hath conquered the Devil and the world himself, and bid us be of good cheer, because he hath conquered; and hath all power given him in Heaven and Earth, and can give us victorious grace in the season and measure which he seeth meetest for us. We can do all things through Christ that strengthneth us. Go to him then by faith and prayer, and you shall find that his grace is sufficient for you.

§. 20. 17. The thoughts of God are the less delightful to the soul, because that Death and the Grave do interpose, and we must pass through them before we can enjoy him: And it is unpleasing to nature to think of a separation of soul and body, and to think that our flesh must rot in darkness. But against this, faith hath wonderful relief in Jesus Christ. Forasmuch as we were partakers of flesh and blood, he also himself likewise took part with us, that he might destroy through death him that had the power of death, even the Devil, and deliver them who through fear of death, were all their life time subject to bondage. Heb. 2. 14, 15. O what an encouragement it is to faith, to observe that Christ once died himself, and that he rose from the dead, and reigneth with the Father: it being impossible that death should hold him: And having conquered that which seemed to conquer him, it no more hath dominion over him, but he hath the Keys of Death and Hell: we may now entertain death as a disarmed enemy, and say, O death where is thy sting? O grave where is thy victory? Yea, it is sanctified by him to be our friend, even an entrance into our Masters joy: it being best for us to depart and be with Christ, Phil. 1. 23. and therefore death is become our gain, v. 21. O what abundance of strength and sweetness may faith perceive from that promise of Christ, John 12. 26. [If any man serve me, let him follow me, and where I am, there shall also my servant be.] As he was dead, but now liveth for evermore, so hath he promised, that because he liveth, therefore shall we live also: John 14. 19. But of this I have written two Treatises of Death already.

§. 21. 18. The terror of the day of Judgement, and of our particular doom at death, doth make the thoughts of God less pleasing and delectable to us: And here what a relief is it for faith to apprehend, that Jesus Christ must be our Judge? And will he condemn the members of his body? Shall we be afraid to be judged by our dearest friend? by him that hath justified us himself already, even at the price of his own blood?

§. 22. 19. The very strangeness of the soul to the world unseen, and to the inhabitants and employments there, doth greatly stop the soul in its desires, and in its delightful approaches unto God. Had we seen the world where God must be enjoyed, the thoughts of it would be more familiar and sweet. But faith can look to Christ and say,

[My head is there: he seeth it for me: he knoweth what he possesseth, prepareth, and promiseth to me: and I will quietly rest in his acquaintance with it.]

§. 23. 20. Nay, the Godhead it self is so infinitely above us, that in it self it is inaccessible; and it is ready to amaze and overwhelm us to think of coming to the incomprehensible Majesty: But it emboldneth the soul to think of our Glorified Nature in Christ, and that even in Heaven God will everlastingly condescend to us in the Mediator: For the Mediation of Redemption and acquisition shall be ended (and thus he shall deliver up the Kingdom to the Father) yet it seems that a Mediation of fruition shall continue: For Christ said to his Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory, John 17. 24. We shall rejoyce when the marriage of the Lamb is come, Rev. 19. 7. They are blessed that are called to his Marriage Supper, v. 9. The Lord God Almighty and the Lamb are the Temple and the Light of the New Jerusalem, Rev. 21. 22, 23. Heaven would not be so familiar, or so sweet to my thoughts, if it were not that our glorified Lord is there, in whose Love and Glory we must live for ever.

O Christian, as ever thou wouldst walk with God, in comfortable communion with him, study and exercise this Life of faith, in the daily use and improvement of Christ; who is our Life, and Hope, and All.

DIRECT. III.

Understand well what it is to believe in the Holy Ghost: and see that he dwell and operate in thee, as the Life of thy soul, and that thou do not resist or quench the Spirit, but thankfully obey him.

Grand Dir. 3. To believe in the Holy Ghost, and live upon his Grace.

§. 1. Each person in the Trinity is so believed in by Christians, as that in Baptism, they enter distinctly into Covenant with them: which is to Accept the Mercies of, and perform the duties to, each person distinctly. As to take God for our God is more than to believe that there is a God; and to take Christ for Our Saviour, is more than barely to believe that he is the Messiah: so to Believe in the Holy Ghost, is to take him for Christs Agent or Advocate with our souls, and for our Guide, and Sanctifier, and Comforter, and not only to believe that he is the third person in the Trinity. This therefore is a most practical Article of our Belief.

§. 2. If the Blasphemy against the Holy Ghost be the unpardonable sin, then all sin against the Holy Ghost must needs have a special aggravation by being such: And if the sin against the Holy Ghost be the greatest sin, then our duty towards the Holy Ghost is certainly none of our smallest duties. Therefore the Doctrine of the Holy Spirit, and our duty towards him, and sin against him, deserve not the least, or last place in teaching, learning and most serious consideration.

§. 3. Two sorts do most dangerously sin against, or abuse the Holy Ghost. The first is the Prophane, who through custom and education can say [I believe in the Holy Ghost] and say, that [He sanctifieth them and all the Elect people of God:] but hate or resist all sanctifying works and motions of the Holy Ghost, and hate all those that are sanctified by him, *Deus est principium in Creatione, refectivum in redemptione, perfectivum in sanctificatione.* Joh. Combris comp. Theol. l. 4. c. 1.

and make them the objects of their scorn, and deride the very name of sanctification, or at least the thing.

Rejectionis prophetici & Apostolici scriptis, Manichei novum Evangelium scripserunt: & ut antecellere communis hominum multitudinibus & semideventur, simulaverunt Enthusiasmum seu affectum, subito in turbam se in terram obficientes, & velut attoniti diu tacentes; deinde tanquam redeuntes ex specu Trophonio & plorantes, multa varietatibus sunt; Prorsus ut Anabaptistae recentis seculi in seditione Monasteriensis. Etsi autem in quibusdam manifesta simulatio fuit, tamen aliquibus reipsa a Diabolis furoribus immissos esse certum est. Carion. Chron. l. 3. p. 54.

The second sort is the Enthusiasts or true Fanatics, who advance, extol, and plead for the Spirit, against the Spirit; covering their greatest sins against the Holy Ghost, by crying up, and pretending to the Holy Ghost: They plead the Spirit in themselves against the Spirit in their Brethren, yea, and in almost all the Church: They plead the authority of the Spirit in them, against the authority of the Spirit in the holy Scriptures: and against particular truths of Scripture; and against several great and needful Duties, which the Spirit hath required in the Word; and against the Spirit in their most judicious, godly, faithful Teachers. But can it be the Spirit that speaks against the Spirit? Is the Spirit of God against it self? Are we not all baptized by One Spirit (and not divers or contrary) into one body? 1 Cor. 12. 12, 13. But it is no marvel, for Satan to be transformed into an Angel of light, or his Ministers into the Ministers of Christ, and of Righteousness, whose end shall be according to their works, 2 Cor. 11. 13, 14, 15. The Spirit himself therefore hath commanded us, that we believe not every Spirit, but try the Spirits whether they be of God; because many false Prophets are gone out into the world: 1 John 4. 1. Yea, the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing Spirits, and Doctrines of Devils: 1 Tim. 4. 1. Therefore take heed that you neither Mistake nor abuse the Holy Spirit.

§. 4. 1. The Doctrine concerning the Holy Ghost, to be believed, is briefly this. 1. That the Holy Ghost as given since the Ascension of Christ, is his Agent on earth, or his Advocate with men (called by him the Paraclete:) Instead of his bodily presence which for a little space he vouchsafed to a few, being ascended, he sendeth the Holy Spirit as better for them, to be his Agent continually to the end, and unto all, and in all that do believe. 2. This Holy Spirit so sent, infallibly inspired the holy Apostles and Evangelists, first to preach, and then to write the Doctrine of Christ, contained (as indited by him) in the Holy Scriptures; perfectly imprinting therein the Holy Image of God. 3. The same Spirit in them, sealed this holy Doctrine, and the Testimony of these holy men, by many Miracles and wonderful Gifts, by which they did actually convince the unbelieving world, and plant the Churches. 4. The same Spirit (having first by the Apostles given a Law or Canon to the Universal Church, constituting its Offices and the duty of the Officers, and the manner of their entrance) doth Qualifie and Dispose men for the stated ordinary Ministerial work, (which is to Explain and Apply the foresaid Scriptures,) and directeth those that are to Ordain and Choose them (they being not wanting on their part) and so he appointeth Pastors to the Church. 5. The same Spirit assisteth the Ministers (thus sent in their faithful use of the means) to Teach and Apply the holy Scriptures according to the necessities of the people, the weight of the matter, and the Majesty of the Word of God. 6. The same Spirit doth by this Word (heard, or read) renew and sanctifie the souls of the Elect; illuminating their minds, opening and quickning their hearts, prevailing with, changing, and resolving their wills, thus

writing Gods Word, and imprinting his Image by his Word upon their hearts; making it powerful to conquer and cast out their strongest, sweetest, dearest sins; and bringing them to the saving knowledge, love and obedience of God in Jesus Christ. 7. The same holy Spirit assisteth the sanctified in the exercise of this grace, to the increase of it, by blessing and concurring with the means appointed by him to that end: And helpeth them to use those means, perform their duties, conquer temptations, oppositions and difficulties, and so confirmeth and preserveth them to the end. 8. The same Spirit helpeth believers in the exercise of grace to feel it and discern the sincerity of it in themselves, in that measure as they are meet for, and in these seasons when it is fittest for them. 9. The same Spirit helpeth them hereupon to conclude that they are justified and reconciled to God, and have right to all the benefits of his Covenant. 10. Also he assisteth them actually to rejoyce in the discerning of this Conclusion. For though Reason of it self may do something in these acts, yet so averse is man to all that is holy, and so many are the difficulties and hinderances in the way, that to the effectual performance, the help of the Spirit of God is necessary.

§. 5. By this enumeration of the Spirits operations, you may see the errors of many detected, and many common Questions answered. 1. You may see their blindness that pretend the Spirit within them against Scripture, Ministry, or the use of Gods appointed means: when the same Spirit first indited the Scripture, and maketh it the Instrument to illuminate and sanctifie our souls: Gods Image is, 1. Primarily in Jesus Christ his Son: 2. Derivatively, by his Spirit imprinted perfectly in the holy Scriptures: 3. And by the Scripture, or the holy Doctrine of it, instrumentally impressed on the soul. So that the Image of God in Christ, is the Cause of his Image in his holy Word or Doctrine, and his Image in his Word, is the Cause of his Image on the heart. So a King may have his Image, 1. Naturally on his Son, who is like his Father: 2. Expressively, in his Laws, which express his Wisdom, Clemency and Justice: 3. And effectively on his Subjects and Servants, who are by his Laws reduced to a Conformity to his mind. As a man may first cut his Arms or Image on his seal, and then by that seal imprint it on the wax; and though it be perfectly cut on the seal, it may be imperfectly printed on the wax; so Gods Image is naturally perfect in his Son, and Regularly or expressively perfect on the seal of his holy Doctrine and Laws; but imperfectly on his subjects according to their reception of it in their several degrees.

§. 6. Therefore it is easie to discern their error, that tell men the Light or Spirit within them is their Rule, and a perfect Rule, yea, and that it is thus in all men in the world; when Gods Word and experience flatly contradict it, telling us that Infidels and enemies of God, and all the ungodly are in Darkness, and not in the Light; and that all that speak not according to this Word, (the Law and Testimony) have No light in them, and therefore no perfect Light to be their Rule. Isa. 8. 20. The Ministry is sent to bring them from darkness to Light: Therefore they had not a sufficient Light in them before: Acts 26. 17, 18. Wo to them that put darkness for light, and light for darkness: Isa. 5. 20. telling the children of darkness and the haters of the Light, that they have a perfect Light and Rule within them, when God saith, They have no Light in them. See 1 John 1. 5. 4. 6, 7, 8. He that saith he is in the Light and hateth his brother,

John 14. 16, 26.

John 16. 7, 8.

John 15. 26.

John 16. 13.

Gal. 3. 1.

2. 3. 4.

Heb. 2. 3. 4.

Eph. 3. 2.

3. 4. 8. 13.

Act. 26. 18.

ther, is in darkness even till now, 1 John 2. 9, 10, 11. The Light within a wicked man, is darkness and blindness, and therefore not his Rule. Mar. 6. 23. Ephes. 5. 8. Even the Light that is in godly men, is the knowledge of the Rule, and not the Rule it self at all, nor ever called so by God: Our Rule is perfect; our knowledge is imperfect: for Paul himself saith, We know in part: But when that which is perfect is come, then that which is in part, shall be done away: Now we see through a glass darkly—— 1 Cor. 13. 9, 10, 12. The Gospel is hid to them that are lost, being blinded by Satan, 2 Cor. 4. 3, 4.

7. There is an admirable unsearchable concurrence of the Spirit, and his appointed means, and the will of man, in the procreation of the new creature, and in all the exercises of grace, as there is of Male and Female in natural generation; and of the Earth, the Sun, the Rain, the industry of the Gardiner; and the seminal vertue of Life and specification, in the production of Plants with their flowers and fruits. And as wise as it would be, to say, It is not the Male, but the Female, or the Female but the Male that generateth; or to say, It is not the Earth, but the Sun, or not the Sun, but the Rain, or not the Rain, but the seminal Vertue, that causeth Plants with Flowers and Fruits: So wise is it to say, It is not the Spirit, but the Word and Means, or it is not the Word and Means, but the Spirit, or it is not the Reason, and Will and industry of man, but the Spirit: Or if we have not wisdom enough to assign to each cause its proper interest in the effect, that therefore we should separate what God hath conjoynd, or deny the truth of the causation, because we comprehend not the manner and influence, this is but to choose to be befooled by Pride, rather than confess that God is wiser than we.

8. 2. You may here discern also, how the Spirit assureth and comforteth believers: and how palpably they err, that think the Spirit comforteth, or assureth us of our salvation without the use of its Evidencing grace. The ten things mentioned, §. 4. is all that the Spirit doth herein. But to expect his Comforts without any measure of discerning his graces, which can only rationally prove our right to the blessings of the Promise, this is to expect that he should comfort a Rational Creature not as Rational, but darkly cause him to rejoyce he knoweth not why: and that he should make no use of faith to our comfort: For faith resteth understandingly upon the Promise, and expecteth the performance of it to those that it is made to, and not to others. Indeed there is a common encouragement and comfort, which all men, even the worst may take from the universal conditional Promise: and there is much abatement of our fears and troubles that may be fetcht from probabilities and uncertain hopes of our own sincerity and interest in the Promise. But to expect any other assurance or comfort from the Spirit, without Evidence, is but to expect immediate revelations or inspirations to do the work, which the Word of promise and faith should do. The souls Consent to the Covenant of Grace, and fiducial Acceptance of an offered Christ, is justifying saving faith: Every man hath an object in the Promise and offer of the Gospel for this act, and therefore may rationally perform it. (Though all have not hearts to do it) This may well be called, Faith of adherence: and is it self our evidence, from which we must conclude, that we are true Believers: The discerning of this Evidence called by some, the Reflex act of faith, is no act of faith at all; it being no believing of another, but the

act of Conscience knowing what is in our selves. The discerning and concluding that we are the children of God, participateth of faith and conscientious knowledge, which gave us the premises of such a conclusion.

9. 3. You may hence perceive also how we are said to be sealed by the Spirit: Even as a mans seal doth signifie the thing sealed to be his own: So the Spirit of holiness in us is Gods seal upon us, signifying that we are his. 2 Tim. 2. 19. Every one that hath the Spirit, is sealed by having it: and that is his Evidence, which if he discern, he may know that he is thus sealed.

10. 4. Hereby also you may see what the earnest and first fruits of the Spirit is: The Spirit is given to us by God, as the earnest of the Glory which he will give us. To whomsoever he giveth the Spirit of Faith, and Love, and Holiness, he giveth the seed of life eternal, and an inclination thereto; which is his earnest of it.

11. 5. Hereby also you may see how the Spirit witnesseth that we are the children of God: The word Witness is put here principally for Evidence: if any one question our adoption, the Witness or Evidence which we must produce to prove it, is the Spirit of Jesus sanctifying us, and dwelling in us: This is the chief part (at least) of the sense of the Text, Rom. 8. 16. Though it is true, that the same Spirit witnesseth by 1. Shewing us the grace which he hath given us; 2. And by shewing us the truth of the Promise made to all believers; 3. And by helping us from those Promises to conclude with boldness, that we are the children of God: 4. And by helping us to rejoyce therein.

12. 11. I have been the longer (though too short) in acquainting you with the Office of the Holy Ghost (supposing your Belief that he is the third person in the Trinity) because it is an Article of grand importance, neglected by many that profess it, and because there are so many and dangerous errors in the world about it. Your great care now must be 1. To find this Spirit in you, as the Principle of your operations: and 2. To obey it, and follow its motions, as it leadeth you up to communion with God. Of the first I have spoken in the first Chapter. For the second observe these few Directions.

13. Direct. 1. Be sure you mistake not the Spirit of God and its motions, nor receive instead of them, the motions of Satan, or of your passions, pride or fleshly wisdom. It is easie to think you are obeying the Spirit, when you are obeying Satan and your own corruptions against the Spirit. By these fruits the Spirit of God is known. 1. The Spirit of God is for Heavenly Wisdom, and neither for Foolishness, or treacherous craftiness, Psal. 19. 7. & 91. 8. Jer. 4. 22. 1 Cor. 2. 4, 5, 6, 7. 2. The Spirit of God is a Spirit of Love, delighting to do good; its doctrine and motions are for Love, and tend to Good, abhorring both selfishness and hurtfulness to others. Gal. 5. 21, 22. 3. He is a Spirit of Concord, and is ever for the Unity of all believers; abhorring both Divisions among the Saints, and carnal compliances and confederacies with the wicked, 1 Cor. 12. Ephes. 4. 3, 4, 5, 6, 13. 1 Cor. 1. 10. & 3. 3. Rom. 16. 17, 18. 4. He is a Spirit of humility and self-denial, making us and our knowledge, and gifts and worth, to be very little in our own eyes; Abhorring, pride, ambition, self-exalting, boasting, as also the actual debasing of our selves by earthliness or other sin, Matth. 18. 3. Ephes. 4. 2. 5. He is a Spirit of meekness, and patience, and forbearance; Abhorring stupidity, and inordinate passion, boisterousness, tumult, envy, contention, railing

Eph 1. 13.
Rom. 8. 9.
Eph. 4. 30.

2 Cor. 1.
22.

Nemo magnus sine aliquo astutu Divi-
no unquam
fuit.
Cicero 2.
de Nat.
Deor.

viling and revenge. *Matth.* 11. 28, 29. *Eph.* 4. 2. *James* 3. 1 *Pet.* 2. 20, 21, 23. *Gal.* 5. 20. *Rom.* 12. 18, 19, 20. *Ephes.* 4. 31. *Col.* 3. 8. 6. He is a Spirit of zeal for God, resolving men against known sin, and for known truth and duty: Abhorring a furious destroying zeal, and also an indifferency in the cause of God, and a yielding compliance with that which is against it. *Gal.* 4. 18. *Numb.* 25. 11, 13. *Titus* 2. 14. *James* 3. 15, 17. *Luke* 9. 55. *Rev.* 3. 16. 7. He is a Spirit of Mortification, crucifying the flesh, and still contending against it, and causing men to live above all the Glory, and Riches, and Pleasures of the world; Abhorring both carnal licentiousness, and sensuality, and also the destroying and disabling of the Body, under pretence of true mortification. *Rom.* 8. 1. 13. *Gal.* 5. 17. *Rom.* 13. 13, 14. 1 *Cor.* 9. 27. 2 *Pet.* 2. 19. *Col.* 2. 18, 21, 23. 8. The Spirit of Christ contradiceth not the doctrine of Christ in the holy Scripture, but moveth us to an exact conformity thereto. *Isa.* 8. 20. This is the sure Rule to try pretences and motions of every Spirit by: For we are sure that the Spirit of Christ is the Authour of that word; and we are sure he is not contrary to himself. 9. The motions of the Spirit do all tend to our Good, and are neither ludicrous, impertinent, or hurtful finally: They are all for the perfecting of sanctification, obedience, and for our salvation. Therefore unprofitable trifles, or despair and hurtful distractions and disturbances of mind, which drive from God, unfit for duty, and hinder salvation, are not the motions of the Spirit of God. 2 *Tim.* 1. 7. *Rom.* 8. 15. *Isa.* 11. 2. *Gal.* 5. 22. *Zech.* 12. 10. 1 *Pet.* 4. 14. 2 *Cor.* 3. 6. 10. Lastly, The Spirit of God sub-jecteth all to God, and raiseth the heart to him, and maketh us spiritual and divine, and is ever for Gods glory: 1 *John* 4. 5, 6. 1 *Cor.* 6. 11. 17, 20. *Ephes.* 2. 18, 22. *Phil.* 3. 3, 19, 20. 1 *Pet.* 1. 2. & 4, 6. Examine the Texts here cited, and you will find that by all these fruits the Spirit of God is known from all seducing Spirits, and from the fancies or passions of self-conceited men.

Dir. 2. §. 14. Direct. 2. Quench not the Spirit, either by wilful sin, or by your neglecting of its offered help. It is as the spring to all your spiritual motions; as the Wind to your Sails: You can do nothing without it. Therefore reverence and regard its help, and pray for it, and obey it, and neglect it not. When you are sure it is the Spirit of God indeed, that is knocking at the door, behave not your selves as if you heard not. 1. Obey him speedily: Delay is a present unthankful refusal, and a kind of a denial. 2. Obey him thoroughly: A half obedience is disobedience. Put him not off with *Ananias* and *Sapphira's* gift; the half of that which he requireth of you. 3. Obey him constantly: not sometime hearkning to him and more frequently neglecting him; but attending him in a learning obediential course of life.

Dir. 3. §. 15. Direct. 3. Neglect not those means which the Spirit hath appointed you to use, for the receiving of its help, and which he useth in his holy operations. If you will meet with him, attend him in his own way, and expect him not in by-ways where he useth not to go. Pray, and meditate, and hear, and read, and do your best, and expect his blessing. Though your plowing and sowing will not give you a plentiful harvest without the Sun, and Rain, and the blessing of God, yet these will not do it neither, unless you plow and sow. God hath not appointed a course of means in Nature or Morality in vain; nor will he use to meet you in any other way.

Dir. 4. §. 16. Direct. 4. Do most when the Spirit help-

eth you most. Neglect not the extraordinary measures of his assistance: If he extraordinarily help you in prayer, or meditation, improve that help, and break not off so soon as at other times (without necessity): Not that you should omit duty till you feel his help: For he useth to come in with help in the performance, and not in the neglect of duty: But tire not out your self with affected length, when you want the life.

§. 17. Direct. 5. Be not unthankful for the assistance he hath given you. Deny not his grace: Ascribe it not to nature: Remember it to encourage your future expectations: Unthankfulness and neglect are the way to be denied further help.

§. 18. Quest. But how shall I know whether good effects be from the Means, or from my Reason and Endeavour, and when from the Spirit of God?

Ans. It is as if you should ask, How shall I know, whether my harvest be from the Earth, or Sun, or Rain, or God, or from my labour? I will tell you how. They are all con-causes: If the effect be there, they all concur: If the effect be wanting, some of them were wanting. It's foolish to ask, which is the cause, when the effect is not produced but by the concurrence of them all: If you had asked, which cause did fail, when the effect faileth? there were reason in that question: But there is none in this. The more to blame those foolish Atheists, that think God or the Spirit is not the cause, if they can but find that Reason and Means are in the effect. Your Reason, and Conscience, and Means would fall short of the effect, if the Spirit put not life into all.

§. 19. Obj. But I am exceedingly troubled and confounded with continual doubts about every motion that is in my mind, whether it be from the Spirit of God, or not.

Ans. The more is your ignorance, or the malice of Satan causing your disquiet. In one word, you have sufficient Direction to resolve those doubts, and end those troubles: Is it Good, or Evil, or Indifferent that you are moved to? This question must be resolved from the Word of God, which is the Rule of duty. If it be good, in matter, and manner, and circumstances, it is from the Spirit of God, (either its common or special operation): If it be evil or indifferent, you cannot ascribe it to the Spirit. Remember that the Spirit cometh not to you; to make you new duty which the Scripture never made your duty, and so to bring an additional Law: but to move and help you in that which was your duty before. (Only it may give the Matter, while Scripture giveth the Obligation by its general command). If you know not what is your duty, and what not, it is your ignorance of Scripture that must be cured: Interpret Scripture well, and you may interpret the Spirits motions easily. If any new duty be motioned to you, which Scripture commandeth not, take such motions as not from God: (Unless it were by extraordinary confirmed Revelation.)

DIRECT.

DIRECT. IV.

Grand Dir. 4. For the true and orderly impressi- on of Gods Attributes on the heart.

Let it be your chiefest study to attain to a true, orderly, and practical knowledge of God, in his several Attributes and Relations; and to find a due impression from each of them upon your hearts, and a distinct effectual improvement of them in your lives.

§. 1. **B**ECAUSE I have written of this point more fully in another Treatise, (*Of the Knowledge of God, and Converse with him*), I shall but briefly touch upon it here, as not willing to repeat that which there is delivered: Only let me briefly mind you of these few things: 1. That the true knowledge of God is the sum of Godliness, and the end of all our other knowledge, and of all that we have or do as Christians. As *Christ* is a Teacher that came from God, so he came to, call and lead us unto God: Or else he had not come as a Saviour: It is from God that we fell by sin, and to God that we must be restored by grace: To save us, is to restore us to our perfection, and our happiness: and that is to restore us unto God.

Laert. in Zeno. faith, Dicunt Stoici Deum esse animal immortale, rationale, perfectum ac beatum, a malo omnino remotissimum, providentia sua mundum & que sunt in mundo administrans omnia: Non tamen inesse illi humane forme lineamenta. Ceterum esse opificem immensi huius operis, sicut & patrem omnium. — Eumque multis appellari nominibus juxta proprietates suas Quosdam item esse daemones dicunt quibus insit hominum miseria, inspectores rerum humanarum, Heroes quoque solitas corporibus, sapientum animas. — Bonos autem esse Divinos, quod in seipsis quasi habeant Deum. Malum vero impium & sine Deo esse, quod duplici ratione accipitur, sive quod Dio contrarius dicatur, sive quod aspernetur Deum: Id tamen malis omnibus non convenire. Pios autem & Religiosos esse sapientes, peritos divini juris omnes. Pietatem esse scientiam divini cultus. Divis item eos sacrificia facturos, castosque futuros. Quippe ea que in Deos admittuntur peccata detestari, Divisque charos ac gratos fore quo sancti iustique in rebus divinis sint.

§. 2. 2. That the true knowledge of God is powerful and effectual upon the heart and life: And every Attribute and Relation of God, is so to be known, as to make its proper Impress on us: And the measure of this saving knowledge, is not to be judged of, by Extensiveness or number of Truths concerning God which we know, so much as by the Clearness, and Intensiveness, and the measure of its holy effects upon the heart.

§. 3. 3. This is it that denominateth both our

selves and all our Duties HOLY: when Gods Image is thus imprinted on us; and we are like him by the new birth, as Children to their Father; and by his Knowledge both our Hearts and Lives are made Divine; being disposed unto God, devoted to him, and employed for him; he being our Life, and Light, and Love.

§. 4. 4. This is the Summ of the Covenant of God with man [*I will be thy God, and thou shalt be my people.*] And the other parts of the Covenant, (*that Christ be our Saviour, and the Holy Ghost our Sanctifier*) are both subservient unto this; there being now no coming unto God, but as Reconciled in Christ our Mediatour, and by the teaching and drawing of the Holy Ghost. To be our God, is to be to us An Absolute Owner, a most Righteous Governour, and a most Bountiful Benefactor or Father, as having Created us, Redeemed and Regenerated us; and this according to his most Blessed Nature, properties and perfections.

§. 5. 5. It is not only a loose and unconstant effect of your particular thoughts of God, that is the necessary Impress of his Attributes, (as to Fear him when you remember his Greatness and Justice): But it must be an Habit or holy nature in you, every Attribute having made its stated Image upon you: and that Habit or Image being in you a constant Principle of holy spiritual operations. A Habit of Reverence, Belief, Trust, Love, &c. should be as it were your Nature.

§. 6. 6. Not that the knowledge of God in his perfections should provoke us to desire his properties and perfections: For to have such an aspiring desire to be Gods, were the greatest Pride and wickedness: But only we must desire, 1. To be as like God in all his communicable excellencies, as is agreeable to our created state and capacity. 2. And to have as near and full communion with him, as we can attain to and enjoy.

§. 7. 7. The Will of God, and his Goodness, and Holiness, is more nearly propounded to us to be the Rule of our Conformity, than his Power and his Knowledge. Therefore his Law is most immediately the expression of his Will; and our Duty and Goodness lyeth in our Conformity to his Law; being Holy as he is Holy.

Because I may not stand on the particulars, I shall give you a brief imperfect Scheme of that of God which you must thus know.

GOD

GOD is to be known by us

I. As in Himself.

I. In his BEING, <i>Quod sit.</i>	<ol style="list-style-type: none"> 1. One; and indivisible: In Three Persons. ^a 2. Immense: and incomprehensible. 3. Eternal. ^b 	<ol style="list-style-type: none"> 1. The FATHER, 2. The SON, 3. The HOLY GHOST. 	<ol style="list-style-type: none"> 1. Necessary, 2. Independent, 3. Immutable.
II. In his NATURE: <i>Quid sit.</i>	<p>A SPIRIT</p> <ol style="list-style-type: none"> 1. Simple: uncompounded. 2. Impassionate, incorruptible, immortal. 3. Invisible, intangible, &c. <p>and LIFE itself</p> <ol style="list-style-type: none"> 1. POWER, 2. UNDERSTANDING, 3. WILL. 		
III. In his PERFECTIONS. <i>Qualis sit.</i>	<ol style="list-style-type: none"> 1. OMNIPOTENT, 2. OMNISCIENT, 3. MOST GOOD. 	<ol style="list-style-type: none"> 1. MOST GREAT, 2. MOST WISE, 3. MOST HOLY and HAPPY. ^c 	<ol style="list-style-type: none"> 1. BEING HIMSELF. 2. KNOWING HIMSELF. 3. LOVING and ENJOYING HIMSELF.

II. As Related to his Creatures.

I. The EFFICIENT Cause of all things: <i>Rom. 9. 36.</i> [OF HIM]	1. CREATOR and Conserver.	1. Our OWNER or LORD: most Absolute, Free, & Irresistible.	(d) 1. Our <i>Life</i> , and Strength, and Safety.	(e) 1. Perfecting our Natures in Heavenly Life.
II. The DIRECT Cause: [THROUGH HIM;]	2. REDEEMER and Saviour.	2. Our RULER or KING: 1. By Legislation: 2. Judgement: 3. Execution: Absolute, Perfect, True, Holy, Just, Merciful, Patient, Terrible.	2. Our <i>Light</i> , and Wisdom.	2. Whom we shall behold in Glorious Light.
III. The FINAL Cause: [TO HIM are all things: To him be Glory for ever: <i>Amen.</i>	3. REGENERATOR and Sanctifier.	3. Our BENEFACTOR or FATHER; 1. Most Loving: 2. Most Bountiful: 3. Most Amiable: (Patient, Merciful, Constant.) Causally and Objectively (d)	3. Our <i>Love</i> and Joy: And so our End, and Rest, and Happiness hereafter (e)	3. Whom we shall Please and Love; and be Pleased in him, and Loved by him; Rejoice in him, Praise him, and so Enjoy him, Perfectly and Perpetually.

See theſe Practically opened and improved, in the Firſt Part of my *Divine Life*. The more full Explication of the Attributes fit for the more capacious, is reſerved for another *Traſtate*.

De diis ita
ut sunt
loquere :
Bias in
Laert.
Leg. Pauli
Scaligeri
Theses de
Archety-
po Mundo
Ep. Cath.
l. 14.
God never
wrought
Miracle to
convince
Atheism,
because
his ordi-
nary
works
convince
it : L. Ba-
con Essay
16. p. 87.
Deus est
mens solu-
ta, libera
& segre-
gata ab
omni con-
cretione
mortali,
omnia sen-
tiens, mo-
vens, &c.
Cicero 1.
Tufcul.

§. 8. For the right improvement of the Knowledge of all these Attributes of God, I must refer you to the fore-mentioned Treatise. The acts which you are to exercise upon God are these : 1. The clearest knowledge you can attain to : 2. The firmest Belief : 3. The highest Estimation : 4. The greatest Admiration : 5. The heartiest and sweetest Complacency or Love : 6. The strongest Desire : 7. A filial Awfulness, Reverence and Fear : 8. The boldest quieting Trust and confidence in him : 9. The most fixed Waiting, Dependance, Hope and Expectation : 10. The most absolute self-resignation to him : 11. The fullest and quietest Submission to his disposals. 12. The humblest and most absolute subjection to his Governing Authority and Will, and the exactest obedience to his Laws. 13. The boldest courage and fortitude in his cause, and owning him before the world in the greatest sufferings. 14. The greatest Thankfulness for his Mercies. 15. The most faithful improvement of his Talents, and use of his Means, and performance of our trust. 16. A reverent and holy use of his Name, and Word : with a Reverence of his Secrets ; forbearing to intrude or meddle with them. 17. A wife and cautious observance of his Providences, publick and private ; neither neglecting them, nor mis-interpreting them : neither running before them, nor striving discontentedly against them. 18. A discerning, loving and honouring his Image in his children, notwithstanding their infirmities and faults ; without any friendship to their faults, or over-magnifying, or imitating them in any evil. 19. A reverent, serious, spiritual adoration, and worshipping him, in publick and private, with soul and body, in the use of all his holy Ordinances : but especially in the joyful celebration of his Praise, for all his Perfections and his Mercies. 20. The highest Delight and fullest Content and Comfort in God that we can attain : Especially a Delight in Knowing him, and Obeying and Pleasing him, Worshipping and Praising him, Loving him, and being beloved of him, through Jesus Christ ; and in the hopes of the Perfecting of all these in our Everlasting fruition of him in Heavenly Glory.

All these are the Acts of Piety towards God ; which I lay together for your easier observation and memory : But some of them must be more fully opened, and insisted on.

DIRECT. V.

Grand Dir. 5. Remember that God is your Lord or Owner : and see that you make an absolute Resignation of your selves, and all that you have to him as his Own : and Use your selves and all accordingly ; Trust him with his Own ; and rest in his disposals.

§. 1. **O**F this I have already spoken in my Sermon of Christs Dominion, and in my Directions for a sound Conversion : and therefore must but touch it here. It is easie notionally to know and say that God is our Owner, and we are not our Own : But if the Habitual Practical knowledge of it, were as easie, or as common, the happy effects of it would be the sanctification and reformation of the world. I shall first tell you, what this Duty is, and how it is to be performed ; and then what fruits and benefits it will produce ; and what should move us to it.

§. 2. **I.** The duty lyeth in these acts. 1. That you consider the Ground of Gods Propriety in you, 1. In making you of Nothing, and preserving you. 2. In

Redeeming you by purchase. 3. In Regenerating you, and renewing you for himself. The first is the Ground of his Common Natural Propriety in you and all things : The second is the Ground of his Common Gracious Propriety in you and all men, as Purchased by Christ, Rom. 14. 9. John 13. 3. The third is the Ground of his special Gracious Propriety in you, and all his sanctified peculiar people. Understand and acknowledge what a Plenary Dominion God hath over you, and how absolutely and wholly you are His. 2. Let it exceedingly Please you to think that you are wholly his : it being much better for you, as to your Safety, Honour and Happiness, than to be your Own, or any's else. 3. As God requireth it in his Covenant of Grace, that he have his Right by your Consent, and not by Constraint ; so you must thankfully accept the motion, and with hearty and full Consent of Will, Resign your selves to him as his Own, even as his Creatures, his Ransomed ones, and his Regenerate Children, by a Covenant never to be violated. 4. You must carefully watch against the Claim and reserves of carnal selfishness ; lest while you confess you are Gods, and not your Own, you should secretly still keep possession of your selves against him, or re-assume the possession which you surrendered. 5. You must Use your selves ever after as Gods, and not your Own.

§. 3. **II.** In this Using your selves as wholly Gods, consisteth both your further duty, and your benefits : 1. When Gods Propriety is discerned and consented to, it will make you sensible how you are obliged to employ all your powers of soul and body to his service, and to perceive that Nothing should be alienated from him, no creature having any co-ordinate title to a thought of your hearts, or a glance of your affection, or a word of your mouths, or a minute of your time. The sense of Gods Propriety must cause you, to keep constant accounts between God and you, and to call your selves to a frequent reckoning, whether God have his Own, and you do not defraud him : whether it be his work that you are doing : and for him that you think, and speak, and live ? And all that you have, will be Used as his, as well as your selves ? For no man can have any good thing that is more his Own, than he is his own himself.

§. 4. **2.** Propriety discerned doth endear us in affection to our Owner. As we love our Own children, so they love their Own Fathers. Our very Dogs love their Own Masters better than another. When we can say with Thomas, My Lord and my God, it will certainly be the voice of Love. Gods Common Propriety in us as his Created and Ransomed ones, obligeth us to Love him with all our heart : But the knowledge of his peculiar propriety by Regeneration, will more effectually command our Love.

§. 5. **3.** Gods Propriety perceived, will help to satisfy us of his Love and Care of us ; and will help us to Trust him in every danger ; and so take off our inordinate fear and anxieties, and caring for our selves. The Apostle proveth Christs Love to his Church, from his Propriety, Ephes. 5. 29. No man ever yet hated his Own flesh. God is not regardless of his Own : As we take care of our Cattel to preserve them, and provide for them, more than they do for themselves ; for they are more Ours than their own : so God is more concerned in the welfare of his children, than they are themselves, they being more his than their own. Why are we afraid of the wrath and cruelty of man ? Will God be mindless and negligent of his Own ? Why are we over-careful and distrustful of his providence ? Will he not take care of his Own, and make provision for

Persuasum
hoc sit a
principio
hominibus,
dominos
esse omnium
rerum ac
moderato-
res Deos :
eaque que
gerantur
eorum geni-
tione at-
que numi-
ne — Et
qualis quis-
que sit,
quid agat,
quid in se
admittat,
qua mente,
qua pietate
colat reli-
gionem,
intueri, pi-
orunque &
impiorum
habere ra-
tionem.
Cicero 2.
de Leg.

Deorum
providen-
tia Mun-
dus admi-
nistratur,
eademque
consulant
rebus hu-
manis neq;
solum uni-
versis, ve-
rum etiam
singulis.
Cicero 1.
de Divin.

for them? God, even our own God shall bless us, Psal. 67. 6. Gods interest in his Church, and Cause, and Servants, is an argument which we may plead with him in prayer, (1 Chron. 17. 21, 22.) and with which we may greatly encourage our confidence, Isa. 48. 9, 11. *For my Names sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off* — For mine Own sake, even for mine Own sake, will I do it: For how should my Name be polluted? and I will not give my Glory to another. Isa. 43. 1, 2. But now, thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel; Fear not, for I have Redeemed thee; I have called thee by name; thou art Mine: When thou passest through the waters, I will be with thee, &c. If God should neglect Our interest, he will not neglect his Own.

§. 6. 4. Gods propriety in us discerned, doth so much aggravate our sin against him, that it should greatly restrain us; and further our humiliation and recovery when we are fallen: Lev. 20. 26. *Ye shall be Holy unto me, for I the Lord am Holy, and have severed you from other people, that you should be mine.* Ezek. 16. 8. *I swear unto thee, and entered into a Covenant with thee, and thou becamest mine,* saith the Lord, when he is aggravating Jerusalems sin. 1 Cor. 6. 19, 20. *Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your Spirits, which are Gods.* Justice requireth that every one have his own.

§. 7. 5. It should silence all murmurings and reproofs against the Providence of God, to consider that we are his Own. Doth he afflict you? and are you not his own? Doth he kill you? Are you not his own? As a Ruler, he will shew you reason enough for it in your sins: But as your absolute Lord and Owner he need not give you any other Reason, than that he may do with his own as he list. It is not possible that he can do any wrong to that which is absolutely his Own. If he deny you health or wealth, or friends, or take them from you; he denyeth you, or taketh from you nothing but his own. Indeed as a Governour and a Father, he hath secured the faithful of eternal life: Otherwise as their Owner he could not have wronged them, if he had made the most innocent as miserable as he is capable to be. Do you labour, and bear, and kill your Cattel, because they are your own (by an imperfect propriety?) and dare you grudge at God for afflicting his Own, when their Consciences tell them, that they have deserved it and much more?

§. 8. And that you may not think that you have Resigned your selves to God entirely, when you do but hypocritically profess it, observe: 1. That man is not thus Resigned to God, that thinketh any service too much for God, that he can do: 2. Nor he that thinketh any cost too great for God that he is called to undergo: 3. Nor he that thinketh that all is won (of his time, or wealth, or pleasure, or any thing) which he can save or steal from God: For all is lost that God hath not. 4. Nor he that must needs be the Disposer of himself, and his condition and affairs, and God must humour him, and accommodate his Providence to his carnal interest and will, or else he cannot bear it, or think well of it. 5. Remember that all that is bestowed in sin upon Gods enemies is used against him, and not as his Own. 6. And that he that hideth his Talent, or useth it not at all, cannot be said to Use it for God. Both idleness and alienating the gifts of God, are a robbing him of his own.

§. 9. III. To help you in this work of self-resignation, often consider: 1. That if you were your Own, you were most miserable: You could not

support, preserve or provide for your selves: who should save you in the hour of temptation or distress? Alas, if you are humbled Christians, you know so much of your Own insufficiency, and feel your selves such a daily burden to your selves, that you have sure enough of your selves ere now: And beg of God, above all your enemies, to save you from your selves; and of all judgements to save you from being forsaken of God, and given up to your selves. 2. Remember that none in the world hath sufficient Power, Wisdom, and Goodness, to take the full care and charge of you but God: None else can save you, or sanctify you, or keep you alive one hour: And therefore it is your happiness and honour, that you are His. 3. His Right is absolute, and none hath Right to you but he. None else did Create you, Redeem you, or Regenerate you. 4. He will Use you only in safe and honourable services, and to no worse an end, than your endless happiness. 5. What you deny him or steal from him, you give to the Devil, the World and the flesh: And do they better deserve it? 6. You are his own in Title, whether you will or not; and he will fulfil his will upon you. Your Consent and Resignation is necessary to your good, to ease you of your cares, and secure you from present and eternal misery.

DIRECT. VI.

Remember that God is your Sovereign King, Grand to Rule and Judge you: And that it is Dir. 6. Your Rectitude and happiness to obey and please him: Labour therefore to bring your souls and bodies into the most absolute subjection to him, and to make it your Delight and business sincerely and exactly to obey his will.

§. 1. **H**AVING Resigned your selves absolutely to God as your Owner, you are next to subject your selves absolutely to God as your Governour or King. How much of our Religion consisteth in this, you may see in the nature of the thing, in the design of the Law and Word of God, in the doctrine and example of Jesus Christ, in the description of the last judgement, and in the common consent of all the world. Though Love is the highest work of man, yet is it so far from discharging us from our subjection and obedience, that it constraineth us to it most powerfully and most sweetly, and must it self be judged of by these effects. John 14. 15. *If ye love me, keep my Commandments.* 21. *He that hath my Commandments and keepeth them, he it is that loveth me:* 23. *If any man love me, he will keep my words, and my Father will Love him, and we will come unto him, and make our abode with him.* 24. *He that loveth me not, keepeth not my sayings.* John 15. 10. *If ye keep my Commandments, ye shall abide in my Love, even as I have kept my Fathers Commandments, and abide in his Love:* 14. *Ye are my friends, if ye do whatsoever I command you.* John 13. 17. *If ye know these things, happy are ye if ye do them.* 1 John 5. 3. *For this is the Love of God, that ye keep his Commandments, and his Commandments are not grievous.* 1 John 2. 4. *He that saith, I know him, and keepeth not his Commandment, is a liar, and the truth is not in him.* 5. *But who so keepeth his word, in him verily, is the Love of God perfected: hereby know we that we are in him.* 6. *He that saith he is in him, ought himself also to walk, even as he walked.* 29. *If ye know that*

*Aristippus
rogatus
aliquando
quid haberet
eximium
um Philo-
sophi? Si
omnes, in-
quit, leges
intereant,
et aequabili-
ter vivere-
mus.*
Laetius.

Sins a-
gainst
Gods Do-
minion.

he is Righteous, you know that every one that doth Righteousness is born of him; 1 John 3. 6. Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seen him, neither known him. 7. Little children, let no man deceive you: he that doth righteousness, is righteous even as he is righteous. 8. He that committeth sin, is of the Devil: for the Devil sinneth from the beginning: for this purpose the Son of God was manifested, that he might destroy the works of the Devil. 9. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God. 10. In this the children of God are manifest, and the children of the Devil: whosoever doth not righteousness, is not of God.

22. And whatsoever we ask, we receive of him, because we keep his Commandments, and do those things that are pleasing in his sight. Rev. 22. 14. Blessed are they that do his Commandments, that they may have right to the Tree of Life, and may enter in by the gates into the City.

I set together these Testimonies of the Scripture, that the stream of Divine Authority may carry you to a lively sense of the necessity of Obedience.

§. 2. I shall here first tell you what this full subjection is, and then I shall Direct you how to attain it:

I. As in God there is first his Relation of our King, and then his actual Government of us; by his Laws and Judgement: so in us there is first our Relation of Subjects to God, and then our actual obedience. We are Subjects by Divine obligation, before we consent (as Rebels are): but our Consent or self-obligation is necessary to our Voluntary obedience, and acceptance with God. Subjection is our stated obligation to obedience. This subjection and habit of Obedience is then right and full, 1. When the sense of Gods authority over us, is Practical and not notional only. 2. And when it is deep-rooted and fixed, and become as a Nature to us: As a mans intention of his End is, that hath a long journey to go, which carrieth him on to the last step: or as a Childs subjection to his Parents, or a Servant to his Master, which is the Habit or principle of his daily course of life. 3. When it is Lively, and ready to put the soul upon obedience. 4. When it is constant, keeping the soul in a continual attendance upon the Will of God. 5. When it hath universal respect to all his Commandments. 6. When it is resolute, powerful and victorious against temptations to disobedience: 7. When it is superlative, respecting God as our supreme King, and owning no authority against him, nor any but what is subordinate to him. 8. When it is Voluntary, Pleasant, Cheerful and delectable to us to Obey him to the utmost of our Power.

§. 3. 11. To bring the soul to this full subjection and Obedience to God, is so Difficult, and yet so reasonable, so necessary, and so excellently good, that we should not think any diligence too great; by which it is to be attained. The Directions that I shall give you, are some of them to Habituate the mind to an Obediential frame, and some of them also practically to further the exercise of Obedience in particular acts.

Dir. 1. §. 4. Direct. 1. Remember the unquestionable plenary Title, that God hath to the Government of you, and of all the world. The sense of this will awe the soul, and help to subject it to him, and to silence all rebellious motions. Should not God Rule the Creatures which he hath made? Should not Christ Rule the souls which he hath purchased? Should not the Holy Ghost Rule the souls which he hath Regenerated and quickened?

Dir. 2. §. 5. Direct. 2. Remember that God is perfectly fit for the Government of you and all the world: You

can desire nothing reasonably in a Governour, which is not in him. He hath perfect wisdom to know what is best: He hath perfect Goodness, and therefore will be most regardful of his subjects good, and will put no Evil into his Laws: He is Almighty, to protect his Subjects, and see to the execution of his Laws: He is most Just, and therefore can do no wrong, but all his Laws and Judgements are equal and impartial. He is infinitely perfect and self-sufficient, and never needed a Lye, or a deceit, or unrighteous means to Rule the world; nor to oppress his Subjects to attain his Ends. He is our very End, and Interest, and felicity, and therefore hath no Interest opposite to our good, which should cause him to destroy the innocent. He is our dearest friend and Father, and loveth us better than we love our selves: and therefore we have reason confidently to Trust him, and cheerfully and gladly to obey him, as one that Ruleth us in order to our own felicity.

§. 6. Direct. 3. Remember how unable and unfit you are to be Governours of your selves. So blind and ignorant; so byassed by a corrupted will; so turbulent are your passions; so uncessant and powerful is the temptation of your sense and appetite; and so unable are you to protect or reward your selves, that methinks you should fear nothing in this world more, than to be given up to your own hearts lusts, to walk in your own seducing counsels. Psal. 81. 11, 12. The brutish appetite and sense, hath got such dominion over the Reason of carnal unrenewed men, that for such to be governed by themselves, is for a man to be governed by a Swine, or the Rider to be ruled by the Horse.

§. 7. Direct. 4. Remember how great a matter God maketh of his Kingly prerogatives, and of mans obedience. The whole tenour of the Scripture will tell you this: his precepts, his promises, his threatenings, his vehement exhortations, his sharp reproofs, the sending of his Son and Spirit; the example of Christ and all the Saints, the reward prepared for the obedient, and the punishment for the disobedient; all tell you aloud, that God is far from being indifferent; whether you obey his Laws or not. It will teach you to regard that, which you find is so regarded of God.

§. 8. Direct. 5. Consider well of the excellency of full obedience, and the present benefits which it bringeth to your selves and others. Our full subjection and obedience to God, is to the world and the soul, as Health is to the body: When all the humours keep their due temperament, proportions and place, and every part of the body is placed and used according to the intent of nature, then all is at ease within us. Our food is pleasant; our sleep is sweet; our labour is easie, and our vivacity maketh life a pleasure to us: we are useful in our places, and helpful to others that are sick and weak. So is it with the soul that is fully obedient: God giveth him a Reward, before the full reward: He findeth that obedience is a Reward to it self; and that it is very pleasant to do good: God owneth him, and Conscience speaketh peace and comfort to him: His mercies are sweet to him; his burdens and his work are easie: He hath easier access to God than others: Yea, the world shall find, that there is no way to its right order, unity, peace and happiness, but by a full subjection and obedience to God.

§. 9. Direct. 6. Remember the sad effects of disobedience, even at present, both in the soul and in the world. When we rebel against God, it is the confusion, ruine and death of the soul, and of the world: When we disobey him, it is the sickness or disordering of the soul, and will make us groan: Till our bones be set in joynt again, we shall have no ease: God

Subjection what.

How to bring the soul into subjection to God.

Dir. 3.

Dir. 4.

Dir. 5.

Dir. 6.

God will be displeased, and hide his face : Conscience will be unquiet : The soul will lose its peace and joy : Its former mercies will grow less sweet : Its former rest will turn to weariness : Its duty will be unpleasant : Its burden heavy : who would not fear such a state as this ?

Dir. 7. §. 10. Direct. 7. Consider that when God doth not Govern you, you are Ruled by the flesh, the world and the Devil. And what right or fitness they have to govern you, and what is their work, and final reward, methinks you should easily discern. If ye live after the flesh, ye shall die, Rom. 8. 13. And if ye sow to the flesh, of the flesh ye shall reap corruption. Gal. 6. 8. It will strike you with horror, if in the hour of temptation, you would but think : I am now going to disobey my God, and to obey the flesh, the world, or the Devil ; and to prefer their Will before his Will.

Dir. 8. §. 11. Direct. 8. Turn your eye upon the rebellious Nations of the earth, and upon the state of the most malignant and ungodly men, and consider that such madness and misery as you discern in them, every wilful disobedience to God doth tend to, and partake of in its degree. To see a swinish Drunkard in his Vomit ; to hear a raging Bedlam curse and swear ; or a malignant Wretch blaspheme and scorn at a holy life ; to hear how foolishly they talk against God ; and see how maliciously they hate his servants, one would think should turn ones stomach against all sin for ever. To think what Beasts or incarnate Devils many of the ungodly are : to think what confusion and inhumanity possesseth most of those Nations that know not God, one would think should make the least degree of sin seem odious to us, when the dominion and ripeness of it is so odious.

Dir. 9. §. 12. Direct. 9. Mark what obedience is expected by men ; and what influence Government hath upon the state and affairs of the world, and what the world would be without it ; and sure this will make you think honourably and delightfully of the Government of God. What would a Nation be without Government, but like a company of Thieves and lawless Murderers ? or like the Pikes in a Pond, that first eat up the other Fish, and then devour one another, the greater living upon the less. Bears and Wolves would live quieter together, than ungoverned men (except those few that are truly subject to the Government of God.) Government maintaineth every man in his propriety ; and keepeth lust and madness from breaking out ; and keepeth peace and order in the world. What would a family be without Government ? Children and Servants are kept by it in their proper place and work. Think then how necessary and excellent is the Universal Government of God.

Dir. 10. §. 13. Direct. 10. Think well of the Endless Rewards and Punishments, by which God will procure obedience to his Laws, or vindicate the honour of his Government on the disobedient : That the world may see that he giveth sufficient motives for all that he requireth ; he will reward the obedient with everlasting blessedness, and punish the Rebels with endless misery. You shall not say, that he bids you work for nothing. Though you can give him nothing but his own, and therefore can merit nothing of him, in point of Commutative Justice, yet as he is a Governour and a Father he will put so wide a difference between the obedient and the rebellious, that one shall be judged to everlasting joy (with a Well done, good and faithful servant) and the other to everlasting punishment, Matth. 25. Is there not enough in Heaven, in a life of endless joyes with God, to make obedience lovely to you, and to make sin loathsome ? Is there not enough in Hell to deter you

from disobedience, and drive you unto God ? God will Rule whether you will or not. Consent to be obedient, or he will punish you without asking your consent.

§. 14. The Directions for the nearer exciting of your obedience, and confirming your full subjection, are these.

Direct. 1. Keep still the face of your souls upon God, and in the sense of his Greatness, and of his continual presence, and of his particular providence. And this will keep you in an obediential frame. You will easily then perceive that so great a God cannot be disobeyed without great iniquity and guilt : And that a God that is continually with you, must be continually regarded : And that a God that exactly observeth and mindeth the thoughts and words of every man, should by every man be exactly minded and observed. This will help you to understand the meaning of the Tempter, when you perceive that every Temptation is an urging of you to offend (for nothing) so great a God, that is just then observing what you do.

§. 15. Direct. 2. Always remember whither you are going ; that you are preparing for Everlasting Rest and Joy, and must pass through the righteous judgement of the Lord ; and that Christ is your Guide and Governour, but to bring you safely home, as the Captain of your salvation ; and that sin is a rejecting of his help, and of your happiness. Think not that God doth Rule you as a Tyrant, to your hurt or ruine, to make his own advantage of you ; or by needless Laws, that have no respect to your good and safety : But think of him, as one that is conducting you to eternal life ; and would now guide you by his counsel, and afterwards take you to his glory. Think that he is leading you to the world of Light, and Life, and Love, and Joy, where there are Rivers of pleasure, and fulness of delight for evermore, that you may see his face, and feel his Love among a world of blessed Spirits, and not be weeping and gnashing the teeth with impious impenitent souls. And is not such a Government as this desirable ? It is like the Government of a Physician, to save his Patients life : Or like your Government of your children, which is necessary to their good, that cannot feed or rule themselves : Or like a Pilots governing the Ship, which is conveying you to possess a Kingdom : If the Marriners obey him, they may safely arrive at the desired Port ; but if they disobey him, they are all cast away and perish. And should such a Government as this is, seem grievous to you ? or should it not be most acceptable, and accurately obeyed ?

§. 16. Direct. 3. Still think what dangers, difficulties and enemies you must pass through to this Rest, and that all your safety dependeth upon the conduct and assistance of your Guide. And this will bring over self-love to command you strict obedience. You are to pass through the Army of your enemies ? And will you here disobey the Captain of your salvation ? or would you have him leave you to your selves ? Your disease is mortal, and none but Jesus Christ can cure it ; and if he cure it not, you are lost for ever : no pain of Gowt or Stone is comparable to your everlasting pain ! And yet will you not be obedient to your Physician ? Think when a Temptation comes, If there were a narrow Bridge over the deepest Gulf or River, and all my friends and happiness lay on the further side, and I must needs go over whether I will or not, if Christ would take me by the hand and lead me over, would I be tempted to refuse his help, or to lose his hand ? or if he should offer to lose me, and leave me to my self, should I not tremble and cry out as Peter, Lord save me,

More special Directions for Obedience.

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me, *Matth. 14. 30.* Or as the disciples, *Save Master we perish?* And should I not then hold him fast, and most accurately obey him, when he is leading me to *Life Eternal*, that I may escape the Gulf of *endless misery?*

Dir. 4. §. 17. Direct. 4. *Remember still how bad, and blind, and backward, and deceitful and weak you are your selves, and therefore what need you have of the greatest watchfulness, lest you should disobey your Pilot, and lose your Guide, before you are aware.* O what a heart have we to watch? A lazy heart that will be loytering or sitting down, when we should be following our Lord. A foolish heart that will let him go while we play with every play-fellow in our way: A cowardly heart that will steal away, or draw back in danger, when it should follow our General. A treacherous heart that will give us the slip, and deceive us, when we seemed surest of it. A pur-blind heart, that even when it followeth Christ our Guide, is hardly kept from missing the Bridge, and falling into the Gulf of misery. Think well of these, and you will obey your Governour.

Dir. 5. §. 18. Direct. 5. *Forget not the fruits of your former obedience and disobedience; if you would be kept in an obedient frame. Remember that obedience hath been sweetest afterward: and that you never yet found cause to repent or be ashamed of it. Remember that the fruit of sin was bitter, and that when your eyes were opened, and you saw your shame, you would fain have fled from the face of God; and that then it appeared another thing to you, than it seemed in the committing. Remember what groans, and hearts grief it hath cost you? and into what fears it brought you of the wrath of God: and how long it was before your broken bones were healed; and what it cost both Christ and you? And this will make the very name and first approach of sin, to cast you into a preventing fear. A Beast that hath once fallen into a Gulf or Quick-sand, will hardly be driven into the same again: A Fish that was once stricken and scap't the hook, will fear and fly from it the next time: A Bird that hath once escap't the Snare or the Talions of the Hawk, is afterwards afraid of the sight or noise of such a thing. Remember where you fell, and what it cost you, and what you scaped which it might have cost you; and you will obey more accurately hereafter.*

Dir. 6. §. 19. Direct. 6. *Remember that this is your day of tryal, and what depends upon your accurate obedience. God will not crown untryed Servants. Satan is purposely suffered to tempt you, to try whether you will be true to God or not. All the hope that his malice hath of undoing you for ever, consisteth in his hope to make you disobedient to God. Methinks these considerations should awaken you to the most watchful and diligent obedience. If you were told before hand, that a Thief or Cut-purse had undertaken to rob you, and would use all his cunning and industry to do it, you would then watch more carefully than at another time. If you were in a Race to run for your lives, you would not go then in your ordinary pace. Doth God tell you before, that he will try your obedience by temptation, and as you stand or fall, you shall speed for ever; and will not this keep you watchful and obedient?*

Dir. 7. §. 20. Direct. 7. *Avoid those tempting and deluding objects, which are still enticing your hearts from your obedience; and avoid that diverting crowd and noise of company or worldly business, which drowns the voice of Gods commands. If God call you into a life of great temptations, he can bring you safely through them all: But if you rush into it wilfully; you may soon find your own disability to resist. It is dangerous to be under strong and importunate*

temptations, lest the stream should bear us down: But especially to be long under them, lest we be weary of resisting. They that are long solicited, do too often yield at last: It is hard to be always in a clear; and ready, and resolute frame: Few men have their wits, much less their graces, always at hand, in a readiness to use. And if the Thief come when you are dropt asleep, you may be robbed before you can awake. The constant drawings of temptation, do oft-times abate the habit of obedience, and diminish our hatred of sin, and holy resolutions, by slow insensible degrees, before we yield to commit the act. And the mind that will be kept in full subjection, must not be so diverted in a crowd of distracting company or business, as to have no time to think on the motives of his obedience. This withdrawing of the fewel may put out the fire.

§. 21. Direct. 8. *If you are unavoidably cast upon strong Temptation, take the Alarm; and put on all the armour of God, and call up your souls to watchfulness, and resolution, remembering that you are now among your enemies, and must resist as for your lives.* Take every temptation in its naked proper sense, as coming from the Devil, and tending to your damnation by enticing your hearts from your subjection unto God: suppose you saw the Devil himself in his instruments offering you the bait of preferment, or honour, or riches, or fleshly lusts, or sports, or of delightful meats, or drinks, to tempt you to excess; and suppose you heard him say to you plainly, [Take this for thy salvation: Sell me for this thy God, and thy soul, and thy everlasting hopes: Commit this sin, that thou maist fall under the judgement of God, and be tormented in Hell with me for ever. Do this to please thy flesh, that thou maist displease thy God, and grieve thy Saviour: I cannot draw thee to Hell, but by drawing thee to sin: And I cannot make thee sin against thy will; nor undo thee, but by thy own consent and doing: Therefore I pray thee consent and do it thy self, and let me have thy company in torments.] This is the naked meaning of every temptation: Suppose therefore you saw and heard all this, with what detestation then would you reject it? With what horror would you fly from the most enticing bait? If a Robber would entice you out of your way and company, with flattering words, that you might fall into the hands of his companions, if you knew all his meaning and design before hand, would you be enticed after him? Watch therefore, and Resolve when you know before hand the Design of the Devil, and what he intendeth in every temptation.

Dir. 9. §. 22. Direct. 9. *Be most suspicious, fearful and watchful about that, which your flesh doth most desire, or finds the greatest pleasure in.* Not that you should deny your bodies all delight in the mercies of God: If the body have none, the mind will have the less: Mercy must be differentiated from punishment; and must be valued, and relished as mercy: Meer Natural pleasing of the senses is in it self no moral good or evil. A holy improvement of lawful pleasure, is a daily duty: Inordinate pleasure is a sin: All is inordinate which tendeth more to corrupt the soul, by enticing it to sin, and turning it from God, than to fit and dispose it for God and his service, and preserve it from sinning. But still remember, it is not sorrow, but Delight that draweth away the soul from God, and is the fleshs interest which it sets up against him. Many have sinned in sorrows and discontents: but none ever sinned for sorrows and discontents: Their discontents and sorrows are not taken up and loved for themselves; but are the effects of their love to some pleasure and content, which is denied them, or taken from them. Therefore though all your

your *bodily pleasures* are not *sin*; yet seeing nothing but the pleasures of the flesh and carnal mind is the End of sinners, and the Devils great and chiefest bait, and this only causeth mens perdition; you have great reason to be most afraid of that which is most pleasing to your flesh, and to the mind as it is corrupt and carnal: escape the delusions of *fleshy pleasure*, and you escape damnation: You have far more cause to be afraid of prosperity, than of adversity; of riches, than of poverty; of honour, than of obscurity and contempt; of mens praises and applause, than of their dispraises, slanders and reproach; of preferment and greatness, than of a low and mean condition; of a delicious, than of less tempting meats and drinks; of curious, costly, than of mean, and cheap, and plain attire. Let those that have hired out their reason to the service of their *fleshy lusts*, and have delivered the Crown and Scepter to their appetites, think otherwise. No wonder if they that have sold the birthright of their intellects to their senses, for a morsel of Pottage, for a Whore, or a high place, or a domineering power over others, or a belly full of pleasant Meats or Liquors, do deride all this, and think it but a melancholy conceit, more suitable to an Eremit or Anchorite, than to men of society and business in the world. As Heaven is the portion of serious believers, and mortified Saints alone, so it shall be proper to them alone, to understand the doctrine and example of their Saviour, and practically to know what it is to deny themselves, and forsake all they have, and take up their Cross and follow Christ, and by the Spirit to mortifie the deeds of the body, Luke 14. 26, 27, 28, 29, 33. Rom. 8. 5, 6, 7, 13. Col. 3. 1, 2, 3, 4. Such know that millions part with God for Pleasures, but none for Grievs: and that Hell will be stored with those that preferred Wealth, and Honour, and Sports, and gluttony, drink and filthy lusts, before the Holiness and happiness of believers; but none will be damned for preferring poverty, and disgrace, and abstinence, hunger, and thirst, and chastity, before them. It must be something that seemeth good, that must entice men from the chiefest Good: Apparent Evil is no fit bait for the Devils hook. Men will not displease God, to be themselves displeased; nor choose present sorrows instead of everlasting joyes: but for the pleasures of sin for a season many will despise the endles pleasures.

Dir. 10. §. 23. Direct. 10. Meet every motion to disobedience with an Army of holy Graces, with wisdom, and fear, and hatred, and resolution, with Love to God, with Zeal and courage: and quench every spark that falls upon your hearts before it break out into a flame. When sin is little and in its infancy, it is weak, and easily resisted: It hath not then turned away the mind from God, nor quenched grace, and disabled it to do its office. But when it's grown strong, then grace grows weak, and we want its help, and want the sense of the presence, and Attributes and truths of God, to rebuke it. O stay not till your hearts are gone out of hearing, and stragled from God beyond the observance of his Calls. The Habit of Obedience will be dangerously abated, if you resist not quickly the acts of sin.

Dir. 11. §. 24. Direct. 11. Labour for the clearest understanding of the Will of God, that doubtfulness about your duty do not make you flag in your obedience, and doubtfulness about sin, do not weaken your detestation and resistance, and draw you to venture on it. When a man is sure what is his Duty, it is a great help against all temptations that would take him off: And when he is sure that a thing is sinful, it makes it the easier to resist. And therefore it is the Devils Method to delude the understanding, and make men be-

lieve that duty is no duty, and sin is no sin: and then no wonder if duty be neglected, and sin committed: And therefore he raiseth up one false Prophet or other to say to Ahab, Go and prosper; or to say, There is no hurt in this: To dispute for sin, and to dispute against Duty: And it is almost incredible how much the Devil hath got, when he hath once made it a matter of Controversie. Then every hypocrite hath a cloke for his sin, and a dose of Opium for his Conscience: when he can but say, [It is a Controversie; some are of one mind, and some of another: you are of that Opinion, and I am of this:] Especially if there be wise and learned on both sides: and yet more, if there be Religious men on both sides: And more yet, if he have an equal number on his side: And most of all if he have the major Vote (as error and sin have commonly in the world): If Ahab have but four hundred lying flattering Prophets to one Micaiah, he will think he may hate him, reproach him and persecute him without any scruple of Conscience. If it be made a Controversie whether Bread be Bread, and Wine be Wine, when we see and taste it; some will think they may venture to subscribe or swear that they hold the Negative, if their credit, or livings, or lives lie upon it; much more if they can say, It is the judgement of the Church? If it be once made a Controversie, whether perjury be a sin, or whether a Vow materially lawful bind, or whether it be lawful to equivocate, or lye with a mental reservation for the truth, or to do the greatest evil, or speak the falsest thing with a true and good intent and meaning, almost all the hypocrites in the Countrey will be for the sinful part, if their fleshy interest require it: And will think themselves wronged, if they are accounted hypocrites, liars, or perjured, as long as it is but a Point of Controversie among learned men. If it be once made a Controversie, whether an Excommunicate King become a private man, and it be lawful to kill him, and whether the Pope may absolve the subjects of Temporal Lords from their Allegiance (notwithstanding all their Oathes), and if such Learned men as Suarez, Bellarmine, Perron, &c. are for it (to say nothing of Santarellus, Mariana, &c.) you shall have a Clement, a Ravilliack, a Faux, yea, too great choice of instruments, that will be satisfied to strike the blow: If many hold it may, or must be done, some will be found too ready to do it: especially if an approved General Council (Lateran. sub Innoc. 3. Can. 3.) be for such Papal absolution. We have seen at home, how many will be imboldned to pull down Government, to sit in Judgement on their King, and condemn him, and to destroy their Brethren, if they can but say, that such and such men think it lawful. If it were but a Controversie once whether drunkenness, whoredom, swearing, stealing, or any villany be a sin or not, it would be committed more commonly, and with much less regret of conscience. Yea, good men will be ready to think that modesty requireth them to be less censorious of those that commit it, because in controverted cases they must suspect their own understandings, and allow something to the judgement of dissenters: And so all the Rules of Love, and Peace, and Moderation, which are requisite in Controversies that are about small and difficult points, the Devil will make use of, and apply them all to the patronage of the most odious sins, if he can but get them once to have some learned, wise, or religious defenders. And from our tenderness of the persons we easily slide to an indulgent tenderness in censuring the sin it self. And good men themselves by these means are dangerously disabled to resist it, and prepared to commit it.

§. 25. Direct. 12. Take heed lest the Devil do either

Dir. 12. ther

ther cast you into the sleep of carnal security, or into such doubts, and fears, and perplexing scruples, as shall make holy obedience seem to you an impossible or a tiresome thing. When you are asleep in carelessness, he can use you as he list; And if Obedience be made grievous, and ungrateful to you, your heart will go against it; and you will go but like a tired horse, no longer than you feel the spur: you are half conquered already, because you have lost the Love, and pleasure of obedience: and you are still in danger lest difficulties should quite tire you, and weariness make you yield at last. The means by which the Tempter effecteth this, must afterward be spoken of, and therefore I shall omit it here.

§. 26. By the faithful practice of these Directions Obedience may become, as it were your Nature; a familiar, easie and delightful thing: and may be like a chearful servant or child, that waiteth for your commands, and is glad to be employed by you. Your full subjection of your wills to God, will be as the health, and ease, and quietness of your wills: You will feel that it is never well or easie with you, but when you are obedient and pleasing to your Creators will. Your delight will be in the Law of the Lord, Psal. 1. 2. It will be sweeter than hony to you, and better than thousands of gold and silver: And this not for any by respect, but as it is the Law of God; a Light unto your feet, and an infallible guide in all your duty. You will say with David, Psal. 119. 16, 24, 35, 47, 70, 77, 174. *I will delight my self in thy Statutes; I will not forget thy word. Thy Testimonies are my delight and my Counsellors. Make me to go in the path of thy Commandments: for therein do I delight.* And as Psal. 40. 8. *I delight to do thy will O my God; yea thy Law is within my heart.* And O Blessed is the man that feareth the Lord, that delighteth greatly in his Commandments: Psal. 112. 1.

DIRECT. VII.

Grand
Dir. 7.
Learning
as Disci-
ples of
Christ our
Teacher.

Continue as the Covenanted Scholars of Christ, the Prophet and Teacher of his Church, to learn of him by his Spirit, word and Ministers, the farther knowledge of God, and the things that tend to your Salvation; and thus with an honest willing mind, in faith, humility and diligence; in obedience, patience and peace.

§. 1. **T**HOUGH I spake before, of our Coming to God by Jesus Christ, as he is the way to the Father; It is meet that we distinctly speak of our Relation and Duty to him, as he is our Teacher, our Captain and our Master, as well as of our improving him as Mediator immediately unto God. The necessity of Believers, and the office and work of Christ himself, doth tell us how much of our Religion doth consist in Learning of him as his Disciples. Acts 7. 37. *A Prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall you hear:* This was the voice that came out of the cloud in the holy mount, Matth. 17. 5. *This is my beloved Son in whom I am well pleased, Hear ye Him.* Therefore is the title of Disciples commonly given to Believers. And there is a twofold Teaching which Christ hath sent his Ministers to perform; both mentioned in their Commission, Matth. 28. 19, 20. The one is to teach the Nations, as to make Disciples of them, by perswading them into the School of Christ, which containeth the Teaching of

faith and Repentance and whatever is necessary to their first admission, and to their subjecting themselves to Christ himself as their stated and infallible Guide: The other is the Teaching them further to know more of God, and to observe all things whatsoever he commanded them. And this last is it we are now to speak of, and I shall add some sub-directions for your help.

SECT. 2. Directions for Learning of Christ as our Teacher.

How to
Learn of
Christ.

§. 2. Direct. 1. Remember who it is that is your Teacher: that he is the Son of God, that knoweth his Fathers will, and is the most faithful infallible Pastor of the Church. There is neither ignorance nor negligence, nor ambition, nor deceit in him, to cause him to conceal the mind of God: There is nothing which we need to know, which he is not both able and willing to acquaint us with. Dir. 1.

§. 3. Direct. 2. Remember what it is that he Teacheth you, and to what End: That it is not how to sin and be damned, as the Devil, the world and the flesh would teach you: nor how to satisfie your lusts, or to know, or do, or attain the trifles of the world: But it is how to be renewed to the Image of God, and how to do his will and please him, and how to be justified at his-barr, and how to escape everlasting fire, and how to attain everlasting joys: Consider this well, and you will gladly learn of such a Teacher. Dir. 2.

§. 4. Direct. 3. Let the Book which he himself hath indited by his Spirit, be the Rule and principal matter of your learning. The Holy Scriptures are of Divine inspiration: It is them that we must be judged by, and them that we must be Ruled by: and therefore them that we must principally learn. Mens Books and Teachings are but the means for our Learning this infallible word. Dir. 3.

§. 5. Direct. 4. Remember that as it is Christs work to Teach, it is yours to hear, and read, and study, and pray, and practise what you hear. Do your part then if you expect the benefit. You come not to the School of Christ to be idle. Knowledge droppeth not into the sleepy dreamers mouth: Dig for it as for Silver, and search for it in the Scriptures as for a hidden treasure: Meditate in them day and night. Leave it to miserable fools, to contemn the wisdom of the most high. Dir. 4.

§. 6. Direct. 5. Fix your eye upon himself as your pattern and study with earnest desire to follow his holy example, and to be made conformable to him. Not to imitate him in the works which were proper to him as God, or as Mediator; but in his Holiness which he hath proposed to his disciples for their imitation. He knew how effectual a perfect example would be, where a perfect doctrine alone would be less regarded. Example bringeth doctrine nearer to our eye and heart: It maketh it more observable, and telleth us with more powerful application, [such you must be, and thus you must do] The eye maketh an easier and deeper impression on the imagination and mind, than the ear doth: Therefore Christs example should be much preached and studied: It will be a very great help to us, to have fill upon our minds the Image of the Holy Life of Christ; that we be affected as if we always saw him doing the holy actions which once he did. Paul calls the Galathians foolish and bewitched, that obeyed not the truth, when Christ had been set forth as crucified among them evidently before their eyes, Gal. 3. 1. Papists think that Images serve well for this turn: But the Records of Scripture, and the living Images of Christ whom they persecute and kill, are far more useful Dir. 5.

useful. How much *example* is more operative than *doctrine* alone, you may perceive by the *enemies* of Christ, who can bear his *holy doctrine* when they cannot bear his *holy Servants* that *practise* that doctrine before their eyes. And that which most stirs up their *enmity* hath the *advantage* for exciting the *believers piety*.

Let the Image of Christ in all his holy examples, be always lively written upon your minds. 1. Let the great ones of the world remember that their Lord was not born of such as bore rule, or were in worldly pomp and dignity, but of persons that lived but meanly in the world, (however they were of the royal line): How he was not born in a palace, but a stable, and laid in a manger, without the attendance or accommodations of the rich.

Luke 2. 51. 2. Remember how he *subjected* himself unto his reputed Father and his Mother, to teach all Children subjection and obedience.

3. And how he condescended to *labour at a Trade* and mean employment in the world; to teach us that our *Bodies* as well as our *Minds* must express their obedience, and have their ordinary employment; and to teach men to labour and live in a calling; and to comfort poor labourers with assurance that God accepteth them in the meanest work, and that Christ himself lived so before them, and chose their kind of life, and not the life of Princes and Nobles that live in Pomp, and Ease, and Pleasure.

4. Remember how he refused not to submit to all the ordinances of God, and to fulfill all righteousness, and to be initiated into the solemn administration of his office by the Baptism of John, which God approved by sending down upon him the Holy Ghost: To teach us all to expect his Spirit in the use of his ordinances.

Mat. 3. 15,
16, 17.

5. Remember how he voluntarily begun his work with an encounter with the Tempter in the Wilderness, upon his fasting: and suffered the Tempter to proceed till he moved him to the most odious sin, even to worship the Devil himself: To teach us that God loveth *tried Servants*, and expecteth that we be not turned from him by temptations; especially those that enter upon a publick ministry, must be tried men that have overcome the Tempter: and to comfort tempted Christians, who may remember, that their Saviour himself was most blasphemously tempted to as odious sins as ever they were; and that to be greatly tempted without consenting or yielding to the sin, is so far from being a sin in it self, that it is the greatest honour of our obedience; and that the Devil who molesteth and haunteth us with his temptations, is a conquered enemy, whom our Lord in person hath overcome.

6. Remember how earnestly and constantly he preached, not stories, or jingles, or subtle controversies, but Repentance, and faith, and self-denial and obedience: So great was his Love to souls that when he had auditors he preached not only in the Temple and Synagogues, but in mountains, and in a ship, and any other convenient place, and no fury of the Rulers or Pharisees could silence him till his hour was come, having his Fathers Commission: And even to particular persons he vouchsafed by conference to open the Mysteries of Salvation. To teach

John 3. 8.

us, to love and attend to the plain and powerful preaching of the Gospel, and not to forbear any necessary means for the honour of God and the saving of souls, because of the enmity, or opposition of malicious men, but to work while it is day, seeing the night is coming when none can work.

John 9. 4.

7. Remember how compassionate he was to mens bodies as well as to their souls! going up and down with unwearied diligence doing good; healing the

blind, and lame, and deaf, and sick, and possessed! and how all his miracles were done in charity to do good; and none of them to do hurt: So that he was but *living, walking LOVE and MERCY*. To teach us to know God in his Love and Mercy, and to abound in Love and Mercy to our brethren, and to hate the spirit of *hurtfulness, persecution, and uncharitableness*, and to lay out our selves in doing good, and to exercise our compassion to the bodys of men as well as to their souls, according to our power.

8. Remember how his Zeal and Love endured the reproach, and resisted the opposition of his friends, who went to lay hold on him as if he had been besides himself: And how he bid Peter [Get behind me Satan; thou art an offence unto me: for thou savourest not the things of God, but those of men] when in carnal Love and wisdom he rebuked him for resolving to lay down his life, saying [Be it far from thee, this shall not be unto thee.] To teach us to expect that carnal Love, and Wisdom in our nearest friends, will rise up against us in the work of God; to discourage us both from duty and from sufferings: and that all are to be shaken off; and counted as the instruments of Satan, that would tempt us to be unfaithful to our trust and duty, and to favour our selves by a sinful avoiding of the sufferings which God doth call us to undergo.

Mar. 3. 20,
21.
Mat. 16.
22, 23.

9. Remember how through all his life, he despised the Riches of the world, and chose a life of poverty, and was a companion of the meanest, neither possessing nor seeking sumptuous houses, or great attendance, or spacious lands, or a large estate. He lived in a visible contempt of all the wealth and splendor, and greatness of the world: To teach us how little these little things are to be esteemed; and that they are none of the treasure and portion of a Saint; and what a folly it is to be bound of such snares, and diversions, and temptations which make the way to Heaven to be to us, as a needles eye.

10. Observe how little he regardeth the honour and applause of men, how he made himself of no reputation, but took upon him the form of a Servant, refusing to be made a King, or to have a Kingdom of this world: Though he told malignant Blasphe-mers how greatly they sinned in dishonouring him, yet did he not seek the honour of the world: To teach us how little the Thoughts or Words of ignorant men do contribute to our happiness, or are to be accounted of: And to turn our eyes from the impertinent censures of flesh and blood, to the judgement of our Almighty Sovereign, to whom it is that we stand or fall.

Phil. 2. 7;
8, 9.
Joh. 8. 15.

11. Remember also how little he made provision for the flesh, and never once tasted of any immoderate sinful pleasure. How far was he from a life of voluptuousness and sensuality? Though his avoiding the formal fastings of the Pharisees, made them slander him as a gluttonous person, and a wine-bibber, as the sober Christians were called Carnivores by those that thought it unlawful to eat flesh; yet so far was he from the guilt of any such sin, that never a desire of it was in his heart. You shall never find in the Gospel that Christ spent half the morning in dressing him, choosing rather to shorten his time for prayer, than not to appear sufficiently neatified, as our empty worthless painted Gallants do: Nor shall you ever read that he wasted his time in idle visitations, or Cards, or Dice, or in reading Romances, or hearing Stage-plays. It was another kind of example that our Lord did leave for his disciples.

Mat. 11. 7
19.

12. Mark also how far Christ was from being guilty of any idle, or lascivious, or foolish kind of talk: And how holy and profitable all his speeches were: To teach us also to speak as the oracles of God,

God, such words as tend to edification, and to administer grace unto the hearers, and to keep our tongues from all prophane, lascivious, empty, idle speeches.

13. Remember, that *Pride*, and *Passion* are condemned by your pattern: Christ bids you [*Learn of me; for I am meek and lowly in heart, and you shall find rest unto your souls*, Mat. 11. 28, 29. Therefore he resolveth that *except men be converted and become as little children, they shall not enter into the Kingdom of Heaven*; Mat. 18. 3. Behold therefore the *Lamb of God*, and be ashamed of your fierce and ravenous natures.

14. Remember that Christ your Lord and pattern did humble himself to the meanest office of love, even to wash the feet of his disciples: Not to teach you to wash a few poor mens feet as a Ceremony once a year, and persecute and murder the servants of Christ the rest of the year, as the *Roman Vice-Chrift* doth; but to teach us, that if he their Lord and Master washed his disciples feet, we also should stoop as low in any office of love, for one another. John 13. 14.

15. Remember also that Christ your pattern spent whole nights in prayer to God; so much was he for this holy attendance upon God: To teach us to *pray always and not wax faint*, Luke 18. 1. And not to be like the impious God-haters, that Love not any near or serious addresses unto God, nor those that use them; but make them the object of their cruelty or scorn.

16. Remember also that Christ was against the Pharisees out-side hypocritical ceremonious worship, consisting in lip-labour, affected repetitions, and much babbling; their Touch not, Taste not, Handle not, and worshipping God in vain, according to their Traditions, teaching for doctrines the commandments of men: He taught us a serious spiritual worship: not to draw nigh to God with our mouth, and honour him with our lips, while our hearts are far from him; but to worship God who is a Spirit, in Spirit and Truth.

17. Christ was a sharp reprovcr of Hypocritical, blind, ceremonious, malicious Pharisees; and warneth his disciples to take heed of their leven. When they are offended with him, he saith every plant which my Heavenly Father hath not planted, shall be rooted up: Let them alone, they be blind leaders of the blind, &c. Mat. 15. 12, 13, 14. To teach us to take heed of Autonomus, Supercilious, domineering, formal Hypocrites, and false teachers, and to difference between the shepherds and the wolves.

18. Though Christ seems cautelously to avoid the owning of the *Romans Usurpation* over the Jews, yet rather than offend them he payeth Tribute himself, Mat. 17. 25, 26, 27. and biddeth them *Render to Cæsar the things that are Cæsars, and to God the things that are Gods*: Mat. 22. 21. The Pharisees bring their controversie to him hypocritically, *Whether it be lawful to give Tribute to Cæsar, or not?* (For that Cæsar was an Usurper over them, they rook to be past controversie.) And Christ would give them no answer that should either ensnare himself, or encourage usurpation, or countenance their sedition: Teaching us much more to pay tribute chearfully to our lawful Governours, and to avoid all sedition and offence.

19. Yet is he accused, condemned, and executed among Malefactors, as aspiring to be *King of the Jews*, and the Judge called, *None of Cæsars friend*, if he let him go: Teaching us to expect that the most innocent Christians should be accused, as enemies to the Rulers of the world, and mistaken Go-

vernours be provoked and engaged against them, by the malicious calumnies of their adversaries; and that we should in this unrighteous world, be condemned of those crimes of which we are most innocent; and which we most abhor, and have born the fullest testimonies against.

20. The furious rout of the enraged people, deride him by their words and deeds, with a Purple Robe, a Scepter of Reed, a Crown of Thorns, and the scornful name of *King of the Jews*; they spit in his face, and buffet him, and then break jeasts upon him: And in all this, being reviled he reviled not again, but committed all to him that judgeth righteously, 1 Pet. 2. 21, 22, 23. Teaching us to expect the rage of the ignorant Rabble, as well as of deluded Governours; and to be made the scorn of the worst of men; and all this without impatience, reviling or threatening words; but quieting our selves in the sure expectation of the righteous judgement, which we and they must shortly find.

21. When Christ is urged at *Pilates Bar* to speak for himself, he holds his peace: Teaching us to expect to be questioned at the Judgement Seat of man; and not to be over-careful for the vindicating of our Names, from their most odious calumnies, because the Judgement that will fully justifie us, is sure and near.

22. When Christ is in his Agony, his Disciples fail him: when he is judged and crucified, they forsook him and fled: To teach us not to be too confident in the best of men, nor to expect much from them in a time of tryal, but to take up our comfort in God alone, when all our nearest friends shall fail us.

23. Upon the Cross he suffereth the torments and ignominy of death for us, praying for his Murderers: Leaving us an example that we should follow his steps; 1 Pet. 2. 21. and that we think not life is self too dear, to part with, in obedience to God, and for the love of Christ and one another, and that we forgive and pray for them that persecute us.

24. In all this suffering from men, he feels also so much of the fruit of our sin upon his soul, that he cryeth out, *My God, my God, why hast thou forsaken me?* To teach us, if we fall into such calamity of soul, as to think that God himself forsaketh us, to remember for our support, that the Son of God himself before us, cryed out, *My God, why hast thou forsaken me?* And that in this also we may expect a tryal, to seem of our selves Forsaken of God, when our Saviour underwent the like before us.

I will instance in no more of his example, because I would not be tedious. Hither now let believers cast their eyes: If you love your Lord, you should love to imitate him, and be glad to find your selves in the way that he hath gone before you. If He lived a worldly or a sensual life, do you do so: If He was an enemy to preaching; and praying, and holy living, be you so: But if he lived in the greatest contempt of all the wealth, and honours, and pleasures of the world, in a life of holy obedience to his Father, wholly preferring the Kingdom of Heaven, and seeking the salvation of the souls of others, and patiently bearing persecution, derision, calumnies and death, then take up your Cross, and follow him in joyfully to the expected Crown.

§. 7. Direct. 6. If you will Learn of Christ, you must Learn of his Ministers, whom he hath appointed under him to be the Teachers of his Church. He purposely enableth them, inclineth them, and sendeth them to instruct you: Not to have dominion over your faith, but to be your spiritual Fathers, and the Ministers by whom you believe, as God shall give

If we should
in
Luk. 6. 12.
do signifie
an Oratory,
it yet importeth
that he
continued
for prayer
in it.

Mat. 15. 6,
7, 8, 9.
Joh. 4. 23.
Mat. 23.
24.

Matth. 261
56.

1 John 3
16.

give (ability and success) to every one as he pleases, to plant and water, while God giveth the increase, to open mens eyes, and turn them from darkness to light, and to be labourers together with God, whose husbandry and building you are, and to be helpers of your joy. See 2 Cor. 2. 4. Acts 26. 17, 18. 1 Cor. 3. 5, 6, 7, 8, 9, & 4. 15. Seeing therefore Christ hath appointed them under him, to be the ordinary Teachers of his Church, he that beareth them (speaking his message) beareth him, and he that despiseth them, despiseth him, Luke 10. 16. And he that saith, I will hear Christ, but not you, doth say in effect to Christ himself, I will not hear thee, nor learn of thee, unless thou wilt dismiss thy Ushers, and teach me immediately thy self.

Dir. 7.

§. 8. Direct. 7. Hearken also to the secret Teachings of his Spirit, and your consciences, not as making you any new Law or Duty, or being to you instead of Scriptures or Ministers; but as bringing that truth into your Hearts and practices which Scriptures and Ministers have first brought to your eyes and ears. If you understand not this, how the office of Scripture and Ministers differ from the office of the Spirit and your Consciences, you will be confounded as the Sectaries of these times have been, that separate what God hath joyned together, and plead against Scripture or Ministers under pretence of extolling the Spirit, or the Light within them. As your meat must be taken into the stomach, and pass the first concoction, before the second can be performed, and chylification must be before sanguification; so the Scripture and Ministers must bring truth to your eyes and ears, before the Spirit or Conscience bring them to your Hearts and Practice. But they lye dead and unfeeling in your brain or imagination, if you hearken not to the secret teachings of the Spirit and Conscience, which would bring them further. As Christ is the principal Teacher without, and Ministers are but under him; so the Spirit is the principal Teacher within us, and Conscience is but under the Spirit, being excited and informed by it. Those that learn only of Scriptures and Ministers, (by hearing or reading) may become men of Learning and great ability, though they hearken not to the sanctifying teachings of the Spirit, or to their Consciences: But it is only those that hearken first to the Scriptures and Ministers, and next to the Spirit of God, and to their Consciences, that have an inward, sanctifying, saving knowledge, and are they that are said to be Taught of God. Therefore hearken first with your ears, what Christ hath to say to you from without; and then hearken daily and diligently with your hearts, what the Spirit and Conscience say within. For it is their office to preach over all that again to your Hearts, which you have received.

Dir. 8.

§. 9. Direct. 8. It being the office of the present ordinary Ministry, only to expound and apply the doctrine of Christ already recorded in the Scriptures, believe not any man, that contradiceth this recorded doctrine, what Reason, Authority or Revelation soever he pretend. Isa. 8. 20. To the Law and to the Testimony: if they speak not according to these, it is because there is no Light in them. No Reason can be Reason indeed that is pretended against the Reason of the Creator and God of Reason. Authority pretended against the Highest Authority of God, is no Authority: God never gave Authority to any against himself; nor to deceive mens souls; nor to dispense with the Law of Christ; nor to warrant men to sin against him; nor to make any supplements to his Law or Doctrine. The Apostles had their

1 Cor. 10.

8.

2 Cor. 13.

10.

Power only to edification; but not to destruction. There is no Revelation from God, that is contrary to his own Revelation already delivered as his perfect

Law and Rule unto the Church; and therefore none supplemental to it. If an Apostle or an Angel from Heaven (per possibile vel impossibile) shall Evangelize to us besides what is Evangelized, and we have received, he must be held accursed. Gal. 1. 6, 7, 8.

§. 10. Direct. 9. Come not to Learn of Christ with

Dir. 9.

self-conceitedness, pride, or confidence in your prejudice and errors: but as little Children, with humble, teachable, tractable minds. Christ is no Teacher for those that in their own eyes are wise enough already: unless it be first to teach them to become fools (in their own esteem, because they are so indeed) that they may be wise. 1 Cor. 3. 18. They that are prepossessed with false opinions, and resolve that they will never be persuaded of the contrary, are unfit to be Scholars in the School of Christ. He resisteth the proud, but giveth more grace unto the humble. Men that have a high conceit of their own understandings, and think they can easily know truth from falsehood as soon as they hear it, and come not to learn, but to censure what they hear or read, as being able presently to judge of all, these are fitter for the School of the Prince of Pride, and Father of lyes and error, than for the School of Christ. Except Conversion make men as little children, that come not to carp and cavil, but to learn, they are not meet for the Kingdom of Christ. Math. 18. 3. John 3. 3, 5. Know how blind and ignorant you are, and how dull of learning, and humbly beg of the Heavenly Teacher, that he will accept you, and illuminate you; and give up your understandings absolutely to be informed by him, and your Hearts to be the Tables in which his Spirit shall write his Law; Believing his doctrine upon the bare account of his infallible Veracity, and resolving to obey it; and this is to be the Disciples of Christ indeed, and such as shall be taught of God.

1 Pet. 5. 5.

§. 11. Direct. 10. Come to the School of Christ with honest willing hearts, that Love the truth, and fain would know it; that they may obey it; and not with false and byassed hearts, which secretly hinder the understanding from entertaining the truth, because they love it not, as being contrary to their carnal inclinations and interest. The word that was received into Honest hearts, was it that was the seed that brought forth plentifully. Matth. 13. 23. When the Heart saith unfeignedly, Speak Lord, for thy servant heareth; Teach me to know and do thy will; God will not leave such a Learner in the dark. Most of the damnable ignorance and error of the world, is from a wicked heart, that perceiveth that the Truth of God is against their fleshly interest and lusts, and therefore is unwilling to obey it, and unwilling to believe it, lest it torment them, because they disobey it. A will that's secretly poisoned with the Love of the world, or of any sinful lusts and pleasures, is the most potent impediment to the believing of the truth.

Dir. 10.

§. 12. Direct. 11. Learn with quietness and peace in the School of Christ, and make not divisions, and meddle not with others lessons and matters, but with your own. Silence, and quietness, and minding your own business, is the way to profit. The turbulent wranglers that are quarrelling with others, and are religious contentiously, in envy and strife, are liker to be corrected or ejected, than to be edified. Read James 3.

Dir. 11.

§. 13. Direct. 12. Remember that the School of Christ hath a Rod; and therefore learn with fear and reverence. Heb. 12. 28, 29. Phil. 2. 12. Christ will sharply rebuke his own, if they grow negligent and offend: And if he should cast thee out and forsake thee, thou art undone for ever. See therefore that ye refuse not him that speaketh: for if they escaped not, that refused him that spake on earth, much

Dir. 12.

much more shall not we, if we refuse him that is from Heaven, Heb. 12. 25. For how shall we escape, if we neglect so great salvation, which at first began to be spoken by the Lord, and was confirmed to us by them that heard him: God also bearing them witness both with signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will. Heb. 2. 3, 4. Serve the Lord therefore with fear, and rejoyce with trembling: Kiss the Son, lest he be angry, and you perish, in the kindling of his wrath. Psal. 2. 11, 12.

DIRECT. VIII.

Grand
Dir. 8.
To obey
Christ as
Physician
in his heal-
ing work,
and his
Spirit in
its clean-
sing mor-
tifying
work.

Remember that you are Related to Christ as the Physician of your souls, and to the Holy Ghost as your Sanctifier: Make it therefore your serious study, to be cured by Christ, and cleansed by his Spirit, of all the sinful diseases and defilements of your hearts and lives.

§. 1. **T**hough I did before speak of our Believing in the Holy Ghost, and using his help for our access to God, and converse with him; yet I deferred to speak fully of the Cleansing and Mortifying part of his work of Sanctification till now; and shall treat of it here as it is the same with the Curing work of Christ, related to us as the Physician of our souls: it being part of our Subjection and Obedience to him, to be Ruled by him in order to our cure. And what I shall here write against sin in general will be of a twofold use. The one is to help us against the inward corruptions of our hearts, and for the outward obedience of our lives, and so to further the work of Sanctification, and prevent our sinning. The other is to help us to Repentance and Humiliation habitual and actual, for the sins which are in us, and which we have already at any time committed.

§. 2. The General Directions for this curing and cleansing of the soul from sin, are contained for the most part in what is said already; and many of the particular Directions also may be fetcht from the sixth Direction before going. I shall now add but two General Directions, and many more Particular ones.

Dir. 1. Direct. 1. I. The two General Directions are these: 1. Know what corruptions the soul of man is naturally defiled with: And this containeth the knowledge of those faculties that are the seat of these corruptions, and the knowledge of the corruptions that have tainted and perverted the several faculties.

Dir. 2. Direct. 2. 2. Know what sin is, in its nature or intrinsic evil, as well as in the effects.

§. 3. 1. The Parts or faculties to be cleansed and cured, are both the Superior and Inferiour: 1. The Understanding (though not the first in the sin) must be first in the cure: For all that is done upon the Lower faculties must be by the Governing power of the will: And all that is done upon the will (according to the order of humane nature) must be done by the Understanding: But the Understanding hath its own diseases which must be known and cured. Its malady in general is Ignorance: which is not only a privation of actual knowledge, but an undisposedeness also of the understanding to know the truth. A man may be deprived of some actual knowledge that hath no disease in his mind that causeth it: as in case that either the object be absent and out of

reach, or that there may be no sufficient Revelation of it, or that the mind be taken up wholly upon some other thing; or in case a man shut out the thoughts of such an object, or refuse the evidence (which is the act of the will) even as a man that is not blind, may yet not see a particular object, 1. In case it be out of his natural reach: 2. Or if it be night, and he want extrinsick light; 3. Or in case he be wholly taken up with the observation of other things; 4. Or in case he wilfully either shut or turn away his eyes.

It is a very hard question to resolve how far and wherein the diseases of the Understanding may be called sin? Because the Understanding is not a Free, but a Necessitated faculty: And there can be no sin, where there is no Liberty. But to clear this, it must be considered, 1. That it is not this or that faculty that is the full and proper subject of sin, but the Man: the fulness of sin being made up of the vice of both faculties (understanding and will) conjunct! It's properer to say, The man sinned, than, the Intellect or Will sinned, speaking exclusively as to the other. 2. *Liberum arbitrium*, Free choice is belonging to the Man, and not to his Will only; though principally to the Will. 3. Though the Will only be Free in it self originally; yet the Intellect is Free by participation so far as it is commanded by the Will, or dependeth on it for the Exercise of its acts. 4. Accordingly though the Understanding primitively and of it self, be not the subject of morality; of moral Vertues, or of moral Vices (which are immediately and primarily in the Will) yet participatively its Vertues and Vices are moralized, and become graces or sins, laudable and rewardable, or vituperable and punishable, as they are imperate by the will, or depend upon it.

Consider then the Acts, and Habits, and disposition of the Understanding. And you will find, 1. That some acts, and the privation of them, are Necessary, Naturally, Originally, and unalterably: and these are not virtues or sinful at all, as having no morality. As to know unwillingly as the Devils do, and to Believe, when it cannot be refuted, though they would; this is no moral Vertue at all, but a natural perfection only. So 1. To be ignorant of that which is no object of knowledge, or which is naturally beyond our knowledge (as of the Essence of God) is no sin at all: 2. Nor to be ignorant of that which was never revealed, when no fault of ours hindred the revelation, is no sin. 3. Nor to be without the present actual knowledge or consideration of one point, at that moment when our thoughts are lawfully diverted (as in greater business) or suspended (as in sleep.) 4. But to be ignorant wilfully is a sin, participatively in the intellect, and originally in the will. 5. And to be ignorant for want of Revelation, when our selves are the hinderers of that revelation, or the meritorious cause that we want it, is our sin: Because though that ignorance be immediately necessary, and hypothetically, yet originally and remotely it is Free and Voluntary.

So as to the Habits and Disposition of the intellect: It is no sin to want those which mans Understanding in its entire and primitive Nature was without: (As not to be able to know without an object, or to know an unrevealed or too distant object; or actually to know all things knowable at once.) But there are defects or ill dispositions that are sinfully contracted; and though these are now immediately natural and necessary, yet being originally and remotely voluntary or free, they are participatively sinful: Such is the natural mans disability or undisposedeness to know the things of the Spirit, when the Word revealeth them. This lyeth nor in the want of a Natural

How the
under-
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can be the
subject of
sin?

Maxima
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tural faculty to know them, but 1. Radically in the will: 2. And thence in contrary false apprehensions which the Intellect is prepossessed with, which resisting the truth, may be called, its blindness or impotency to know them. And 3. In a strangeness of the mind to those spiritual things which it is utterly unacquainted with.

Note here, 1. That the will may be guilty of the understandings ignorance two ways: either by Positive averseness prohibiting or diverting it from beholding the evidence of truth: Or by a Privation and forbearance of that command, or excitation which is necessary to the exercise of the acts of the understanding. This last is the commonest way of the sin in the understanding; and that may be truly called Voluntary which is from the wills neglect of its office, or suspension of its act, though there be no actual Volition or Nollition.

2. That the will may do more in causing a disease in the understanding, than it can do in curing it. I can put out a mans eyes, but I cannot restore them.

3. That yet for all that, God hath so ordered it in his gracious dispensation of the grace of the Redeemer, that certain means are appointed by him, for man to use in order to the obtaining of his grace for his own recovery: And so though grace cure not the understanding of its primitive natural weakness, yet it cureth it of its contracted weakness, which was voluntary in its Original, but necessary being contracted. And as the will had a hand in the causing of it, so must it have (in the Voluntary use of the fore said means) in the Cure of it. So much to shew you how the Understanding is guilty of sin.

4. Though no actual knowledge be so immediate as to be without the Mediation of the sense and fantasie, yet supposing these, Knowledge is distinguished into Immediate and Mediate. The Immediate is when the Being, Quality, &c. of a thing, or the Truth of a proposition is known immediately in it self by its proper evidence. Mediate knowledge is when the Being of a thing, or the truth of a proposition is known by the means of some other intervenient thing or proposition, whose evidence affordeth us a light to discern it.

The understanding is much more satisfied when it can see Things and Truths immediately in their proper evidence. But when it cannot, it is glad of any means to help it.

The further we go in the series of Means (knowing one thing by another, and that by another, and so on, the more unsatisfied the understanding is, as apprehending a possibility of mistake, and a difficulty in escaping mistake in the use of so many media's.

When the evidence of one thing in its proper nature sheweth us another, this is to know by meer discourse or argument.

When the Medium of our knowing one thing, is the Credibility of another mans report that knoweth it, this is (though a discourse or argument too, yet) in special called, Belief: which is strong or weak, certain or uncertain, as the evidence of the reporters Credibility is certain or uncertain, and our apprehension of it strong or weak.

In both cases the understandings fault is either an utter privation of the act (or disposition to it), or else a privation of the rectitude of the act. When it should know by the proper evidence of the Thing, the privation of its act is called Ignorance or Nescience, and the privation of its rectitude is called, Error (which differ as not-seeing and seeing-falsly): When it should know by Testimony, the privation of its act is simple unbelief, or non-believing, and the privation of its rectitude is either Disbelief, (when

they think the reporter erreth), or Mis-belief, when it believeth a Testimony that is not to be believed.

So that you see by what is said, that the diseases of the Mind to be cured are 1. Meer ignorance, 2. Error, thinking truth to be falsehood, and falsehood truth. 3. Unbelief: 4. Disbelief: and 5. Misbelief.

But as the Goodness is of chief regard in the object; Rom. 8, 5, so the discerning of the Truth about Good and Evil, is the chiefest office of the understanding. And therefore its Disesteem of God, and Glory, and Grace, and its Misteem of the fleshly pleasure, and worldly prosperity, wealth and honour, is the principal malady of the mind.

5. 2. The diseases of the Will are in its Inclination and its Acts: 1. An inordinate Inclination to the pleasing of the fleshly appetite and fantasie, and to all Carnal baits and Temporal things, that tend to please it; and inordinate acts of desire accordingly. 2. An irrational backwardness to God, and grace, and spiritual good, and a Refusal or Nollition in act accordingly. These are in the will, 1. Because it is become much subject to the sensitive appetite, and hath debased it self, and contracted by its sinful acts, a sensual inclination, the flesh having the dominion in a corrupted soul. 2. Because the Intellect being also corrupted, oft-times mis-leaeth it, by over-valuing transient things. 3. Because the Will is become destitute (in its corrupted state) of the power of Divine Love, or an Inclination to God and holy things, which should countermand the seduction of carnal objects. 4. And the understanding is much destitute of the Light that should lead them higher. 5. Because the rage of the corrupted appetite is still seducing it. Mark therefore for the right understanding of this our greatest malady.

6. 1. That the will never desireth evil, as evil, but as a carnal or a seeming good. 2. Nor doth it hate good as good, but as a seeming evil, because God and grace do seem to be his enemies and to hurt him, by hindring him of the good of carnal pleasure which he now preferreth. 3. Nay, at the same time that he loveth evil as it pleaseth the flesh, he hath naturally as a man some averseness to it, so far as he apprehendeth it to be Evil: And when he hateth God and holiness as evil, for hindring him of his carnal pleasure, he naturally loveth them so far as he apprehendeth them to be good. So that there is some love to God and good, and some hatred to evil in the ungodly: For while Man is Man, he will have Naturally an Inclination to good as good, and against evil as evil. 4. But the apprehension of sensitive good is the strongest in him, and the apprehension of spiritual good is weakest; and therefore the will receiving a greater impress from the Carnal Appetite and Mind, than from the weak apprehensions of spiritual good, is more inclined to that which indeed is worst; and so things carnal have got the dominion or chief commanding interest in the soul. 5. Note also, that sin receiveth its formality or mortal evil first in the will, and not in the Intellect or sensitive appetite: (For it is not sin, till it be positively or privatively, immediately or mediately voluntary.) But the first motions to sin are not in the will, but in the sensitive appetite; Though there as first it be not formally sin. 6. Note, that neither Intellect, Object, Appetite, or Sense, necessitate naturally the will to sin, but it remaineth the first in the sin and guilt.

7. It is a matter of great difficulty to understand how sin first entred into the innocent soul: And it is of great importance, because an error here is of dangerous consequence. Two sorts seem to me to make God so much the necessitating cause of Adams first

The operations and malady of the intellect.

first sin (and so of all sin) as that it was as naturally impossible for Adam to have forborn it according to their doctrine, as to have conquered God. 1. Those that assert the Dominican immediate Physical pre-determining pre-motion: (which no created power can resist.) 2. And those that say the Will acts as Necessitated by the Intellect in all its Acts (and so is necessitated in all its Omissions); and that the Intellect is necessitated by Objects (as, no doubt, it is, unless as its acts are *sub imperio voluntatis*); and all those objects are caused and disposed of by God. But it is certain that God is not the cause of sin; and therefore this certainty over-ruleth the case against these Tenets.

§. 8. At present it seemeth to me, that sin entred in this method. 1. Sense perceiveth the forbidden thing: 2. The appetite desireth it: 3. The imagination thinketh on its desirableness yet further. 4. The intellect conceiveth of it (truly) as good, by a simple apprehension. 5. The Will accordingly willeth it by a simple complacency or volition. Thus far there was no sin: But 6. The Will here adhered to it too much, and took in it an excess of Complacency, when it had power to do otherwise: And here sin begun. 7. And so when the Cogitations should have been called off: 8. And the Intellect should have minded God, and his Command, and proceeded from a simple apprehension to the comparing Act, and said [The favour of God is better, and his will should rule,] it omitted all these acts, because the will omitted to command them; (yea, and hindered them.) 9. And so the intellect was next guilty of a [non-venuo] [I will not forbid or hinder it] (and the will accordingly). 10. And next of a positive deception, and the will of consent unto the sin, and so it being finished, brought forth death.

If you say, The wills first sinful adhesion in the first instance, could not be, unless the Intellect first directed it so to do; I deny that, because the will is the first principle in mens actions *quoad exercitium*, though the Intellect be the first as to specification: And therefore the will could suspend its exercise and its excitation of the mind. In all this I goupon common principles: But I leave it to further enquiry: 1. How far the sensitive appetite may move the Locomotive faculty without the Wills command, while the will doth not forbid? And whether Reason be not given man, as the Rider to the Horse, not to enable him to move, but to Rule his motion: so that as the Horse can go if the Rider hinder not, so the sensitive appetite can cause the actions of eating, drinking, thinking, speaking sensually; if Reason do but drop asleep, or not hinder. 2. And so whether in the first sin, (and ordinarily) the sensitive appetite, fantasie and passion be not the active mover, and the Rational powers first guilty only by omitting their restraining Government, which they were able to have exercised? 3. And so, whether sin be not (ordinarily) a brutish motion, or a voluntary unmaning of our selves, the Rational powers in the beginning being guilty only of omission or privation of restraint; but afterwards brought over to subserve the sensitive appetite actively? 4. And so whether the will which is the *principium actus quoad exercitium* were not the first in the omission? The intellect having before said, [This must be further considered] the will commanded not that further consideration, when it could and should?

However if it be too hard for us to trace our own souls in all their motions, it is certain that the will of Man is the first subject of Moral good and evil: And uncertainties must not make us deny that which is certain.

The Reader who understandeth the importance and consequence of these points, I am sure will pardon me for this interposition of these difficult controverted points, (which I purposely avoid where I judge them not very needful in order to the defence or clearing of the plainer common truths): And as for others I must bear their censure.

§. 9. The Degree of sinfulness in the will lyeth in a stiffness, and obstinacy, a tenaciousness, of deceitful temporal Good, and an Eagerness after it; and stubborn averfeness to spiritual good as it is against that temporal fleshly good. This is the wills disease.

§. 10. 3. The sinfulness of the memory is in its Retentiveness of Evil, or things hurtful and prohibited: and its Looseness and Neglect of better, spiritual, necessary things. If this were only as things present have the natural advantage to make a deeper impress upon the fantasie, and things unseen, and absent have the disadvantage, it were then but a natural innocent infirmity: or if in sickness, age, or weakness, all kind of memory equally decay. But it is plain that if the Bible be open before our eyes, and preaching be in our ears, and things unseen have the advantage of their infinite greatness, and excellency, and concernment to us, yet our Memories are like walls of stone to any thing that is spiritual, and like walls of wax, on which you may write any thing, of that which is secular or evil. Note here also that the faultiness of the memory is only so far sinful as it is Voluntary: It is the will where the sin is as in its Throne or chiefest subject: Because men Love carnal things, and Love not spiritual things, therefore it is that they mind, and understand, and remember the one, and not the other. So that it is but as Imperate, and Participatively that the memory is capable of sin.

§. 11. 4. The sinfulness of the Imagination consisteth in its readiness to Think of Evil, and of common earthly things, and its unaptness to Think of any thing that is Holy and Good: And when we do force our selves to holy Thoughts, they are disorderly, confused, unskilfully managed, with great averfeness: Here also voluntariness is the Life of the sin.

§. 12. 5. The sin of the Affections, or Passions consisteth in this: That they are too easily, and violently moved by the sensitive interest and appetite; and are Habitually prone to such carnal inordinate motions, running before the understanding and will (some of them) and soliciting and urging them to evil; and resisting and disobeying the commands of Reason and the Will: but dull and backward to things spiritually good, and to execute the right dictates of the Mind and Will.

§. 13. 6. The sin of the sensitive appetite consisteth in the inordinate rage or immoderateness to its object, which causeth it to disobey the Commands of Reason, and to become the Great inciter of Rebellion in the soul; violently urging the Mind and Will to consent to its desires. Materially this dependeth much on the temper of the body: but formally this also is so far sinful as (positively or privatively, mediately or immediately) it is voluntary. To have an Appetite simply to the object of Appetite is no sin: But to have a diseased, inordinate, unruly appetite, is a sin: not primarily in it self considered; but as it is voluntary; as it is the Appetite of a Rational free Agent, that hath thus disordered the frame of its own Nature.

§. 14. 7. The sin of the exterior parts, tongue, hand, eyes, feet, &c. is only in Act and not in Habit, or at least, the Habits are weak and subject to the will. And it is in the execution of the sinful desires

desires of the flesh, and commands of the will that the same consisteth. These parts also are not the primary subject of the guilt, but the will that either Positively puts them upon evil, or doth not restrain them when it ought: And so they are guilty but participatively and secondarily as the other imperate faculties are: It is not Good or Evil meerly as it is the act of tongue, or hand; but as it is the act of the tongue, or hand of a Rational free agent (agreeable, or disagreeable to the Law). If a mad-man should speak blasphemy, or should kill, or steal, it were no further sin, than as he had Voluntarily contracted the ill disposition which caused it, while he had the use of Reason. If a mans hand were held and forced by another to do mischief utterly against his will, it is the sin of the chief agent, and not of the involuntary instrument. But no force totally excuseth us from Guilt, which leaveth the act to our Rational Choice. He that saith, Take this Oath or I will kill thee or torment thee, doth use force as a Temptation which may be resisted, but doth not constrain a man to swear: For he leaveth it to his Choice whether he will swear, or die, or be tormented: And he may and ought to choose death rather than the smallest sin. The will may be tempted but not constrained.

Dir. 2. §. 15. Direct. 2. Labour clearly to understand the evil of sin, both intrinsecal in it self, and in its aggravations and effects. When you have found out where it is, and wherein it doth consist, find out the malignity, and odiousness of it. I have heard some Christians complain, that they read much to shew them the evil of sin in its Effects, but meet with few that shew them its evil in it self sufficiently: But if you see not the evil of sin in it self, as well as in the effects, it will but tempt you to think God unjust in over-punishing it; and it will keep you from the principal part of true Repentance and Mortification; which lyeth in hating sin, as sin. I shall therefore shew you wherein the intrinsecal malignity of sin consisteth.

§. 16. 1. Sin is (formally) the violation of the perfect, holy, righteous Law of God.

2. It is a denial or contempt of the Authority, or Governing-power of God: As if we said, Thou shalt not be our Governour in this.

3. It is an usurping the Sovereign Power to our selves of governing our selves, in that act: For when we refuse Gods Government, we set up our selves in his stead; and so make Gods of our selves as to our selves; as if we were self-sufficient, independent, and had Right hereto.

4. It is a denying or contempt of the Wisdom of God, as if he had unwisely made us a Law, which is unmeet to Rule us.

5. It is a setting up of our folly in the place of Gods Wisdom, and preferring it before him; as if we were wiser to know how to Govern our selves, and to know what is fittest and best for us now to do, than God is.

6. It is a contempt of the Goodness of God as he is the maker of the Law: As if he had not done that which is Best, but that which may be corrected or contradicted; and there were some Evil in it to be avoided.

See Plutarch's Tract, entitled, That vice is sufficient to make a man wretched.

Si non ipso bono movemur ut viri boni sumus, sed utilitate aliqua, atque fructu, callidi sumus, non boni; si emolumentis, non suapte natura, virtutis expetimus, vana erit virtus, quæ malitia recte dicitur. P. Scal. p. 744.

7. It is a preferring our Naughtiness before his Goodness, as if we would do it Better, or choose better what to do.

8. It is a contempt or denial of the Holiness and

Purity of God, which sets him against sin, as Light is against Darknes.

9. It is a violation of Gods Propriety or Dominion, robbing him of the use and service of that which is absolutely and totally his Own.

10. It is a claiming of Propriety in our selves, as if we were our own, and might do with our selves as we list.

11. It is a contempt of the gracious Promises of God by which he allured and bound us to obedience.

12. It is a contempt of the dreadful Threatnings of God, by which he would have restrained us from evil.

13. It is a contempt or denial of the dreadful day of Judgement, in which an account must be given of that sin.

14. It is a denying of Gods Veracity and giving him the lye; as if he were not to be believed in all his Predictions, Promises and Threats.

15. It is a contempt of all the present Mercies, (which are innumerable and great) by which God obligeth and encourageth us to obey.

16. It is a contempt of our own afflictions, and his Chastisements of us, by which he would drive us from our sins.

17. It is a contempt of all the Examples of his Mercies on the obedient, and his terrible judgements on the disobedient, (men and Devils) by which he warned us not to sin.

18. It is a contempt of the person, office, sufferings, and grace of Jesus Christ, who came to save us from our sins, and to destroy the works of the Devil; being contrary to his bloodshed, authority and healing work.

19. It is a contradicting, fighting against, and, in that act prevailing against, the sanctifying office and work of the Holy Ghost, that moveth us against sin, and to obedience.

20. It is a contempt of Holiness, and a defacing (in that measure) the Image of God upon the soul, or a rejecting it: A vilifying of all those Graces which are contrary to the sin.

21. It is a pleasing of the Devil, the enemy of God and us, and an obeying him before God.

22. It is the fault of a Rational Creature, that had Reason given him, to do better.

23. It is all Willingly done and Chosen, by a free-agent that could not be constrained to it.

Voluntarium est omne peccatum.

Tolle excusationem & Nemo peccat invitus. Martin. Dunilens. de Morib. Nihil intersit quo animo facias, quod scissis vitiosum est, quia acta cernuntur, animus non videtur. Id. ibid.

24. It is a robbing God of the Honour and Pleasure which he should have had in our Obedience; and the Glory which we should bring him before the world.

25. It is a contempt of the omnipresence and omniscience of God; when we will sin against him before his face, when he stands over us, and seeth all that we do.

26. It is a contempt of the Greatness and Almightyness of God, that we dare sin against him, who is so Great and able to be avenged on us.

27. It is a wrong to the Mercifulness of God, when we go out of the way of mercy, and put him to use the way of Justice and severity; who delighteth not in the death of sinners, but rather that they obey, repent and live.

28. It is a contempt of the attractive Love of God, who should be the End, and Felicity, and Pleasure of the soul. As if all that Love and Goodness of God, were not enough to draw or keep the heart to

to him, and to satisfy us and make us happy; or he were not fit to be our full delight. And it sheweth the want of Love to God: For if we Loved him rightly we should willingly obey him.

29. It is a setting up the sordid creature, before the Creatour, and dung before Heaven, as if it were more worthy of our Love and Choice, and fitter to be our *Delight*; and the *Pleasure* of sin were better for us than the Glory of Heaven.

30. In all which it appeareth, that it is a practical Atheism, in its degree; A taking down God, or denying him to be God: and a practical *Idolatry*, setting up our selves and other creatures in his stead.

31. It is a contempt of all the *means of Grace*, which are all to bring us to obedience, and keep us or call us from our sins: Prayer, Sacraments, &c.

32. It is a contempt of the Love and Labours of the Ministers of Christ; a disobeying them, grieving them, and frustrating their hopes and the labours of their lives.

33. It is a *debasing of Reason*, the superiour faculty of the soul, and a setting up of the *flesh* or inferior *faculties*; like setting-dogs to Govern men, or the horse to rule the rider.

34. It is a *blinding of reason*, and a *misusing* the noblest faculties of the soul, and frustrating them of the use and ends which they were made for: And so it is the disorder, monstrosity, sickness, or death of the soul.

35. It is (in its measure) the *Image of the Devil* upon the soul, who is the Father of sin: and therefore the most odious deformity of the soul: And this where the Holy Ghost should dwell, and the Image and delight of God should be.

36. It is the moral destruction not only of the soul, but of the whole Creation, so far as the Creatures are appointed as the Means to bring or keep us unto God: For the Means, as a Means, is destroyed when it is not used to its End: A ship is useless if no one be carried in it: A watch as such is useless, when not used to shew the hour of the day. All the world as it is the Book that should teach us the will of God, is cast by, when that use is cast by. Nay, sin useth the *Creature* against God which should have been used for him.

37. It is a contradicting of our own Confessions and Professions: a wronging of our Consciences: a violation of our Covenants, and self obligations to God.

38. It is a preferring of *Time* before *Eternity*, and regarding things of a transitory nature, and a moments pleasure, before that which never shall have end.

39. It is a making a breach in the harmony and order of the world: As the dislocation or deformity of a particular member, is the trouble and deformity of all the Body, because the comeliness and welfare of the whole, containeth the comeliness, proportion and welfare of all the parts: And as the dislocation or breaking of one part in a Watch or Clock, is against the use of all the engine; so every man being a part of the Kingdom of God, doth by sin make a breach in the order of the whole: and also giveth an ill example to other parts, and makes himself unserviceable to the body: and dishonoureth the whole body with the blot of Rebellion; and lets in judgement on the world; and kindleth a consuming fire in the place where he liveth; and is cruel and injurious to others.

40. Sin is not only a preferring the Body before the Soul, but it is also an *Unmercifulness*, or *Cruelty* against our selves, both soul and body, and so is contrary to the true use of the indeleble principle of

self-love: For it is a wounding and abusing the Soul, and defiling the Body in this life, and a casting both on the wrath of God, and into the flames of Hell hereafter, or a dangerous venturing them into the way of endless damnation and despair; and a contempt of those insufferable torments. All these parts of malignity and poyson are *intrinsic* to sin and found in the very *Nature* of it.

§. 17. The common Aggravations of sin being written of by many, and easily gathered from what is said of the nature of it, I shall briefly name only a few.

1. The Infinite perfection of God in all those blessed Attributes and Relations, which sin is against, is the greatest Aggravation of sin.

2. The unconceivable Glory of Heaven which is despised is a great aggravation of sin.

3. So is the greatness of the Torments of Hell, which sinners despise and venture on.

4. So is the great Opposition that God hath made against sin, having said and done so much against it, and declared himself to hate nothing else immediately in the world.

5. The *clearness* of evidence against it, the nothingness of all that can be said for it, is also a great aggravation of it.

6. So is the fulness, and fitness, and power of all the Means in Creatures, providences, and Scriptures that is vouchsafed the world against it.

7. So is the experience and warning of all ages, the repentings of the converted, and the disowning it by almost all when they come to die. Wonderful! that the experience of the world for above five thousand years, will teach them no more effectually to avoid so mortal pernicious a thing.

8. The nearness to us also is an Aggravation: It is not a distant evil, but in our bowels; in our very hearts: we are bound so strictly to love our selves, that it is a great aggravation, to do our selves so great a mischief.

9. The constant invasion of sin is a great aggravation: that it is ever with us, lying down and rising up, at home and abroad; we are never free from it.

10. That it should poyson all our common mercies, and corrupt all our duties, is an aggravation. But we shall take up some of these anon.

§. 18. The special Aggravations of the sins of Gods own Children are these. 1. They sin against a *nearer Relation* than others do; even against that God that is their Father by the new birth, which is more heinous than if a stranger did it.

2. They are Christs own *members*: and it is most *unnatural* for his *Members* to rebel against him, or do him wrong.

3. They sin against more *excellent operations of the Spirit*, than others do, and against a principle of Life within them.

4. They sin against the *differencing grace*, which appeared in their conversion. God took them out of a world of sinners, whom he past by when he could as well have sanctified them: And should they so quickly thus requite him?

5. They sin against the *pardon and Justification* which they have already received. Did God so lately forgive them all their former debts? so many, so great and heinous sins, and that so *freely* to them, when the procurement was *so dear* to Christ? and should they so soon forget, or so ill requite so great a mercy?

6. They sin against a more *serious Covenant* which at their conversion they entered into with God, than other men do.

7. They

Sick bodies only suffer ill, but sick souls both suffer ill, and do ill. *Plutarchs Mor. p. 314.*

The perverting and confusion of societies.

See the Affinities larger Catechism about aggravations of sin.

7. They sin against all the heart-breaking or humbling sorrows, which they have tasted of at their conversion and since. They have *known more* of the evil of sin than others, in their sad experience of its sting.

8. They sin against more *knowledge* than other men: They have known more what sin is, and what Christ is, and what the will of God is, than others: and therefore deserve to be beaten with many stripes.

9. They have *often confessed* sin than others, and spoke odiously of it, as the vilest thing, and aggravated it to God and man.

10. Their many *Prayers* against it, and all their labour in hearing, and reading, and Sacraments, and other means, do aggravate it.

11. They make a greater *Profession* of strict obedience, and therefore sin against their own profession.

12. They have *renewed* their *Promises* of obedience to God, in prayer, at Sacraments, and at other times, much more than others.

13. They have had more *experience* than others of the *goodness* of obedience, and of the comforts and benefits that attend it, in the favour of God, and communion with him therein.

14. Their sins are aggravated by all the *reproofs* and *exhortations* which they have used to others, to tell them how unreasonable and bad it is to provoke the Lord.

15. They sin under greater hopes of glory, than others do: and provoke that God with whom they hope to live for ever.

16. The *high Titles* of love and praise which God doth give them in his Word, do aggravate their sin: That he should call them his *treasure*, his *peculiar people*, his *jewels*, and the *apple of his eye*, his *sons and daughters*, and a *holy people*, and *Priests to God*, and boast of them as a *people more excellent than their neighbours*; and after this they should sin against him.

17. They have had audience with God, the answer of prayers, and many a deliverance and mercy in this life, which others have not, which aggravate their sins, as being *thus contemned*, and as *obliging* them more to God than others.

18. They *dishonour* God more than any others by their sins: His honour lyeth not so much upon the actions of the ungodly, as on those that are nearest to him.

19. They harden the wicked more than such sins in other men would do: They cause them to Blasphe-
me, and reproach the godly for their sakes; and say [These are your Religious men! You see now what their strictness is.] And they hinder the conversion and salvation of others: They grieve the godly, and wrong the Church and Cause of God, much more than the sins of others do.

20. Lastly, They *please the Devil* more than the sins of other men: How busie is he to have drawn a *Job to sin*? and how would he have boasted against God, and his grace, and his servants, if he had prevailed? when he boasted so much before, in the false presumption of his success? As if he could make the godly forsake God, and be as bad as others, if he have leave to tempt them.

§. 19. I I. I shall next give you some particular *Directions*, besides those fore-going, to help you to think of sin as it is, that you may *hate it*: For your *cleansing* and cure consisteth in this: so far as you *hate sin*, it is *mortified*, and you are *cured* of it. And therefore as I have anatomized it, that you may see the *hatefulness* of it, I shall direct you to improve this for your cure.

§. 20. Direct. 1. *Labour to know God, and to be affected with his Attributes, and alwayes to live as in his sight.* No man can know sin perfectly; because no man can know God perfectly. You can no further know what sin is, than you know what God is, whom you sin against. For the formal malignity of sin is *Relative*, as it is against the *Will* and *Attributes* of God. The godly have some knowledge of the malignity of sin, because they have some knowledge of God that is wronged by it. The wicked have no practical prevalent knowledge of the malignity of sin, because they have no such knowledge of God. They that fear God, will fear sinning: They that in their hearts are bold unreverently with God, will in heart and life be bold with sin: The Atheist that thinketh there is no God, thinks there is no sin against him. Nothing in the world will tell us so plainly and powerfully of the evil of sin, as the knowledge of the Greatness, Wisdom, Goodness, Holiness, Authority, Justice, Truth, &c. of God. The sense of his presence therefore, will revive our sense of sin's malignity.

§. 21. Direct. 2. *Consider well of the office, the bloodshed and the holy life of Christ:* His office is to expiate sin, and to destroy it: His blood was shed for it. His Life condemned it. Love Christ, and thou wilt hate that which caused his death. Love him, and thou wilt love to be made like him, and hate that which is so contrary to Christ. These two great Lights will shew the odiousness of darkness.

§. 22. Direct. 3. *Think well both how Holy the office and work of the Holy Ghost is, and how great a mercy it is to us:* Shall God himself the Heavenly light come down into a sinful heart, to illuminate and purify it? and yet shall I keep my darknesses and defilement, in opposition to such wonderful mercy? Though all sin against the Holy Ghost be not the unpardonable blasphemy, yet all is aggravated hereby.

§. 23. Direct. 4. *Know and consider the wonderful Love and Mercy of God, and think what he hath done for you; and you will hate sin, and be ashamed of it.* It is an aggravation which makes sin odious even to common reason and ingenuity; that we should offend a God of infinite Goodness; who hath filled up our lives with Mercy. It will grieve you if you have wronged an extraordinary friend: His Love and kindness will come into your thoughts, and make you angry with your own unkindness. Here look over the Catalogue of Gods mercies to you, for soul and body. And here observe that Satan in hiding the Love of God from you, and tempting you under pretence of humility, to deny his greatest special mercy, doth seek to destroy your repentance and humiliation also, by hiding the greatest aggravation of your sin.

§. 24. Direct. 5. *Think what the soul of man is made for, and should be used to, even to Love, obey and glorify our Maker: and then you will see what sin is which disableth and perverteth it.* How excellent, and high, and holy a work are we created for and called to? and should we defile the Temple of God? and serve the Devil in filthiness and folly, where we should entertain, and serve and magnifie our Creatour?

§. 25. Direct. 6. *Think well what pure and sweet delights a holy soul may enjoy from God, in his holy service: and then you will see what sin is, which robbeth him of these delights, and preferreth fleshly lusts before them.* O how happily might we perform every duty? and how fruitfully might we serve our Lord? and what delight should we find in his Love and acceptation, and the foresight of everlasting

lasting blessedness, if it were not for sin? which bringeth down the soul from the doors of Heaven, to wallow with Swine, in a beloved Dunghil.

Dir. 7. §. 26. Direct. 7. *Bethink you what a life it is which you must live for ever, if you live in Heaven; and what a life the Holy ones there now live: and then think whether sin, which is so contrary to it, be not a vile and hateful thing? Either you would live in Heaven, or not. If not, you are not those I speak to. If you would, you know that there's no sinning! No worldly mind; no pride, no passion, no fleshly lust or pleasures there. O did you but see and hear one hour, how those blessed Spirits are taken up in loving and magnifying the glorious God, in purity and holiness; and how far they are from sin: it would make you loath sin ever after, and look on sinners, as on men in Bedlam wallowing naked in their dung. Especially to think, that you hope your selves to live for ever like those holy Spirits, and therefore sin doth ill beseech you.*

Dir. 8. §. 27. Direct. 8. *Look but to the state and torment of the damned, and think well of the difference betwixt Angels and Devils, and you may know what sin is. Angels are pure; Devils are polluted: Holiness and sin do make the difference. Sin dwells in Hell, and holiness in Heaven: Remember that every temptation is from the Devil, to make you like himself; as every holy motion is from Christ to make you like himself. Remember when you sin, that you are learning and imitating of the Devil, and are so far like him. John 8. 44. And the end of all is, that you may feel his pains. If Hell fire be not good, then sin is not good.*

Dir. 9. §. 28. Direct. 9. *Look alwayes on sin as one that is ready to dye, and consider how all men judge of it at the last. What do men in Heaven say of it? And what do men in Hell say of it? And what do men at death say of it? And what do converted souls, or awakened consciences say of it? Is it then followed with delight and fearlessness as it is now? Is it then applauded? Will any of them speak well of it? Nay, all the world speaks evil of sin in the general now, even when they love and commit the several acts. Will you sin, when you are dying?*

Dir. 10. §. 29. Direct. 10. *Look alwayes on sin and judgement together. Remember that you must answer for it before God, and Angels, and all the world; and you will the better know it.*

Dir. 11. §. 30. Direct. 11. *Look now but upon sickness, poverty, shame, despair, death, and rottenness in the grave, and it may a little help you to know what sin is. These are things within your sight or feeling: You need not faith to tell you of them. And by such effects you might have some little knowledge of the cause.*

Dir. 12. §. 31. Direct. 12. *Look but upon some eminent holy persons upon earth, and upon the mad, prophane, malignant world; and the difference may tell you in part what sin is. Is there not an amiableness in a holy blameless person, that liveth in love to God and man, and in the joyful hopes of life eternal? Is not a beastly Drunkard, or Whoremonger, and a raging Swearer, and a malicious persecutor, a very deformed loathsome creature? Is not the mad, confused, ignorant, ungodly state of the world a very pitiful sight? What then is the sin that all this doth consist in?*

Though the principal part of the Cure is in turning the Will to the hatred of sin, and is done by this discovery of its malignity, yet I shall add a few more Directions for the executive part, supposing that what is said already have had its effect.

Dir. 1. §. 32. Direct. 1. *When you have found out your disease and danger, give up your selves to Christ as*

the Saviour and Physician of souls, and to the Holy Ghost as your Sanctifier, remembering that he is sufficient and willing to do the work which he hath undertaken. It is not you that are to be Saviours and Sanctifiers of your selves (unless as you work under Christ.) But he that hath undertaken it, doth take it for his glory to perform it.

§. 33. Direct. 2. *Yet must you be willing and obedient in applying the Remedies prescribed you by Christ, and observing his Directions in order to your Cure. And you must not be tender, and coy, and finisht, and say, This is too bitter, and that is too sharp; but trust his Love, and skill and care, and take it as he prescribeth it, or giveth it you, without any more ado. Say not, It is grievous, and I cannot take it: For he commands you nothing but what is safe, and wholesome, and necessary, and if you cannot take it, you must try whether you can bear your sickness, and death, and the fire of Hell! Is humiliation, confession, restitution, mortification and holy diligence, worse than Hell?*

§. 34. Direct. 3. *See that you take not part with sin, and wrangle not, or strive not against your Physician, or any that would do you good. Excusing sin, and pleading for it, and extenuating it, and striving against the Spirit and Conscience, and wrangling against Ministers and godly friends, and hating reproof, are not the means to be cured and sanctified.*

§. 35. Direct. 4. *See that malignity in every one of your particular sins, which you can see and say is in sin in general. It's a gross deceit of your selves, if you will speak a great deal of the evil of sin, and see none of this malignity, in your Pride, and your worldliness, and your passion, and peevishness, and your malice, and uncharitableness, and your lying, backbiting, slandering, or sinning against conscience for worldly commodity or safety. What self-contradiction is it for a man in prayer to aggravate sin, and when he is reproved for it, to justify or excuse it? For a Popish Priest to enter sinfully upon his place, by subscribing or swearing the Trent Confession, and then to preach zealously against sin in the general, as if he had never committed so horrid a crime? This is like him that will speak against Treason, and the Enemies of the King, but because the Traytors are his friends and kindred, will protect, or hide them, and take their parts.*

§. 36. Direct. 5. *Keep as far as you can from those temptations which feed and strengthen the sins which you would overcome. Lay siege to your sins, and starve them out, by keeping away the food and fewel which is their maintenance and life.*

§. 37. Direct. 6. *Live in the exercise of those graces and duties which are contrary to the sins which you are most in danger of. For grace and duty is contrary to sin, and killeth it, and cureth us of it, as the fire cureth us of cold, or health of sickness.*

§. 38. Direct. 7. *Hearken not to weakening unbelief and distrust, and cast not away the comforts of God, which are your cordials and strengths. It is not a frightful dejected despairing frame of mind, that is fittest to resist sin; but it is the encouraging sense of the love of God, and thankful sense of grace received (with a cautious fear.)*

§. 39. Direct. 8. *Be alwayes suspicious of carnal self-love, and watch against it. For that is the burrow or fortress of sin; and the common Patron of it; ready to draw you to it, and ready to justify it. We are very prone to be partial in our own cause; as the case of Judah with Thamar, and David when Nathan reproved him in a Parable, shew.*

Our

Our own passions, our own pride, our own censures, or back-bitings, or injurious dealings, our own neglects of duty, seem small excusable, if not justifiable things to us: whereas we could easily see the faultiness of all these in another, especially in an enemy: when yet we should be best acquainted with our selves, and we should most love our selves, and therefore hate our own sins most.

Dir. 9. §. 40. Direct. 9. Bestow your first and chiefest labour to kill sin at the Root: To cleanse the Heart, which is the fountain: For out of the heart cometh the evils of the life. Know which are the Master-Roots; and bend your greatest care and industry to mortifie those: And that is especially these that follow; 1. Ignorance. 2. Unbelief. 3. Inconsiderateness. 4. Selfishness and Pride. 5. Fleshliness, in pleasing a brutish appetite, lust or fantasie. 6. Senseless hard-heartedness and sleepiness, in sin.

Dir. 10. §. 41. Direct. 10. Account the world and all its pleasures, wealth and honours no better than indeed they are, and then Satan will find no bait to catch you: Esteem all as dung with Paul, Phil. 3. 8. And no man will sin, and sell his soul, for that which he accounteth but as dung.

Dir. 11. §. 42. Direct. 11. Keep up above in a Heavenly conversation, and then your souls will be always in the light, and as in the sight of God, and taken up with those businesses and delights, which put them out of relish with the baits of sin.

Dir. 12. §. 43. Direct. 12. Let Christian watchfulness be your daily work; And cherish a preserving, though not a distracting and discouraging fear.

Dir. 13. §. 44. Direct. 13. Take heed of the first approaches and beginnings of sin: Oh how great a matter doth a little of this fire kindle? And if you fall, rise quickly by sound repentance, whatever it may cost you.

Dir. 14. §. 45. Direct. 14. Make Gods Word your only Rule: and labour diligently to understand it.

Dir. 15. §. 46. Direct. 15. And in doubtful Cases, do not easily depart from the unanimous judgement of the generality of the most wise and godly of all ages.

Dir. 16. §. 47. Direct. 16. In doubtful Cases be not passionate or rash, but proceed deliberately, and prove things well, before you fasten on them.

Dir. 17. §. 48. Direct. 17. Be acquainted with your bodily temperature, and what sin it most inclineth you to, and what sin also your Calling or converse doth lay you most open to, that there your watch may be the stricter: (Of all which I shall speak more fully under the next Grand Direction.)

Dir. 18. §. 49. Direct. 18. Keep in a life of holy Order, such as God hath appointed you to walk in. For there is no preservation for stragglers that keep not Rank and File, but forsake the order which God commanded them. And this order lyeth principally in these points: 1. That you keep in Union with the Universal Church. Separate not from Christs body upon any pretence whatever. With the Church as Regenerate, hold spiritual communion, in faith, love and holiness: with the Church as Congregate and Visible, hold outward Communion in Profession, and Worship. 2. If you are not Teachers, live under your particular faithful Pastors, as obedient Disciples of Christ. 3. Let the most godly, if possible, be your familiars. 4. Be laborious in an outward Calling.

Dir. 19. §. 50. Direct. 19. Turn all Gods Providences whether of prosperity or adversity against your sins. If he give you health and wealth, remember he thereby obligeth you to obedience, and calls for special service from you. If he afflict you, remember that it is sin that he is offended at, and searcheth after; and therefore take it as his Physick, and see that

you hinder not, but help on its work, that it may purge away your sin.

§. 51. Direct. 20. Wait patiently on Christ till he have finished the cure, which will not be till his trying life be finished: Persevere in attendance on his Spirit and Means; for he will come in season, and will not tarry: Hof. 6. 3. Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning, and he shall come unto us as the rain: as the later and former rain upon the earth. Though you have oft said, There is no healing, Jer. 14. 19. He will heal your back-slidings, and love you freely, Hof. 14. 4. Unto you that fear his name, shall the Sun of righteousness arise with healing in his wings. Mal. 4. 2. And blessed are all they that wait for him. Isa. 30. 18.

Thus I have given such Directions as may help for Humiliation under sin, or barred of it, and deliverance from it.

DIRECT. IX.

Grand

Dir. 9.

Spend all your dayes in a skilful, vigilant, resolute and valiant war against the Flesh, the world and the Devil, as those that have covenanted to follow Christ the Captain of your Salvation. *W. D. Brays Lect. 1st p. 99.*

Our Warfare under Christ against the Tempter.

§. 1. **T**HE Flesh is the End of Temptation, for all is to please it, Rom. 13. 14. and therefore is the greatest enemy: The world is the Matter of Temptation: And the Devil is the first mover, or efficient of it; and this is the Trinity of enemies to Christ and us, which we renounce in Baptism, and must constantly resist. Of the world and flesh I shall speak Chap. 4. Here I shall open the Methods of the Devil. And first I shall prepare your understanding, by opening some presupposed truths.

See my Treatise of Crucifying the world, and of Self-denial.

§. 2. 1. It is presupposed, that there is a Devil. He that believeth not this, doth prove it to others, by shewing how grossly the Devil can befool him: Apparitions, Witchcrafts and Temptations are full proofs of it to sense; besides what Scripture saith.

§. 3. 2. It is supposed that he is the deadly enemy of Christ and us: He was once an Angel, and fell from his first estate by sin, and a world of evil Spirits with him; and it is probable his envy against mankind might be the greater, as knowing that we were made to succeed him and his followers, in their state of glory: For Christ saith, that we shall be equal with the Angels, Luke 20. 36. He shewed his enmity to man in our innocency, and by his temptation caused our fall and misery. But after the fall, God put an enmity into the nature of man against Devils, as a merciful preservative against temptation: so that as the whole nature of man abhorreth the nature of Serpents, so doth the soul abhor and dread the diabolical nature. And therefore so far as the Devil is seen in a temptation now, so far it is frustrated; till the enmity in nature be overcome by his deceits: And this help nature hath against temptation, which it seems our nature had not before the fall, as not knowing the malice of the Devil against us.

Of the Temptations to hinder Conversion, see before Chap. 1.

§. 3. There is a Natural enmity to the Devil himself put into all the womans natural seed: But the moral enmity against his sinful temptations and works, is put only into the spiritual seed by the Holy Ghost (except what remnants are in the light of Nature.) I will be brief of all this and the next, having spoken

of

of them more largely in my Treatise against Infidelity, Part. 3. page 190. §. 13, &c.

Vid. Pools Synopsis Critic. in Levit. 1. 77. In these later the Word [Spirit] signifieth the ill disposition, which Satan as a Tempter causeth, and so he is known by it as his Off-spring.

§. 4. The Devils names do tell us what he is. In the Old Testament he is called, 1. The Serpent, Gen. 3. 2. The Hebrew word translated [Devils] in Levit. 17. 7. and Isa. 13. 21. signifieth [hairy] as Satyrs are described, and sometime [Hee-goats:] Because in such shapes he oft appeareth. 3. He is called [Satan,] Zech. 3. 1. 4. [An evil Spirit] 1 Sam. 18. 10. 5. [A lying Spirit] 1 Kings 22. 22. For he is a liar, and the Father of it, John 8. 44. 6. His off-spring is called [A Spirit of uncleanness] Zach. 13. 2. 7. And he (or his Spawn) is called [A Spirit of fornication] Hof. 4. 12. that is, Idolatry. 8. [A perverse Spirit causing staggering and giddiness as a drunken man,] Isa. 19. 14.

§. 5. In the New Testament, 1. He is sometimes called simply [a Spirit] Mar. 9. 20, 26. Luke 9. 39. & 10. 20. 2. Sometimes [πνεύματα ἀκαθάρτα, unclean Spirits] Luke 6. 18. as contrary to the Holy Spirit: and that from their Nature and effects: 3. And after [Δαίμονιον, Demons] a word taken in a good sense in Heathen Writers, but not in Scripture, because they worshipped Devils under that name, (unless perhaps Acts 17. 18. 1 Tim. 4. 1.) And [Δαίμων] with respect to their knowledge, and as some think to the knowledge promised to Adam in the temptation. 4. [Παράκλητος: the Tempter] Mar. 4. 5. [Satan] Mar. 4. 1 Pet. 5. 8. 6. [ἑχθρός: an enemy] Mat. 13. 28, 39. 7. The strong man armed, Mat. 12. 8. [Angels] 1 Cor. 6. 3. 2 Pet. 2. 4. Angels which kept not their first state, Jude 6. 9. A Spirit of divination, Acts 16. 16. 10. A roaring Lyon, 1 Pet. 5. 8. 11. A Murderer, John 8. 44. 12. Belial, 2 Cor. 6. 15. 13. Beelzebub, Mat. 12. the God of flies. 14. The Prince of this world, John 12. 31. from his power over wicked men. 15. The God of this world, 2 Cor. 4. 5. because the world obey him. 16. The Prince of the power of the air, Eph. 2. 2. 17. The Ruler of the darkness of this world, Eph. 6. 12. Principalities and powers. 18. The Father of the wicked, John 8. 44. 19. The Dragon and the old Serpent, Rev. 12. 20. [Διδόλῃ] the calumniator or false accuser, often. 21. [ὁ πονηρὸς] the evil one, Mat. 23. 19. 22. An evil Spirit, Acts 19. 15. 23. [Ἀπολύων] the destroyer, and Abaddon, the King of the Locusts, and Angel of the bottomless pit, Rev. 9. 11. (unless that speak of Antichrist.)

§. 6. 3. He is too strong an enemy for lapsed sinful man to deal with of himself. If he conquered us in innocency, what may he do now? He is dangerous, 1. By the greatness of his subtilty. 2. By the greatness of his Power. 3. By the greatness of his Malice. And hence 4. By his constant diligence, watching when we sleep, Mat. 13. 25. and seeking night and day to devour, 1 Pet. 5. 8. Rev. 12. 4.

§. 7. 4. Therefore Christ hath engaged himself in our Cause, and is become the Captain of our salvation, Heb. 2. 10. And the world is formed into two Armies, that live in continual War: The Devil is the Prince and General of one, and his Angels and wicked men are his Armies: Christ is the King and General of the other, and his Angels, (Heb. 2. 14.) and Saints are his Army. Between these two Armies are the greatest conflict in the world.

§. 7. 5. It is supposed also that this War is carried on on both sides within us, and without us; by inward solicitations and outward means, which are fitted thereunto.

§. 8. 6. Both Christ and Satan work by Officers, instruments and means. Christ hath his Ministers

to preach his Gospel, and pull down the Kingdom of Satan: And Satan hath his Ministers to preach licentiousness and lies, and to resist the Gospel and Kingdom of Christ. Christ hath his Church, and the Devil hath his Synagogue. Christs Souldiers do every one in their places fight for him against the Devil: And the Devils Souldiers do every one in their places fight against Christ. The Generals are both unseen to mortals: and the unseen Power is theirs: but their Agents are visible: The Souldiers fight not only against the Generals, but against one another; but it is all or chiefly for the Generals sakes: It is Christ that the wicked persecute in his Servants, Acts 9. 4. And it is the Devil whom the godly hate and resist in the wicked.

But yet here are divers notable differences. 1. The Devils Servants do not what they do in love to him, but to their own flesh: but Christs Servants do what they do in Love to him, as well as to themselves: 2. The Devils Army are cheated into Arms and War; not knowing what they do: But Christ doth all in the open light, and will have no servants, but those that deliberately adhere to him, when they know the worst. 3. The Devils servants do not know that he is their General; but Christs followers do all know their Lord. 4. The Devils followers disown their Master and their work: they will not own that they fight against Christ and his Kingdom while they do it: But Christs followers own their Captain, and his cause, and work: for he is not a matter to be ashamed of.

§. 9. 7. Both Christ and Satan work perswasively, by moral means, and neither of them by constraint and force. Christ forceth not men against their wills to good, and Satan cannot force them to be bad, but all the endeavour is to make men willing; and he is the Conquerour that getteth and keepeth our own consent.

§. 10. 8. Their Ends are contrary, and therefore their ways are also contrary. The Devils end is to draw man to sin and to damnation, and to dishonour God: And Christs end is to draw men from sin to Holiness and salvation, and to honour God. But Christ maketh known his end, and Satan concealeth his End from his followers.

§. 11. 9. There is somewhat within the good and bad for the contrary part to work upon: and we are, as it were divided in our selves, and have somewhat in us that is on both sides. The wicked have an honourable acknowledgement of God, and of their greatest obligation to him; a hatred to the Devil; a love of themselves; a willingness to be happy, and an unwillingness to be miserable; and a conscience which approveth of more good than they do, and condemneth much of their transgression. This is some advantage to the perswasions of the Ministers of Christ to work upon: And they have Reason capable of knowing more.

The Souldiers of Christ have a fleshly appetite, and the remnants of ignorance and error in their minds, and of earthliness, and carnality, and averfeness to God in their wills; with a nearness to this world, and much strangeness to the world to come. And here is too much advantage for Satan to work on by his temptations.

§. 12. 10. But it is the predominant part within us, and the scope of our lives which sheweth which of the Armies we belong to: And thus we must give up our names and hearts to Christ, and engage under his Conduct against the Devil, and conquer to the death, if we will be saved. Not to fight against the bare Name of the Devil; for so will his own Souldiers, and spit at his name, and hang a Witch that makes a contract with him: But it is to fight

See my Treatise against Infidelity as before cited.

1 Cor. 3. 5. & 4. 1.

2 Cor. 11. 15. Acts 13. 8, 9, 10.

fight against his *cause* and *work*, which is by fighting against the *World* and the *Flesh*, and for the *glory* of *God*.

The Method.

§. 13. In opening to you this *holy War*, I shall
1. Shew you what we must do on the *Offensive* part :
2. What on the *Defensive* part. And here I shall shew you, I. What it is that the Tempter aimeth at as his End. II. What matter or ground he worketh upon. III. What are his Succours and Assistance. IV. What kind of Officers and Instruments he useth. V. What are his Methods and actual Temptations, 1. To actual sin, 2. Against our duty to God.

§. 14. 1. Our *offensive arms* are to be used, 1. Against the power of *sin within us* : and all its advantages and helps : For while Satan ruleth and possesseth *us within*, we shall never well oppose him *without*. 2. Against *sin in others* as far as we have opportunity. 3. Against the credit and honour of sin in the world : As the Devils Servants would bring Light and Holiness into disgrace, so Christs Servants must cast disgrace and shame upon sin and darkness. 4. Against all the *Reasonings* of sinners, and their subtle fallacies whereby they would deceive. 5. Against the *passions* and violent *lusts* which are the causes of mens other sins. 6. Against the holds and helps of sin, as false Teachers, prophane Revilers, ignorance and deceit. Only take heed that on this pretence we step not out of our ranks and places, to pull down the powers of the world by rebellions : For the weapons of our warfare are not carnal, 2 Cor. 10. 4.

§. 15. 2. As to our *Defence*, I. The ends of the Tempter which must be perceived, are these. 1. In general, his aim is at our *utter ruine and damnation*, and to draw us here to *dishonour God* as much as he can. But especially his aim is to strengthen the great heart-sins, which are most mortal, and are the root, and life, and spawners of the rest : Especially these : 1. *Ignorance*, which is the friend and cloke to all the rest. 2. *Error*, which will justify them. 3. *Unbelief*, which keeps off all that should oppose them. 4. *Atheism*, *prophaneness*, *unholiness*, which are the defiance of God and all his Armies. 5. *Presumption*, which emboldneth them, and hides the danger. 6. *Hardness of heart*, which fortifieth them against all the batteries of Grace. 7. *Hypocrisy*, which maketh them serve him as *Spies* and *Intelligencers* in the Army of Christ. 8. *Disaffection* to God and his ways and servants, which is the Devils colours. 9. *Unthankfulness*, which tends to make them unreconcilable and unrecoverable. 10. *Pride*, which commandeth many Regiments of lesser sins. 11. *Worldliness*, or love of money and wealth, which keepeth his Armies in pay. 12. *Sensuality*, *Voluptuousness*, or *flesh-pleasing*, which is the great Commander of all the rest. For selfishness is the Devils Lieutenant General, which consisteth chiefly in the three last named ; but especially in *Pride* and *Sensuality*. Some think that it is outward sins that bring all the danger ; but these twelve heart-sins, which I have named to you, are the twelve Gates of the infernal City, which Satan loveth above all the rest.

§. 16. II. The *Matter* and *Grounds* of his Temptations are these. 1. The Devil first worketh upon the *outward sense*, and so upon the *sensitive appetite* : He sheweth the Cup to the Drunkards eye ; and the bait of filthy lust to the fornicator ; and the riches and pomp of the world to the covetous and proud : The Glutton tasteth the sweetness of the dish which he loveth : Stage-plays, and tempting sports,

and proud attire, and sumptuous buildings, and all such sensual things are the baits by which the Devil angleth for souls. Thus *Eve* first saw the fruit, and then tasted, and then did eat : Thus *Noah*, and *Lor*, and *David* sinned. Thus *Achan* saith, Josh. 7. 21. *I saw (the Garments, Silver and Gold) I coveted them, and I took them.* The *sense* is the door of sin.

§. 17. 2. The Tempter next worketh on the *Fantastie* or *Imagination* ; and prints upon it the loveliest image of his bait that possibly he can, and engageth the sinner to *Think* on it, and to rowl it over and over in his mind, even as God commandeth us to *Meditate* on his Precepts.

§. 18. 3. Next he worketh by these upon the *Passions* or *affections* : which *fantastie* having enflamed they violently urge the *Will* and *Reason* ; and this according to the nature of the *passion*, whether *fear* or *hope*, *sorrow* or *joy*, *love* or *hated*, *desire*, or *aversion* : but by none doth he work so dangerously as by *Delight*, and *Love*, and *Desire* of things sensual.

§. 19. 4. Hence he proceedeth to infect the *Will* (upon the simple apprehension of the understanding,) to make it inordinately cleave to the *temporal good*, and to *neglect its duty* in commanding the understanding to meditate on *preserving objects*, and to call off the *Thoughts* from the forbidden thing : It neglecteth to rule the *Thoughts* and *Passions* according to its office and natural power.

§. 20. 5. And so he corrupteth the *understanding* it self first to *omit its duty*, and then to *entertain deceit*, and to approve of evil : And so the servant is put into the Government, and the commanding powers do but serve it. *Reason* is blinded by *sensuality* and *passion*, and becomes their servant, and pleads their cause.

§. 21. By all this it appeareth, 1. That Satans first bait is ordinarily some *sensible* or *imaginary* good, set up against true spiritual good. 2. That his first assault of the *Reason* and *Will*, is to tempt them into a *sluggish neglect* and *neutrality*, to omit that restraint of *Sense*, *Thought* and *Passion*, which was their duty. 3. And that lastly he tempteth them into actual compliance and committing of the sin : And herein 1. The bait which he useth with the *understanding* is still [*some seeming Truth*] And therefore his art and work is to colour falsehood, and make it *seem Truth* : For this is the deceiving of the mind : And therefore for a sinner to plead his *mistake* for his excuse, and say, *I thought it had been so or so ; I thought it had been no sin, or no duty* : this is but to *confess*, and not to *excuse* : It is but as much as to say, my *Understanding* sinned with my *Will*, and was *deceived* by the Tempter, and overcome. 2. And the bait which he useth with the *Will*, is always some *appearing good* : And *self-love* and *love of good* is the principle which he abuseth, and maketh his ground to work upon ; as God also useth it in drawing us to good.

§. 22. III. The *Succours* and *Auxiliaries* of the Devil, and his principal means are these : 1. He doth what he can to get an *ill tempered Body* on his side : For as sin did let in bodily distempers, so do they much befriend the sin that caused them. A *choleric* temper will much help him to draw men to passion, malice, murder, cruelty and revenge. A *sanguine* and *bilious* temper mixt, will help him to draw men to lust and filthiness, and levity, and wantonness, and time-wasting pleasures : A *sanguine* temper mixt with a *pituitous*, much helpeth him to make men blockish, and regardless, and insensible of the great concerns of the soul : A *phlegmatick* temper helpeth him to draw people to drowzy

Animi mol-
lis & ata-
te fluxi-
do-
lin haud
difficiliter
capitur.

drowzy sluggishness, and to an idle slothful life, and so to ill means to maintain it, and to a backwardness to every work that is good. A healthful temper much helpeth him to draw people to gluttony, drunkenness, lust, ambition, covetousness, and neglect of life eternal: A sickly temper helpeth him to tempt us to peevishness and impatience: And a Melancholy temper helpeth him in all the temptations mentioned but even now.

§. 23. 2. He useth his greatest Skill to get the greatest *fleshy interest* on his side: so that it may be a matter of *Great pleasure, Great advancement, and honour and applause, or Great commodity* to a man, if he will sin: Or a matter of *Great suffering, and Great disgrace, and Great loss* to him that will not sin, or that will be holy and obedient to God: For *Fleshy Interest* being the common matter of all his Temptations, his main business is to *greaten* this as much as may be.

§. 24. 3. He maketh very great advantage of the *Common Customs* of the Countrey that men live in: This carrieth away thousands and millions at once. When the common vote and custom is for sin, and against Christ and holiness, particular persons think themselves excused, that they are no wiser, or better than all the Countrey about them. And they think they are much the safer for sinning in so great a crowd, and doing but as most men do; and he that contradicteth them, cometh on great disadvantage in their eye, when he is to oppose an Army of adversaries, and seemeth to think himself wiser than so many.

§. 25. 4. Also he is exceeding industrious to get *Education* on his side: He knoweth how apt men are to retain the form which they were molded or cast into at first: If he get the first possession, by actual as well as Original sin, he is not easily cast out. Especially when *Education* doth conspire with *Common Customs*, it delivereth most of the people and Kingdoms of the Earth into his hands.

§. 26. 5. Also he is industrious to get the approved *Doctrine* of the Teachers of the people on his side. If he can get it to pass once for a *Revelation* or *Command* of God, he will quickly conquer conscience by it, and take down all resistance: He never doth war more successfully against God, than when he beareth the *name of God* in his colours, and fighteth against him in his own name. Mahometans, Jews, Papists, and all Hereticks are the Trophies and Monuments of his victories by this way. Mischief is never so much revered, nor proceedeth so successfully, as when it is made a Religion! When the Devil can charge men to do his business in the *Name of God*, and upon pain of *damnation*, he hath got the strongest weapons that ever he can make use of. His ordinary bait is some *fleshy pleasure*; but he goeth high indeed when he presumeth to offer the *everlasting pleasures*: He tempted Christ with all the *Kingdoms and glory* of the world: But he tempteth many millions of souls, with the offers of the Kingdom of Heaven it self. For he will offer it to them that he is endeavouring to keep from it; and make it the bait to draw men from it into the way to Hell.

§. 27. 6. He is exceeding diligent to get the *wealth and prosperity* of the world on his side: That he may not seem to flatter his servants with empty promises, but to reward them with real felicity and wealth. And then he would make the sinner believe, that *Christ is the deceiver*, and promiseth a Kingdom which none of them ever saw, and which he will not give them; but that he himself will not deceive them, but make good his promises even in this life without delay: For they see with their eyes the

things which he promiseth; and they shall have them presently in possession; to secure them from deceit.

§. 28. 7. He is exceeding industrious to get *common fame and reputation* on his side: That he may be able to keep his cause in credit; and to keep the cause of Christ, and holiness in disgrace: For he knoweth how exceeding prone men are, to fall into the way of honour and esteem, and which most men praise; and how loth they are to go in the way which is hated and evil spoken of by the most of men.

8. He is very diligent to get the *Sword and Government of Kingdoms, and States, and Countreys, and Cities, and Corporations* into his hands, or on his side: For he knoweth the multitude of the ignorant and vulgar people, are exceeding prone to be of the Religion of those that are able to help or hurt them; and to follow the stronger side: And that the will and example of the Ruler is as the first sheet or stamp, which all the rest are printed after. Therefore he will do his worst, to give the greatest power to the most ungodly: If the *Turk* be the Emperour, the most of the vulgar are like quickly to be *Turks*: If a *Papist* be their King, the most of them are likely to be *Papists*. Look into the present state of the Heathen, Infidel, Mahometane, Papal, and prophane parts of the world, and into the History of all ages past, and you will see with grief and admiration, how much the Devil hath got by this.

§. 29. 9. Also he is very desirous to get our *Society and Companions* on his side: who are near us, and have frequent opportunities to do us good or hurt. For he knoweth by long and great experience how powerfully they draw, and how frequently they speed.

§. 30. 10. And he is very industrious to get our *friends* that have power over us, and greatest interest in us on his side. For then he hath won our *works* already.

§. 31. 11. Lastly, he is desirous sometimes to get the name, and appearance of virtue, and piety on his side: That those that are to do his work, may have a winning *trriage*, and so a venerable name, and the cloak of virtue may serve his turn for the promoting of the destruction of piety it self.

§. 32. I V. By what hath been said, you may understand what kind of *Officers and Instruments* the Tempter useth. 1. He commonly useth men that are themselves first *deceived and corrupted*, as fit instruments to *deceive* and corrupt others: These will carry it on with confidence and violence: The employment seemeth *Natural* to them, they are so fit for it: They will be willing to make other men of their mind, and to have the company of others in their way. A drunkard is fit to make a drunkard: and a filthy fornicator to entice another into the sin: and a gamester to make a gamester; and a wanton time-waster to draw another to waste his time in wantonness and foolish sports: An ambitious or proud person is fit to kindle that fire in others: A swearer is fittest to make a swearer; and so of many other sins.

§. 33. 2. The Devil usually chooseth for his *Instruments*, men that have no *great tenderness of conscience*, or fear of sinning or of hurting souls. He would have no such Cowards in his Army, as men fearing God are as to his Ends: It must be men that will venture upon hell themselves, and fear not much the loss of their *own* souls; and therefore must not be too tender or fearful of destroying others. Butchers and Soldiers must not be chosen

out of too tender or loving a sort of people : such are not fit to go through his work.

§. 34. 3. He usually chooseth *Instruments* that are most deeply engaged in his cause : whose preferment, and honour, and gain, and carnal interest shall be to them, as *Nature* is to a dog, or wolf, or fox, or other ravenous creature : who think it a loss, or danger, or suffering to them, if others be not hindered in good, or made as bad as they. Thus *Demetrius* and the other crafts-men that lived upon the trade, are the fittest to plead *Diana's* cause, and stir up the people against the Apostles. And the *Jews* were the fittest Instruments to persecute Christ, who thought that if they let him alone, all men would believe on him, and the Romans would come and take away both their place and Nation : and that it was expedient for them that one man die for the people, and that the whole nation perish not. John 11. 48, 49. And *Pilate* was the fittest Instrument to condemn him, who feared that he should else be taken to be none of *Cæsars* friend. And *Pharaoh* was the fittest Instrument to persecute the Israelites, who was like to lose by their departure.

§. 35. 4. When he can he chooseth such Instruments as are much about us and nearest to us, who have opportunity to be oft speaking to us, when others have no opportunity to help us : The fire that is nearest to the wood or thatch is liker to burn it than that which is far off : Nearness and opportunity are very great advantages.

§. 36. 5. If it be possible he will choose such Instruments as have the greatest Abilities to do him service : One man of great wit, and learning, and elocution that is nimble in disputing, and can make almost any cause seem good which he defendeth, or bad which he opposeth, is able to do more service for the Devil, than an hundred Idiots.

§. 37. 6. If possible he will choose the Rulers of the World to be his Instruments ; that shall command men, and threaten them with imprisonment, banishment, confiscation or death if they will not sin : as the King of *Babylon* did by the three witnesses and *Daniel* ; Dan. 3. & 6. and all persecutors have done in all ages against the holy seed. For he knoweth that (though not with a *Job*, yet with a carnal person) skin for skin, and all that a man hath will he give for his life : And therefore they that have the power of life, and liberty, and estate, have carnal men by the handle that will rule them.

§. 38. 7. He maketh the Rich his Instruments that having the wealth of the world, are able to reward and hire evil doers : and are able to oppress those that will not please them. Landlords and Rich men can do the Devil more service than many of the poor : They are the *Judas's* that bear the bag. As the Ox will follow him that carrieth the hay, and the Horse will follow him that carrieth the provender, and the Dog will follow him that feedeth him, and the Crow will be where the carrion is ; so carnal persons will follow and obey him that bears the purse.

§. 39. 8. The Devil if he can will make those his Instruments whom he seeth we most Esteem and Reverence : Persons whom we think most wise and fit to be our Counsellors : we will take that from these, which we would suspect from others.

§. 40. 9. He will get out Relations and those that have our Hearts most to be his Instruments : A Husband, or a Wife, or a *Dalilah*, can do more than any others : and so can a bosom friend, whom we dearly love : when all their Interest in our affections is made over for the Devils service, it may do much. Therefore we see that Husbands,

and Wives if they love entirely, do usually close in the same Religion, opinion or way, though when they were first married they differed from each other.

§. 41. 10. As oft as he can the Devil maketh the Multitude his Instrument : that the crowd and noise may carry us on and make men valiant, and put away their fear of punishment.

§. 42. 11. He is very desirous to make the Embassadors of Christ his prisoners, and to hire them to speak against their masters cause : that in Christ's name they may deceive the silly flock, speaking perverse things to draw away disciples after them, Acts 20. 30. Sometimes by pretence of his Authority and Commission ; making poor people believe, that not to hear them, and obey them in their errors is to be disobedient rejecters of Christ : (and thus the Romish party carry it.) Sometime by their parts and plausible persuasive speeches : And sometime by their fervency, frightening people into error : And by these two wayes most Hereticks prevail. None so successfully serveth Satan, as a false or bribed Minister of Christ.

§. 43. 12. He is exceeding desirous to make Parents themselves his Instruments for their childrens sin and ruine : And alas how commonly doth he succeed ! He knoweth that Parents have them under their hands, in the most ductile malleable age : and that they have a concurrence of almost all advantages : They have the purse, and the portion of their children in their power : They have the interest of Love, and Reverence, and estimation : They are still with them, and can be often in their sollicitings : They have the rod and can compel them : Many thousands are in Hell, through the means of their own Parents ; such cruel monsters will they be to the souls of any others, that are first so to their own. If the Devil can get the Parents to be cursers, swearers, gamesters, drunkards, worldlings, proud, deriders, or railers at a holy life, what a snare is here for the poor children !

§. 44. V. In the Method of Satan, the next thing is to shew you how he labours to keep off all the forces of Christ which should resist him and destroy his work, and to frustrate their endeavours and fortifie himself : And among many others, these means are notable.

§. 45. 1. He would do what he can to weaken even natural Reason, that men may be blockish and incapable of good ! And it is lamentable to observe how hard it is to make some people either understand or regard ! And a beastly kind of education doth much to this : and so doth custome in sensual courses ; even turn men into brutes.

§. 46. 2. He doth what he can to hinder Parents and Masters from doing their part, in the instructing and admonishing of Children and servants, and dealing wisely and zealously with them for their salvation : Either he will keep Parents and Masters ignorant and unable ; or he will make them wicked and unwilling ; and perhaps engage them to oppose their children in all that's good : or he will make them like *Eli* remiss and negligent, indifferent, formal, cold and dull ; and so keep them from saving their childrens or servants souls.

§. 47. 3. He doth all that possibly he can to keep the sinner in security, presumption and senselessness, even asleep in sin ; and to that end to keep him quiet and in the dark, without any light or noise which may awake him ; that he may live asleep as without a God, a Christ, a Heaven, a Soul, or any such thing to mind. His great care is to keep him from

from *Considering* : and therefore he keeps him still in company, or sport, or business, and will not let him be oft alone, nor retire into a sober conference with his conscience, or serious Thoughts of the Life to come.

§. 48. 4. He doth his best to keep *soal-searching* lively Ministers out of the Countrey, or out of that Place; and to silence them, if there be any such: and to keep the sinner under some ignorant or dead-hearted Minister, that hath not himself that faith or repentance, or life, or love, or holiness, or zeal, which he should be a means to work in others: And he will do his utmost to draw him to be a leader of men to sin.

§. 49. 5. He doth his worst to make Ministers weak, to disgrace the cause of Christ, and hinder his work by their bungling, and unskilful management, that there may be none to stand up against sin, but some unlearned or half-witted men, that can scarce speak sense, or will provoke contempt or laughter in the hearers.

§. 50. 6. He doth his worst to make Ministers scandalous, that when they tell men of their sin and duty, they may think such mean not as they speak, and believe not themselves, or make no great matter of it; but speak for custom, credit, or for their hire. And that the people by the wicked lives of the Preachers, may be emboldned to disobey their doctrine, and to imitate them, and live without Repentance.

§. 51. 7. He will labour to load the ablest Ministers with reproaches and slanders; which thousands shall hear, who never hear the truth in their defence: And so making them odious, the people will receive no good more by their preaching, than from a Turk, or Jew, till the very truth it self, for its self prevail. And to this end especially he doth all that he can to foment continual divisions in the Church; that while every party is engaged against the other, the Interest of their several causes may make them think it necessary to make the chief that are against them seem odious, or contemptible to the people, that so they may be able to do their cause, and them no harm: And so they disable them from serving Christ and saving souls, that they may disable them to hurt themselves, or their faction, or their impotent cause.

§. 52. 8. He doth what he can to keep the most holy Ministers under persecution; that they may be as the wounded Deer whom all the rest of the herd will shun; or like a worried dog whom the rest will fall upon; or that the people may be afraid to hear them lest they suffer with them; or may come to them only as Nicodemus did to Christ, by night.

§. 53. 9. Or if any Ministers, or Godly persons warn the sinner, the Devil will do what he can that they may be so small a number in comparison of those of the contrary mind: that he may tell the sinner, Dost thou think these few self-conceited fellows are wiser than such, and such, and all the Countrey? Shall none be saved but such a few precise ones? Do any of the Rulers or of the Pharisees believe in him? But this people that knoweth not the Law are cursed, John 7. 48, 49. That is (as Dr. Hammond noteth) This illiterate multitude are apt to be seduced, but the Teachers are wiser.

§. 54. 10. The Devil doth his worst to cause some falling out, or difference of interest or opinion, between the Preacher or Monitor, and the sinner; that so he may take him for his Enemy: And how unapt men are to receive any advice from an Enemy or Adversary, experience will easily convince you.

§. 55. 11. He endeavoureth that powerful preaching may be so rare, and the contradiction of wicked cavillers so frequent, that the Sermon may be forgotten or the impressions of it blotted out, before they can hear another to confirm them, and strike the nail home to the head: and that the fire may go out before the next opportunity come.

§. 56. 12. He laboureth to keep good books out of the sinners hands, or keep him from reading them, lest he speed as the Eunuch, Acts 8. that was reading the Scripture as he rode in his Chariot on the way. And instead of such books he putteth Romances and Play-books, and trifling, or scorning, contradicting writings into his hands.

§. 57. 13. He doth what he can to keep the sinner from intimate acquaintance with any that are truly Godly; that he may know them no otherwise than by the image which ignorant or malicious slanderers or scorners, do give of such: And that he may know Religion it self but by hearsay, and never see it exemplified in any holy diligent believers. A holy Christian is a living image of God, a powerful convincer and teacher of the ungodly: And the nearer men come to them, the greater excellency they will see, and the greater efficacy they will feel. Whereas in the Devils army, the most must not be seen in the open light, and the Hypocrite himself must be seen, like a picture, but by a side-light and not by a direct.

§. 58. 14. Those means which are used, the Devil labours to frustrate, 1. By sluggish heedlessness and disregard, 2. By prejudice, and false opinions which prepossess the mind, 3. By diversions of many sorts, 4. By pre-ingenagements to a contrary interest and way; so that Christ comes too late for them. 5. By worldly prosperity and delights. 6. By ill company: 7. And by molesting, and frightening the sinner when he doth but take up any purpose to be converted: Giving him all content and quietness in sin, and raising storms and terrours in his soul, when he is about to turn.

The Methods of Christ against the Tempter.

§. 59. Before I proceed to Satans particular Temptations, I will shew you the contrary Methods of Christ in the conduct of his Army and opposing Satan.

I. Christs Ends are ultimately, the Glory and Pleasing of his Father, and himself, and the saving of his Church; and the destroying the Kingdom of the Devil; and next the purifying his peculiar people, and calling home all that are ordained to eternal life.

§. 60. But more particularly he looketh principally at the heart to plant there 1. Holy Knowledge. 2. Faith. 3. Godliness or holy devotedness to God and Love to him above all. 4. Thankfulness. 5. Obedience. 6. Humility. 7. Heaveny-mindedness. 8. Love to others. 9. Self-denial and Mortification, and contentment. 10. Patience. And in all these, 1. sincerity, 2. tenderness of heart, 3. zeal, and holy strength and resolution. And withal to make us actually serviceable, and diligent in our masters work, for our own and others salvation.

§. 61. II. Christs order in working is direct, and not backward as the Devils is: He first revealeth saving truth to the understanding, and affecteth the will by shewing the Goodness of the things revealed: And these employ the Thoughts, and Passions, and Senses, and the whole body, reducing the inferior faculties

faculties to obedience, and casting out by degrees those images which had deceived and prepossessed them.

§. 62. The *matter* which Christ presenteth to the Soul, is 1. *Certain Truth* from the Father of Lights, set up against the Prince and Kingdom of darkness, ignorance, error, and deceit. 2. *Spiritual and everlasting Good*, even God himself to be seen, and Loved, and Enjoyed for ever, against the Tempters *temporal, corporal and seeming good*. Christ's Kingdom and work are advanced by Light: He is for the promoting of all *useful knowledge*: and therefore for clear and convincing Preaching, for reading the Scriptures in a known tongue, and meditating in them day and night, and for exhorting one another daily; which Satan is against.

§. 63. III. The *Means* by which he worketh against Satan, are such as these. 1. Sometime he maketh use of the very *temper of the body* as a preparative; and (being Lord of all) he giveth such a *temperature* as will be most serviceable to the soul: As a sober, deliberate, meek, quiet and patient disposition. But *sometime* he honoureth his Grace by the conquest of such sins; as even *bodily disposition* doth entertain and cherish.

§. 64. 2. Sometimes by his providence he withdraweth the *matter* of temptations, that they shall not be too strong for feeble souls: but *sometime* his Grace doth make advantage of them all and leave them for the magnifying of its frequent victories.

§. 65. 3. Sometimes he giveth his *cause* the major vote among the people, so that it shall be a matter of dishonourable singularity not to be a *professed Christian*: and *sometime*, but exceeding rarely, it is so with the *life of Godliness* and *practice* of Christianity also. But *ordinarily* in the most places of the world, *Custom* and the *Multitude* are against him, and his grace is honoured by prevailing against these *bands* of Satan.

§. 66. 4. He maketh his Ministers his principal *Instruments*, qualifying, disposing and calling them to his work, and helping them in it, and prospering it in their hands.

§. 67. 5. He maketh it the duty of every Christian to do his part to carry on the work; and furnisheth them with *Love*, and *Compassion*, and *Knowledge*, and *Zeal* in their several measures.

§. 68. 6. He giveth a very strict charge to *Parents* to devote their Children with themselves to God; encouraging them with the promise of his accepting and blessing them; and commandeth them to teach them the word of God with greatest diligence, and to bring them up in the nurture and fear of God.

§. 69. 7. He giveth Princes and Magistrates their power, to promote his Kingdom, and protect his servants, and encourage the good, and suppress iniquity, and further the obedience of his Laws: Though in *most of the world* they turn his *enemies*, and he carrieth on his work *without them*, and against their cruel persecuting opposition.

§. 70. 8. His *Light* detecteth the nakedness of the Devils cause, and among the *Sons of Light*, it is *odious*, and a *common shame*: And as *wisdom* is justified of her children, so the judgement of *holy men* condemning sin, doth much to keep it under in the world.

§. 71. 9. His providence usually casteth the sinner that he will do good to, into the bosome and communion of his holy Church, and the familiar company and acquaintance of the Godly, who may help him by instruction, affection and example.

§. 72. 10. His providence fitteth all conditions to their good: but especially helpeth them by seasonable quickning afflictions. These are the means which ordinarily he useth. But the powerful inward operations of his Spirit, give efficacy to them all.

Tit. 2. Temptations to particular sins; with Directions for preservation and Remedy.

IN Chapter 1. Part 2. I have opened the Temptations which hinder sinners from Conversion to God: I shall now proceed to those which draw men to particular sins. Here Satans Art is exercised, 1. In *fitting his baits* to his particular use: 2. In *applying them* thereto.

§. 1. Tempt. 1. The Devil fitteth his Temptations to the sinners age: The same bait is not suitable to all. Children he tempteth to excess of playfulness, lying, disobedience, unwillingness to learn the things that belong to their salvation, and a senselessness of the great concerns of their souls. He tempteth youth to wantonness, rudeness, gulsy, unruliness, and foolish inconsiderateness. In the beginning of manhood he tempteth to lust, voluptuousness and luxury; or if these take not, to designs of worldliness and ambition: The aged he tempteth to covetousness, and unmoveableness in their error, and unteachableness and obstinacy in their ignorance and sin: Thus every age hath its peculiar snare.

§. 2. Direct. 1. The Remedy against this is, Dir. 1.

1. To be distinctly acquainted with the Temptations of your own age: and watch against them with a special heedfulness and fear. 2. To know the special duties and advantages of your own age, and turn your thoughts wholly unto those. Scripture hath various precepts for the various ages: study your own part. The young have more time to learn their duty, and less care and business to divert them: Let them therefore be taken up in obedient learning. The middle age hath most vigour of body and mind, and therefore should do their masters work, with the greatest vigour, activity and zeal. The Aged should have most judgement, and experience, and acquaintedness with Death and Heaven: and therefore should teach the younger both by word and holy life.

§. 3. Tempt. 2. The Tempter also fitteth his Temptations to mens several bodily tempers, (as I shewed §. 22.) The hot and strong he tempteth to lust: The sad and fearful to discouragement and continual self-vexations; and to the Fear of Men and Devils: Those that have strong appetites, to Gluttony and Drunkenness: Children, and Women, and weak-headed people, to Pride of Apparel and trifling Complement: And masculine wicked unbelievers, to Pride of Honour, Power and Grandeur, and to an ambitious seeking of Rule and Greatness. The meek and gentle he tempteth to a yieldingness unto the persuasions and will of erroneous and tempting persons: And those that are more stiff, to a stubborn resistance of all that should do them good. He found it most suitable to tempt a Saul to malice, David by a surprise to lust, Absalom to ambition, Peter to fearfulness, and after to compliance and dissimulation to avoid the offence and displeasure of the weak: Luther to rashness, Melancthon to fearfulness; Carolostadius to unstedfastness; Illiricus to inordinate zeal, Osiander to self-esteem; (if Historians have given them their due:) One Shove fitteth not every foot.

Dir. 2. §. 4. *Direct.* 2. Let your strictest watch be upon the sins of your temperature: Far greater diligence and resolution is here necessary, than against other sins. And withdraw the fewel, and strive against the bodily distempers themselves. Fasting and labour will do much against lust, which Idleness, and fulness continually feed. And so the rest have their several cures. Know also what good your temper doth give you special advantage for: and let it be turned unto that, and still employed in it.

Temp. 3. §. 5. *Tempt.* 3. The Tempter suiteth his Temptations to your Estates, of Poverty or Riches: The poor he tempteth to murmur and be impatient under their wants, and distress themselves more with griefs and cares: and to think that their sufferings may save them without holiness, and that necessary labour for their bodies, may excuse them from much minding the concerns of their souls: And either to censure and hate the Rich through envy, or to flatter them for gain. The Rich he tempteth to an idle, time-wasting, voluptuous, fleshly, brutish life. To excess in sleep, and meat, and drink, and sport, and apparel, and costly ways of pride, and idle discourse, and visits, and complements; to love the wealth and honours of the world, and live in continual pleasing of the flesh, to fare deliciously every day, and to waste their time in unprofitableness without a constant Calling; and to be unmerciful to the poor, and to tyrannize over their inferiours. Prov. 30. 8, 9. Luke 16.

Dir. 3. §. 6. *Direct.* 3. Here also observe regardfully where your danger lyeth, and there keep a continual watch. Let the poor remember, that if they be not Rich in grace, it is long of themselves; and if they be, they have the chiefest Riches, and have learnt in all estates to be content: And have great cause to be thankful to God that thus helpeth them against the love and pleasures of the world. Let the Rich remember, that they have not less to do than the poor, because they have more committed to their trust; nor may they ever the more satisfy the inordinate desires of the flesh: But they have more to do, and more dangers to fear and watch against, as they have more of their Masters Talents to employ, and give account for at the last.

Temp. 4. §. 7. *Tempt.* 4. The Devil suiteth his Temptations to mens daily work and business. If it be low, to be ashamed of it through Pride; If it be high, to be Proud of it: If it be hard, to be weary and unfaithful in it; or to make it take up all their minds and time: If it be about worldly things, he tempteth them to be tainted by it with a worldly mind: If they labour for themselves, he tempteth them to over-do: If for others, he tempteth them to deceitful unfaithful negligence and sloth. If they are Ministers, he tempteth them to be idle, and unfaithful, and senseless of the weight of truth, the worth of souls, the brevity of time, that so their sin may be the ruine or the loss of many. If Rulers, the Devil useth his utmost skill, to cause them to espouse an interest contrary to the interest of truth and holiness; and to cast some quarrel against Christ into their minds, and to persuade them that his interest is against theirs, and that his servants are their enemies.

Dir. 4. §. 8. *Direct.* 4. See that your work be lawful, and that God have called you to it, and then take it as the service which he himself assigneth to you, and do it as in his sight, and as passing to his judgement, in obedience to his will: And mind not so much whether it be hard or easie, low or high, as whether you are faithful in it. And if it be sanctified to you, by your intending all to the pleasing of God, remember that he loveth and rewardeth

that servant that stoopeth to the lowest work at his command, as much as him that is employed in the highest: Do all for God, and walk in holiness with him, and keep out selfishness (the poyson of your Callings) and observe the proper danger of your places, and keep a constant watch against them.

§. 9. *Temp.* 5. The Devil suiteth his Temptations to our several Relations: Parents he tempteth to be cold and regardless of the great work of a wife and holy education of their Children: Children he tempteth to be disobedient, unthankful, void of natural affection, unreverent dishonourers of their Parents: Husbands he tempteth to be unloving, unkind, impatient with the weaknesses of their Wives, and Wives to be peevish, self-willed, proud, clamorous, passionate and disobedient: Masters he tempteth to use their servants only as their Beasts, for their own commodity, without any care of their salvation and Gods service: And servants he tempteth to be carnal, untrusty, false, slothful, eye-servants, that take more care to hide a fault, than not to commit it. Ministers and Magistrates he tempteth to seek themselves, and neglect their charge, and set up their own Ends, instead of the common good; or to mistake the common good, or the means that tendeth to it. Subjects and People he tempteth to dishonour and murmur against their Governours, and to censure them unjustly, and to disobey them; and rebel; or else to honour, and fear, and serve them more than God and against God.

§. 10. *Direct.* 5. Here learn well the duties and dangers of your own Relations; and remember that it is much of your work to be faithful and excellent in your Relations. And mind not so much what other men owe to you, as what you owe to God and them. Let Masters, and Ministers, and Magistrates first study and carefully practise their own duties, and yet they must next see that their Inferiours do their duties, because that is their office: But they must be more desirous that God be first served, and more careful to procure obedience to him, than that they be honoured, or obeyed themselves. Children, Servants and Subjects must be taken up in the well doing of their proper work: remembering that their good or hurt lyeth far more upon that, than upon their superiours dealings with them, or usage of them. As it is your own Body, and not your superiours which your soul doth animate, nourish and use, and which you have the continual sense and charge of; so it is your own duty, and not your superiours, which you have to do, and to answer for, and therefore most to mind and talk of.

§. 11. *Temp.* 6. The Tempter also suiteth his Temptations, to our advantages and hopes of rising or thriving in the world: He seeth which is our rising or thriving way; and there he layeth his snares, accommodate to our designs and ends; making some sinful omission or commission seem necessary thereto: Either Balaam must prophesie against the people of God, or else God must keep him from honour, by keeping him from sin: Numb. 24. 11. If once Judas be set on, What will you give me? The Devil will reach him the way to gain: His way is necessary to such sinful ends.

§. 12. *Direct.* 6. Take heed therefore of overvaluing the world, and being taken with its honour, pleasure or prosperity: Take heed lest the Love of earthly things, engage you in eager desires and designs, to grow great or rich. For if once your heart have such a design, you are gone from God: The heart is gone, and then all will follow as occasion calls for it. Understand these Scriptures, Prov. 23. 4. Labour not to be rich: Prov. 28. 20, 22.

He that maketh haste to be rich, shall not be innocent : He that hasteth to be rich, hath an evil eye : 1 Tim. 6. 9. But they that will be rich, fall into Temptations and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition : For the love of money, is the root of all evil. But godliness with contentment, is great gain : Seek not great matters for your selves : Jer. 45. 5. Be dead to the world : Fear more the Rising, than the falling way. Love that condition best, which fitteth thee for communion with God, or maketh thee the most profitable servant to him : and hate that most, which is thy greatest hinderance from these, and would most enslave thee to the world.

Temp. 7. §. 13. Tempt. 7. The Tempter suiteth his Temptations to our company : If they have any errour, or sin, or are engaged in any carnal enterprise, he will make them snares to us, and restless till they have ensnared us : If they love us not, he will make them continual provocations, and set before us all their wrongs, and provoke us to uncharitableness and revenge. If they love us, he will endeavour to make their Love to us, to be the Shooting-horn or Harbinger of their errors and evil ways, to draw us to their imitation. He findeth something in all our company to make the matter of some Temptation.

Dir. 7. §. 14. Direct. 7. Converse most with God : Let faith make Christ and Angels your most regarded and observed company ; that their mind, and presence may more affect you, than the mind and presence of mortal men. Look not at any mans Mind, or Will, or Actions without respect to God who governeth, and to the Rule by which they should all be suited, and to the Judgement which will open and reward them as they are. Never see man without seeing God : see man only as a creature dependant on his Makers will. And then you will lament and not imitate him, when he sinneth ; and you will oppose (and Christ saith Hate, Luke 14. 26.) and not be seduced by him, when he would draw you with him to sin and Hell : Had Adam more observed God, than Eve, he had not been seduced by his helper. Then you will look on the proud, and worldly, and sensual, as Solomon on the slothful mans Vineyard, Prov. 24. 30, 31, 32. I saw and considered it well, I looked on it, and received instruction. You would not long for the Plague or Leprosie, because it is your friends disease.

Temp. 8. §. 15. Tempt. 8. The Tempter maketh advantage of other mens Opinions or Speeches of you, or dealings by you, and by every one of them would ensnare you in some sin : If they have mean thoughts of you, or speak despising or dishonouring words of you, he tempteth you by it to hate them, or love them less, or to speak contemptuously of them. If they applaud you, he tempteth you by it to be proud : If they wrong you, he tempteth you to revenge : If they enrich you, or are your benefactors, he would make their benefits a price to hire you to some sin, and make you pay as dear for them, as your salvation cometh to. If they scorn you for Religion, he would make you ashamed of Christ and his Cause : If they admire you, he would draw you by it to hypocrisy. If they threaten you, he would draw you to sin by fear, as he did Peter : If they deal rudely with you, he tempteth you to passions, and to requite them with the like : And even to dislike Religion it self, if men professing Religion be against you, or seem to do you any wrong. Thus is every man a danger to his brother.

Dir. 8. §. 16. Direct. 8. Discern in all men what there is of God, to be your help, and that make use of ;

and what there is of Satan, sin and self, and that take heed of. Look upon every man as a Helper and a Tempter ; and be prepared still, to draw forth his Help, and resist his Temptation. And remember, that man is but the Instrument : It is Satan that Tempteth you, and God that tryeth you by that man ! Saith David of Shimei, The Lord hath bid-den him : that is, He is but Gods Rod to scourge me for my sin, as my Son himself is : As Satan was his instrument in trying Job, not by Gods effecting, but permitting the sin : Observe God and Satan in it, more than men.

§. 17. Tempt. 9. His Temptations also are suited, Temp. 9. to our fore-received opinions and thoughts : If you have but let in one lustful thought, or one malicious thought, he can make great advantage of that Nest-Egg, to gather in more : as a little leaven to leaven the whole lump : He can rowl it up and down, and do much to hatch it into a multitude. If you are but tainted with any false opinion, or prejudice against your Teacher, your Ruler, or your Brother, he can improve it to such increase, and raise such conclusions from it, and more from them, and reduce them all to practice, as shall make observers with astonishment say, Behold how great a matter a little fire kindleth.

Dir. 9. §. 18. Direct. 9. Take heed what Thoughts you first admit into your mind : And especially cherish and approve none but upon very good tryal and examination. And if they prove corrupt, sweep clean your fantasie and memory of them, that they prove not inhabitants, and take not up their lodgings in you, or have not time to spawn and breed. And fill up the room with contrary thoughts, and useful Truth, and cherish them daily, that they may increase and multiply : And then your Hearts will be like a well-peopled Kingdom, able to keep their possession against all enemies.

Temp. 10. §. 19. Tempt. 10. Also he fitteth his Temptations to your natural and acquired parts : That if you are weak, he may either discourage you ; or (which is more usual and dangerous) make you think better of them than they are, and to think you know much, when it's next to nothing ; and to make you wise in your own eyes, and easily to receive an errour, and then to be confident in it : not to discern between things that differ ; but to be deceived into false zeal, and false ways by the specious pretences and shews of truth ; and then to be zealous for the deceiving of others : Also that you may be a dishonour to truth and godliness, by your weakness and ill management of good causes ; and may give them away through your unskilfulness to the adversary. If you are of stronger wits and parts, the Tempter will draw you to despise the weak ; to take common gifts for special grace ; or to undervalue holiness and humility, and overvalue learning and acuteness : He will tempt you (dangerously) to loath the simplicity of Christianity and of the Scriptures, as to style and method ; and to be offended at the Cross of Christ. So that such persons are usually in greater danger of Infidelity, Heresie, Pride, and insolent domineering over the flock of Christ, than vulgar Christians that have lower parts.

Dir. 10. §. 20. Direct. 10. Labour to be well acquainted with your selves : If you are weak, know your weakness, that you may be humble, and fearful, and seek for strength and help : If you are comparatively strong, remember how weak the strongest are : and how little it is that the wisest know ! And study well the Ends and use of knowledge ; that all that you know may be concocted into Love and Holiness ; and use it as remembering that you have much to give account of.

Temp. 11. §. 21. Tempt. 11. Moreover the Tempter will fetch advantage against you from your former life and actions. If you have gone out of the way to Heaven, he would harden you by custome, and make you think it such a disgrace or trouble to return, as that it's as good go on, and put it to the venture: If you have done any work materially good, while your heart and course of life is carnal and worldly, he would quiet you in your sinful miserable state, by applauding the little good that you have done. If a good man have erred or done ill, he will engage his honour in it, and make him study to defend it, or excuse it, lest it prove his shame; and tempt men as he did David, to hide one sin with another: If he get hold of one link, he will draw on all the chain of sin.

Dir. 11. §. 22. Direct. 11. Take heed therefore what you do; and foresee the end: Let not the Devil get in one foot: Try your way, before you enter it. But if you have erred, come off, and that thoroughly and betime, whatever it cost; for be sure it will cost more to go on. And if he would make a snare of the good that you have done, remember that this is to turn it into the greatest evil: And that there must be a concurrente and integrity of good to make you acceptable, and to save you: Heart and life must be good to the End.

Temp. 12. §. 23. Tempt. 12. Lastly, He fitteth his Temptations to the season. He will take the season just when an evil thought is likeliest to take with you; and when the Winds and Tyde do serve him: that will take at one time, (when a man bath his wits and heart to seek) which would be abhorred at another: In afflicting Times he will draw you to deny Christ with Peter, or shift for your selves by sinful means: In prosperous Times he will tempt you to security, worldliness and forgetfulness of the night and Winter which approacheth: The Timing his Temptations is his great advantage.

Dir. 12. §. 24. Direct. 12. Dwell as with God, and you dwell as in Eternity, and will see still that as Time, so all the pleasure, and advantages, and dangers, and sufferings of Time, are things of themselves of little moment: Keep your eye upon Judgement and Eternity, where all the errours of Time will be rectified, and all the inequalities of Time will be levelled, and the sorrows and joyes that are transitory will be no more: And then no reasons from the frowns or flatteries of the Times will seem of any force to you. And be still employed for God, and still armed and on your watch, that Satan may never find you disposed to take the bait.



The Tempters Method in applying his prepared baits.

Temp. 1. §. 25. Tempt. 1. The Devils first work, is to present the Tempting bait in all its alluring deceiving properties: To make it seem as true as may be to the understanding; and as good and amiable as may be to the will. To say as much as can be said for an evil cause; He maketh his Image of Truth and Goodness as beautiful as he can: Sin shall be sugar-ed, and its pleasure shall be its strength, Heb. 11. 25. Sin shall have its wages paid down in hand, 2 Pet. 2. 15. He will set it out with full-mouthed praises: O what a fine thing it is to be rich, and please the flesh continually! to have command, and honour, and lusts, and sports, and what you desire! Who would refuse such a condition that may have it? All this will I give thee, was the Temptation which he thought fit to assault Christ himself with. And he will corrupt the History of Time past, and tell you that it went well with those that took his way, Jer. 44. 17.

And for the future, he will promise them, that they shall be gainers by it (as he did Eve) and shall have peace, though they please their flesh in sinning: See Deut. 29. 19.

§. 26. Direct. 1. In this case, first enquire what God saith of that which Satan so commendeth. The commendations and motions of an enemy are to be suspected. God is most to be believed. 2. Then consider not only whether it be good, but how long it will be good; and what it will prove at the end; and how we shall judge of it at the parting; And withal consider what it tendeth to; whether it tend to good or evil: and whether it be the greatest good that we are capable of: And then you will see, that if there were no good, or appearance of good in it, it could do a voluntary agent no hurt, and were not fit to be the matter of a Temptation: And you'll see that it is temporal good set up to deceive you of the Eternal Good, and to entice you into the greatest evil, and misery. Doth the Devil shew thee the world, and say, All this will I give thee? Look to Christ who sheweth thee the glory of the world to come, with all things good for thee in this world, and saith more truly, All this will I give thee: The world and Hell are in one end of the ballance, and Pardon, Holiness, and Heaven are in the other. Which now wilt thou prefer? If the Devil have more to give thee and bid for thee than Christ, let him take thee.

§. 27. Tempt. 2. The Tempter labourereth to keep God, and Christ, and Heaven out of sight, that they darken not the splendor of his bait; and to hide those potent reasons from them, by which they might easily repel the temptation: so that though they are well known and sure; and Scripture be full of them, they shall none of them be ready at hand to use, when the temptation cometh; so that to them they shall be all as nothing: and this he doth by unbelief and inconsiderateness.

§. 28. Direct. 2. Live by faith: see that God the Father, the Redeemer and the Holy Spirit, dwell within you, and take up your hearts, and your hopes be placed all on Heaven, and that these be your very Life and business; and then you will alwayes have that at hand, which may refel the Tempter. A heart taken up with God and Christ, conversing in Heaven, is alwayes fortified, and prepared to meet every Temptation with abhorrence. Let your souls be still possessed with as constant apprehensions of the evil of sin, the danger of sinning, the presence, authority and holiness of God; the wrong that sin doth him, the hurt it doth our selves and others, and what it did to Jesus Christ, as you have of the danger of fire, and water, and poyson; and then the Tempter will not speed.

§. 29. Tempt. 3. It is the great care of the Devil to keep out of sight, that he be not seen himself in the Temptation: As the Angler keepeth himself behind the bush, and the Fowler hideth himself from the birds, or else they would fear, and fly, and escape: so doth the Devil use all his art, to hide himself from the sinners observation; that the deluded soul shall little think that the Devil is so near him, and hath so great a hand in the business. If the ambitious or Covetous worldling saw the Devil offer him the bait, and heard him say, All this will I give thee; he would have the smaller list to take the bait. If the Devil appeared to the Whoremonger, and brought him his Whore, and encouraged him to his filthiness, it would cool his lust: Or if he appeared to the drunkard, and presented him the cup, he would have but little list to drink: If the proud and the malicious saw the Devil

Devil at their backs, rejoicing in their sin, and putting them on, it might affright them half into their wits. Therefore the great endeavour of the Devil is, to persuade men that it is not he that makes the motion to them: It is such a friend, or such a neighbour, or gentleman, or minister, or wise man; it is not the Devil! Till the Fish is caught, and the bird is in the net; and then the author of all appeareth, to kill them, and carry them away, without any concealment.

Dir. 3.

§. 30. *Direct. 3.* Mark but the tendency and the manner of the Temptations, and you may perceive the Authour: Who else is it that is so much against God, and against your everlasting happiness? Who else is it that would so abuse your Reason, to prefer things temporal, before things eternal, and the brutish pleasures of a corruptible flesh, before the interest of immortal souls? Who else to contradicteth all the word of God? Read Gods warnings, and he will tell you who it is. Take every Temptation then (whoever be the messenger) as if thou sawest the Devil standing by, and making the motion to thee, and heardest himself exhort thee to the sin. Suppose you saw him conducting you to the Whore-house, the Play-house, the Ale-house, and making you entertainment as the Master of the game! How then would you take it? And what would you do? Would you go, and be angry at the precise Preacher that would hinder you? And would you take the Devils part? No, nature hath possessed you with a fear of him and an enmity to him: use it for your safety: It cannot be good for you that comes from him! He hath a fouler face to appear to you in, than ever yet you saw, when you have done his work and are where he would have you. O know with whom you have to do.

Temp. 4.

§. 31. *Temp. 4.* The Tempter is most careful also to hide from men the nature and tendency of the Temptation it self; that they shall not know that it is a Temptation when they are tempted, but shall have nothing in sight but the bait which they desire. The Angler doth not only hide himself from the fish, but also his rod, and line, and hook as much as he can: The Fowler covereth his nets; so that either the fish and bird shall not see the snare, or shall not know what it is, and what it is there laid for: so when the bait of pleasure, and honour, and wealth is presented by the Devil, to the fornicator, gamester, proud or covetous, they shall not see what the Devil is doing now, and what a game he is playing for their souls! They shall not perceive the connexion that there is between the pleasure and the sin, and the sin and the threatening, and the threatening and the judgement, and the judgement and the everlasting punishment; when Judas was bargaining with the Pharisees, he knew not that the Devil was in him driving on the match.

Dir. 4.

§. 32. *Direct. 4.* Be wise and suspicious: Blindness or fool-hardiness will lead you into the snare. Be wise that you may know the tendency of every thing that is presented to your thoughts, and may be able to perceive a danger: Be suspicious and cautious, that you make a sufficient trial, and go upon sure grounds, and avoid the very appearance of evil: when it is Hell that you fear, come not too near. Play not as the fly about the Candle; salvation is necessary; but preferment, or wealth, or liberty, or credit, or life it self are not necessary to you! Prove all things: Flatter not your selves into the snares by foolish hopes, and judging of things as the flesh would have them to be, rather than as they are. If no danger appear, turn up all coverings, and search and see that none be hidden. The Devil

hath his gun-powder-plots, and mines, which may blow you up before you are aware. Not only Lawfulness and Indifferency, but great Good is the pretence for greatest evil.

§. 33. *Temp. 5.* It is the Tempters care to bring Temp. 5. the tempting object near enough, or draw the sinner near enough to it: The net must come to the fish, or the fish to the net: The distant fire will not burn the wood. The Devils chief confidence is in the sensitive appetite, which worketh strongest at hand. If he get the drunkard into the Ale-house and shew him the cup, he hath half conquered him already: But if he be scrupulous and modest, some one shall drink a health or importune him, and put the cup into his hand. The thief with Achan shall see the bait, and the sight will work a Covetous desire. The glutton shall have the tempting dishes before him, and be at a Table which by variety of delicious food, is fitted to become his snare; whereas if he had nothing set before him, but the poor mans simple food which hath nothing in it fit to tempt him, he might easily have escaped. The fornicator shall have his beautiful dirt brought near him, and presented to him in a tempting dress; for at a sufficient distance there had been little danger. The ambitious person shall have preferment offered him, or brought so fair to his hand that with a little seeking it may be attained. The fearful coward shall be threatened with the loss of estate or life, and hear the report of the Cannons, Guns and Drums of Satan. Peter is half conquered when he is got among questioning company in the High-Priests Hall. Thus David, thus Lot, thus ordinarily sinners are drawn into the snare.

§. 34. *Direct. 5.* As ever you would preserve Dir. 5. your innocency and your souls, fly as far from tempting objects as you can: I say as you can without distrusting God in the neglect of a certain duty: A Wife, or a servant that are bound cannot fly: nor must we leave undone our certain duty upon an uncertain danger, which may otherwise be avoided: But keep off from the Temptation at as great a distance as you can: The safest course is the best when your souls lie at the stake: If it be not Necessary, plead not the Lawfulness of what you do, when it is a Temptation to that which is unlawful. You say, It is lawful to wear such curious ornaments, and set out your selves in the nearest dress: But is it lawful to be Proud or Lustful, or to consume your time unprofitably? If not, tempt not your selves or others to it. Keep away from the place where the snare is laid. Look first to the end before thou meddle with the beginning. Why should I eat that which I know I cannot digest, but must cast it up again? And why should I taste that which I must not eat? And why should I desire to have that set before me, and to look upon that which I must not taste? Come not near if thou wouldst not be taken. What dost thou at the Ale-house with a cup before thee, if thou wouldst not be drawn to excess of drink? If thou be subject to excess in eating, make not thy own table thy Temptation. Fly from the Temptation as thou wouldst do from Hell, or from the Devil himself. See not the bait of lust, or come not near, if thou be inclinable to lust, saith Solomon, Remove thy way far from her, and come not near the door of her house, Prov. 5. 8. For her end is bitter as wormwood, sharp as a two-edged sword: Her feet go down to death, her steps take hold on Hell, verl. 4, 5. Her house inclineth to death and her paths unto the dead: None that go to her return again, neither take they hold of the paths of Life. Prov. 2. 18, 19. Her house is the way to Hell, going

going down to the chambers of Death, Prov. 7. 27. Whofo is simple let him turn in hither, and as for him that wanteth understanding, ſhe ſaith to him, ſtoln waters are ſweet, and bread eaten in ſecret is pleaſant : But he knoweth not that the dead are there, and that her gueſts are in the depths of Hell : Prov. 9. 16, 17, 18. Luſt not after her beauty in thy heart, neither let her take thee with her eye-lids : —

Can a man take fire in his boſom and his cloaths not be burnt ? Can one go upon hot coals and his feet not be burnt ? Prov. 6. 25, 27, 28. Remember that you pray daily Lead us not into Temptation : And if you will run into it your ſelves, are not your prayers hypocritical and an abuſe of God ? If you would be ſaved from ſin, you muſt be ſaved in Gods way : and that is by flying from Temptations ; and not drawing near, and gazing on forbidden objects, and tempting your ſelves : Even as Gods holy means muſt be uſed by all that would come to holineſs and Heaven ; ſo the Devils muſt be avoided by him that would ſcape ſin and Hell! 2. But if you cannot remove far enough from the ſnare, then double your fear, and watchfulneſs, and reſo-

Gen. 39. 12. lution : Fly with Joſeph from the ſin, if you cannot go out of the houſe. How carefully ſhould every foot be placed, when we know that every ſtep we tread is among ſnares ? Rule your ſenſes if you cannot remove the bait : Make Jobs covenant with your eyes, that you look not on that which would allure ? Job 31. 1. Let every ſenſe have a conſtant watch.

Temp. 6. §. 35. Tempt. 6. The next great work of the Tempter is, to give us the faireſt opportunities to ſin, and to remove all impediments, and ſhew men encouraging hopes and invitations. He will ſhew the thief which way he may ſteal ; and ſhew the covetous man which way he may thrive, and deceive, and over-reach : and the ambitious man which way he may riſe ; and the fornicator how he may obtain his deſire, and ſin unknown : and then he tells them how eaſie it is ; now no one ſeeth you ; you may do it without fear or ſhame. It is the Devils great care to take all things out of the way that would aſfright, or hinder ſinners : That they may have full opportunity to invite them. Therefore he is very deſirous that publick impediments ſhould be all removed ; eſpecially in a godly Magiſtrate and Miniſter, and that the common diſgrace of ſinning may be taken off, and if it may be, turned againſt Religion, or fall on them that are the greateſt adverſaries to ſin.

Dir. 6. §. 36. Direct. 6. It is therefore a principal part of your wiſdom and watchfulneſs, to avoid the opportunities of ſinning, and keep out as many impediments as may be in your own way. It is a moſt fooliſh and ſinful thing in ſome men, who think it a brave thing to have power to do hurt, though they pretend that they abhor the doing of it : He that ſaith he hateth oppreſſion, yet would have a Power to oppreſs : To have all men at his will and mercy he thinks is brave : ſo they that would not be gluttonous would have a tempting Table ſtill before them, preſuming that their own will is a ſufficient preſervative againſt the ſin : ſo they that would not be inſnared with luſt, have yet a deſire to appear as comely, and lovely, and deſirable as may be, and to be as much beloved, that they may have other affections at command ; and alſo to have opportunity offered them, that they may ſin if they will. And is thy will ſo well eſtabliſhed, mortified and unchangeable, as to be ſo far truſted ? O fooliſh ſinner that no better knoweſt thy ſelf ; nor obſerveſt thy danger ? Nor perceiveſt that this very deſire to have the Power to do evil ſheweth a degree of the evil in

thy heart, and that thou art not yet ſo far from it as thou muſt be, if thou wouldſt be ſafe. Contrive thy ſelf, (if thou be wiſe and love thy ſelf) into the greateſt difficulty of ſinning that thou canſt : Make it Im-poſſible if it may be done. The Power is for the act. Deſire not to be able to ſin, if thou wouldſt not ſin. Not that Natural power to do good ſhould be deſtroyed be- cauſe it is alſo a power to do evil, but caſt as many blocks in the way of thy ſinning as thou canſt, till it amount to a moral impoſſibility. Deſire the ſtricteſt Laws and Governors, and to be ſtill in the eye of others ; and contrive it that thou maiſt have no hope of ſecreſie : Contrive it ſo that it may be utter ſhame and loſt to thee if thou ſin : If thou be tempted to fornication, never be private with her or him that is thy ſnare : If thou be tempted to deceive and rob thoſe that truſt thee, avoid the truſt, or if ever thou have done it, reſtore and confeſs that ſhame may preſerve thee.

§. 37. Tempt. 7. Next the Tempter importunately ſo- liciteth our Thoughts or fantasies to feed upon the tem- pting thing : That the luſtful perſon may be thinking on the objects of his luſts, and the ambitious man think- ing on his deſired honour, and the covetous man of his deſired wealth, his houſe, or lands, or gainful bar- gains ; and the malicious man be thinking of all the real or imaginary wrongs, which kindle malice.

§. 38. Direct. 7. Keep a continual watch upon your thoughts : Remember that this is the common en- trance of the greateſt ſins : And if they go no further, the ſearcher of hearts will judge thee for the adul- tery, murder, and other ſins of thy heart. But eſpe- cially ſee that your thoughts be ſo employed on bet- ter things, that ſin may never find them vacant.

§. 39. Tempt. 8. The Tempter alſo is diligent to keep the end from the ſinners eye, and to perſwade him, that there is no danger in it, and that it will be as good at laſt as at firſt : He cannot endure a thought, a word of death or judgement, unleſs he can firſt for- tiſie the ſinner by ſome preſumptuous hope, that his ſins are pardoned, and his caſe is good : either he will make them believe him that there is no ſuch danger to the ſoul as ſhould deter them ; or elſe he keepeth them from thinking of that danger. He is loth a ſinner ſhould ſo much as look into a grave, or go to the houſe of mourning, and ſee the end of all the living, leſt he ſhould lay it to heart, and thence per- ceive what worldly pleaſure, wealth and greatneſs is, by ſeeing where it leaveth ſinners. If one do but talk of death or judgement, and the life to come, the Devil will ſtir up ſome ſcorn, or wearineſs, or oppo- ſition againſt ſuch diſcourſe : If a ſinner do but be- think himſelf in ſecret, what will become of him after death, the Devil will either allure him, or trouble him, and never let him reſt, till he have caſt away all ſuch thoughts as tend to his ſalvation. He cannot endure when you ſee the pomp and pleaſure of the world, that you ſhould think or aſk, How long will this endure ? And what will it prove in the laſter end ?

§. 40. Direct. 8. Go to the holy Scriptures, and ſee what they foretel concerning the end of Godlineſs and ſin : God knoweth better than the Devil, and is more to be believed. You may ſee in the word of God, what will become of Saints and ſinners, Godly and ungodly at the laſt, and what they will think and ſay when they review their preſent life ; and what Chriſt will ſay to them, and how he will judge them, and what will be their reward for ever. This is the infallible Prog- noſtication, where you may foreſee your endleſs ſtate. In this glaſs continually foreſee the end. Ne- ver judge of any thing by the preſent guſt alone. Aſk not only how it taſteth, but how it worketh, and what will be the effects : Remember that Gods Law hath inſeparably conjoynd Holineſs, and

Heaven, and sin unrepented of, and Hell; and seeing these cannot be separated indeed, let them never be separated from each other in your thoughts. Otherwise you will never understand Christ or Satan: When Christ saith, wilt thou deny thyself and take up the Cross and follow me; his meaning is, shall I heal thy carnal worldly heart and life, and bring thee by grace to the sight of God in endless Glory! You will never understand what prayer, and obedience, and holy living mean, if you see not the End, even Heaven conjoined to them. When the Devil saith, to the Glutton, eat also of this pleasant dish; and to the drunkard, take the other cup; and to the Fornicator, take thy pleasure in the dark; and to the Voluptuous, go to the Play-house, or the Gaming-house; come play at Cards or Dice, his meaning is, Come, venture upon sin, and fear not Gods threatnings, and refuse his word, and spirit, and grace, that I may have thy company among the Damned, in the fire which never shall be quenched. This is the true English of every temptation. Open thy ears then, and when ever the Devil or any sinner tempteth thee to sin, hear him as if he said, I pray thee leap into the flames of Hell.

Temp. 9. §. 41. Tempt. 9. If the Tempter cannot quickly draw men to the sin, he will move them at least to abate their resolution against it, and to deliberate about it, and hear what can be said, and enter into a dispute with Satan or some of his instruments; telling them that it is a sign of falshood which will not endure the trial, and that we must prove all things. And while the sinner is deliberating and disputing, the venome is working it self into his veins, and sense is secretly undermining and betraying him, and deceiving his mind, bribing his reason, and seducing his will: Just as an enemy will treat with those that keep a Garrison, that during the treaty, he may send in spies, and find out their weaknesses, and corrupt the souldiers: So doth the Devil with the sinner.

Dir. 9. §. 42. Direct. 9. Remember that it is Christ and not Satan that you are to hear. Truth is strong and can bear the tryal, before any competent judge: but you are weak, and not so able to judge as you may imagine. Ignorant, unskilful and unsettled persons are easily deceived, be the cause never so clear. If it be a cause untryed by you, it is not untryed by all the godly, nor unknown to him that gave you the holy Scriptures: If it be fit to be called in question and disputed, take the help of able godly Teachers or friends, and hear what they can say: Matters of endless life or death, are not rashly to be ventured on: But if it be a thing past dispute, in which you have been already convinced and resolved, reject the Tempter, and tell him, that you owe him not so much service, as to dispute with him whether you should care for your salvation? Else there will be no end, till you are betrayed and undone: Innocent Eve is deceived when once it comes to a dispute. Be not like Balaam that tempted God, and would not be satisfied with his answer.

Temp. 10. §. 43. Tempt. 10. Also the Tempter overcometh very many, by making them presumptuously confident of their own strength: saying, Thou art not so weak as not to be able to bear a greater temptation than this? Canst thou not gaze on beauty, or go among vain and tempting company, and yet choose whether thou wilt sin? It's a child indeed that hath no more government of themselves! Cannot thy Table, thy Cup, thy House, thy Lands, be pleasing and delectable, but thou must needs over-love them, and turn them to sin?

Dir. 10. §. 44. Direct. 10. O know thy own weakness! the treacherous enemy which thou still carriest about

thee, who is ready to open the back-door to the Devil; Remember that flesh is on the Tempters side; and how much it can do with thee before thou art aware. Remember what an unsettled wretch thou art; and how many a good purpose formerly hath come to nothing; and how oft thou hast sinned by as small a temptation: Remember that without the Spirit of Christ, thou canst do nothing, nor stand against any assault of Satan: And that Christ giveth his Spirit and help in his own way, and not to those that tempt him to forsake them, by thrusting themselves into temptations. Shall ever mortal man presume upon his own strength, after the falls of an Adam, a Noah, a Lot, a David, a Solomon, a Hezekiah, a Josiah, a Peter? and after such ruines of multitudes of professors, as our eyes have seen? All these things happened unto them for ensamples, and they are written for our admonition on whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall, 1 Cor. 10. 11, 12.

§. 45. Tempt. 11. It is a great project of the Devil, and successful with many, to draw them to venture on the sin, by shewing them first the effectual Remedy, the abundant Mercy of God, the sufficient satisfaction made by Christ, the full, and free, and universal promise; that these are sufficient to cleanse the soul of any sin: therefore you need not fear.

§. 46. Direct. 11. But God is just, as well as merciful; and there are vessels of wrath, as well as vessels of mercy: Judge how God will use his mercy, and who shall have it, by his own word: For he knoweth better than you, to whom, and how far to shew mercy. Is the Tempter himself saved, for all God is merciful? And the Gospel hath far sorer punishment than the Law, to the abusers of grace: Christ is the most dreadful Judge to the wicked, as well as the tenderest Saviour to his own. There is enough in his grace to save the penitent; but if you will sin upon presumption that grace will save you, you have small reason to think that you are penitent, or ever will be, without a very merciful change: How many can you name that ever were converted and forgiven, that lived wilfully in sin, because the Remedy was sufficient? I doubt not but many such have been recalled; but this is not the way to hope: It's a terrible thing to sin deliberately and wilfully, because of the greatness of mercy, or the sufficiency of the death of Christ! No man but the Penitent Convert is saved by Christ; and this is clean contrary to penitence and conversion. Christ doth not as Mountebanks, that wound a man to shew people how quickly their balsoms can cure him; or make a man drink a Toad, to shew the power of their Antidotes: But he cureth the Diseases which he findeth (in believers) but causeth none.

§. 47. Tempt. 12. Also the Tempter selleth the sinner, how certain, and easie, and speedy a remedy he hath in his own power: It is but Repenting, and all sin is pardoned.

§. 48. Direct. 12. 1. Is it in thy power? If so, the greater is thy sin that sinnest more when thou shouldst repent: If it be easie, what an unexcusable wretch art thou that wilt not do it, but go on? 2. But Repentance is the gift of God, 2 Tim. 2. 25, 26. And is he like to give it to them that wilfully abuse him in expectation of it? 3. As easie as it is, it is but a few that truly repent and are forgiven, in comparison of those that go on and perish. 4. The easiest Repentance is so bitter, that it's far easier to forbear the sin: It's better not wound your selves, than have the best salve if you were sure of it. 5. The Repentance which is caused

Dir. 11.
Rom. 9.

Heb. 10.
26, 27, 28,
29, 30.
2 Thes. 1.
10.

Dir. 12.

- by meer fears of death and Hell, without the power of Heavenly Love to God and holiness, is but the Repentance of the damned, and never procureth pardon of sin: The Devil hath such a Repentance, as
- James 2. 19. well as such a faith, which will not save him.
- Tem. 13. §. 49. Tempt. 13. Satan also emboldeneth the sinner, by telling him how many have Repented and sped well, that sinned as bad or worse than this: He tells him of Noah, and Lot, and David, and Peter, and the Thief on the Cross, and Paul a Persecutor, yea, and Manasseh, &c.
- Dir. 13. §. 53. Direct. 13. But consider whether any of those did thus sin, because that others had scap'd that sinned before them. And think of the millions that never repented, and are condemned, as well as of the few that have repented. Is Repentance better than sin? Why then will you sin? Is sin better than Repentance? Why then do you purpose to repent? Is it not base ingratitude, to offend God wilfully, because he hath pardoned many offenders; and is ready to forgive the penitent? And should a man of reason wilfully make work for his own Repentance; and do that which he knoweth he shall wish with grief that he had never done? If some have been saved that fell into the Sea, or that fell from the top of Steeples, or that drunk poyson, or were dangerously wounded, will you therefore cast your self into the same case, in hope of being saved?
- Tem. 14. §. 51. Tempt. 14. The Tempter perswadeth the sinner, that it cannot be that God should make so great a matter of sin: because the thoughts of a mans heart, or his words or deeds are matter of no great moment, when man himself is so poor a worm; and whatever he doth, it is no hurt to God: Therefore you need not make such a matter of it.
- Dir. 14. §. 52. Direct. 14. If God so much regard us as to make us, and preserve us continually, and to become our Governour, and make a Law for us, and judge us, and Reward his servants with no less than Heaven; then you may easily see that he so much regardeth us, as to observe whether we obey or break his Laws: He that so far careth for a Clock or Watch, as to make it and wind it up, doth care whether it go true or false. What do these men make of God, who think he cares not what men do? Then he cares not if men beat you, or rob you, or kill you, for none of this hurteth God? And the King may say, if any murder your friends or children, why should I punish him? he hurt not me. But Justice is to keep order in the world, and not only to preserve the Governour from hurt: God may be wronged, though he be not hurt. And he will make you pay for it, if you hurt others; and smart for it, if you hurt your self.
- Tem. 15. §. 53. Tempt. 15. The Tempter laboureth to extenuate the sin, and make it seem a little one; and if every little sin must be made such a matter of, you'll never be quiet.
- Dir. 15. §. 54. Direct. 15. But still remember, 1. There is deadly poyson in the very nature of sin, as there is in a Serpent, be he never so small: The least sin is worse than the greatest pain that ever man felt; and would you choose that and say, it's little? The least sin is odious to God, and had a hand in the death of Christ, and will damn you if it be not pardoned: and should such a thing be made light of? And many sins counted small, may have great aggravations, such as the knowing, deliberate, wilful committing of themis. To love a small sin, is a great sin: especially to love it so well, that the remembrance of Gods Will and Love, of Christ, and Heaven, and Hell, will not suffice to resolve you against it. Besides, a small sin is the common way to
- greater: James 1. 14, 15. When lust hath conceived, it brings forth sin, and sin when it is finished, brings forth death. James 3. 5. Behold how great a matter a little fire kindleth? The horrid sins of David and Peter had small beginnings? Mortal sicknesses seem little matters at the first: Many a thousand have sinned themselves to Hell, that began with that which is accounted small.
- §. 55. Tempt. 16. Also the Devil draweth on the sinner, by promising him that he shall sin but once, or but a very few times, and then do so no more: He tells the Thief, and the Fornicator, that if they will do it but this once, they shall be quiet.
- Dir. 16. §. 56. Direct. 16. But O consider, 1. That one stab at the heart may prove incurable. God may deny thee time or grace to repent. 2. That it is easier to forbear the first time than the second: For one sin disposeth the heart unto another: If you cannot deny the first temptation, how will you deny the next? When you have lost your strength, and grieved your helper, and strengthened your enemy and your snare, will you then resist better wounded, than now when you are whole?
- Tem. 17. §. 57. Tempt. 17. But when the Devil hath prevailed for once with the sinner, he makes that an argument for a second: He saith to the Thief, and Drunkard, and Fornicator, It is but the same thing that thou hast done once already: and if once may be pardoned, twice may be pardoned; and if twice, why not thrice, and so on?
- Dir. 17. §. 58. Direct. 17. This it is, to let the Devil get in a foot: A spark is easier quenched than a flame; but yet remember that the longer, the worse: the oftner you sin, the greater is the abuse of the Spirit of God, and the contempt of grace, and the wrong to Christ, and the harder is repentance; and the sharper if you do repent, because the deeper is your wound: Repent therefore speedily, and go no further unless you would have the Devil tell you next, It's now too late.
- Tem. 18. §. 59. Tempt. 18. The Tempter maketh use of the greater sins of others to perswade men to venture upon less: Thou hearest other men curse, and swear, and rail, and dost thou stick at idle talk? How many in the world are enemies to Christ, and persecute his Ministers and Servants, and dost thou make so great a matter of omitting a Sermon, or a prayer, or other holy duty?
- Dir. 18. §. 60. Direct. 18. As there are degrees of sin, so there are degrees of punishment: And wilt thou rather choose the easiest place in Hell, than Heaven? How small soever the matter of sin be, thy wilfulness and sinning against conscience, and mercies, and warnings may make it great to thee. Are great sinners so happy in thy eyes, that thou wouldst be as like them as thou darest?
- Tem. 19. §. 61. Tempt. 19. Also he would embolden the sinner, because of the Commonness of the sin, and the multitude that commit either that or worse, as if it were not therefore so bad or dangerous.
- Dir. 19. §. 62. Direct. 19. But remember, that the more examples you have to take warning by, the more unexcusable is your fall. It was not the number of Angels that fell, that could keep them from being Devils and damned for their sin: God will do Justice on many, as well as on one. The sin is the greater, and therefore the punishment shall not be the less. Make the case your own: Will you think it a good reason for any one to abuse you, beat you, rob you, because that many have done so before? He should rather think, that you are abused too much already, and therefore he should not add to your wrongs. If when many had spit in Christs face or buffeted him, some one should have given him another spit or blow,

as if he had not enough before, would you not have taken him to be the worst and cruellest of them all? If you do as the most, you'll speed as the most.

Tem. 20. §. 63. *Tempr. 20.* It is a dangerous Temptation when the Devil proposeth some very good end, and maketh sin seem the surest, or the necessary means to accomplish it: when he blindeth men so far as to think that it is necessary to their salvation, or to other mens, or to the welfare of the Church, or progress of the Gospel, or the pleasing of God, then sin will be committed without regret, and continued in without repentance; on this account it is that heresie, and wil-worship, and superstition are kept up, Col. 2. 18, 21, 22, 23. Having a shew of wisdom in wil-worship, and humility, and neglecting the body. It is for God that much of the wickedness of the world is done against God: It's for the Church and Truth, that Papists have murdered and persecuted so many.

Dir. 20. §. 64. *Direct. 20.* Remember that God needeth no sinful means to attain his ends: He will not be beholden to the Devil to do his work: He would not have forbid it, if he would have had you done it. He is never at such a loss, but he can find right means enough to perform his work by: It is a great part of our wisdom which our salvation lieth on, to choose and use right means, when we are resolved on a right end. It's a horrible injury against God, to intitle him to sin, and make it seem necessary to his ends and honour. Good ends will not justify evil actions. What sin so odious that hath not had good ends pretended for it? Even Christ was murdered as a malefactor for good ends, at least pretended; even to vindicate Gods honour from blasphemy, and Caesar from injury, and the nation from calamity: And his disciples were killed that God might be served by it, and pestilent troublers of the world taken away.

John 16.2.
Act. 24.5.
Act. 17.6.

Tem. 21. §. 65. *Tempr. 21.* He would make us presume because we are Gods children, and special grace cannot be wholly lost, and we have found that once we had grace; therefore we may venture as being safe.

Dir. 21. §. 66. *Direct. 21.* But many a thousand shall be damned that once thought they had the truth of Grace: It is a hard controversie among learned and godly men, whether some in a state of saving grace do not fall from it and perish: But it is past controversie that they shall perish that live and die impenitently in wilful sin. To plead truth of grace, for encouragement in sin, is so much against the nature and use of grace, as may make you question the truth of it. You can be no surer that you have true grace, than you are sure that you hate all known sin, and desire to be free from it. Christ teacheth you how to answer such a horrid temptation, Mat. 4. 6, 7. If thou be the Son of God, cast thy self down: For it is written, he shall give his Angels charge over thee — Thou shalt not tempt the Lord thy God: Sonship, and promises, and truth of grace, are incongruous arguments to draw you to sin: and heynous aggravations of sin so committed.

Tem. 22. §. 67. *Tempr. 22.* The Devil oft most dangerously imitateth the Holy Ghost, and comes in the shape of an Angel of light: He will be for knowledge in the Ghosticks; for Unity and Government in the Papists; for Mortification in the Fryars; for free-grace and tenderness of our Brethrens Consciences in the Libertines; for Peace and Mutual forbearance in the Socinians; for Zeal, Self-denial, and fearfulness of men, and pretended revelations and spirituality in the Quakers; He will be against heresie, schism, error, disobedience, hypocrisie, pre-

tendedly, in haters and persecutors of holiness and reformation. And when he will seem religious, he will be superstitious, and seem to out-go Christ himself.

Dir. 22. §. 68. *Direct. 22.* Keep close to Christ, that you may know his voice from the voice of strangers: And get holy wisdom to try the spirits, and to discern between things that differ: Let the whole frame of Truth and Godliness be in your Head and Heart, that you may perceive when any would make a breach in any part of it. The Devil setteth up no good but in order to some evil. Therefore examine whether it tendeth, and not only what it is, but what use he would have you make of it. And love no evil, because of any Good that is pretended for it: and dislike or reject no good because of any evil use that is by others made of it. And whatever doctrine is brought you, try it thus. 1. Receive none that is against the certain Nature, Attributes and honour of God. 2. Nor any that is against the Light or Law of nature. 3. Nor any that is against the Scripture. 4. Nor any that is against Holiness of heart and life. 5. Nor any against Charity and Justice to men. 6. Nor any (about matters to be ordered by men) that is against order; nor any against Government and the peace of Church and State. 7. Nor any that is against the true Unity, Peace and Communion of Saints. 8. Nor any that is certainly inconsistent with great and certain truths. Thus try the spirits whether they be of God.

Tem. 23. §. 69. *Tempr. 23.* The Tempter usually draweth men to one extreame, under pretence of avoiding another: causing men to be so fearful of the danger on one side, as to take no heed of that on the other side.

Dir. 23. §. 70. *Direct. 23.* Understand all your danger, and mark the latitude or extent of Gods commands: and watch on every side: And you must know in what duties you are in danger of extreams and in what not: In those acts of the soul that are purely rational about your ultimate end, you cannot do too much: as in knowing God, and Loving him, and being willing and resolved to please him: But passions may possibly go too far, even about God; especially fear and grief; for they may be such as nature cannot bear without distraction, death or hindrance of duty: But few are guilty of this: But towards the creature passions may easily exceed: And in external actions towards God or man there may be excess. But especially in point of Judgement, it's easie to slide from extreame into extreame. 2. And you must know in every duty you do, and every sin which you avoid, and every truth you receive, what is the contrary or extreame to that particular truth, or sin, or duty: and keep it in your eye. If you do not thus watch, you will reel like a drunken man from side to side, and never walk uprightly with God. You will turn from Prodigality to Covetousness; from cruel persecutions to Libertinism, or from Libertinism to persecuting cruelty, from hypocritical formality to hypocritical pretended spirituality; or from enthusiasms, and faction to dead formality: But of this I have spoken at large Cap. 5. Part. 2. *Dir. to Students.*

Tem. 24. §. 71. *Tempr. 24.* On the contrary, the Tempter usually pleadeth Moderation and Prudence against a holy life, and accurate zealous obedience to God: and would make you believe that to be so diligent in duty and scrupulously afraid of sin, is to run into an extreame, and to be righteous over much, and to make Religion a vexatious or distracting thing, and that it's more ado than needs.

- Dir. 24.* §. 72. *Direct. 24.* This I have answered so oft, that I shall here say but this: that God cannot be too much loved: nor Heaven too much valued, nor too diligently fought or obeyed: nor sin and Hell be too much avoided: nor doth any man need to fear doing too much, where he is sure when he hath done his best to do too little: Harken what men say of this at death.
- Tem. 25.* §. 73. *Tempt. 25.* The Tempter would persuade us that one sin is necessary to avoid another; and that of two evils you must choose the less: as if there were no other way: Thus James and John did by sinful uncharitable zeal desire to punish sin, Luke 9. 54. Peter would sinfully fight against the sinful Jews, Mat. 26. 52. Thus he bids men lie to avoid some dishonour to God and Religion, and persecute to preserve the unity of the Church, and keep out sin; and commit a lesser sin themselves to escape a greater.
- Dir. 25.* §. 74. *Direct. 25.* This is to abuse God, as if he had made that necessary which he forbids, and had not provided you lawful means enough to use against every sin! This is wilfully to do that which you pretend you are unwilling to do, even to sin: Of two evils avoid both, but be sure you consent to neither.
- Tem. 26.* §. 75. *Tempt. 26.* He pleadeth Christian Liberty to entice to sin: especially to sensuality: Hath not Christ purchased you Liberty to use the Creatures? all things are yours. No men but the godly have just title to them.
- Dir. 26.* §. 76. *Direct. 26.* He never purchased us Liberty to abuse the Creature, as poison to hurt our selves; to hinder Mortification, and strengthen our enemy, and our snare, and to steal away our hearts from God: It's a Liberty from sin, and not a Liberty to sin that Christ hath purchased us.
- Tem. 27.* §. 77. *Tempt. 27.* He pleadeth the Necessity of Wife, Children, Estate, Life, &c. Necessity makes it Lawful.
- Dir. 27.* §. 78. *Direct. 27.* There is no Necessity of sinning. He cannot be Christ's Disciple, that thinks it more necessary to save his life, or provide for Wife, and Children than to obey his Lord, Luke 14. 26, 33. God must be Trusted with these.
- Tem. 28.* §. 79. *Tempt. 28.* But, saith the Tempter, it's Natural to Lust, to love Honour, Ease, Pleasure, &c. Therefore it's no sin.
- Dir. 28.* §. 80. *Direct. 28.* Nature is corrupted and sinful: And it's Natural to you to be Rational, and to rule your sense and appetite by Reason, and not to do what lust or appetite desireth. Else man is but a beast.
- Tem. 29.* §. 81. *Tempt. 29.* But, saith the Tempter, Authority commandeth it: It is your Parents, or Masters will, and you must obey.
- Dir. 29.* §. 82. *Direct. 29.* There is no power but from God: Therefore none against him or above him: They must be obeyed in all things lawful, but not in sin: They cannot save you nor themselves from the wrath of God.
- Tem. 30.* §. 83. *Tempt. 30.* But, saith the Tempter, you have promised or vowed that you will do it, and are not at liberty.
- Dir. 30.* §. 84. *Direct. 30.* The vow of a lawful thing must be kept: but if you vow to sin, it's another sin to perform it, and to wrong God or man because you have vowed to wrong him.
- Tem. 31.* §. 85. *Tempt. 31.* But, saith the Tempter, it is a controversy, and many learned and good men think it is no sin.
- Dir. 31.* §. 86. *Direct. 31.* You have the more reason to be fearful and cautious, when you see that the case is so obscure, and the snare so subtle, and are sure that many learned and good men on one side or other are deceived before you: Remember God is your King and Judge; who will not take it for an excuse for sin, that learned or good men did it, or defended it. Consult not with flesh and blood, but with God.
- §. 87. *Tempt. 32.* But, saith the Tempter, will you be singular, and be pointed or hooted at by all?
- §. 88. *Direct. 32.* In doctrine I will not be singular from the Holy Catholick Church of God: In worship I will not in singularity or schism separate from the Communion of Saints: But in doctrine I will be singular from Infidels and Hereticks: and in a holy life I will be singular from the ungodly, and prophane, and sensual; lest if I do as they, to avoid their scorn, I speed as they.
- §. 89. *Tempt. 33.* But you are weak, and you cannot help it, till God will give you grace to do it?
- §. 90. *Direct. 33.* Therefore I must not be wilful, and negligent; and rash, and do that evil which I may forbear, nor resist and refuse that Grace, and help, and mercy without which I can do nothing.
- §. 91. *Tempt. 34.* But you repent and ask God forgiveness through Christ, every night for the sins of the day.
- §. 92. *Direct. 34.* Repenting is a sorrowful turning of the heart from sin to God. You Repent not if you turn not. To mock God with such Hypocritical praying and repenting is it self a heinous sin. Will you take it for Repenting if a man that spits in your face and beareth you, shall do it every day, and ask you forgiveness at night, and purpose to do it still, because he asked forgiveness.
- §. 93. *Tempt. 35.* But every man sinneth daily: Thou do but as the best men in the world do.
- §. 94. *Direct. 35.* No true Christian that is justified hath any sin but what he hateth more than loveth, and would fain be rid of, and striveth against in the use of holy means. He hath no beloved sin which he would not part with, but had rather keep than leave.
- §. 95. *Tempt. 36.* But those that seem strict and godly are hypocrites and secretly as bad as you.
- §. 96. *Direct. 36.* This is just like the Devil, the accuser of those that are sanctified and justified by Christ; the father of malice and lies; to charge that on them, which he confesseth is secret and he cannot prove. So he said of Job that if he were touched in his estate or body he would forsake his godliness; but he was found a liar. But be it how it will, I am sure I must be Holy or I shall not see God, and if I live after the flesh I shall die: and other mens misery will be no ease to me.
- §. 97. *Tempt. 37.* But, saith the Tempter, if you will not sin, come but near it, and do that which is lawful.
- §. 98. *Direct. 37.* Indeed we must not run into a contrary extremum, under pretence of flying far enough from sin: But if you keep out of other sin, you cannot go too far from any. To be near sin, is to be near Gods wrath, and near that which tendeth to Hell fire. And to come near it is the common way of coming to it. He that could wish he might do it, is infected at the heart already. Keep a tender conscience, and a constant sense of the danger of sinning.
- §. 99. *Tempt. 38.* It's a great snare, when sin is got into credit, 1. By putting fair names upon it, calling Luxury and Gluttony keeping a good house, and a good table; ripling is called, drinking a cup with a friend: Lust and filthiness is called Love:

Love: worldliness is called thriftiness and good husbandry: Idleness and loss of Time, is called the leisure of a Gentleman: slothfulness is called, a not being too worldly: Time wasting sports are called, Recreations: Pride is called, Decency and Handsomeness: Proud revenge is called Honour and Gallantry: Romish cruelty, and persecution, and wasting the Church, is called, keeping up order, obedience and unity. Disobedience to superiors is called, not fearing man: Church-divisions are called strictness and zeal. 2. Specially if a sin be not in disgrace among the stritter sort, it greatly prepareth men to commit it. As breaking the Lords day beyond sea in many reformed Churches: And at home, spiritual pride, censoriousness, backbiting, disobedience and Church-divisions, are not in half that disgrace among many professors of strictness, as they deserve, and as swearing, &c. is.

Dir. 38. §. 100. Direct. 38. Remember that what ever be the Name or Cloak, God judgeth righteously, according to the truth: Names may deceive us, but not our Judge. And sin is still in disgrace with God, however it be with men. Remember the comelier the paint and cover is, the greater is the danger, and the more watchful and cautious we should be. It is not imperfect man, but the perfect Law of God, which must be our Rule. The great success of this Temptation should deter us from entertaining it! What abundance of mischief hath it done in the world?

Tem. 39. §. 101. Tempt. 39. Sometime the Devil tempteth men to some heinous sin, that if he prevail not, at least he may draw them into a less: As cheating chaffers will ask twice the price of their commodity, that by abating much they may make you willing to give too much: He that would get a little must ask a great deal. He will tempt you to drunkenness, and if he draw you but to tipling or time-wasting he hath got something. If he tempt you to fornication, and he get you but to some filthy thoughts or immodest lascivious talk or actions, he hath done much of that which he intended: If he tempt you to some horrid cruelty, and you yield but to some less degree, or to some unjust or uncharitable censures, you think you have conquered, when it's he that conquereth.

Dir. 39. §. 102. Direct. 39. Remember that the least degree of sin is sin, and death the wages of it, Romans 6. 23. Think not that you have scapt well, if your hearts have taken any of the infection, or if you have been wounded any where, though it might have been worse. If the Tempter had tempted you no further but to a lustful, malicious or proud thought or word, you would perceive that if he prevail, he conquereth: so may you when he getteth this much by a shameless asking more.

Tem. 40. §. 103. Tempt. 40. He tempteth us sometime to be so fearful and careful against one sin; or about some one danger, as to be mindless of some other, and lie open to his temptation: Like a Fencer that will seem to aim all at one place that he may strike you in another while you are guarding that: Or like an enemy that giveth all the alarm at one end of the City, that he may draw the people thither, while he stormeth in another place: So Satan makes some so afraid of worldliness that they watch not against Idleness, or so fearful of hard-heartedness, and deadness, and hypocrisie, that they watch not against Passion, neglect of their callings, or dejectedness; or so fearful of sinning or being deceived about their salvation, that they fear not the want of Love, and Joy, and Thankfulness for all the mercy they have received, nor the neglect of holy Praise to God.

Dir. 40. §. 104. Direct. 40. Remember that as obedience

must be entire and universal, so is Satans temptation against all parts of our obedience; and our care must extend to all if we will escape. It would cure your inordinate fear in some one point, if you extended it to all the rest.

§. 105. Tempt. 41. Sometime by the suddenness Tem. 41. of a temptation he surpriseth men before they are aware.

§. 106. Direct. 41. Be never unarmed nor from Dir. 41. your watch: especially as to Thoughts or sudden Passions, or rash words, which are used to be committed for want of deliberation.

§. 107. Tempt. 42. Sometime he useth a violent Tem. 42. earnestness, especially when he getteth Passion on his side: So that Reason is born down, and the sinner saith, I could not forbear.

§. 108. Direct. 42. But remember that the very Dir. 42. eager unruliness of your passion is a sin it self: and that none can compel you to sin: and that Reason must deliberate and rule; or else any murder or wickedness may have the excuse of urgent passions.

§. 109. Tempt. 43. Sometime he useth the violence Tem. 43. of men: They threaten men to frighten them into sin.

§. 110. Direct. 43. But is not God and his threatenings more to be feared? Do men threaten imprisonment or death or ruine; And doth not God threaten everlasting misery? And can he not defend you from all that man shall threaten if it be best for you? See the portion of the fearful, Rev. 21. 8.

§. 111. Tempt. 44. Sometime variety of temptations Tem. 44. distracteth men, that they do not look to all at once.

§. 112. Direct. 44. Remember that one part of Dir. 44. the City unguarded may lose the whole in a general assault.

§. 113. Tempt. 45. Sometime he ceaseth, to make Tem. 45. us secure, and lay by our armes; and then surpriseth us.

§. 114. Direct. 45. Take heed of security, and Dir. 45. Satans ambushments. Distinguish between cessation and conquest. You conquer not every time that you have rest and quietness from temptation: Till the sin be hated, and the contrary grace or duty in practice, you have not at all overcome: And when that's done, yet trust not the Devil or the flesh; nor think the war will be shorter than your lives: For one assault will begin where the former ended. Make use of every cessation but to prepare for the next encounter.

§. 115. Tempt. 46. He will tempt you to take Tem. 46. striving for overcoming: and so think because you pray and make some resistance that sin is conquered: And because your Desires are good, all is well.

§. 116. Direct. 46. But all that fight do not Dir. 46. overcome: If a man strive for Masteries, yet is he not crowned, except he strive lawfully, 1 Tim. 2. 5. Many will seek to enter and shall not be able, Luke 13. 24.

§. 117. Tempt. 47. He followeth the sinner with Tem. 47. frequency and importunity, till he weary him and make him yield.

§. 118. Direct. 47. Remember that Christ is as Dir. 47. importunate with thee to save thee, as the Devil can be to damn thee; and which then should prevail? 2. Be you as constant in resistance: Be as oft in prayer and other confirming means: Do as Paul, 2 Cor. 12. 7, 8. who prayed thrice (as Christ did in his agony) when the prick in the flesh was not removed. 3. Tempt not the Tempter, by giving him encouragement. A faint denial is an invitation to ask again. Give him quickly a flat denial, and put

put him out of hope, if you would shorten the temptation.

Tem. 48. §. 119. Tempt. 48. *Lastly, the Devil would sink the sinner in despair, and persuade him now it is too late.*

Dir. 48. §. 120. Direct. 48. Observe his design, that it is but to take off that *Hope* which is the weight to set the wheels of the soul a going. In all he is against God and you: In other sins he is against Gods Authority: In this he is against his *Love* and *Mercy*. Read the Gospel and you will find, that Christs death is sufficient: the promise is universal, full and free; and that the day of Grace is so far continued till the day of death, and no man shall be denied it that truly desireth it: And that the same God that forbiddeth thy presumption, forbiddeth also thy despair.

Tit. 3. *Temptations to draw us off from duty.*

Temp. 1. §. 1. Tempt. 1. **T**he greatest Temptation against duty, is by persuading men that it is no duty: Thus in our dayes we have seen almost all duty cast off by this erroneous fancy. One saith, that the holy observation of the Lords day is not commanded of God in Scripture: Another saith, What Scripture have you for family prayer, or singing Psalms, or baptizing Infants, or praying before and after Sermon, or for your Office, Ordination, Tythes, Churches, &c. Another saith, that Church-Government and Discipline are not of Divine Institution: Another saith, that Baptism and the Lords Supper were but for that age: And thus all duty is taken down instead of doing it.

Dir. 1. §. 2. Direct. 1. Read and fear, Matth. 5. 19. *Whoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven: But whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven.* Denying duty, is too easie a way of evading obedience to serve turn. Denying the Laws that bind you to publick payments will not save you from them; but for all that if you deny, you must be distrained on. And God will make it dearer to you, if you put him to distrain on you for duty: Must he go to Law with you for it? He'll quickly shew you Law for it, and prove that it was your duty. Open your doubts to able men, and you will hear more evidence than you know: But it pride and false-heartedness blind you, you must bear your punishment.

Temp. 2. §. 3. Tempt. 2. *Saith the Tempter, It is a duty to weak ones, but not for you: You must not be still under Ordinances, in the lower form: every day must be a Sabbath to you, and every bit a Sacrament, and every place as a Church: you must live above Ordinances in Christ.*

Dir. 2. §. 4. Direct. 2. We must live above Mosaical Ordinances, Col. 2. 18, 21. but not above Christs Ordinances: unless you will live above obedience, and above the Government of Christ: Hath not Christ appointed the Ministry and Church-helpers, till we all come to a perfect man? Ephes. 4. 13. and promised to be with them to the end of the world? Matth. 28. 20. It is befooling Pride that can make you think you have no need of Christs instituted means.

Temp. 3. §. 5. Tempt. 3. *But thou art unworthy to pray or receive the Sacrament: It's not for Dogs.*

Dir. 3. §. 6. Direct. 3. The wilful impenitent refusers of Grace are unworthy: The willing soul that fain would be what God would have him, hath an accepted worthiness in Christ.

§. 7. Tempt. 4. *But while you doubt, you do it not Temp. 4. in faith; and therefore to you it is sin.*

§. 8. Direct. 4. But is it not a greater sin to leave it undone? Will doubting of all duty, excuse you from it? Then you have an easie way to be free from all! Do but doubt whether you should believe in God, or Christ, or love him, or live a godly life, and it seems you think it will excuse you. But if you doubt whether you should feed your child, you deserve to be hanged for murdering it, if you famish it: If you doubt of duty, it is duty still, and you are first bound to lay by your doubts: But things indifferent left to your choice, must not be done with a doubting conscience: It was of such things that Paul spake.

§. 9. Tempt. 5. *The Devil puts somewhat still in Temp. 5. the way, that seemeth necessary, to thrust out duty.*

§. 10. Direct. 5. God hath not set you work, Dir. 5. which he alloweth you no Time for: Is all your time spent in better things? Is it not your carnal mind that makes you think carnal things most needful? Christ saith, *One thing is needful*, Luke 10. 42. *Seek first the Kingdom of God and his righteousness, and all these things shall be added to you.* Had you that love and delight in holiness as you should, you would find time for it. An unwelcome Guest is put off with any excuse. Others as poor as you, can find time for duty, because they are willing. Set your business in order, and let every thing keep its proper place, and you may have time for every duty.

§. 11. Tempt. 6. *But you are so unable and un- Temp. 6. skilful to pray, to learn, that it's as good never meddle with it.*

§. 12. Direct. 6. Set your selves to learn, and Dir. 6. mark those that have skill: and do what you can: You must learn by practice: The unskilfullest duty is better than none. *Unworded groans* come oft from the Spirit of God, and God understandeth and accepteth them, Rom. 8. 26, 27.

§. 13. Tempt. 7. *It will be so hard and long to Temp. 7. learn, that you will never overcome it.*

§. 14. Direct. 7. *Willingness and diligence have Dir. 7. the promise of Gods help. Remember, it is a thing that must be done.* When your own disuse and sin hath made it hard, will you put God and your souls off with that as an excuse? If you had neglected to teach your child to speak or go when it is young, should he therefore never learn? Will you despair, and let go all your hope on this pretence? or will you hope to be saved without prayer and other holy duty? How foolish are both these? Sick men must eat, though their stomachs be against it; they cannot live else.

§. 15. Tempt. 8. *But thou findest thou art but the Temp. 8. worse for duty, and never the better for it.*

§. 16. Direct. 8. Satan will do what he can to Dir. 8. make it go worse with you after, than before. He will discourage you if he can, by hindring your success, that he may make you think it is to no purpose: so many Preachers, because they have fished long and caught nothing, grow cold and heartless, and ready to sit down, and say as Jer. 20. 9. *I will not make mention of him, nor speak any more in his name.* So in Prayer, Sacrament, Reproof, &c. the Devil makes great use of this, *What good hath it done thee?* But patience and perseverance win the Crown. The beginning is seldom a time to perceive success: The Carpenter is long at work before he rear a house: Nature brings not forth the Plant or birth the first day. Your life-time is your working time. Do your part, and God will not fail on his part. It is his part to give success; and dare you accuse him, or suspect him? There is more of the success of

Prayer to be believed, than to be felt. If God have promised to hear, he doth hear, and we must believe it, whether we feel it or not. Prayers are oft heard long before the thing is sent us that we prayed for: We pray for Heaven, but shall not be there till death. If Moses his message to Pharaoh ten times seem lost, it is not lost for all that. What work would ever have been done, if on the first conceit of unsuccessfulness it had been given off? Be glad that thou hast time to plow and sow, to do thy part, and if God will give thee fruit at last.

Temp. 9. §. 17. Tempt. 9. But, saith the Tempter, it goeth worse with thee in the world, since thou settest thy self to read, and pray, and live obediently: Thou hast been poorer, and sicker, and more despised since, than ever before: Jer. 20. 8. Thou art a derision daily, every one mocketh thee: This thou gettest by it.

Dir. 9. §. 18. Direct. 9. He began not well, that counted not that it might cost him more than this, to be a holy Christian: If God in Heaven be not enough to be thy portion, never serve him, but find something better if thou canst. He that cannot lose the world, cannot use it as he ought. If thou hadst rather be at the Devils finding and usage, than at Gods, thou art worthy to speed accordingly. Nay, if thou think thy Soul it self worse, remember that we are not worst, when we are troubled most. Physick makes sick, when it works aright.

Temp. 10. §. 19. Tempt. 10. Satan filleteth many with abundance of scruples about every duty, that they come to it as sick persons to their meat, with a peevish quarrelling disposition: This aileth and that aileth it; something is still amiss, that they cannot get it down: This fault the Minister hath in praying or preaching; or the other circumstance is amiss; or the other fault is in the company that joyn with them: and all is to turn them off from all.

Dir. 10. §. 20. Direct. 10. But do you mend the matter by casting off all, or by running into greater inconveniences? Is not their imperfect prayer and communion, better than your idle neglect of all, or unwarrantable division? It is a sign of an upright heart to be most about heart-observation, and quarrellsome with themselves, and the mark of hypocrites to be most quarrellsome against the manner of other mens performances, and to be easily driven by any pretences from the Worship of God, and communion of Saints.

Temp. 11. §. 21. Tempt. 11. The Devil will set one duty against another: Reading against hearing; praying against preaching; private against publick; outward and inward worship against each other: mercy and justice, piety and charity, against each other; and still labour to eject the greater.

Dir. 11. §. 22. Direct. 11. The work of God is an harmonious and well composed frame: If you leave out a part, you spoil the whole, and disadvantage your selves in all the rest: Place them aright, and each part helpeth and not hindreth another: Plead one for another; but cast by none.

Temp. 12. §. 23. Tempt. 12. The commonest and forest temptation, is by taking away our appetite to holy duties, by abating our feeling of our own necessity: when the soul is sleepy and feeleth no need of prayer, or reading, or hearing, or meditating, but thinks it self tolerably well without it; or else grows sick and is against it, and troubled to use it; so that every duty is like eating to a sick stomach, when it is easie to tempt it to neglect or omit many a duty: A little thing will serve to put it by, when men feel no need of it.

Dir. 12. §. 24. Direct. 12. O keep up a lively sense of your necessities: Remember still that Time is short,

and death is near, and you are too unready. Keep acquaintance with your hearts and lives, and every day will tell you of your necessities: which are greatest when they are least perceived.

§. 25. Tempt. 13. The Tempter gets much by ascribing the success of holy means to our own endeavour, or to chance or something else, and making us overlook that present benefit, which would greatly encourage us: As when we are delivered from sickness or danger upon prayer, he tells you, so you might have been delivered if you had never prayed? Was it not by the Physicians care and skill, and by such an excellent medicine? If you prosper in any business, was it not by your own contrivance and diligence?

§. 26. Direct. 13. This separating God and means, when God worketh by means, is the folly of Atheists: When God heareth thy prayer in sickness or other danger, he sheweth it by directing the Physician or thy self to the fittest means, and blessing that means; and he is as really the cause, and prayer the first means, as if he wrought thy deliverance by a Miracle. Do not many use the same Physician and Medicine, and labour, and diligence, who yet miscarry? Just observation of the answers of prayer might do much to cure this. All our industry may say as Peter and John, Acts 3. 12. Why look ye so earnestly on us, as if by our own power or holiness we had done this? When God is glorifying his grace, and owning his appointed means.

§. 27. Tempt. 14. Lastly the Devil setteth up something else in opposition to holy duty, to make it seem unnecessary: In some he sets up their good desires, and saith God knoweth thy heart without expressing it; and thou maist have as good a heart at home, as at Church: In some he sets up superstitious fopperies of mans devising, instead of Gods Institution: In some he pretendeth the Spirit against external duty, and saith, The Spirit is all; the flesh profiteth nothing: yea, in some he sets up Christ himself against Christs Ordinances, and saith, It is not these, but Christ, that profits you.

§. 28. Direct. 14. This is distracted contradiction: To set Christ against Christ, and the Spirit against the Ordinances of the Spirit: Is it not Christ and the Spirit that appointed them? Doth he not best know in what way he will give his grace? Can you not preserve the soul and life, without killing the Body: Cannot you have the Water, and value the Cistern, or Spring, without cutting off the pipes that must convey it. O wonderful! that Satan could make men so mad, as this reasoning hath shewed us that many are in our dayes? And to set up superstition or pretend a good heart against Gods worship, is to accuse him that appointed it of doing he knew not what, and to think that we are wiser than he? and to shew a good heart by disobedience, pride, contempt of God and of his mercies?

Tit. 4. Temptations to frustrate holy duties, and make them uneffectual.

§. 1. **T**HE Devil is exceeding diligent in this: 1. That he may make the soul despair, and say, Now I have used all means in vain, there is no hope: 2. To double the sinners misery by turning the very remedy into a disease: 3. To shew his malice against Christ, and say, I have turned thy own means to thy dishonour.

§. 2. Consider therefore how greatly we are concerned to do the work of God effectually: Means well used are the way to more grace, to communion with

with God, and to salvation : But ill used, they dishonour and provoke him, and destroy our selves : like children that cut their fingers with the knife, when they should cut their meat with it.

Temp. 1. §. 3. Tempt. 1. Duty is frustrated by false ends :

As 1. To procure God to bear with them in their sin : (whereas it is the use of duty to destroy sin :) 2. To make God satisfaction for sin (which is the work of Christ :) 3. To merit grace (when the imperfection merits wrath :) 4. To prosper in the world and escape affliction, Jam. 4. 3. (and so they are but serving their flesh, and desiring God to serve it) 5. To quiet conscience in a course of sin (by sinning more in offering the sacrifice of fools, Ecclel. 5. 1, 2.) 6. To be approved of men (and verily they have their reward, Matth. 6. 5.) 7. To be saved when they can keep the world and sin no longer, (that is, to obtain that the Gospel may all be false and God unjust.)

Dir. 1. §. 4. Direct. 1. First see that the Heart be honest, and God, and Heaven, and Holiness most desired, else all that you do will want right ends.

Temp. 2. §. 5. Tempt. 2. When ignorance or error make men take God for what he is not, thinking blasphemously of him, as if he were like them, and liked their sins, or were no lover of Holiness ; they frustrate all their worship of him.

Dir. 2. §. 6. Direct. 2. Study God in his Son, in his Word, in his Saints, in his Works : Know him as described before, Chap. 3. Direct. 4. And see that your wicked corrupted hearts, or wilful forgetting him, blind not your understandings.

Temp. 3. §. 7. Tempt. 3. To come to God in our selves and out of Christ, and use his name but customarily, and not in faith and confidence.

Dir. 3. §. 8. Direct. 3. Know well your sin, and vileness, and desert, and the Justice and Holiness of God, and then you will see that if Christ reconcile you not, and Justifie you not by his blood, and do not sanctifie and help you by his Spirit, and make you sons of God, and intercede not for you, there is no access to God, nor standing in his sight.

Temp. 4. §. 9. Tempt. 4. The Tempter would have you pray hypocritically, with the tongue only without the heart : To put off God in a few customary words with seeming to pray (as they do the poor, Jam. 2. with a few empty words) either in a form of words not understood, or not considered, or not felt and much regarded ; or in more gross hypocrisie, praying for the Holiness which they will not have, and against the sin which they will not part with.

Dir. 4. §. 10. Direct. 4. O fear the holy, jealous, heart-searching God that hateth hypocrisie, and will be worshipped seriously in Spirit and Truth, and will be sanctified of all that draw near him, Lev. 10. 3. and faith they worship him in vain, that draw nigh him with the lips, when the heart is far from him : Mat. 15. 8, 9. See God by faith, as present with thee, and know thy self, and it will waken thee to seriousness. See Heb. 4. 13. Hos. 8. 12, 13.

Temp. 5. §. 11. Tempt. 5. He would destroy Faith and Hope, and make you doubt whether you shall get any thing by duty.

Dir. 5. §. 12. Direct. 5. But, 1. Why should God command it, and promise us his blessing if he meant not to perform it ? 2. Remember Gods Infiniteness, and Omnipresence, and All-sufficiency : He is as verily with thee, as thou art there : he upholdeth thee : he sheweth by his mercies, that he regardeth thee ; and by his regarding lower things : And if he regard thee, he doth regard thy duties. It is all one with him to hear thy prayers, as if he had never another creature to regard and hear. Believe then and hope and wait upon him.

§. 13. Tempt. 6. Sometime the Tempter will promise you more by holy duty, than God doth, and make you expect deliverance from every enemy, want and sickness, and speedier deliverance of soul, than ever God promised ; and all this is, to make you cast away all as vain, and think God faileth you, when you miss your expectations.

Dir. 6. §. 14. Direct. 6. But God will do all that He promiseth, but not all that the Devil or your selves promise. See what God promiseth in his Word : That's enough for you : Make that and no more the end of duties.

Temp. 7. §. 15. Tempt. 7. The Tempter usually would draw you from the heart and life of duty, by too much ascribing to the out-side : Laying too much on the bare doing of the work, the giving of the alms, the hearing of the Sermons, the saying the words, the handsome expression, order, manner, which in their places are all good ; if animated with spirit, life and seriousness.

Dir. 7. §. 16. Direct. 7. Look most and first to the soul in duty, and the soul of duty : The picture of meat feedeth not ; the picture of fire warmeth not : Fire and shadows will not nourish us : God loveth not dead carcases instead of spiritual worship : we regard not words our selves, further than they express the Heart. Let the outer part have but its due.

Temp. 8. §. 17. Tempt. 8. He tempteth you to rest in a forced affected counterfeit fervency, stirred up by a desire to take with others.

Dir. 8. §. 18. Direct. 8. Look principally at God and holy motives, and less at men ; that all your fire be holy, fetched from Heaven.

Temp. 9. §. 19. Tempt. 9. He would keep you in a lazy sluggish coldness, to read, and hear, and pray as asleep, as if you did it not.

Dir. 9. §. 20. Direct. 9. Awake your selves with the presence of God, and the great concernment of what you are about : and yield not to your sloth.

Temp. 10. §. 21. Tempt. 10. He would make you bring a divided distracted heart to duty, that is half about your worldly business :

Dir. 10. §. 22. Direct. 10. Remember God is jealous : your business with him is great : much lyeth on it : call off your hearts, and let them not stay behind : all the powers of your souls are little enough in such a work, Ezek. 33. 31.

Temp. 11. §. 23. Tempt. 11. Ignorance, unskilfulness and unacquaintedness with duty, is a great impediment to most.

Dir. 11. §. 24. Direct. 11. Learn by study joyned with practice : Be not weary, and difficulties will be overcome.

Temp. 12. §. 25. Tempt. 12. Putting duty out of its place, and neglecting the season that is fittest, makes it oft done slightly.

Dir. 12. §. 26. Direct. 12. Redeem time, and dispatch other business, that idleness deprive you not of leisure : and do all in order.

Temp. 13. §. 27. Tempt. 13. Neglecting one duty is the Tempters snare to spoil another : If he can keep you from reading, you will not understand well what you hear : If he keep you from meditating, you will not digest what you hear or read : If he keep you from hearing, you will want both matter and life for prayer, and meditation, and conference : If he keep you from godly company, you will be hindered in all, and in the practice : No one is omitted, but you are disadvantaged by it in all the rest.

Dir. 13. §. 28. Direct. 13. Observe how one duty helpeth another, and take all together each one in its place.

Temp. 14. §. 29. Tempt. 14. Sometime the Tempter doth call you off to other duty, and puts in unseasonable motions to that which in its time is good : he interrupts prayer by meditation : he sets seeming truth against Love, and Peace, and Concord.

- Dir. 14.* §. 30. *Direct.* 14. Still know which duties are greatest, and which is the due season for each, and do all in order.
- Tem. 15.* §. 31. *Tempr.* 15. He spoileth duty, by causing you to do it only as a duty, and not as a means for the good of your own souls, or only as a Means, and not as a Duty: If you do it only as a Duty, then you will not be quickened to it by the ends and benefits, nor carried by Hope, nor fit all to the end, nor be so fervent or vigorous in it as the sense of your own good would make you be. And if you do it only as a Means, and not as a Duty, then you will give over or faint, when you want or question the success: Whereas the sense of both would make you vigorous and constant.
- Dir. 15.* §. 32. *Direct.* 15. Keep under the sense of Gods Authority, that you may feel your selves bound to obey him, whatever be the success; and may resolve to wait in an obedient way: And withal admire his wisdom in fitting all Duties to your Benefit, and commanding you nothing but what is for your own or others good, or to his honour: And mark the Reason and tendency of all, and your own Necessity.
- Tem. 16.* §. 33. *Tempr.* 16. The Tempter hindereth you in duty, as well as from duty, by setting you a quarrelling with the Minister, the words, the company, the manner, the circumstances, that these things may divert your thoughts from the matter, or distract your mind with causeless scruples.
- Dir. 16.* §. 34. *Direct.* 16. Pray and labour for a clear judgement, and an upright, self-judging, humble heart, which dwelleth most at home, and looketh most at the spiritual part, and affecteth not singularity.
- Tem. 17.* §. 35. *Tempr.* 17. The Tempter spoileth duty by your unconstancy: While you read or pray so seldom, that you have lost the benefit of one duty, before you come to another, and cool by intermissions.
- Dir. 17.* §. 36. *Direct.* 17. Remember that it is not your divertisement, but your Calling, and is to your soul, as eating to your Bodies.
- Tem. 18.* §. 37. *Tempr.* 18. Sometime Satan corrupteth Duty by mens private passions, interest, and opinions, making men in preaching and praying to vent their own conceits and spleen, and inveigh against those that differ from them, or offend them, and prophane the name and work of God: or proudly to seek the praise of men.
- Dir. 18.* §. 38. *Direct.* 18. Remember that God is most jealous in his Worship, and hateth hypocritical prophane above all prophane: Search your hearts, and mortifie your passions, and specially selfishness; Remembring that it is a poysonous and insinuating sin, and will easily hide it self with a Cloke of zeal.
- Tem. 19.* §. 39. *Tempr.* 19. False-hearted Reservedness is a most accursed corrupter of holy duty: when the soul is not wholly given up to God, but sets upon duty from some common motive, as because it is in credit, or to please some friend, purposing to try it a while, and leave it if they like it not.
- Dir. 19.* §. 40. *Direct.* 19. Fear God thou Hypocrite, and halt not between two opinions: If the Lord be God, obey and serve him with all thy heart: But if the Devil, and the flesh be better Masters, follow them, and let him go.
- Tem. 20.* §. 41. *Tempr.* 20. Lastly, The Tempter hindereth holy duty much by wandring thoughts, and melancholy perplexities, and a hurry of Temptations, which torment and distract some Christians, so that they cry out, I cannot pray, I cannot meditate; and are weary of duty, and even of their lives.

§. 42. *Direct.* 20. This sheweth the malice of the Tempter, and thy weakness; but if thou hadst rather be delivered from it, it hindereth not thy acceptance with God. Read for this what I have said Chap. 5. Part. 2. at large: specially in my Directions to the Melancholy.

§. 43. I have been forced to put off many things briefly here, which deserved a larger handling; and I must now omit the discovery of those Temptations, by which Satan keepeth men in sin, when he hath drawn them into it: 2. And those by which he causeth declining in grace, and Apostasy. 3. And those by which he discomforteth true Believers; because else this Direction would swell to a Treatise; and most will think it too long and tedious already, though the Brevity which I use to avoid prolixity, doth wrong the matter through the whole. Acquaintance with Temptations is needful to our overcoming them.

DIRECT. III.

Your lives must be laid out in doing God service, and doing all the good you can, in works of piety, justice and charity, with prudence, fidelity, industry, zeal and delight; remembring that you are engaged to God as servants to their Lord and Master, and are entrusted with his talents, of the improvement whereof you must give account.

§. 1. THE next Relation between Christ and us, which we are to speak of (subordinate to that of King and Subjects) is this of MASTER and SERVANTS. Though Christ saith to the Apostles, John 15. 5. Henceforth I call you not servants, but friends: the meaning is not that he calleth them not servants at all, but not meer servants, they being more than servants, having such acquaintance with his counsels as his friends. For he presently, verse 20. bids them Remember that the servant is not greater than the Lord. And John 13. 13. Ye call me Master and Lord; and ye say well, for so I am. And Matth. 23. 8. One is your Master, Christ; and all ye are brethren: So Ver. 10. And the Apostles called themselves the servants of Jesus Christ, Rom. 1. 1. & 1 Cor. 4. 1. Phil. 1. 1. and of God, Tit. 1. 1, &c.

§. 2. He is called our Master, and we his servants, because he is our Rector, ex pleno dominio with absolute propriety, and doth not give us Laws to Obey, while we do our own work, but giveth us his work to do, and Laws for the right doing of it: And it is a service under his eye, and in dependance on him for our daily provisions, as servants on their Lord. God hath WORK for us to do in the world; and the performance of it he will require. God biddeth his Sons, Go work to day in my Vineyard, Matth. 21. 28. and expecteth that they do it, Ver. 31. His Servants are as Husbandmen to whom he entrusteth his Vineyard, that he may receive the fruit, Ver. 33, 34, 41, 43. Faithful servants shall be made Rulers over his household, Matth. 24. 45, 46. Christ delivereth to his servants his talents to improve, and will require an account of the improvement at his coming, Mar. 25. 14. GOOD WORKS in the proper comprehensive sense, are all actions internal and external, that are morally good: But in the narrower acception, they are Works not only formally good, as acts of Obedience in general, but also materially good, such

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Dir. 10.
For serving Christ
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What it
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such as a *servant* doth for his *Master*, that tend to his advantage, or the profit of some other, whose welfare he regardeth. Because the doctrine of GOOD WORKS is controverted in these times, I shall first open it briefly, and then give you the *Directions*.

3. 1. Nothing is more certain, than that God doth not need the service of any creature; and that he receiveth no addition to his perfection or felicity from it; and consequently that on terms of *commutative Justice* (which giveth one thing for another, as in selling and buying) no creature is capable of *meriting* at his hands.

2. It is certain, that on the terms of the *Law of Works*, (which required perfect obedience as the condition of life) no sinner can do any work so good, as in point of *distributive governing Justice*, shall merit at his hands.

3. It is certain that Christ hath so fulfilled the *Law of Works*, as to *Merit* for us.

4. The Redeemed are not *Masterless*, but have still a *Lord*, who hath now a *double Right* to govern them: And this Governour giveth them a *Law*: And this *Law* requireth us to do *good works*, as much as we are able, (though not so terribly yet) as *obligingly* as the *Law of Works*: And by this (of Christ) we must be *Judged*: And thus we must be *judged according to our works*: and to be *judged* is nothing else but to be *Justified* or *Condemned*: Such works therefore are *Rewardable* according to the *Distributive Justice of the Law of Grace*, by which we must be *Judged*: And the ancient Fathers who (without any opposition) spoke of *Good works* as *Meritorious* with God, meant no more, but that they were such as the *Righteous Judge of the world* will *Reward* according to the *Law of Grace*, by which he *judgeth* us. And this doctrine being agreed on as certain truth, there is no controversy left with them, but whether the word *Merit* was properly or improperly used: And that both Scripture and our common speech alloweth the Fathers use of the word, I have shewed at large in my *Confession*.

5. Christ is so far from Redeeming us from a necessity of *good works*, that he dyed to restore us to a *capacity* and *ability* to perform them, and hath new-made us for that end: Tit. 2. 14. *He gave himself for us, that he might redeem us from all iniquity, and purifie to himself a peculiar people zealous of good works.* Ephes. 2. 10. *For we are his workmanship created in Christ Jesus to good works, which God hath before ordained that we should walk in them.*

6. *Good works* opposed to Christ, or his satisfaction, merit, righteousness, mercy, or free-grace in the matter of Justification or Salvation, are not *good works*, but proud self-confidence and sin: But *good works* in their *due subordination* to Gods mercy, and Christs merits and grace, are *necessary* and *Rewardable*.

7. Though God need none of our works, yet that which is *good* materially pleaseth him, as it tendereth to his glory, and to our own and others benefit, which he delighteth in.

8. It is the *communicating* of his goodness and excellencies to the creature, by which God doth glorify himself in the world: and in Heaven where is the fullest *Communication*, he is most glorified: Therefore the *praise* which is given to the creature, who receiveth all from him, is his own praise: And it is no dishonour to God, that his creature be honoured, by being good, and being esteemed good: Otherwise God would never have created any thing, lest it should derogate from himself: Or

he would have made them bad, lest their goodness were his dishonour; and he would be most pleased with the wicked, and least pleased with the best, as most dishonouring him: But madness it self abhorreth these conceits.

9. Therefore as an act of Mercy to us, and for his own Glory (as at first he made all things very good, so) he will make the new creature according to his Image, which is *Holy*, and *Just*, and *Good*, and will use us in *good works*; and it is our honour, and gain, and happiness to be so used by him: As he will not communicate Light to the world without the Sun (whose glory derogate not from his honour:) So will he not do *good works* in the world immediately by himself only; but by his *servants*, whose calling and daily business it must be, as that which they are made for, as the Sun is made to give light and heat to inferior things: Ephes. 2. 10. Matth. 5. 16. *Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven.* Christ was far from their opinion that think all good works that are attributed to good men are dishonourable to God.

Vir bonus est qui prodest quibus potest, nocet autem nemini. P. Scalig. Ne pigreat Evangelicum Ministrum, egrotum visitare, & nio aliquo recreare, famelicum cibario saltem pane pascere, nudum operire, pauperem cui non est adjutor, a divitum calamis & potentia eripere, pro afflictis principem magistratumve convenire: rem familiarem consilio augere, morientibus sedulo & benigne assistere, lites & dissidia componere, &c. Acofta l. 4. c. 18. p. 418.

10. He is most beholden to God, that is most exercised in good works: The more we do, the more we receive from him: And our very doing it self is our Receiving: For it is he that giveth us both to will and to do by his operation in us, Phil. 2. 13. *Even he without whom we can do nothing:* John 15. 5.

11. The obligation to *good works*, that is, to works of Piety, Justice and Charity, is essential to us as *servants of the Lord*: We are *practical Atheists*, if we do not works of piety to God: we are *rebels against God*, and *enemies to our selves*, and *unmeet for humane society*, if we do not the works which are *good for our selves*, and for others, if we have ability and opportunity. This is our fruit which God expecteth, and if we bear it not, he will hew us down, and cast us into the fire.

12. Though doing no hurt will not serve turn, without doing good, yet it is not the same works that are required of all, nor in the same degree, but according to every mans talent and opportunities, Matth. 25. 14, 15, &c.

13. God looketh not only nor principally at the external part of the work, but much more to the Heart of him that doth it: nor at the length of time, but at the sincerity and diligence of his servants. And therefore though he is so just, as not to deny the Reward which was promised them, to those that have born the burden and heat of the day, yet is he so gracious and bountiful, that he will give as much, to those that he findeth as willing and diligent, and would have done more if they had had opportunity, Matth. 20. 12, 13, 14, 15. You see in all this, what our doctrine is about *good works*, and how far those Papists are to be believed, who perswade their ignorant Disciples, that we account them vain and needless things.

Directions for faithful serving Christ, and doing Good.

Dir. 1.

§. 4. Direct. 1. Be sure that you have that Holiness, Justice and Charity within, which are the necessary Principles of good works. For a good Tree will bring forth good fruit, and an evil Tree evil fruit: Make the Tree good, and the fruit good: A good man out of the good treasure of his heart, bringeth forth good things: and an evil man out of the evil treasure of his heart, bringeth forth evil things: As out of the Heart proceed evil works, Matth. 15. 19, 20. So out of the heart must good works come: Matth. 7. 16, 17, 18, 19, 20. Can the dead do the works of the living? Or the unholy do the works of holiness? or the unrighteous do the works of justice? or the uncharitable do the works of charity? Will he do good to Christ in his members on earth, who hateth them? Or will he not rather imprison them, than visit them in prison, and rather strip them of all they have, than feed and clothe them? Or if a man should do that which materially is good, from pride, or other sinful principles, God doth not accept it, but taketh all sacrifice but as Carrion, that is offered to him without the Heart.

Dir. 2.

§. 5. Direct. 2. Content not your selves to do some good extraordinarily on the by, or when you are urged to it; but study to do good, and make it the Trade or business of your lives. Having so many obligations, and so great encouragements, do what you do with all your might: If you would know whether you are servants to Christ, or to the Flesh, the question must be, which of these have the main care and diligence of our lives: For as every carnal act will not prove you servants to the flesh, so every good action will not prove you the servants of Christ.

Dir. 3.

§. 6. Direct. 3. Before you do any work, consider, whether you can truly say, it is a service of God; and will be accepted by him: See therefore that it be done, 1. To his glory, or to please him: 2. And in obedience to his command. Meer natural actions, that have no moral good or evil in them, and so belong not to morality, these belong not to our present subject; as being not the matter of rational (or at least of obediential) choice. Such as the winking of the eye, the setting of this foot forward first, the taking of this or that, meat, or drink, or instrument, or company or action, when they are equal, and it is no matter of rational (or obediential) choice, &c. But every act that is to be done deliberately and rationally as matter of choice, must be moralized, or made good, by doing it, 1. To a right end, and 2. According to the rule. Whether we eat or drink, or whatever we do (that is matter of rational choice) must be done by us to the glory of God, 1 Cor. 10. 31. All works tend not alike to his glory: but some more immediately and directly, and others remotely: But all must ultimately have this end: Even Servants that labour in their painful work, must do it as to the Lord, and not (only or ultimately) to men, not with eye-service as men-pleasers, but as the servants of Christ, from whom they must have their greatest reward or punishment, Ephes. 6. 5, 6, 7, 8. Col. 3. 22, 23, 24, 25. All the comforts of food, or rest, or recreation, or pleasure which we take, should be intended to fit us for our Masters work, or strengthen, cheer and help us in it. Do nothing (deliberately, that belongs to the government of Reason) but Gods service in the world; which you can say, he set you on.

§. 7. Direct. 4. Set not duties of Piety, Justice or Charity against each other, as if they had an enmity to each other; but take them as inseparable, as God hath made them. Think not to offer God a Sacrifice of injury, bribery, fraud, oppression, or any uncharitable work. And pretend not the benefit of men, or the safety of Societies or Kingdoms, for impiety against the Lord.

Some think they merit by curing the hurts which they have caused themselves: *Sed nequitia est, ut extraneas mergere, evertere ut suscitares, includere ut emittas: Non enim beneficium injuria finis; nec unquam id detraxisse meritum est, quod ipse qui detraxit intulerat. Sec. nec. de Benef.*

§. 8. Direct. 5. Acquaint your selves with all the talents which you receive from God, and what is the use to which they should be improved. Keep thus a just account of your Receivings, and what Goods of your Masters is put into your hands: And make it a principal part of your study, to know what every thing in your hand is good for to your Masters use; and how it is that he would have you use it.

§. 9. Direct. 6. Keep an account of your expences; at least, of all your most considerable talents; and bring your selves daily or frequently to a reckoning, what good you have done, or endeavoured to do. Every day is given you for some good work. Keep therefore accounts of every day: (I mean, in your conscience; not in papers.) Every mercy must be used to some good: Call your selves therefore to account for every mercy, what you have done with it for your Masters use. And think not hours and minutes, and little mercies may be past without coming into the account: The servant that thinks he may do what his list with Shillings and Pence, and that he is only to lay out greater summs for his Masters use, and lesser for his own, will prove unfaithful, and come short in his accounts: Less summs than pounds must be in our reckonings.

§. 10. Direct. 7. Take special heed that the common Thief, your carnal-self either Personal or in your Relations, do not rob God of his expected due, and devour that which he requireth. It is not for nothing that God calleth for the first fruits: Honour the Lord with thy substance, and with the first fruits of all thine increase: so shall thy Barns be filled with plenty, and thy Presses shall burst forth with new wine, Prov. 3. 9, 10. So Exod. 23. 16, 19. & 34. 22, 26. Lev. 2. 12, 14. Nehem. 10. 35. Ezek. 20. 40. & 44. 30. & 48. 14. For if carnal self might first be served, its devouring greediness would leave God nothing: Though he that hath Godliness with contentment hath enough, if he have but food and rayment, yet there will be but enough for themselves and children where men have many hundreds or thousands a year, if once it fall into this Gulf. And indeed as he that begins with God, hath the promise of his bountiful supplies, so he whose flesh must first be served; doth catch such an hydropick thirst for more, that all will but serve it: And the Devil contriveth such necessities to these men, and such Uses for all they have, that they have no more to spare, than poorer men: (and they can allow God no more but the leavings of the flesh, and what it can spare, which commonly is next to nothing.) Indeed though Holy uses in particular were satisfied with first fruits and limited parts, yet God must have all, and the flesh (inordinately or finally) have none. Every penny which is laid out upon your selves, and children, and friends, must be done as by Gods own appointment, and to serve and please him. Watch narrowly, or else this thievish carnal self will leave God nothing.

§. 11. Direct. 8. Prefer greater duties (cæteris paribus) before lesser: and labour to understand well

which is the greater, and to be preferred. Not that any real duty is to be neglected: But we call that by the name of Duty which is materially good, and a duty in its season: But formally indeed it is no duty at all, when it cannot be done without the omission of a greater. As for a Minister to be praying with his family, or comforting one afflicted soul, when he should be preaching publickly, is to do that which is a duty in its season; but at that time, is his sin. It is an unfaithful servant that is doing some little charr, when he should be saving a Beast from drowning, or the house from burning, or doing the greater part of his work.

Dir. 9.

§. 12. Direct. 9. Prudence is exceeding necessary in doing good, that you may discern good from evil, discerning the season, and measure, and manner, and among divers duties, which must be preferred. Therefore labour much for Wisdom, and if you want it your self, be sure to make use of theirs that have it, and ask their counsel in every great and difficult case. Zeal without Judgement hath not only entangled souls in many heinous sins, but hath ruined Churches and Kingdoms, and under pretence of exceeding others in doing good, it makes men the greatest instruments of evil. There is scarce a sin so great and odious, but ignorant zeal will make men do it as a good work: Christ told his Apostles, that those that killed them, should think they did God service. And Paul bare record to the murderous persecuting Jews, that they had a zeal of God, but not according to knowledge, Rom. 10. 2. The Papiests murders of Christians under the name of Hereticks, hath recorded it to the world, in the blood of many hundred thousands, how ignorant carnal zeal will do good, and what Sacrifice it will offer up to God.

[Sell all and give to the poor, and follow me:] But sell not all, except thou follow me: that is,

Except thou have a vocation, in which thou maist do as much good with little means, as with great. Lord Bacon Essay 13.

Dir. 10.

§. 13. Direct. 10. In doing good prefer the souls of men before the body, ceteris paribus. To convert a sinner, from the error of his way, is to save a soul from death, and to cover a multitude of sins. Jam. 5. 20. And this is greater than to give a man an alms. As cruelty to souls is the most heinous cruelty (as persecutors and soul-betraying Pastors will one day know to their remediless wo;) so mercy to souls is the greatest mercy. Yet sometime Mercy to the Body is in that season to be preferred: (For every thing is excellent in its season.) As if a man be drowning or famishing, you must not delay the relief of his body, while you are preaching to him for his conversion; but first relieve him, and then you may in season afterwards instruct him. The greatest duty is not alwayes to go first in time: Sometimes some lesser work is a necessary preparatory to a greater. And sometimes a corporal benefit may tend more to the good of souls, than some spiritual work may: Therefore I say still, that PRUDENCE and an HONEST HEART are instead of many Directions: They will not only look at the immediate benefit of a work, but to its utmost tendency and remote effects.

Dir. 11.

§. 14. Direct. 11. In doing good prefer the good of many, especially of Church or Common-wealth before the good of one or few. For many are more worth than one: And many will honour God and serve him more than one: And therefore both piety and charity requireth it. Yet this also must be

Absurdum est unum laute vivere, cum multi esuriunt. Quanto enim gloriosius est multis benefacere, quam magnifice habitare? Quanto prudentius in homines quam in lapides, & in aurum impensas facere. Clem. Alexand. 2. Padag. 12.

understood with a ceteris paribus: For it's possible, some cases of exception may be found. Pauls is a high instance that could have wished himself accursed from Christ, for the sake of the Jews, as judging Gods honour more concerned in all them, than in him alone.

§. 15. Direct. 12. Prefer a durable good that will extend to posterity, before a short and transitory good. As to build an Alms-house is a greater work than to give an Alms, and to erect a School, than to teach a Scholar; so to promote the settlement of the Gospel and a faithful Ministry, is the greatest of all, as tending to the good of many, even to their everlasting good: This is the prechminence of Good Books before a transient speech, that they may be a more durable help and benefit. Look before you with a judicious foresight: and as you must not do that present Good to a particular person, which bringeth greater hurt to many; so you must not do that present good to one or many which is like to produce a greater and more lasting hurt. Such blind reformers have used the Church, as ignorant Physicians use their patients, who give them a little present ease, and cast them into greater misery, and seem to cure them with a dose of opium or the Jesuits powder, when they are bringing them into a worse disease than that which they pretend to cure: O when shall the poor Church have wiser and foreseeing helpers?

§. 16. Direct. 13. Let all that you do for the Churches good be sure to tend to HOLINESS and PEACE; and do nothing under the name of a good work which hath an enmity to either of these. For these are to the Church as Life and Health are to the body; and the increase of its welfare is nothing else but the increase of these. What ever they pretend, believe none that say, they seek the good and welfare of the Church, if they seek not the promoting of Holiness and Peace: If they hinder the powerful preaching of the Gospel, and the means that tendeth to the saving of souls, and the serious spiritual worshipping of God, and the unity and peace of all the faithful, and if they either divide the faithful into sects and parties, or worry all that differ from them, and humour them not in their conceits, take all these for such benefactors to the Church, as the wolf is to the flock, and as the plague is to the City, or the seavor to the body, or the fire in the thatch is to the house. The wisdom from above is first PURE, then PEACEABLE, gentle, &c. But if ye have bitter envying, and strife in your hearts, glory not, and lye not against the truth: this wisdom descendeth not from above, but is earthly, sensual, devilish: For where envying and strife is, there is confusion, and every evil work. Jam. 3. 14, 15, 16, 17, 18.

§. 17. Direct. 14. If you will do the good which God accepteth, do that which he requireth; and put not the name of good works upon your sins, nor upon unnecessary things of your own invention; nor think not that any Good must be accomplished by forbidden means. None know what pleaseth God so well as himself. Our wayes may be right in our own eyes, and carnal wisdom may think it hath devised the fittest means to honour God, when he may abominate it, and say, who required this at your hand? And if we will do good by sinning, we must do it in despite of God, who is engaged against our sins and us. Rom. 3. 8. God needeth not our lye to his glory: If Papiests think to find at the last day, their foppish ceremonies, and superstition, and will-worship, their touch not, taste not, handle not, to be reckoned to them as Good works; or

or if Jesuites or Enthusiasts think to find their *Perjury, Treasons, Rebellions, or Conspiracies* numbred with good works; or the persecuting of the *Preachers* and *faithful professors* of *Godliness* to be good works, how lamentably will they find their expectations disappointed?

Dir. 15. §. 18. Direct. 15. *Keep in the way of your Place and calling, and take not other mens works upon you, without a call, under any pretence of doing good. Magistrates must do good in the place and work of Magistrates: and Ministers in the place and work of Ministers: and private men in their private place and work: and not one man step into anothers place, and take his work out of his hand, and say, I can do it better: For if you should do it better, the disorder will do more harm than you did good by bettering his work. One Judge must not step into anothers Court and Seat, and say, I will pals more righteous judgement. You must not go into another mans School, and say, I can teach your Scholars better: nor into anothers charge or Pulpit, and say, I can preach better. The servant may not rule the Master, because he can do it best: no more than you may take another mans Wife, or House, or Lands, or Goods, because you can use them better than he. Do the Good that you are called to.*

Dir. 16. §. 19. Direct. 16. *Where God hath prescribed you some particular Good work or way of service, you must prefer that before another which is greater in its self. This is explicatory or limiting of Dir. 8. The reason is because God knoweth best what is pleasing to him, and Obedience is better than Sacrifice. You must not neglect the necessary maintenance of Wife and Children, under pretence of doing a work of piety or greater good: because God hath prescribed you this order of your duty, that you begin at home (though not to stop there.) Another Minister may have a greater or more needy flock; but yet you must first do good in your own, and not step without a call into his charge. If God have called you to serve him in a low and mean employment, he will better accept you in that work, than if you undertook the work of another mans place, to do him greater service.*

Dir. 17. §. 20. Direct. 17. *Lose not your resolutions or opportunities of doing good by unnecessary delays. Prov. 3. 27, 28. With-hold not good from them to whom it is due, when it is in the power of thine hand to do it: Say not to thy neighbour, Go, and come again, and to morrow I will give, when thou hast it by thee. Prov. 27. 1. Boast not thy self of to morrow; for thou knowest not what a day may bring forth. It's two to one, but delay will take away thine opportunity, and raise such unexpected diversions or difficulties as will frustrate thine intent, and destroy the work? Take thy Time, if thou wilt do thy service: It is beautiful in its season.*

Dir. 18. §. 21. Direct. 18. *Yet present necessity may make a lesser work to be thy duty, when the greater may better bear delay. As to save a mans life in sickness or danger, when you may after have time to seek the saving of his soul. Not only works of mercy may be thus preferred, before sacrifice, but the ordinary conveniences of our lives; as to rise, and dress us, and do other business, may go before prayer, when Prayer may afterwards be done as well or better, and would be hindered, if these did not go before.*

Dir. 19. §. 22. Direct. 19. *Though cæteris paribus the duties of the first table are to be preferred before those of the second, yet the Greater duties of the second table must be preferred before the lesser duties of the first. The Love of God is a greater duty than*

the Love of man: (and they must never be separated): But yet we must prefer the saving a mans life, or the quenching of a fire in the Town before a Prayer, or Sacrament, or observation of a Sabbath: David eat the shew bread, and the Disciples rubbed out the corn on the Sabbath day, because the preserving of Life was a greater duty than the observing of a Sabbath or a positive ceremonial law. And Christ bids the Pharisees, Go learn what this meaneth, I will have mercy and not sacrifice: The blood of our brethren is an unacceptable means of pleasing God, and maintaining piety, or promoting mens several opinions in religion.

§. 23. Direct. 20. *Choose that employment or calling, (so far as you have your choice) in which you may be most serviceable to God. Choose not that in which you may be most Rich or Honourable in the world; but that in which you may do most good, and best escape sinning.* Dir. 20.

§. 24. Quest. *But what if in one calling I am most serviceable to the Church, but yet have most temptations to sin? And in another I have least temptations to sin, but am least serviceable to the Church (which is the ordinary difference between men in Publick places and men in solitude) which of these should I choose?* Quest. Is doing good or avoiding sin to be most lookt at in our choice of callings.

Ans. 1. Either you are already engaged in your Calling, or not: If you are, you must have greater reasons to desert it, than such as might require you at first not to choose it. 2. Either the Temptations to sin are such as good men ordinarily overcome, or they are extraordinarily great. You may more warrantably avoid such great ones as you are not like to overcome, than small or ordinary ones. 3. Either you are well furnished against these temptations, or not: If not, you must be more cautious in approaching them: But if you are, you may trust God the boldier to help you out. 4. Either they are temptations to ordinary humane frailties in the manner of duty, or temptations to more dangerous sin: The first will not so much warrant you to avoid doing good for to escape them, as the latter will. 5. The service that you are called to (being supposed great and necessary to be done by somebody) is either such as others will do better or as well if you avoid it, or not. If the Church or common good receive no detriment by your refusal, you may the more insist on your own preservation: But if the necessities of the Church or State, and the want of fitter instruments, or any apparent call of God, do single you out for that service, you must obey God whatever the difficulties and temptations are: For no temptation can necessitate you to sin; and God that calleth you, can easily preserve you: But take heed what you thrust your selves upon.

§. 25. Quest. *But may I change my calling for the service of the Church, when the Apostle bids every man abide in the calling in which he was called?* Quest. A calling may be changed.

Cor. 7. 20. Ans. The Apostle only requireth men to make no unlawful change (such as is the forsaking of a Wife or Husband) nor no unnecessary change as if it were necessary (as in the case of circumcision): But in the next words he saith [Art thou called being a servant? Care not for it: But if thou mayst be made free, use it rather.] He bids every man abide with God in the place he is called to, but forbids them not to change their state when they are called to change it. vers. 24. He speaks more of relations (of single persons and married, servants and free, &c.) than of trades or offices: And yet no doubt but a single person may be married, and the married must be separated; and servants

servants may be free. No man must take up or change any calling without sufficient cause to call him to it : But when he hath such cause, he sinneth if he change it not. The Apostles changed their Callings, when they became Apostles; and so did multitudes of the Pastors of the Church in every age. God no where forbids men to change their employment for the better, upon a sufficient cause or call.

Dir. 21. §. 26. Direct. 21. *Especially be sure that you live not out of a calling, that is, such a stated course of employment, in which you may best be serviceable to God.* Disability indeed is an unresistible impediment. Otherwise no man must either live idly, or content himself with doing some little charres as a recreation or on the by : but every one that is able, must be *statedly*, and *ordinarily* employed in such work, as is serviceable to God, and the common Good.

Who excused from a calling.

Quest. *But will not wealth excuse us?* Answ. It may excuse you from some fordid sort of work, by making you more serviceable in other : but you are no more excused from service and work of one kind or other, than the poorest man : Unless you think that God requireth least, where He giveth most. Quest. *Will not age excuse us?* Answ. Yes, so far as it disableth you ; but no further. Object. *But I am turned out of my calling.* Answ. You are not turned out of the service of God : He calleth you to that, or to another. Quest. *But may I not cast off the world, that I may only think of my salvation?* Answ. You may cast off all such excess of worldly cares or business as unnecessarily hinder you in spiritual things : But you may not cast off all *bodily* employment and *mental* labour in which you may serve the common Good. Every one that is a member of Church or Common-wealth must employ their parts to the utmost for the good of the Church and Common-wealth : *Publick service* is Gods *greatest service*. To neglect this, and say, I will pray and meditate, is as if your servant should refuse your *greatest work*, and tye himself to some lesser easie part : And God hath commanded you some way or other to labour for your daily bread, and not to live as drones on the sweat of others only. Innocent Adam was put into the Garden of Eden to dress it : And fallen man must eat his bread in the sweat of his brows : Gen. 3. 19. And he that will not work must be forbidden to eat, 2 Thes. 3. 6, 10, 12. And indeed it is necessary to our selves, for the health of our *bodies*, which will grow diseased with idleness; and for the help of our *souls*, which will fail if the *body* fail: And man in flesh must have work for his body as well as for his soul : And he that will do nothing but pray and meditate, it's like will (by sickness or Melancholy) be disabled e're long either to pray or meditate : Unless he have a body extraordinary strong.

Dir. 22. §. 26. Direct. 22. *Be very watchful redeemers of your Time, and make conscience of every hour and minute, that you lose it not, but spend it in the best and most serviceable manner that you can.* Of this I intend to speak more particularly anon; and therefore shall here add no more.

Dir. 23. §. 27. Direct. 23. *Watchfully and resolutely avoid the entanglements and diverting occasions, by which the tempter will be still endeavouring to waste your time and hinder you from your work.* Know what is the principal service that you are called to, and avoid avocations : especially Magistrates and Ministers, and those that have great and publick work, must here take heed. For if you be not very wise and watchful, the Tempter will draw you be-

fore you are aware, into such a multitude of diverting cares or businesses, that all seem to be your duties, as shall make you almost unprofitable in the world. You shall have this or that thing that must be done, and this or that friend that must be visited or spoke to, and this or that civility that must be performed; so that trifles shall detain you from all considerable works. I confess friends must not be neglected, nor civilities be denied: but our *Greatest duties* having the *Greatest necessity*, all things must give place to them in their proper season. And therefore that you may avoid the offence of friends, avoid the place or occasions of such impediments : And where that cannot be done, whatever they judge of you, neglect not your most necessary work. Else it will be at the will of men and Satan, whether you shall be serviceable to God, or not.

§. 28. Direct. 24. *Ask your selves seriously how you would wish at death and judgement that you had used all your wit, and time, and wealth; and resolve accordingly to use them now.* This is an excellent *Direction* and *Motive* to you, for doing good and preventing the condemnation which will pass upon unprofitable servants. Ask your selves, will it comfort me more at death or judgement, to think or hear, that I spent this hour in playes or idleness, or in doing good to my self or others? How shall I wish then I had laid out my estate, and every part of it? Reason it self condemneth him that will not now choose the course which then he shall wish that he had chosen, when we foresee the consequence of that day.

§. 29. Direct. 25. *Understand how much you are beholden to God (and not he to you) in that he will employ you in doing any good : and how it is the way of your own receiving; and know the excellency of your work and end, that you may do it all with Love and Pleasure.* Unacquaintedness with our Master, and with the nature and tendency of our work, is it that maketh it seem tedious and unpleasant to us : And we shall never do it well, when we do it with an ill will, as meerly forced. God loveth a cheerful servant; but Loveth his Master and his work. It is the main policy of the Devil to make our duty seem grievous, unprofitable, undesirable and wearisome to us : For a little thing will stop him that goeth unwillingly and in continual pain.

§. 30. Direct. 26. *Expect your Reward from God alone, and look for unthankfulness and abuse from men, or wonder not if it befall you : If you are not the servants of Men, but of God, expect your recompence from him you serve.* You serve not God indeed, if his Reward alone will not content you, unless you have also mans Reward. Verily you have your reward, if with the Hypocrite you work for mans approbation. Mat. 6. 2, 5. Expect especially if you are Ministers or others that labour directly for the good of souls, that many prove your enemies for your telling them the truth, and that if you were as good as Paul and as unwearied in seeking mens salvation, yet the more you love, the less you will (by many) be loved : and those that he could have wisht himself accursed from Christ to save, did hate him and persecute him, as if he had been the most accursed wretch : A pestilent fellow, and a mover of sedition among the people, and one that turned the world upside down, were the names they gave him; and where ever he came, bonds and imprisonment did attend him; and slandering, and reviling, and whipping, and stocks, and vowing his death, are the thanks and requital which he hath from

from those, for whose salvation he spared no pains, but did spend and as spend. If you cannot do good upon such persons as these, and for those that will thus requite you, and be contented to expect a reward in Heaven, you are not fit to follow Christ, who was more used than all this, by those to whom he shewed more love, than any of his servants have to shew. Take up your cross, and do good to the unthankful, and bless them that curse you, and love them that hate you, and pray for them that despitefully use you and persecute you, if you will be the children of God. *Mat. 5.*

Dir. 27. §. 31. *Direct. 27.* Make not your own judgments or Consciences your Law or the maker of your duty; which is but the Discerner of the Law of God, and of the duty which he maketh you, and of your own obedience or disobedience to him. There is a dangerous error grown too common in the world, that a man is bound to do every thing which his Conscience telleth him is the will of God; and that every man must obey his Conscience, as if it were the Law-giver of the world; whereas indeed it is not our selves but God that is our Law-giver. And Conscience is not appointed or authorised, to make us any duty, which God hath not made us; but only to discern the Law of God, and call upon us to observe it: And an erring Conscience is not to be obeyed, but to be better informed, and brought to a righter performance of its office.

§. 32. In prosecution of this Direction, I shall here answer several cases about doubting.

Quest. *Quest. 1.* What if I doubt whether a thing be a duty and good work or not? Must I do it while I doubt? Nay what if I am uncertain whether it be duty or sin?

Ans. *Ans. 1.* In all these cases about an erring or a doubting Conscience, forget not to distinguish between the Being of a duty, and the Knowledge of a duty: and remember that the first Question is, Whether this be my duty? and the next, How I may discern it to be my duty? And that God giveth it the Being by his Law, and Conscience is but to know and use it: And that God changeth not his Law and our duty, as oft as our opinions change about it. The obligation of the Law is still the same, though our Consciences err in apprehending it otherwise. Therefore if God command you a duty and your opinion be that he doth not command it, or that he forbids it, and so that it is no duty or that it is a sin, it doth not follow that indeed God commands it not because you think so: Else it were no error in you, nor could it be possible to err, if the thing become true, because you think it to be true. God commandeth you to Love him, and to worship him, and to nourish your children, and to obey the higher powers, &c. And do you think you shall be discharged from all these duties, and allowed to be prophane, or sensual, or to resist authority, or to famish your children, if you can but be blind enough to think that God would have it so? 2. Your error is a sin in itself: And do you think that one sin must warrant another? or that sin can discharge you from your duty, and disannul the Law? 3. You are a subject to God and not a King to your self: and therefore you must obey his Laws, and not make new ones.

Quest. §. 33. *Quest. 2.* But is it not every mans duty to obey his Conscience?

Ans. *Ans.* No: It is no mans duty to obey his Conscience in an error, when it contradiceth the command of God: Conscience is but a Discerner of Gods command, and not at all to be obeyed strictly

as a Commander, but it is to be obeyed in a larger sense, that is, to be followed where ever it truly discerneth the command of God. It is our duty to lay by our error and seek the cure of it till we attain it, and not to obey it.

§. 34. *Quest. 3.* But is it not a sin for a man to go against his Conscience?

Ans. Yes: Not because Conscience hath any authority to make Laws for you; but because interpretatively you go against God. For you are bound to obey God in all things: and when you think that God commandeth you a thing, and yet you will not do it, you disobey formally though not materially: The Matter of Obedience is the thing commanded: The form of obedience is our doing the thing, because it is commanded; when the Authority of the Commander causeth us to do it. Now you reject the Authority of God when you reject that which you think he commandeth, though he did not.

§. 35. *Quest. 4.* Seeing the form of obedience is the being of it, and denominateth, which the Matter doth not without the form, and there can be no sin which is not against the authority of God, which is the formal cause of obedience, is it not then my duty to follow my Conscience?

Ans. 1. There must be an integrity of causes, or concurrence of all necessities to make up Obedience, though the want of any one will make a sin: If you will be called Obedient, you must have the matter and form, because the true form is found in no other matter: You must do the thing commanded because of his Authority that commandeth it. If it may be called really and formally Obedience, when you err, yet it is not that obedience which is acceptable: For it is not any kind of obedience, but obedience in the thing commanded that God requireth. 2. But indeed as long as you err sinfully, you are also wanting in the form as well as the matter of your obedience, though you intend Obedience in the particular act. It is not only a wilful opposing, and positive rejecting the Authority of the Commander, which is formal disobedience: but it is any Privation of due subjection to it; when his Authority is not so regarded as it ought to be; and doth not so powerfully and effectually move us to our duty as it ought. Now this formal disobedience is found in your erroneous Conscience: For if Gods Authority had moved you as it should have done, to diligent enquiry and use of all appointed means, and to the avoiding of all the causes of error, you had never erred about your duty. For if the error had been perfectly involuntary and blameless, the thing could not have been your particular duty, which you could not possibly come to know.

§. 36. *Quest. 5.* But if it be a sin to go against my Conscience, must I not avoid that sin by obeying it? Would you have me sin?

Ans. You must avoid the sin, by changing your judgement, and not by obeying it: For that is but to avoid one sin by committing another. An erring judgement is neither obeyed nor disobeyed without sin: It can make you sin, though it cannot make you duty: It doth ensnare, though not oblige. If you follow it you break the Law of God in doing that which he forbids you: If you forsake it and go against it, you reject the authority of God in doing that which you think he forbids you. So that there is no attaining to innocence any other way, but by coming first to Know your duty, and then to do it. If you command your servant to weed your corn, and he mistake you and verily think, that you bid him pull up the corn, and

and not the weeds ; what now should he do ? Shall he follow his judgement, or go against it ? Neither, but change it, and then follow it ; and to that end enquire further of your mind till he be better informed : and no way else will serve the turn.

Quest. §. 37. Quest. 6. Seeing no man that erreth doth know or think that he erreth (for that's a contradiction) how can I lay by that opinion, or strive against it, which I take to be the truth ?

Answ. It is your sin, that you take a falsehood to be a truth : God hath appointed means for the cure of blindness and error as well as other sins ; or else the world were in a miserable case. Come into the light, with due self-suspicion, and impartiality, and diligently use all Gods means, and avoid the causes of deceit and error, and the Light of Truth will at once shew you the Truth, and shew you that before you erred. In the mean time sin will be sin though you take it to be duty, or no sin.

Quest. §. 38. Quest. 7. But seeing he that knoweth his Masters will and doth it not, shall be beaten with many stripes ; and he that knoweth it not, with few ; is it not my duty chiefly to avoid the many stripes, by avoiding sinning against my Conscience or Knowledge ?

Answ. 1. Your duty is to avoid both : and if both were not sinful, they would not both be punished with stripes : 2. Your Conscience is not your Knowledge when you err, but your Ignorance. Conscience as it signifieth the faculty of Knowing may be said to be Conscience when it erreth ; as Reason is Reason in the faculty when we err. And Conscience as to an erring act, may be called Conscience so far as there is any true Knowledge in the act ; (as a man is said to see when he mis-judgeth of colours, or to Reason when he argueth amiss.) But so far as it erreth it is no Conscience in act at all : For Conscience is Science, and not nesience. You sin against your Knowledge, when you sin against a well informed Conscience, but you sin in ignorance when you sin against an erring Conscience. 3. And if the Question be not, what is your duty, but which is the smaller sin, then it is true, that *Ceteris paribus* it is a greater sin to go against your judgement, than to follow it. But yet other imparities in matter and circumstances, may be an exception against this rule.

Quest. §. 39. Quest. 8. But it is not possible for every man presently to know all his duty and to avoid all error about his duty : Knowledge must be got in time : All men are ignorant in many things : should I not then in the mean time follow my Conscience ?

Answ. 1. Your ignorance is culpable or not culpable. If it be not culpable, the thing which you are ignorant of is not your duty. If culpable (which is the case supposed) as you brought your self to that difficulty of knowing, so it will remain your sin till it be cured ; and one sin will not warrant another. And all that time you are under a double command, the one is to Know (and use the means of Knowledge) and the other is to do the thing commanded. So that how long soever you remain in error you remain in sin, and are not under an obligation to follow your error, but first to Know and then to Do the contrary duty. 2. And as long as you keep your self in a necessity, or way of sinning, you must call it sin as it is, and not call it duty : It is not your duty to choose a lesser sin before a greater, but to refuse and avoid both the lesser and the greater : And if you say, [you cannot ;] yet remember that it is only your sin that is your impotency, or your impotency is sinful : But it

is true that you are most obliged to avoid the greatest sin : Therefore all that remaineth in the resolving of all such cases is but to know of two sins which is the greatest.

§. 40. Quest. 9. What if there be a Great duty which I cannot perform without committing a little sin ? Or a very great Good which I cannot do, but by an unlawful means ? As to save the lives of many by a lie ?

Answ. 1. It is no duty to you, when you cannot do it without wilful sin, be it never so little. Deliberately to choose a sin, that I may perform some service to God, or do some Good to others, is to run before we are called, and to make work for our selves which God never made for us ; and to offer sin for a sacrifice to God ; and to do evil that good may come of it ; and abuse God and reject his government, under pretence of serving him : The sacrifice of the wicked is an abomination to the Lord : how much more when he bringeth it with a wicked mind ? Prov. 21. 27. & 15. 8. He that turneth away his ear from hearing the Law, even his prayer shall be abomination. Prov. 28. 9. Be more ready to hear, than to offer the sacrifice of fools : for they consider not that they do evil. Ecclesi. 5. 1. 2. If you will do Good by sinning, you must do Good in opposition to God : and how easily can he disappoint you, and turn it into Evil ? It is not Good indeed, which must be accomplished by sin. The final Good is never promoted by it : And all other Good is to be estimated by its tendency to the End : You think that Good which is not so, because you judge by the present feeling of your flesh, and do not foresee how it stands related to the everlasting Good.

§. 41. Quest. 10. Seeing then that I am sure before hand that I cannot Preach, or Hear, or Pray, or do any good action without sin, must I not, by this rule, forbear them all ?

Answ. No : because your infirmities in the performance of your duty, which you would avoid and cannot, are not made the condition of your action, but are the diseases of it ; They are not chosen and approved of : The duty is your duty notwithstanding your infirmities ; and may be accepted of : for you cannot serve God in perfection till you are perfect : and to cast away his service is a far greater sin, than to do it imperfectly. But you may serve him without such wilful chosen sin ; if not in one way, yet in another. The imperfection of your service is repented of while it is committed : but so is not your approved chosen sin. For a man to make a bargain against God, that he will commit a sin against him, though the action be the same which he hath often done before in pardonable weakness, this is to turn it to a presumptuous heinous sin. If he do it for worldly gain or safety, he selleth his obedience to God for trifles. If he do it to serve God by, he blasphemeth God, declaring him to be Evil and a lover of sin, or so Impotent as not to be able to do good, or attain his ends by lawful means. It is most dangerous to give it under our hands to the Devil that we will sin, on what pretence soever.

§. 42. Quest. 11. What if I am certain that the duty is great, and uncertain whether the thing annexed to it be a sin or not ? Must I forbear a certain duty for an uncertain sin ? Or forbear doing a great and certain good, for fear of a small uncertain evil ?

Answ. 1. The Question *de esse* must go before the Question *de apparere*. Either that which you say you are uncertain of, is indeed a sin, or it is none. If it be no sin, then you are bound both

to search till you know that it is no sin, and not to forbear your duty for it. But if really it be a sin, then your uncertainty of it is another sin: And that which God bindeth you to, is to forsake them both. 2. Your Question containeth a contradiction: you cannot be certain that it is a duty at all to you, any further than you are certain whether the Condition or means be lawful or a sin. What if an auditor in Spain or Italy say, I am certain that it's a duty to obey my Teachers; but I am uncertain whether their doctrines of the Mass, Purgatory, and the rest have any untruth or sin in them; therefore I must not forbear certain obedience for uncertain sin: Or if a Priest among them say, I am certain that it is a duty to preach Gods word, but I am not certain that the Trent-Articles which I must swear or subscribe are sinful or false; therefore I must not leave a great and certain duty for an uncertain sin. The answer to them both is easie: 1. It is your sin that you are uncertain of the sinfulness of those things which God hath forbidden: And God biddeth you first to search the Scriptures, and cure that error: He made his Law before your doubts arose, and will not change it, because you doubt. 2. You contradict your selves by a mistake: you have no more certainty that you should obey your Teachers in these particulars, than you have that the things which they teach or command you are not against that Law of God. You are certain that you must obey them in all things not forbidden by God, (and within the reach of their office to require.) And you are as certain that it is unlawful to obey them against the Law of God, and that God must be obeyed before man: But whether you must obey them in this particular case, you cannot be certain while you are uncertain whether it be forbidden of God. And the Priest must be as uncertain whether it be any duty of his, at all, to preach Gods word, as he is uncertain of the lawfulness of the Trent Oath or subscription, unless he can do it without. If a subject say, I am certain that to Govern the Kingdom well is a great good work and duty, but I am uncertain whether to depose the King if he Govern not well, and set up my self, be a sin: therefore the Certain good must overrule the uncertain evil. I give him the same answer, It is your sin to be uncertain whether Rebellion be a sin: and God bindeth you to lay by the sin of your judgement, and not to make it a shooing-horn to more. 2. You are sure that Governing well is a Good work; but you should be as sure that it is no duty of yours, nor no Good work for you to do, as you are sure that you are but a private man and a subject, and never called to do the Good of anothers office. A private man may say, I am sure preaching is a good work, but I am not sure that a private unordained man may not staidly separate himself to do it. But he can be no surer that it is a duty to him, than he is that he is called to it.

Quest.

§. 43. Quest. 12. Well: suppose my ignorance be my sin, and suppose that I am equally uncertain of the duty and of the sin annexed; yet if I have done all that I am able and remain still unresolved, and after my most diligent enquiry am as much in doubt as ever, what should I then do?

Answ.

Answ. 1. If you had by any former sin so forfeited Gods assistance, as that he will leave you to your blindness, this altereth not his Law and your obligations which are still the same (to Learn, understand and practise.) 2. But if you are truly willing to understand, and practise, and use his means, you have no cause to imagine that he will thus forsake you: undoubtedly he appointeth you

no means in vain: If you attain not sufficient resolution to guide you in your duty, it is either because your hearts are false in the enquiry; and byassed, or unwilling to know the truth; or do it: or because you use not the true appointed means for resolution, but in partiality or laziness neglect it.

§. 44. Quest. 13. Suppose still my ignorance be my sin, which is the Greater sin, so neglect the good work or to venture on the feared evil that is annexed? I am not conscious of any unfaithfulness but humane frailty, that keepeth me from certainty: And no man is so perfect as to have no culpable ignorance, and to be certain in every point of duty: Therefore I must with greatest caution avoid the greatest sin, when I am out of hope of avoiding all. On one side it is a common Rule that I must do nothing against Conscience (no not a doubting Conscience) though I must not alwayes do what is biddeth me: For he that doubteth is condemned if he eat: for whatsoever is not of faith is sin: Rom. 14. 23. On the other side, if all duty be omitted which conscience doubteth of, I may be kept from almost every duty.

Answ.

The heart is so deceitful that you have great cause to watch, lest humane felicity be pretended for that error which a corrupted byassed partial mind, or wilful lazyness is the cause of. Diligent study, and enquiry, and prayer, with a sincere desire to know the truth, may succeed at least to so much satisfaction, as may keep your minds in quietness and peace, and give you comfort in your way, and preserve you from all such sin as is inconsistent with this your safety and acceptance with God. But yet it is true that humane frailty will occasion in the best uncertainties in some particular cases; and though God make it not our duty of two sins to choose the less, (but to refuse both), yet he maketh it our duty more diligently to avoid the greater than the less. And oft-times the case is so sudden that no enquiry can be made: And therefore I confess a Christian should know which sins are greatest and to be most avoided. At present I shall lay down these following Rules, premising this, that where accidents and circumstances which make sins Great or Small are to be compared, they are oft-times so numerous and various, that no Rules can be laid down before hand that will serve all turns, no more than in Law and Physick any Law-books or Physick-books will serve all cases without a present experienced judicious Counsellor: Present PRUDENCE and SINCERITY must do most.

§. 45. Rule 1. In things altogether indifferent Rule nothing must be done that Conscience doubteth of, because there is a possibility or fear of sinning on the one side, but none on the other: And in that case it is a certain sin to venture on a feared sin. But then it is supposed that the thing be indifferent as clothed with all its circumstances, and that there be no accident that taketh away its indifference.

§. 46. Rule 2. In case the thing be really unlawful, and I think it to be lawful, but with some doubting, but am clear that the forbearing it is no sin; there the sin is only in the doing it; because all is clear and safe on the other side.

§. 47. Rule 3. There are many sins which are always and to all persons in all cases sins, and not doubted of by any without gross unfaithfulness or negligence: and here there is no room for any doubting whether we must do that Good which cannot be done without that sin: it being certain that no such Good can be a duty. As to commit Idolatry; to blaspheme God, to deny Christ, to deny the Scriptures, to hate,

hate, or reproach, or oppose a holy life, to be perjured, to approve or justify the sin of others, &c. It can be no duty which cannot be done without the wilful yielding to or committing these or any known sin.

Rule §. 48. Rule 4. *There are some Duties so great, and clear, and constant to all, that none but a profligate or graceless Conscience (or one that is fearfully poisoned with sin) can make a doubt of it deliberately: These therefore come not within the case before us.*

Rule §. 49. Rule 5. *If Moral evil be compared only with Natural Good, or Moral Good with Natural Evil, there is no doubt to be made of the case: the least sin having more evil in it than the Prosperity or Lives of millions of men have Good (considered in themselves as Natural good): and the least duty to God having more good in it, than the death of millions of men (as such) hath evil: for the Good of duty and the evil of sin are greained by their respect to God, and the other lessened as being Good or Evil only unto men, and with respect to them.*

Rule §. 50. Rule 6. *Where I am in an equal degree uncertain, of the Duty to be omitted, and of the sin to be committed, it is a Greater sin to venture doubtfully upon the committing of a positive sin that is Great (in case it prove a sin), than upon the omitting a duty which (in case it prove a duty) is less; And on the contrary it is worse to venture on the omitting of a Great duty, than on the committing of a small positive sin. As suppose my own or my neighbours house be on fire, and I am in doubt whether I may take another mans water to quench it against his will. Or if my own, or my childs, or neighbours life be in danger by famine, and I doubt whether I may take another mans apples, or pears, or ears of corn, or his bread, against his will to save my own life or anothers. Really the thing is already made Lawful or Unlawful (which I now determine not) by the Law of God: But in my unavoidable uncertainty (if I be equally doubtful on both sides) it is a far greater sin (if it prove a sin) to omit the saving of the House or Life, than to take another mans water, or fruit, or bread that hath plenty (if this prove the sin): So if King and Nobles were in a ship which would be taken and all destroyed by Pirates, unless I told a lie, and said, They are other persons: If I were equally in doubt which course to take, to lie or not, (though sin have more evil than all our Lives have good) yet a sinful omitting to save all their lives is a greater sin, than a sinful telling of such a lie. Suppose I am in doubt whether I may lawfully save an Ox, or Ass, or a Mans life, by labour on the Sabbath day? Or David had doubted whether he might eat the consecrated shew-bread in his necessity? It's clear that the sinful neglect of a mans life is worse than the sinful violation of a Sabbath, or the sinful use of the consecrated bread. If I equally doubt whether I may use a ceremony or disorderly defective form of prayer, and whether I should preach the Gospel to save mens souls, where there are not others enough to do it, it's clear that sinfully to use a ceremony or disorderly form of prayer is (ceteris paribus) a lesser sin, than sinfully to neglect to preach the Gospel and to save mens souls. On the other side, suppose I dwell in Italy, and could not have leave to preach the Gospel there, unless I would subscribe to the Trent confession, or the canon third of Concil. Lateran. Sub Innocent 3. One of which requireth men to swear for Transubstantiation, and to interpret the Scriptures only according to the unanimous consent of the Fathers (who never unanimously consented in any ex-*

position of the greatest part of the Scriptures at all): The other decreeth the Popes deposing Temporal Lords, and disobliging their subjects from their allegiance: On one side I doubt whether by subscribing I become not guilty of justifying Idolatry, Perjury and Rebellion, and making my self guilty of the perjury of many thousand others: On the other side I doubt whether I may disobey my Superiors who command me this subscription, and may forbear preaching the Gospel; when yet I apprehend that there are others to preach it, and that my worth is not so considerable as that there should be any great loss in putting me out and putting in another, and God needeth not me to do him service, but hath instruments at command, and that I know not how soon he may restore my liberty, or that I may serve him in another Country, or else in sufferings at home, in such a case the sinful justifying of Perjury or Rebellion in whole Countries is a far greater sin, than the sinful omission of my preaching: For he that justifieth Perjury destroyeth the bonds of all societies, and turneth loose the subjects against their Sovereigns. Or if I being a Minister were forbidden to preach the Gospel where there is necessity, unless I will commit some sin; if I doubt on one side whether I should disobey my Superiors, and on the other whether I should forbear my calling, and neglect the souls of sinners; it is a lesser sin (ceteris paribus) to disobey a man sinfully, than to disobey God and to be cruel to the souls of men to their perdition sinfully. Or if I have made a vow and sworn that I will cast away a penny or a shilling, and I am in doubt on one side whether I be not bound to keep it as a Vow, and on the other whether it be not a sin to keep it, because to cast away any of my talents is a sin, in this case, the sinful casting away of a penny or a shilling, is not so great a sin, as sinful Perjury. If Daniel and the three witnesses had been in equal doubt whether they should obey the King, or Pray to God (as Dan. 6.) and renounce the bowing to his Idol (Daniel 3.) The sinful forbearance of prayer as then commanded, and the sinful bowing to the Idol, had been a greater sin, than a sinful disobeying the Kings command in such a case, if they had mistaken.

Rule §. 51. Rule 7. *If I cannot discern whether the Duty to be omitted, or the sin to be committed be materially and in other respects the greater, then that will be to me the greater of the sins which my doubting Conscience doth most strongly suspect to be sin in its most impartial deliberation. For if other things be equal, certainly the sinning against more or less conviction or doubting must make an inequality. As if I could not discern whether my subscription to the Trent confession, or my forbearing to preach, or my preaching though prohibited, were the greater sin, in case they were all sinful; but yet I am most strongly suspicious of sinfulness in the subscription, and less suspicious of sinfulness in my forbearing in such a case to preach, and least of all suspicious of sinfulness in my preaching though prohibited: In this case to subscribe sinfully is the greatest sin, and to forbear sinfully to exercise my office is the next, and to preach unwarrantably is the least.*

Rule §. 52. Rule 8. *If I could perceive no difference in the degrees of evil in the Omission and the Commission, nor yet in the degrees of my suspicion or doubting, then that is the greater sin which I had greater helps and evidence to have known, and did not.*

Rule §. 53. Rule 9. *If both greater material evil be on one side than on the other, and greater suspicion or evidence of the sinfulness also, then that must needs be the greater sin.*

Rule

6. 54. Rule 10. *If the Greatness of the Material Evil be on one side, and the greatness of the suspicion and evidence be on the other, then the former (if sin) will be materially and in it self considered the worst; but the later will be formally the greater disobedience to God.* But the comparison will be very difficult. As suppose that I swear to God that I will cast away a shilling, or that I will forbear to pray for a week together: Here I take perjury to be a greater sin, than my casting away a shilling, or forbearing to pray a week: But when I question whether the Oath should be kept or not, I have greater suspicion that it should not, than that it should, because no oath must be the bond of the least iniquity. Here if the not keeping it prove a sin, I shall do that which is the Greater sin in it self if I keep it not; but I shall shew more disobedience in keeping it, if it be not to be kept.

Rule

6. 55. Rule 11. *If it be a double sin that I suspect on one side, and but a single one on the other, it maketh an inequality in the case.* As suppose that in my Fathers family there are Hereticks, and Drunkards, and I swear that in my place and calling I will endeavour to cast them out. My Mother approveth my Vow: My Father is against it and dischargeth me of it, because I did it not by his advice. On one side I doubt whether I am bound, or may act against my Fathers will: On the other side I as much doubt whether I am not perjured, and disobedient to my Mother if I do it not, and whether I disobey not God, that made it my duty to endeavour the thing in my place and calling before I vowed it.

Rule

6. 56. Rule 12. *There is a great deal of difference between omitting the substance of a duty for ever, and the delaying it, or altering the time, and place and manner.* For instance that which will justify or excuse me for shortning my prayer, or for praying but once a day, or at noon rather than in the morning, or for defect in method, or fervency, or Expressions, may not justify or excuse me for denying, renouncing or long forbearing prayer. And that which may excuse an Apostle for not preaching in the Temple or Synagogues, or not having the Emperors, or the High-Priests allowance or consent; or for not continuing in one City or Country; would not excuse them if they had renounced their callings, or totally as to all times, and places, and manner of performance have ceased their work for fear of men.

Rule

6. 57. Rule 13. *If the duty to be omitted, and the sin to be committed seem equal in greatness, and our doubt be equal as to both, it is commonly held safer to avoid the Commission more studiously than the omission.* For which there are many reasons given.

Rule

6. 58. Rule 14. *There is usually much more matter for fear and suspicion ceteris paribus of sins to be committed, than of Duties to be omitted, when the Commission is made necessary to the doing of the duty.* Both because it is there that the fear beginneth: For I am certain that the Good work is no Duty to me, if the act be a sin which is its necessary Condition. Therefore so far as I suspect the act to be sinful I must needs suspect the duty to be no duty to me at that time: It is not possible I should be rationally more persuaded that the Duty is my duty, than that the Condition is no sin: If it were the saving of the lives of all the men in the Country, I could no further take it to be my duty, than I take that to be no sin by which it must be done; it being a thing past controversy that we must not sin for the accomplishment of any good whatsoever. And also because the sin is supposed to be *always*

sin; but few duties are at all times duties: And the sin is a sin to every man: but the duty may be another mans duty and not mine. For instance: Charles the fifth imposeth the Interim upon Germany: Some Pastors yielded to it: Others refused it and were cast out: Those that yielded pleaded the Good of the Churches, and the prevention of their utter desolation; but yet confessed that if the thing imposed were *sinful*, it was not their duty to do it for any Good whatsoever, but to seek the Good of the Church as well as they could without it: The other that were cast out argued, that so far as they were confident the Interim was sinful, they must be confident that nothing was their duty that could not be done without it; and that God knew best what is Good for his Church, and there is no accomplishing its good by sin and Gods displeasure; and that they did not therefore forsake their Ministry, but only lose the Rulers Licence; for they resolved to preach in one place or other till they were imprisoned, and God can serve himself by their imprisonment or death as well as by their preaching: And while others took their places that thought the Interim lawful, the Churches were not wholly destitute, and if God saw it meet, he could restore their fuller liberties again: In the mean time to serve him as all Pastors did for three hundred years after Christ (without the Licence of the Civil Magistrate) was not to cast away their office. Another instance: The zealous Papists in the Reign of Hen. 3. in France thought that there was a Necessity of entering the League and warring against the King, because Religion was in danger, the preservation whereof is an unquestionable duty: The Learned and moderate Lawyers that were against them said, that there being no question but the King had the total sovereignty over them, they were sure it was a sin to resist the Higher powers, and therefore no preservation of Religion could be a duty or lawful to them which must be done by such a certain sin: Sin is not the means to save Religion or the Common wealth.

6. 59. Rule 15. *When a thing is not prohibited Rule and sinful simply in it self, but because of some accidental or consequential evil that it tendeth to, there a Greater accidental or consequential Good, may preponderate the evil, and make the thing become no sin, but a Duty.* It is a matter of exceeding difficulty to discern oft times whether a thing be simply and absolutely forbidden, or only by accident and alterably; and to discern which Accident doth preponderate. There are so many Observations that should here be taken in, and so much of a mans life and peace is concerned in it, that it deserveth a Treatise by it self: And therefore I shall not meddle with it any further here, lest an insufficient tractate be worse than none, in a case where error is so easie and perillous.

6. 60. Rule 16. *As to the danger of the sinner Rule himself, there is a great deal of difference between an error and sin of humane frailty, when the service of God, and true obedience, and the common good is sincerely intended, and an error and sin of false-heartedness and sloth, when selfishness is the secret spring of the error, and carnal interest the real end, though God and his service be pretended.* And usually the concomitants will shew something of this to others. For instance; Two Magistrates and two Ministers submit to some questioned imposition, all pretend that the Glory of God, and his service is it that prevaileth with them to submit: The one of the Magistrates faithfully serveth God afterward with his authority, and sheweth thereby that he meant sincerely: The other doth no good in his place, and sheweth

sheweth his hypocrisie : One of the Ministers preacheth zealously and privately laboureth as one that thirsteth for the saving of souls : The other preacheth formally and coldly and heartlessly and never converteth a soul, and neglecteth the work which he pretended was his end.

Grand
Dir. II.

DIRECT. XI.

For Loving God
as our Father, our
Benefactor and
our End.

Let it be most deeply engraven on thy heart, that God is infinitely good, and amiable : thy grand Benefactor and Father in Christ; the End of all that thou art and hast; and the Everlasting Rest and Happiness of thy soul: See therefore that thy enflamed Heart be entirely and absolutely offered up unto Him by the Mediation of his Son, to Love him, to Trust him, to Delight in him, to be Thankful to him, to Glorify him, and through faith to long for the Heavenly Glory, where all this will be perfectly done for ever. And first let us speak of LOVE.

§. 1. I Did in the first Direction perswade you to lay a good Foundation in Faith and Knowledge : In the second I directed you how to live upon Christ : In the third how to Believe practically in the Holy Ghost : In the fourth I directed you to the orderly and practical Knowledge of all the Attributes of God : In the fifth, how to know God Practically in his first grand Relation, as he is your Owner : In the sixth, how to know him practically in his second grand Relation, as he is your King or Governour : And in subordination to his Governing Relation : In the seventh I directed you, in your Relation of Disciples to Christ your Teacher. And in the eighth I directed you in your Relation of Patients to Christ your Physician, and the Holy Ghost as your Sanctifier. In the ninth I directed you in your Relation of Souldiers to Christ the Captain of your Salvation : In the tenth I directed you in the Relation of Servants to Christ your Master : And now being past those subordinate Relations (to the second) I proceed to direct you in your third Grand Relation to God as your Benefactor, Father and Felicity : And because there are divers great Duties in this General, I shall first begin with this of LOVE : and afterwards speak distinctly of the rest.

Directions for Loving God as our Father and Felicity.

§. 2. Here I shall first give you these General Preparatives, (and then give you Directions for the exercise of holy Love.) 1. You must understand the Nature of Love to God : 2. You must understand the differences of this Love : 3. You must understand the Reasons of it : 4. And the Contraries of it : 5. And the Counterfeits of it.

God is not
Loved as a
Particular
Good, but
as the Uni-
versal
Good.

§. 3. I. For the understanding of its Nature observe these things : 1. *It is not the Love of a particular good, but of the infinite Universal Good.* The creature is a particular good, and our Love to it is a particular limited Love, confined as to a point. God is the Universal Good, and our Love to him is not limited by the object, but by the narrowness and imperfection of our faculties themselves. As suppose you had variety of Candles in your Room, and you had Diamonds and other refulgent things :

You love each of these with a particular love, for their splendor and usefulness : and you more easily observe and feel the motion of this confined Love : But *Light* it self as *Light*, you love with a more Universal Love ; which is greater, but not so sensibly observed. (Not as we speak of notional Universals in Logick, which have no existence but in particulars ; but of the Natural, transcendent, infinite good, eternally existent, and arbitrarily appearing in some created particles) As the love of an infinite *Light* would differ from the Love of a Candle, and the love of an infinite *Heat*, from the love of a fire, and the love of infinite *Wisdom* it self ; from the love of a wise man ; and the love of infinite *Goodness* it self from the love of a Good Man : So doth the love of God from the Love of a particular created good.

§. 4. 2. Our Love to God is not ordinarily so passionate, as our Love to Creatures : Because the nearness and sensibleness of the creature, promoteih such sensible operations : But God is not seen, or felt, or heard, but believed in by faith, and known by Reason : And the narrowness of the creature making resistances, stops and difficulties, occasioneth a turbulent passionateness of love : when the infiniteness of God hath no such occasion : Our love to creatures is like the running of a stream in a chanel that is too narrow for it, where stops and banks do make it go on with a roaring violence : But our love to God, is like the Brook that slideth into the Ocean, where it is insensibly devoured. Therefore our Love to God must principally be perceived, not in violent passions, but in 1. *A high estimation of him* : 2. *In the Wills adhering to him* : 3. *And in the effects* (to be mentioned anon). Yet when a *Passionate Love* is added to these, it may be the most excellent *significatively and effectively*. Some Philosophers think that God cannot at all be loved with a *Passionate Love*, because he is a pure immaterial being, and therefore cannot be the object of a *material act* or motion, such as our passions are ; and therefore that it is some Idol of the imagination that is so loved : But 1. If they mean that his *pure Essence* in it self is not the *immediate object* of a passion, they may say the same of the *Will* it self : For man (at least in flesh) can have no other *Volition* of God, but as he is apprehended by the *Intellect* : And if by an *Idol* they mean the *Image* of God in the *mind*, gathered from the appearances of God in *creatures*, man in flesh hath no other knowledge of him : For here we know him but darkly, enigmatically, and as in a glass, and have no *formal proper* conception of him in his essence. So that the Rational powers themselves do no otherwise know and will Gods essence, but as represented to us in a glass. 2. And thus we may also love him passionately ; it being God in his *objective being* as apprehended by the *Intellect* that we both *Will* and *passionately Love*. The Motion of the soul in flesh, may raise passions by the instrumentality of the corporeal Spirits, towards an immaterial object : which is called the *object* of those passions, not meerly as *Passions*, but as the *Passions* of a Rational Agent ; it being more *nearly* or *primarily* the object of the *Intellect* and *Will*, and then of the *Passions*, as first apprehended by these superior powers. A man may *Delight* in God, or else how is he our felicity : and yet we know of no *Delight* which is not *Passion* : A man may love his own soul with a *passionate Love*, and yet it is immaterial : when I passionately love my friend, it is his immaterial soul, and his wisdom, and holiness which I chiefly love.

Whether
God may
be the ob-
ject of Pas-
sionate
Love?

What of
God is the
object of
our Love.

What is
the Mo-
tive of our
first Love
to God.

§. 5. 3. It is not only for his Excellencies and Perfections in himself, nor only for his Love and benefit to us, that Grace doth cause a sinner to Love God; But it is for both conjunctly: as he is good, and doth good, especially to us, in the greatest things.

§. 6. 4. Our first special Love to God, is orderly and rationally to be raised, by the belief of his Goodness in himself, and his common Love and Mercy to sinners, manifested in his giving of his Son for the world, and giving men the Conditional promise of pardon and salvation, and offering them Christ and life eternal, and all this to us as well as others: and not to be caused by the belief or persuasion of his special peculiar electing, redeeming, or saving love to us above others, that have the same invitations and offers. It is the knowledge of Common Love and Mercy, and not of special Love and Mercy to us, as already possessed, that is appointed to be the motive of our first special Love to God: (Yet there is in it an apprehension that he is our only possible felicity, and that he will give us a special interest in his favour, if we return by faith in Christ unto him.) For 1. Every man is bound to Love God with a special Love: but every man is not specially beloved by him: And no man is bound to Love God as one that specially Loveth him, but those that indeed are so beloved by him: For else they were bound to believe a falsehood, and to Love that which is not; and grace should be an error and deceit. The object is before the act. Gods special Love must in it self be before its Revelation: and as Revealed it must go before our belief of it; and as believed, it must go before our Loving it, or Loving him as such, or for it. 2. The first saving faith is inseparably conjunct with special Love. For Christ is believed in and willed, as the Way or Means to God as the End: (otherwise it is not true faith.) And the Volition of the End (which is Love) is in order of nature before the choice or Use of the Means as such: And if we must Love God as one that specially Loveth us, in our first Love, then we must Believe in him as such by our first faith: And if so, it must be to us a Revealed Truth. But (as it is false to most that are bound to believe, so) it is not Revealed to the Elect themselves: For if it be, it is either by ordinary or extraordinary revelation: If by ordinary, either by Scripture directly, or by Evidences in our selves which Scripture maketh the Characters of his Love. But neither of these: For Scripture promiseth not salvation to named, but described persons: And evidence of special Love there is none, before Faith and Repentance and the first Love to God. And extraordinary Revelation from Heaven by inspiration or Angel, is not the ordinary begetter of faith: For faith is the Belief of God speaking to us (now) by his written Word. So that where there is no Object of Love, there can be no Love: And where there is no Revelation of it to the understanding, there is no object for the will: And till a man first believe and Love God, he hath no Revelation that God doth specially Love him. Search as long as you will, you will find no other. 3. If the wicked were condemned for not Loving a false or feigned object, it would quiet their consciences in Hell when they had detected the deceit, and seen the natural impossibility and contradiction. 4. The first Love to God is more a Love of Desire, than of Possession: And therefore it may suffice to raise it, that we see a possibility of being for ever happy in God, and enjoying him in special Love, though yet we know not that we possess any such Love. The Nature of the thing proclaimeth it most Rational and due, that we Love the Infinite Good, that hath done so

much by the death of his Son to remove the impediments of our salvation, and is so far Reconciled to the world in his death, as by a message of Reconciliation, to intreat them to accept of Christ, and pardon, and salvation freely offered them, 2 Cor. 5. 19, 20. and is himself the offered Happiness of the soul. He that dare say that this much hath not an Objective sufficiency to engage the soul in special Love, is a blind under-valuer of wonderful mercy. 5. The first special Grace bringeth no new Object for faith or Love, but causeth a new act upon the formerly revealed object.

§. 7. 5. But our Love to God is greatly increased and advantaged afterwards by the assurance or persuasion of his peculiar special Love to us. And therefore all Christians should greatly value such assurance, as the appointed means of advancing them to greater Love to God.

§. 8. 6. As we know God here in the glass of his Son, and Word, and Creatures, so we most sensibly Love him here, as his Goodness appeareth in his Works, and Graces, and his Word, and Son.

§. 9. 7. The nearer we come to perfection, the more we shall Love God for himself and his infinite Natural Goodness and perfections; not casting away the respects of his Goodness and Love as to ourselves; but highest regarding himself for himself, as carried to him above our selves.

§. 10. 11. Though Love in its own Nature be still the same; and is nothing but the Rational appetite of Good; or the Wills Volition of Good apprehended by the understanding; the first motion of the Will to Good, arising from that Natural inclination to Good which is the Nature of the Will, and the pondus animæ, the poise of the soul; or from healing Grace which repaireth the breach that is made in nature; Yet Love in regard of the state of the Lover, and the way of its imperate acting is thus differed. 1. Either the Lover is in the Hopeful pursuit of the thing beloved: and then it is DESIRING SEEKING LOVE: 2. Or he is or seemeth to be denied, destitute, and deprived of his beloved (in whole or in part): and then it is a MOURNING LAMENTING LOVE. 3. Or he enjoyeth his beloved: and then it is ENJOYING DELIGHTING LOVE.

1. The ordinary Love which Grace causeth on Earth is a predominancy of seeking desiring Love, encouraged by some little fore-tastes of enjoying delighting Love, and in a great measure attended with Mourning Lamenting Love. 2. The state of deserted, dark, declining, relapsing, and melancholy tempted Christians, is, A predominance of Mourning Lamenting Love, assisted with some help of seeking desiring Love; but destitute of enjoying delighting Love. 3. The state of the Glorified is Perfection of enjoying delighting Love alone. And all the rest are to bring us unto this.

Nobilis & præstantiss est Charitatem exercere in Deo, quam virtutes propter Deum. Charitas compendiosissima ad Deum via est per quam celerime in Deum pervenitur; nec sine Charitate aliqua virtus supernaturaliter homini sapit: Charitas enim forma omnium virtutum est. Per hoc Charitatus exercitium, homo ad tantam sui abominationem venit, ut non solum seipsum contemnat, verum etiam se ab aliis contemni aequo animo ferat; imo etiam ab aliis contemptus gaudeat — Thaulerus flor. c. 7. p. 114.

III. The Reasons why Love to God is so great, and high, and necessary a thing, and so much esteemed above other Graces, are: 1. It is the motion of the soul that tendeth to the End: And the End is more excellent than all the Means as such. 2. The Love, or Will, or Heart is the Man: where the Heart or Love is, there the Man is: It is the fullest resignation of the whole man to God, to Love him as God, or offer him the Heart. God never hath his

Own

Own fully, till we Love him. Love is the grand significant vital motion of the soul, such as the Heart, or Will, or Love is, such you may boldly call the man. 3. The Love of God is the perfection and highest improvement of all the faculties of the soul, and the End of all other Graces, to which they tend, and to which they grow up, and in which they terminate their operations. 4. The Love of God is that Spirit or life of moral excellency in all other Graces in which (though not their form, yet) their acceptableness doth consist: without which they are to God as a lifeless Carrion is to us. And to prove any action sincere and acceptable to God, is to prove that it comes from a Willing Loving mind; without which you can never prove it. 5. Love is the commander of the soul: and therefore God knoweth that if he have our Hearts, he hath all: For all the rest are at its command: For it is as it were, the nature of the Will, which is the commanding faculty; and its Object is the Ultimate End which is the Commanding Object. Love seileth the mind on Thinking, the tongue on speaking, the hands on working, the feet on going, and every faculty obeyeth its command. 6. The obedience which Love commandeth participateth of its nature, and is a ready, chearful, sweet obedience, acceptable to God, and pleasant to our selves. 7. Love is a pure, chaste and cleansing grace; and most powerfully casteth out all creature pollution from the soul: The Love of God doth quench all carnal sinful love; and most effectually carryeth up the soul, to such high delights, as causeth it to condemn and forget the toys which it before admired. 8. The Love of God is the true acknowledging and honouring him as good. That blessed Attribute, his GOODNESS, is denied or despised by those that Love him not. The Light of the Sun would not be valued, honoured or used by the world, if there were no eyes in the world to see it. And the Goodness of God is to them that Love him not, as the Light to them that have no eyes. If God would have had his Goodness to be thus unknown or neglected, he would never have made the Intellectual creatures. Those only give him the glory of his Goodness, that truly Love him. 9. Love (in its attainment) is the Enjoying and delighting Grace: It is the very content and felicity of the soul: Both as it maketh us capable to receive the most delightful communications of Gods Love to us; and as it is the souls delightful closure with its most amiable felicitating object. 10. Love is the Everlasting Grace, and the work which we must be doing in Heaven for ever. These are the Reasons of Loves preheminance.

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te crescit Amor, tantum crescit pulchritudo; Quia ipsa Charitas anime pul-
chritudo est.

§. 12. IV. The Love of Creatures hath its Contraries on both extremes; in the excess and in the Defect: But the Love of God hath no contrary in excess: For infinite Goodness cannot possibly be Loved too much (unless as the passion may possibly be raised to a degree distracting or disturbing the brain.) The odious Vices contrary to the Love of God, are 1. Privative: Not loving him: 2. Positive: Hating him: 3. Opposite: Loving his creatures in his stead. All these concur in every unsanctified soul. That they are all void of the true Love of God, and taken up with creature Love, is past all doubt: But whether they are all Haters of God, may seem more questionable. But it is as certain as the other: Only the hatred of God in most, doth not break out into that open opposition, persecution or

blasphemy, as it doth with some that are given up to desperate wickedness: Nor do they think that they hate him. But the Aversion of the Will, is the Hatred of God: And if men had not a great aversion to him, they would not forsake him, and refuse to be converted to him, notwithstanding all the arguments of Love that can be used to allure them. Displacency, Nolition and Aversion are Hatred.

§. 13. If you think it impossible that men can Hate God, whom they confess to be infinitely good; Consider for the true understanding of this Hatred; 1. That it is not as good that they hate him. 2. And it is not God simply in himself considered. 3. And therefore it is not all in God. 4. And it is not the name of God. 5. But it is 1. God as he seemeth unsuitable to them, and unfit for their delight and Love: which seeming is caused by their carnal inclination to things of another nature; and the sinful perverting of their appetites, and the blindness and error of their minds. 2. And it is God as he is an enemy to their carnal concupiscence; whose Holy nature is against their unholiness, and hateth their sin, and his Laws forbid them the things which they most love and take delight in: And so they hate God, as a mad man hateth his Keeper and Physician, and takes them for his enemies; and as a hungry Dog doth hate him that keepeth him from the meat which he loveth, or would take it out of his mouth: 3. And they hate God, as one that by his Holiness, Justice and Truth is engaged to condemn them for their sin, and so (consequently to their sin) is their enemy that will destroy them (unless they forsake it): when their Wills are enslaved to their sins, and they cannot endure to be forbidden them, and yet see that God will damn them in Hell fire, if they cast them not away, this filleth them with displacency against God, as Holy and Just. 4. And then consequently they hate him in the rest of his Attributes: As his Omnipotence, that he always seeth them: His Omnipresence, that he is alwayes with them: His Omnipotency, that he is irresistible, and able to punish them. His very mercy as expressed to others, when they must have no part in it: yea, his very immutability, eternity and being, as he is to continue an avenger of their iniquity: so that the wicked in despair do wish that there were no God; and in prosperity they wish he were not their Governour and Judge, or were unholy and unjust, allowing them to do what they list without account or punishment. Thus God is hated by the wicked according to the measure of their wickedness and carnal interest and concupiscence which he is against. Where you may note, 1. That the Hatred of God beginneth at the sensual Love of things temporal which he forbiddeth: 2. That the wicked great ones of the world, and those that have the strongest concupiscence, are usually the greatest haters of God, as having the greatest adverse interest; and being most in love with the things which he prohibiteth and will condemn.

§. 14. V. The Counterfeit of Love to God is something that seemeth like it, and yet is consistent with prevalent hatred, or privation of true Love, and maketh self-deceiving Hypocrites. 1. One is when so much of God is Loved as men think hath no opposition to their lusts and carnal interest: (as his mercy and readiness to forgive); and then they think that they truly Love God, though they hate his Holiness and other attributes. 2. Another Counterfeit is, to Love God upon mistakes, imagining that he is of the sinners mind, and will bear with him, and not condemn him, though he continue sensual and ungodly: This is not indeed to Love God; but

something contrary to God: If mens fantasies will take God to be like the Devil, a friend to sin, and no friend to holiness, and false in his threatnings, &c. and thus will Love him, this is so far from being indeed the Love of God, that it is an odious blaspheming of him. 3. Another counterfeit is to Love God only for his temporal mercies; as because he preserveth and maintaineth them; when yet he is resisted when he would give them things spiritual. 4. Another is, when the opinionative approbation of the mind, and honouring God with the lips and knee, is mistaken for true Love. In a word, whatever Love of God, respecteth him not as God indeed, and is not superlative, but is subservient to creature Love, is but a counterfeit.

§. 15. VI. The Directions for the exercise of the Love of God are these.

Dir. 1.

Direct. 1. Consider well that the Love of our Creator, Redeemer and Regenerator, is the very end for which we are Created, Redeemed and Regenerate, and how just it is that God should have the end of such excellent works; and that by neglecting or opposing the Love of God which is the end, we neglect or oppose the works of Creation, Redemption and Regeneration themselves. Let us plead these Works of God with our hearts, and say, "1. O sluggish soul! dost thou forget the use for which thou wast created? and for which thou wast indued with Rational faculties? Dost thou repent that thou art a man? and refuse the employment of a man? What is the means or instrument good for, but its proper End and Use and action? God made the Sun to shine, and it shineth: He made the Earth to support us and bear fruit, and it doth accordingly. And he made thee to Love him, and wilt thou refuse and disobey? How noble and excellent is thy employment in comparison of theirs? Is the fruit of the earth, or the labour of thy Beast, or the service of any inferior creature, so sweet and honourable a work as thine, to KNOW and LOVE thy Bountiful Glorious Creator? How happy is thy Lot? How blessed is thy portion in comparison of theirs? And dost thou forsake thy place, and descend to more ignoble objects, as if thou hadst rather been some silly sordid animal? If thou hadst not rather be a Beast than a Man, why chooseth thou the love, and pleasures of a Beast, and refuseth the love, and pleasures of a man? Is Creation, and the Image of God in a Rational free soul, a thing to be thus contemned for nothing? What is the Sun good for, if it should yield no light or heat? And what art thou good for more than the Beasts that perish, if thou KNOW not and LOVE not thy Creator? If God should offer to unman thee and turn thee into a Horse or Dog, thou wouldst think he thrust thee into misery: And yet thou canst voluntarily and wilfully unman thy self, and take it as thy ease and pleasure. If death came this night to dissolve thy nature, it would not please thee: And yet thou canst daily destroy thy nature, as to its Use and End, and not lament it! It were better I had never been a man, nor never had a Heart or Love, within me, if I use it not in the holy Love of my Creator. It is true, I have a Body that is made to eat, and drink, and sleep: But all this is but to serve my soul in the Love of him that giveth me all. Life is not for meat, or drink, or play; but these are for Life, and Life for the higher Ends of Life.]

§. 16. ["2. Look unto thy Redeemer, drowsie soul! and consider for what end he did Redeem thee? Was it to wander a few years about the earth? and to sleep and sport a while in flesh? Or was it

"to crucifie thee to the world, and raise thee up to the Love of God? He came down to Earth from Love it self, being full of Love, to shew the Loveliness of God, and reconcile thee to him, and take away the enmity, and by Love to teach thee the art of Love: His Love constrained him to offer himself a Sacrifice for sin; to make thee a Priest thy self to God to offer up the Sacrifice of an enflamed heart in love and praise: And wilt thou disappoint thy Redeemer, and disappoint thy self of the benefits of his Love? The Means is for the End: Thou maist as well say, I would not be Redeemed, as to say, I would not Love the Lord.]

§. 17. ["3. And bethink thy self, O drowsie soul, for what thou wast Regenerated and sanctified by the Spirit? Was it not that thou mightst KNOW and LOVE the Lord? What is the Spirit of Adoption that is given to Believers, but a Spirit of predominant Love to God? Gal. 4.6. Thou couldst have loved Vanity, and doted on thy fleshly friends and pleasures, without the Spirit of God: It was not for these, but to destroy these, and kindle a more noble, heavenly fire in thy breast, that the Spirit did renew thee. Examine, search, and try thy self, whether the Spirit hath sanctified thee or not. Knowest thou not, that if any man have not the Spirit of Christ, the same is none of his? 2 Cor. 13. 5. Rom. 8. 9. And if Christ and his Spirit be in thee, thy Love is dead to earthly vanity, and quickned and raised to the most Holy God. Live then in the Spirit, if thou have the Spirit: To walk in the Spirit, is to walk in Love. Hath the Regenerating Spirit given thee on purpose a new principle of Love, and done so much to excite it, and been blowing at the Coals so oft, and shall thy carnality or sluggishness yet extinguish it? As thou wouldst not renounce or condemn thy Creation, thy Redemption, and Regeneration, condemn not and neglect nor the Love of thy Creator, Redeemer and Regenerator, which is the End of all.]

Dir. 2. §. 18. Direct. 2. Think of the perfect finess of God to be the only Object of thy superlative Love; and how easie and necessary it should seem to us to do a work so agreeable to right Reason and uncorrupted Nature, and abhor all temptations which would make God seem unsuitable to thee. ["O sluggish, and unnatural soul! Should not an object so admirably fit, allure thee? Should not such attractive Goodness draw thee? Should not perfect amiableness win thee wholly to it self? Do but know thy self and God, and then forbear to love him if thou canst! Where should the fish live, but in the Water? And where should Birds fly, but in the Air? God is thy very Element: Thou dyest and sinkest down to brutishness, if thou forsake him or be taken from him. What should delight the smell, but odours? or the appetite, but its delicious food? or the eye, but Light, and what it sheweth; and the ear but harmony! And what should delight the soul but God? If thou know thy self thou knowest, that the Nature of thy Mind inclineth to knowledge; and by the knowledge of effects to rise up to the cause, and by the knowledge of lower and lesser matters, to ascend to the highest and greatest: And if thou know God, thou knowest that he is the cause of all things, the Maker, Preserver and Orderer of all, the Being of Beings, the most Great, and Wise, and Good, and Happy; so that to know him, is to know all; to know the most excellent, independent, glorious being; that will leave no darkness nor unsatisfied desire in thy soul. And is he not then most suitable to thy mind? If thou know thy self, then thou knowest that thy will, as free as it is, hath

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"a natural necessary inclination to *goodness*: Thou canst not Love evil as evil; nor canst thou choose but Love *apprehended goodness*, especially the *chiefest good*, (if rightly apprehended): And if thou know God, thou knowest that he is *Infinately good* in himself, and the Cause of all the good that is in the world, and the giver of all the good thou hast received, and the only fit and suitable good, to satisfy thy desires for the time to come: And yet shall it be so hard to thee to Love, so agreeably to perfect Nature, so Perfect, and full, and suitable a good? even *goodness* and Love it self which hath begun to Love thee? Is any of the Creatures which thou Lovest so suitable to thee? Are they good, and only Good, and Perfectly Good, and unchangeably and eternally Good? Are they the spring of comfort, and the satisfying happiness of thy soul? Hast thou found them so? Or dost thou look to find them best at last? Foolish soul! Canst thou love the uneven defective troublesome creature, if to some one small inferiour use it seemeth suitable to thee? and canst thou not Love him that is all that rational Love can possibly desire to enjoy? What though the creature be near thee, and God be infinitely above thee? He is nearer to thee than they: And though in glory he be distant, thou art passing to him in his glory, and wilt presently be there. Though the Sun be distant from thee, it communicateth to thee its Light, and Heat, and is more suitable to thee, than the Candle that is nearer thee: What though God be most Holy, and thou too earthly and unclean? Is he not the fitter to purifie thee, and make thee Holy? Thou hadst rather if thou be poor, have the company and favour of the Rich that can relieve thee, than of beggars that will but complain with thee: And if thou be unlearned or ignorant, thou wouldst have the company of the wise and learned that can teach thee, and not of those that are as ignorant as thy self. Who is so suitable to thy Desires, as he that hath all that thou canst wisely desire? and is willing and ready to satisfy thee to the full? Who is more suitable to thy Love, than he that Loveth thee most, and hath done most for thee, and must do all that ever will be done for thee, and is himself most lovely in his infinite perfections? O poor diseased lapsed soul! If sin had not corrupted, and disordered, and perverted thee, thou wouldst have thought God as suitable to thy Love, as meat to thy hunger, and drink to thy thirst, and rest to thy weariness, and as the earth and water, the Air and Sun are to the inhabitants of the world! O whither art thou fallen? and how far, how long, hast thou wandered from thy God, that thou now drawest back from him as a stranger to thee, and lookest away from him as an unsuitable good?

Dir. 3. §. 19. Direct. 3. Imagine not God to be far away from thee, but think of him as alwayes near thee and with thee, in whose present Love and Goodness thou dost subsist. Nearness of Objects doth excite the faculties: we hear no sound, nor smell no odour, nor taste no sweetness, nor see no colours, that are too distant from us: And the mind being limited in its activity, neglecteth or reacheth not things too distant, and requireth some Nearness of its object, as well as the sense. Especially to the excitation of affections and bodily action. A distant danger stirreth not up such fears, nor a distant misery such grief, nor a distant benefit such pleasure, as that which is at hand. Death doth more deeply affect us, when it seemeth very near, than when we think we have yet many years to live. So carnal minds are so drowned in flesh and captivated to sense, that they

take little notice of what they see not, and therefore think of God as absent, because they see him not: They think of him as confined to Heaven, as we think of a friend that is in the East Indies, or at the Antipodes, who is, if not out of mind as well as out of sight, yet too distant for us delightfully to converse with. ["Remember alwayes, O my soul, that none is so near thee as thy God. A Seneca could say, of good men, that God is with us, and in us: Nature taught Heathens, that in him we live, and move, and have our being: Thy friend may be absent, but God is never absent from thee. He is with thee, when as to men thou art alone. The Sun is sufficient to illuminate but one part of the earth at once; and therefore must leave the rest in darkness: But God is with thee night and day, and there is no night to the soul so far as it enjoyeth him. Thy life, thy health, thy Love and Joy, is not nearer to thee than thy God: He is now before thee, about thee, within thee, moving thee to good, restraining thee from evil, marking and accepting all that is well, disliking and opposing all that is ill: The light of the Sun doth not more certainly fill the room, and compass thee about, than God doth with his goodness. He is as much at leisure to observe thee, to converse with thee, to hear and help thee, as if thou wert his only creature: As the Sun can as well illuminate every Bird and Fly, as if it shined unto no other creature. Open the eye of Faith and Reason, and behold thy God. Do not forget him, or unbelievingly deny him, and then say, he is not here: Do not say, that the Sun doth not shine, because thou winkest. O do not quench thy Love to God, by feigning him to be out of reach, and taken up with other converse! Turn not to inferiour delights, by thinking that he hath turned thee off to these: And love him not as an absent friend: But as the friend that is alwayes in thy sight, in thy bosome, and in thy heart; the jewel that is nearest to the flames of love.]"

§. 20. Direct. 4. All other Graces must do their part in assisting Love, and all be exercised in subserviency to it, and with an intention (directly or remotely) to promote it. Fear and watchfulness must keep away the sin that would extinguish it, and preserve you from that Guilt which would frighten away the soul from God: Repentance and mortification must keep away diverting and deceiving objects, which would steal away our Love from God: Faith must shew us God as present, in all his blessed attributes and perfections: Hope must depend on him for nearer access and the promised felicity. Prudence must choose the fittest season, and means and helps from our special approaches to him, and teach us how to avoid impediments: And obedience must keep us in a fit capacity for communion with him. The mind that is turned loose to wander after vanity the rest of the day, is unfit in an hour of prayer or meditation to be taken up with the Love of God. It must be the work of the day, and of our lives, to walk in a fitness for it, though we are not alwayes in the immediate lively exercise of it. To sin wilfully one hour, and be taken up with the love of God the next, is as unlikely, as one hour to abuse our Parents, and provoke them to correct us, and the next to find the pleasure of their love; or one hour to fall and break ones bones, and the next to run and work as pleasantly as we did before.

§. 21. And we must see that all other Graces be exercised in a just subserviency to Love; and none of them degenerate into noxious extreams, to the hinderance of this which is their proper end.

When you set your selves to *Repent* and *Mourn* for sin, it must be *from Love*, and *for Love*: That by ingenuous lamentation of the injuries you have done to a gracious God, you may be cleansed from the filth that doth displease him, and being reconciled to him in Christ, may be fit to return to the exercises and delights of Love. When you Fear God, let it be with a Filial fear, that comes from Love, and is but a preservative or restorative for Love. Avoid that slavish fear as a sin, which tendeth to *barred*, and would make you fly away from God. Love casteth out this tormenting fear, and freeth the soul from the Spirit of bondage. The Devil tempteth melancholy persons to live before God, as one that is still among Bears or Lyons that are ready to devour him: For he knoweth how much such a fear is an enemy to Love. Satan would never promote such fears, if they were of God, and tended to our good. You never found him promoting your Love or Delight in God! But he careth not how much he plungeth you into distracting terrors: If he can, he will frighten you out of your Love, and out of your comforts, and out of your wits. A dull and sluggish sinner he will keep from fear, lest it should awaken him from his sin: But a poor melancholy, penitent soul he would keep under perpetual terrors: It is so easie to such to fear, that they may know it is a sinful inordinate fear: For gracious works are not so easie. And resist also all humiliation and grief, that doth not (immediately or remotely) tend to help your Love. A Religion that tendeth but to grief, and terminateth in grief, and goeth no further, hath too much in it of the malice of the enemy, to be of God. No tears are desirable, but those that tend to clear the eyes from the filth of sin, that they may see the better the loveliness of God.

Dir. 5. §. 22. Direct. 5. *Esteem thy want of Love to God, (with the turning of it unto the creature) to be the Heart of the old man; thy most comprehensive odious sin; and observe this as the life of all thy particular sins, and hate it above all the rest.* This is the very death and greatest deformity of the soul; the absence of Gods Image, and Spirit, and objectively of himself. I never loath my heart so much as when I observe how little it loveth the Lord. Methinks all the sins that ever I committed, are not so loathsome to me, as this want of Love to God. And it is this that is the venom and malignity of every particular sin: ["I never so much hate my self, as when I observe how little of God is within me, and how far my heart is estranged from him: I never do so fully approve of the Justice of God, if he should condemn me, and thrust me for ever from his presence, as when I observe how far I have thrust him from my heart. If there were any sin, which proceeded not from a want of Love to God, I could easilier pardon it to my self, as knowing that God would easilier pardon it. But not to Love the God of Love, the Fountain of Love, the felicity of souls, is a sin unfit to be pardoned to any till it be repented of, and partly cured: Christ will forgive it to none that keep it: And when it is incurable, it is the special sin of Hell, the badge of Devils and damned souls. If God will not give me a heart to Love him, I would I had never had a heart. If he will give me this, he giveth me all. Happy are the poor, the despised, and the persecuted, that can but live in the Love of God. O miserable Emperours, Kings and Lords, that are strangers to this Heavenly Love, and love their lusts above their Maker! Might I but live in the servant Love of God, what matter is it in what Countrey, or what Cottage,

"or what Prison I live? If I live not in the Love of God, my Countrey would be worse than banishment; a Palace would be a Prison; a Crown would be a miserable comfort, to one that hath cast away his comfort, and is going to everlasting shame and woe."] Were we but duly sensible of the worth of Love, and the odiousness and malignity that is in the want of it, it would keep us from being quiet in the daily neglect of it, and would quicken us to seek it, and to stir it up.

§. 23. Direct. 6. *Improve the principle of self-love, to the promoting of the Love of God, by considering what he hath done for thee, and what he is and would be to thee.* I mean not carnal inordinate self-love which is the chiefest enemy of the Love of God: But I mean that rational Love of Happiness and self-preservation which God did put into innocent Adam, and hath planted in mans nature as necessary to his Government. This natural innocent self-love is that remaining principle in the Heart of man which God himself doth still presuppose in all his Laws and Exhortations, and which he taketh advantage of in his works and word, for the conversion of the wicked, and the perswading of his servants themselves to their obedience. This is the common principle in which we are agreed with all the wicked of the world [that all men should desire and seek to be happy, and choose and do that which is best for themselves;] or else it were in vain for Ministers to preach to them, if we were agreed in nothing, and we had not this ground in them to cast our seed into, and to work upon. And if self-love be but informed and guided by understanding, it will compel you to Love God, and tell you that nothing should be so much Loved. Every one that is a man must Love himself: We will not intrate him, nor be beholden to him for this: And every one that Loveth himself, will Love that which he judgeth Best for himself: And every wise man must know, that he never had, nor can have any good at all, but what he had from God. Why do men Love lust, or wealth, or honour, but because they think that these are good for them? And would they not Love God, if they practically knew that he is the Best of all for them, and instead of all? ["Unnatural unthankful heart! Canst thou Love thy self, and not Love him that gave thee thy self, and gives thee all things? Nature teacheth all men to love their most entire and necessary friends: Do we deserve a reward by loving those that love us, when Publicans will do the like? Matth. 5. 46. Art thou not bound to love them that hate thee, and curse, and persecute thee? ver. 44, 45. What reward then is due to thy unnatural ingratitude, that canst not love thy chiefest friend? All the friends that ever were kind to thee, and did thee good, were but his messengers, to deliver what he sent thee. And canst thou love the bearer, and not the giver? He made thee a man, and not a beast: He cast thy lot in his visible Church, and not among deluded Infidels, or miserable Heathens, that never heard, unless in scorn, of the Redeemers name: He brought thee forth in a Land of light; In a Reformed Church where Knowledge and Holiness have as great advantage, as any where in all the world: and nor among deluded ignorant Papists, where ambition must have been thy Governour, and Pride and Tyranny have given thee Laws; and a formal, Ceremonious Image of Piety must have been thy Religion. He gave thee Parents that educated thee in his fear: and not such as were prophane and ignorant, and would have restrained and persecuted thee from a holy life: He spoke to thy Conscience early "in

"in thy childhood, and prevented the gross abominations which else thou hadst committed: He bore with the folly and frailties of thy youth: He seasonably gave thee those Books, and Teachers, and company, and helps, which were fittest for thee; and blest them to the further awakening and instructing of thee, when he past by others, and left them in their sins: He taught thee to pray, and heard thy prayer: He turned all thy fears and groans to thy spiritual good: He pardoned all thy grievous sins: and since that, how much hath he endured and forgiven? He gave thee seasonable and necessary stripes, and brought thee up in the School of affliction; so moderating them, that they might not disable or discourage thee, but only correct thee, and keep thee from security, wantonness, stupidity, and contempt of holy things, and might spoil all temptations to ambition, worldliness, voluptuousness and fleshly lust. By the threatnings of great calamities and death, he hath frequently awakened thee to cry to Heaven; and by as frequent and wonderful deliverances, he hath answered thy prayers, and encouraged thee still to wait upon him: He hath given thee the hearty prayers of many hundreds of his faithful servants, and heard them for thee in many a distress: He hath strangely preserved thee in manifold dangers: He hath not made thee of the basest of the people, whose poverty might tempt them to discontent; nor set thee upon the pinnacle of worldly honour, where giddiness might have been thy ruine, and where temptations to pride, and lust, and luxury, and enmity to a holy life, are so violent that few escape them: He hath not set thee out upon a Sea of cares and vexations, worldly businesses and encumbrances; but fed thee with food convenient for thee, and given thee leisure to walk with God: He hath not chained thee to an unprofitable profession, nor used thee as those that live like their beasts, to eat, and drink, and sleep, and play, or live to live: But he hath called thee to the noblest and sweetest work; when that hath been thy business, which others were glad to taste of as a recreation and repast. He hath allowed thee to converse with Books, and with the best and wisest men, and to spend thy days in sucking in delightful knowledge: And this not only for thy pleasure, but thy use; and not only for thy self, but many others? O how many sweet and precious truths, hath he allowed thee to feed on all the day, when others are diverted, and commonly look at them sometimes afar off? O how many precious hours hath he granted me, in his holy Assemblies, and in his honourable and most pleasant work? How oft hath his Day, and his holy uncorrupted Ordinances, and the communion of his Saints, and the mentioning of his Name and Kingdom, and the pleading of his cause with sinners, and the celebrating of his praise, been my delight? O how many hundreds that he hath sent, have wanted the abundant encouragement which I have had? When he hath seen the disease of my despondent mind, he hath not tryed me by denying me success, nor suffered me with Jonas, according to my inclination to overrun his work; but hath ticed me on by continued encouragements, and strowed all the way with mercies: But his mercies to me in the souls of others, have been so great that I shall secretly acknowledge them, rather than here record them, where I must have respect to those usual mercies of believers, which lye in the common road to Heaven. And how endless would it be to mention all? All the good that friends and enemies have done me?

"All the wise and gracious disposals of his providence? in every condition, and change of life, and change of times, and in every place where ever he brought me: His every dayes renewed mercies: His support under all my languishings and weakness; his plentiful supplies; his gracious helps; his daily pardons; and the Glorious Hopes of a blessed Immortality which his Son hath purchased, and his Covenant and Spirit sealed to me? O the mercies that are in One Christ, one Holy Spirit, one Holy Scripture, and in the Blessed God himself. These I have mentioned, unthankful heart, to shame thee for thy want of Love to God. And these I will leave upon record, to be a witness for God against thy ingratitude, and to confound thee with shame, if thou deny thy Love to such a God. Every one of all these mercies, and multitudes more will rise up against thee, and shame thee before God and all the world, as a monster of unkindness, if thou Love not him that hath used thee thus.]

Here also consider what God is for your future good, as well as what he hath been hitherto: How all-sufficient, how powerful, merciful and good: But of this more anon.

§. 24. Direct. 7. *Improve the vanity and vexation of the Creature, and all thy disappointments, and injuries, and afflictions, to the promoting of thy Love to God.* And this by a double advantage: First, By observing that there is nothing meet to divert thy Love, or rob God of it; unless thou wilt Love thy trouble and distress! Secondly, That thy Love to God is the comfort by which thou must be supported under the injuries and troubles which thou meetest with in the world: And therefore to neglect it, is but to give up thy self to misery. ["Is it for nothing, O my soul, that God hath turned loose the world against thee? That Devils rage against thee; and wicked men do reproach and slander thee, and seek thy ruine; and friends prove insufficient, and as broken Reeds? It had been as easy to God, to have prospered thee in the world; and suited all things to thy own desires, and have strowed thy way with the flowers of worldly comforts and delights; But he knew thy proneness to undo thy self by carnal loves, and how easily thy heart is enticed from thy God: And therefore he hath wisely and mercifully ordered it, that thy temptations shall not be too strong, and no creature shall appear to thee in an over-amiable tempting dress. Therefore he hath suffered them to become thy enemies: And wilt thou love an enemy better than thy God? What! an envious and malicious world? A world of cares, and grief, and pains? A weary, restless, empty world? How deep and piercing are its injuries? How superficial and deceitful is its friendship? How serious are its sorrows? What toyish shews and dreams are its delights? How constant are its cares and labours? How seldom and short are its flattering smiles? Its comforts are disgraced by the certain expectation of succeeding sorrows: Its sorrows are heightened by the expectations of more: In the midst of its flatteries, I hear something within me, saying, [Thou must dye: This is but the way to rottenness and dust.] I see a Winding-sheet and a Grave still before me: I foresee how I must lye in pains and groans, and then become a loathsome corpse. And is this a world to be more delighted in than God? What have I left me for my support and solace, in the midst of all this Vanity and Vexation, but to look to him that is the All-sufficient, sure, never failing good? I must love him, or I have nothing to love, but enmity or deceit. And is this the worst of

"of Gods design, in permitting and causing my
 "pains and disappointments here? Is it but to drive
 "my foolish heart unto himself? that I may have
 "the solid delights and happiness of his Love? O
 "then let his blessed will be done! Come home my
 "soul; my wandering, tired, grieved soul: Love
 "where thy love shall not be lost: Love him that
 "will not reject thee, nor deceive thee; nor require
 "thee as the world doth with injuries and abuse:
 "Despair not of entertainment, though the world
 "deny it thee. The peaceable region is above. In
 "the world thou must have trouble, that in Christ
 "thou maist have peace. Retire to the harbour, if
 "thou wouldst be free from storms. God will re-
 "ceive thee, when the world doth cast thee off, if
 "thou heartily cast off the world for him. O what
 "a solace is it to the soul, to be driven clearly from
 "the world to God, and there to be exercised in that
 "sacred Love, which will accompany us to the world
 "of Love!]

Dir. 8.

§. 25. Direct. 8. Labour for the truest and fullest
 conceptions of the Goodness and excellencies of
 God, which are his Amiability; and abhor all mis-
 representations of him as unlovely. That which is
 apprehended as unlovely cannot be loved: And that
 which is apprehended as evil is apprehended as
 unlovely. Therefore it is the grand design of Satan
 to hide Gods Goodness, and misrepresent him as
 evil: Not to deny him to be Good in himself (for
 in that he hath no hope to be believed;) but to
 persuade men that he is not Good to them, or to
 make them forget or overlook his goodness. Not to
 persuade them that God is Evil in himself; but that
 he is evil to them, by restraining them from their
 beloved sins, and hating them as sinners, and resolv-
 ing to damn them if they go on impenitently. This
 which is part of the Goodness of God, he maketh
 them believe is evil, by engaging them in a way
 and interest, which he knoweth that God is engaged
 against, and enticing them under the strokes of
 his Justice: And he tempteth believers themselves
 to poor diminutive unworthy thoughts of the
 Goodness and Mercifulness of God, and to continual
 apprehensions of his wrath and terrors: And
 if he can make them believe that God is their ene-
 my, and think of him only as a consuming fire,
 how little are they like to Love him? If Christi-
 ans knew how much of the Devils malice against
 God and them, doth exercise it self in this, to
 make God appear to man unlovely, they would more
 studiously watch against such misrepresentations,
 and fly from them with greater hatred. Not that
 we must first by the advice of arrogant Reason
 and self-love, as some do, draw a false description
 of Goodness and Amiability in our minds, and
 make that the measure of our judgement of God,
 his nature, attributes and decrees; nor take his
 Goodness to be only his suitableness to our opinions,
 wills and interest: But we must take out from the
 word and works of God that true description of
 his Goodness which he hath given of himself, and
 expunge out of our conceits whatsoever is con-
 trary to it. Think of Gods Goodness in propor-
 tion with his other attributes. [O my soul, how
 unequally hast thou thought of God? "Thou easily
 "believest that his Power is Omnipotence, and
 "that his Knowledge is Omniscience; but of his
 "Goodness how narrow and poor are thy conceiv-
 "ings? As if it were nothing to his Power and
 "Knowledge. How oft hast thou been amazed in the

"consideration of his Greatness, and how seldom
 "affected with the apprehensions of his Goodness?
 "Thou gratifiest him that would have thee believe
 "and tremble as he doth himself, and not him that
 "would have thee Believe and Love. How oft
 "hast thou suffered the malicious enemy, to accuse
 "God to thee, and make thee believe that he is a
 "hater of man, and hateful to man, or a hater of
 "thee, that he might make thee hate him? How oft
 "hast thou suffered him, to draw in thy thoughts a
 "false representation of thy dearest Lord, and shew
 "him to thee as in that unlovely shape? How oft
 "have thy conceptions dishonoured and blasphemed
 "his Love and Goodness, while thou hast seemed to
 "magnifie his Knowledge and his Power? Think of
 "him now as Love it self: as fuller of Goodness,
 "than the sea of water, or the sun of Light. Love
 "freely and boldly, without the stops of suspicions
 "and fears, where thou art sure thou canst never
 "love enough; and if all the love of men and Angels
 "were united in one flame, they could never love too
 "much, or come near the proportion of the Glo-
 "rious Goodness which they love. Cast thy self
 "boldly into this Ocean of delights: Though the
 "narrowness of thy own capacity confine thee, yet as
 "there are no bounds in the object of thy love, let
 "not false unbelieving thoughts confine thee. O
 "that I were all eye to see the Glorious Amiability
 "of my God! O that I were all Love that I might
 "be filled with his Goodness! O that all the Passions
 "of my soul were turned into this holy Passion! O
 "that all my fears, and cares, and sorrows, were
 "turned into Love! And that all the thoughts that
 "confusedly crowd in upon me and molest me, were
 "turned into this one incessant thought, of the in-
 "finite Goodness of my God! O that all my tears,
 "and groanings, yea and all my other mirth and
 "pleasures, were turned into the melodious songs
 "of Love! And that the pulse, and voice, and ope-
 "rations of Love, were all the motion of my soul!
 "Surely in Heaven it will be so, though it is not to
 "be expected here.]

§. 26. Direct. 9. The great Means of promoting Dir. 9.

Love to God, is duly to behold him in his appearances
 to man, in the ways of NATURE, GRACE
 and GLORY: First therefore learn to understand
 and improve his appearances in NATURE, and
 to see the Creatour in all his works, and by the Know-
 ledge and Love of them to be raised to the Know-
 ledge and Love of him: Though sin hath so disabled
 us to the due-improvement of these Appearances of
 God in nature, that Grace must restore us, before we
 can do it effectually and acceptably; yet Objectively
 Nature is still the same in substance, and affordeth
 us much help to the Knowledge and Love of God.
 He knoweth nothing of the world aright, that
 knoweth not God in it, and by it. Some note that
 the greatest students in Nature are not usually the
 best proficient in grace; and that Philosophers and
 Physicians are seldom great admirers of piety:
 But this is to judge of the wise by the foolish, and
 to impute the ignorance and impiety of some, to
 others that abhor it. Doubtless he is no Philosopher
 but a fool, that seeth not and admireth not the
 Creatour in his works. Indeed if a man do wholly
 give himself to know the shape and form of Letters,
 and to write them curiously, or cut them in brass or
 stone, or to print them, and not to understand
 their significations or use, no wonder if he be ig-
 norant of the arts and sciences, which those Letters
 well understood would teach him: Such a man may
 be called an Engraver a Scrivener, a Printer, but
 not a Scholar: And no better can the Atheist be
 called a Philosopher or a learned man, that denyeth
 the

O Orator,
 in tua ora-
 tione plus
 dilige De-
 um quam
 teipsum &
 alia: & si
 hoc facis,
 justus es
 & iudex,
 & de cha-
 ritate &
 sanctitate
 habitatus:
 Qui habi-
 tus est ami-
 cus tuus
 in orati-
 one —
 O Orator!
 quando
 orabis pro
 commissis,
 justitiam
 Dei tecum
 teneas di-
 ligendo;
 non autem
 odiendo:
 quia si sic
 misericor-
 dia Dei non
 posset esse tua amica, eo quia injustus esset; & tuus habitus esset crudelis &
 a spe & charitate prolongatus, & tuum amare in odire esset perversum, de
 quo odire esset in aeternum habitatus. Raim. Lullius Arte Magna de
 Applic. cap. 114. p. 557, 558.

the most wise Almighty author, while he beholdeth his works: When the Nature and Name of God is so plainly engraven upon them all. It is a great part of a Christians daily business, to see and admire God in his works, and to use them as steps to ascend by to himself. Psal. 111. 2, 3, 4. The works of the Lord are great, sought out of all them that have pleasure therein: His work is honourable and glorious; and his righteousness endureth for ever: He hath made his wonderful works to be remembered—
Psal. 143. 5. I meditate on all thy works: I muse on the works of thy hands. [Psal. 77. 12. I will meditate also of all thy works, and talk of thy doings. Psal. 92. 4, 5, 6. For thou Lord hast made me glad through thy work; I will triumph in the works of thy hands: A brutish man knoweth not, neither doth a fool understand this: As the praising of Gods works, so the observing of God in his works, is much of the work of a holy soul. Psal. 145. 3, 4, 5, 6, 7, 9, 10, 11, 12, 17. Great is the Lord, and greatly to be praised: And his greatness is unsearchable: One generation shall praise thy works to another, and shall declare thy mighty acts: I will speak of the glorious honour of his Majesty, and of thy wondrous works. And men shall speak of the might of thy terrible acts; and I will declare thy greatness: They shall abundantly utter the memory of thy great Goodness, and shall sing of thy righteousness: — All thy works shall praise thee O Lord, and thy Saints shall bless thee—
The Lord is righteous in all his wayes, and holy in all his works. Rom. 1. 19, 20. That which may be known of God is manifest to them: For God hath shewed it to them: For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made: Even his eternal power and Godhead; so that they are without excuse.] If we converse in the world as believers or rational creatures ought, we should as oft as David repeat those words, Psal. 107. O that men would praise the Lord for his Goodness! and for his wondrous works to the Children of men! And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing: They that go down to the sea in ships, that do business in great waters: these see the works of the Lord and his wonders in the deep. vers. 21, 22, 23, 24. But this is a subject fitter for a Volume. (of Physicks Theologically handled,) than for so short a touch. What an excellent Book is the visible world for the daily studies of a holy soul? Light is not more visible to the eye in the Sun, than the Goodness of God is in it and all the creatures to the mind. If I Love not God, when all the world revealeth his Loveliness, and every creature telleth me that he is Good, what a blind and wicked heart have I? O wonderful Wisdom, and Goodness, and Power which appeareth in every thing we see? In every Tree, and Plant, and Flower: In every Bird, and Beast, and Fish: In every Worm, and Fly, and creeping thing: In every part of the Body of Man or Beast: Much more in the admirable compofure of the whole: In the Sun, and Moon, and Stars, and Meteors: In the Lightning and Thunder; the Air and Winds; the Rain and Waters; the Heat and Cold; the Fire, and the Earth; Especially in the composed frame of all, so far as we can see them set together: In the admirable order and cooperation of all things: In their times and seasons; and the wonderful usefulness of all for man: O how Glorious is the Power, and Wisdom, and Goodness of God in all the frame of nature! Every creature silently speaks his Praise, declaring Him to Man whose office is, as the worlds High-Priest, to stand between them and the Great Creator, and expressly offer him the

praise of all. Psal. 8. 3, 4, 5, 6, 9. When I consider the Heavens the work of thy fingers, the Moon, and the Stars which thou hast ordained: What is man that thou art mindful of him, and the son of man that thou visitest him? For thou hast made him a little lower than the Angels; and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: O Lord our Lord, how excellent is thy Name in all the earth? O that men would praise the Lord for his Goodness, and declare his wondrous works to the children of men! The earth is full of the Goodness of the Lord: Psal. 33. 5, 6, 7, 8, 9. Read Psalm 65. Thus Love God as appearing in the works of Nature.

§. 27. Direct. 10. Study to know God, as he appeareth more clearly to sinners in his Goodness in the works of GRACE; especially in his Son, his Covenant, and his Saints, and there to Love him, in the admiration of his Love. Here Love hath made it self an advantage of our sin, and unworthiness, of our necessities and miseries, of the Law and justice, and the flames of Hell: The abounding of sin and misery hath glorified abounding Grace: That Grace which fetcheth sons for God from among the voluntary vassals of the Devil: Which fetcheth Children of Light out of darkness; and Living souls from among the dead; and heirs for Heaven from the gates of Hell; and brings us as from the Gallows to the Throne. 1. A believing view of the Nature, Undertaking, Love, Obedience, Doctrine, Example, Sufferings, Intercession and Kingdom of JESUS CHRIST, must needs inflame the believers hearts with an answerable degree of the Love of God. To look on a Christ and not Love God, is to have eyes and not to see, and to overlook him while we seem to look on him. He is the liveliest Image of Infinite Goodness, and the messenger of the most unsearchable astonishing Love, and the purchaser of the most unvaluable benefits, that ever were revealed to the sons of men. Our greatest Love must be kindled by the Greatest revelations and communications of the Love of God. And Greater Love hath no man than this, that a man lay down his life for his friends, John 15. 13. that is, Men have no dearer and clearer a way to express their Love to their friends: But that Love is aggravated indeed which will express it self as far for enemies. But God commendeth his Love towards us, in that while we were yet sinners Christ died for us. And if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life: Rom. 5. 8, 9, 10. Steep then that stiff and hardened heart in the blood of Christ, and it will melt: Come near with Thomas, and by the passage of his wounds, get near unto his heart, and it will change thy unkind unthankful heart into the very nature of Love. Christ is the best Teacher of the lesson of Love, that ever the world had: who taught it not only by his words, but by his blood: by his life and by his death: If thou canst not learn it of him, thou canst never learn it. Love is the greatest commander of Love, and the most effectual argument that can insuperably constrain us to it. And none ever loved at the measure and rates that Christ hath loved. To stand by such a fire, is the way for a congealed heart to melt, and the coldest affections to grow warm. A lively faith still holding Christ, the Glass of infinite Love and Goodness, before our faces, is the greatest Lesson in the Art of Love.

§. 28. 2. Behold God also in his Covenant of Grace, which he hath made in Christ. In that you may see such sure, such great and wonderful mercies, freely given

given out to a world of sinners, and to your selves among the rest, as may afford abundant matter for *Love* and *Thankfulness* to feed on while you live. There you may see how loth God is that sinners should perish: How he delighteth in mercy: And how great and unspeakable that mercy is. There you may see an Act of Pardon and Oblivion granted upon the reasonable condition of Believing, Penitent Acceptance, to all mankind: The sins that men have been committing many years together, their wilful heinous aggravated sins, you may there see pardoned by more aggravated Mercy: and the enemies of God reconciled to him, and condemned rebels sav'd from Hell, and brought into his family, and made his sons. [O what an Image of the Goodness of God is apparent in the tenour of his word and Covenant? *Holiness* and *Mercy* make up the whole: They are express'd in every leaf and line. The precepts which seem too strict to sinners, are but the perfect Rules of Holiness and Love, for the health and happiness of man. What Loveliness did *David* find in the Law itself? And so should we, if we read it with his eyes and heart: It was sweeter to him than hony: he loved it above gold, Psalm 119. 127, and 97. he cryeth out, *O how I love thy Law! it is my meditation all the day.* And must not the *Law-giver* then be much more lovely, whose Goodness here appeareth to us? *Good and upright is the Lord: therefore will he teach sinners in the way:* Psalm 25. 8. *I will delight myself in thy Commandments which I have loved: My hands also will I lift up to thy Commandments which I have loved; and I will meditate in thy statutes.* Psalm 119. 47, 48. How delightfully then should I love and meditate on the *Blessed Author* of this holy Law? But how can I read the history of Love, the strange design of Grace in Christ, the mystery which the Angels desirously pry into, the promises of life to lost and miserable sinners, and not feel the power of Love transform me? *Behold with what Love the Father hath Loved us, that we should be called the sons of God?* 1 John 3. 1. How doth God shed abroad his Love upon our hearts, but by opening to us the superabundance of it in his word, and opening our hearts by his spirit to perceive it? O when a poor sinner that first had felt the load of sin, and the wrath of God, shall feelingly read or hear what mercy is tendered to him in the Covenant of Grace, and hear Christs messengers tell him from God, that *All things are now ready*, and therefore invite him to the heavenly feast, and even *compel him to come in*, what melting Love must this affect a sinners heart with? When we see the Grant of Life eternal sealed to us by the blood of Christ, and a pardoning, justifying living Covenant, so freely made, and surely confirmed to us, by that God whom we had so much offended, O what an incentive is here for Love?

§. 29. When I mention the *Covenant*, I imply the *Sacraments* which are but its appendants or confirming seals, and the investing the believer solemnly with its benefits. But in these God is pleas'd to condescend to the most familiar communion with his Church, that Love and Thankfulness might want no helps. There it is that the Love of God in Christ, applyeth it self most closely to particular sinners; And the meat or drink will be sweet in the mouth, which was not sweet to us on the table at all. O how many a Heart hath this affected? How many have left the stirrings of that Love, which before they left not, when they have seen Christ crucified before their eyes, and have heard the Minister, in his name and at his command, bid them *Take*, and *Eat*, and *Drink*; commanding them not to refuse their Saviour, but *Take him*, and the benefits of his blood as their own; assuring

them of his good will and readiness to forgive and save them?

§. 30. 3. *Behold also the Loveliness of God in his Holy ones, who bear his Image, and are advanced by his Love and Mercy:* If you are Christians indeed, you are taught of God to Love his servants and to see an excellency in the *Saints on earth*, and make them the people of your delight: Psalm 16. 1, 2. 1 Thes. 4. 9. And this must needs acquaint you with the greater Amiability, in the most Holy God that made them Holy. O how oft have the feeling and heavenly prayers of lively believers, excited those affections in me, which before I felt not? How oft have I been warmed with their Heavenly discourse? How amiable is that Holy Heavenly disposition and conversation which appeareth in them? Their faith, their Love, their trust in God, their cheerful obedience, their hatred of sin, their desire of the good of all, their meekness and patience: how much do these advance them above the ignorant, sensual, proud, malignant and ungodly world? How Good then is that God that makes men Good? And how little is the Goodness of the best of men, compared to his unmeasurable Goodness? Whenever your converse with holy men, stirs up your Love to them, rise by it presently to the God of Saints, and let all be turned to him that giveth all, to them and you.

§. 31. And as the excellency of the Saints, so their privilege and great advancement, should throw you the Goodness of God that doth advance them. As oft as thou seest a Saint, how poor and mean in the world soever, thou seest a living monument of the abundant kindness of the Lord: Thou seest a child of God, a member of Christ, an heir of Heaven: Thou seest one that hath all his sins forgiven him, and is snatcht as a brand out of the fire, and delivered from the power of Satan, and translated into the Kingdom of Christ: Thou seest one for whom Christ hath conquered the powers of Hell; and one that is freed from the bondage of the flesh; and one that of the Devils slave, is made a Priest to offer up the sacrifices of Praise to God. Thou seest one that hath the spirit of God within him, and one that hath daily intercourse with Heaven, and audience with God, and is dearly beloved by him in Christ. Thou seest in flesh a companion of Angels, and one that hath the Divine Nature, and must shortly be above the Stars in glory, and must be with Christ, and must love and magnifie God for ever. And is not the amiableness of God apparent in such mercy, bestowed upon sinful man? And should we not now begin to admire him in his Saints, and glorify him in believers, who will come with thousands of his Angels, to be glorified and admired in them at the last? 2 Thes. 1. 10. O the abundant deliverances, preservations, provisions, encouragements, which all his servants receive from God! Who ever saw the just forsaken, even while they think themselves forsaken? *For the Lord loveth judgement, and forsaketh not his Saints: they are preserved for ever: The Law of his God is in his heart: none of his steps shall slide: Mark the perfect man, and behold the upright; for the end of that man is peace:* Psal. 37. 25, 28, 31, 37. *Precious in the sight of the Lord is the death of his Saints:* Psalm 116. 15. *Ye that love the Lord, hate evil: he preserveth the souls of his Saints; he delivereth them out of the hand of the wicked: Light is sown for the righteous, and gladness for the upright in heart,* Psal. 97. 10, 11. *O love the Lord all his Saints! for the Lord preserveth the faithful, and plentifully rewardeth the proud doer:* Psal. 31. 23.

Dir. 11. §. 32. Direct. 11. *Insist not so much on your desires after vision, as to undervalue the lower apprehensions of Faith: but love God by the way of Faith, as in order to the Love of Intuition.*

We are exceeding apt to be over-desirous of sight; and to take nothing as an object fit to affect us, which sense perceiveth not. When we have the surest evidence of the truth of things unseen, it hardly satisfieth us, unless we may see or feel. And hereupon our Love to God is hindered; while we think of him as if he were not, or take the apprehensions of faith, as if they were uncertain, and little differed from a dream. Yea, it proveth the ground of most dangerous temptations to Infidelity itself: While we take that knowledge which we have of God, in the way of Faith, the Love and Communion which is exercised thereby, to be as nothing; we are next tempted to think, that there is no true knowledge of God, and communion with him to be attained: And when we have been searching and striving long, and find that we can reach no more, we are tempted to think that the soul of man is made but as the beasts, for present things, and is incapable of those higher things which are revealed in the Gospel; and that if there were indeed a life to come, and man were made to enjoy his God, we should get nearer to him than we are, and know him more, and love him better. "But is it nothing, O presumptuous soul, to see God in a Glass, in order to a nearer sight? Is it nothing to have the Heavenly Jerusalem described and promised to thee, unless thou see it and possessest it? Wilt thou travel to no place, but what thou see'st all the way? Wouldst thou have no difference betwixt Earth and Heaven? What canst thou have more in Heaven, than immediate intuition? Wouldst thou have no life of trial, in the obedience of faith, before the life of fruition and reward? Or canst thou think that a life of sight and sense, is fit for trial and preparation, to shew who is meet for the rewarding life? Unthankful soul! Compare thy state with that of bruits: Is it nothing for thee to know thy Maker in the Works of his Creation and Providence, and in the revelations of grace, and the belief of promised immortality, unless thou presently see him in his glory? When these thy fellow creatures know him not at all? Compare thy self now, with thy self as heretofore, in the dayes of thy ignorance and carnality. Hadst thou then any such knowledge of God, as thou now undervalest? or any such communion with him, as thou now accountest next to none? When the Light first shined in thine eyes, and thou hadst first experience of the knowledge of God, thou thoughtst it something, and rejoicedst in the light: If then thou couldst have suddenly attained but to so much, as thou hast now attained, wouldst thou have called it Nothing? Would it not have seemed a greater treasure to thee, than to have known both the Indies as thine own? O be not unthankful for the little which thou hast received, when God might have shut thee out in that darkness which the greatest part of the world lyeth in; and have left thee to thy self to have desired no higher knowledge, than such as may feed thy fanisie, and pride, and lust. Art thou so far drownded in flesh and sense, as to take Intellectual apprehensions for dreams, unless thy sense may see and feel? Wilt thou take thy soul, thy self for nothing, because thou art not to be seen or felt? Shall no Subjects honour and obey their King, but they that have seen his Court and him? Desire the fullest and the nearest sight; the purest and the strongest Love; and desire and spare not the life

"where all this will be had: But take heed of being too hasty with God, and unthankful for the mercies of the way. Know better the difference betwixt thy travail and thy home: And know what is fit for passengers to expect: Humbly submit to an obedient waiting in a life of faith: And make much of the Testament of Christ, till thou be at age to possess the inheritance. Thou must live, and love, and run, and fight, and conquer, and suffer by faith, if ever thou wilt come to see and to possess the Crown.

§. 33. Direct. 12. *It is a powerful means to kindle the Love of God in a believer, to foresee by faith the glory of Heaven, and what God will be there to his Saints for ever.* And thus to behold God in his GLORY, is the use of GRACE. Though the manner of knowing him thus by faith, be far short of what we there expect, yet it is the same God, and glory that now we believe, which then we must more openly behold. And therefore as that Apprehension of Love will unconceivably excel the highest which can be here attained; so the fore-thoughts of that doth excel all other arguments and means to affect us here; and will raise us as high as means can raise us. The greatest things, and greatest interest of our souls being there, will greatly raise us to the Love of God, if any thing will do it: To foresee how near him we shall be ere long, and what a glorious proof we shall have of his good will! and how our souls will be ravished everlastingly with his Love! To think what hearts the blessed have that see his glory, and live with Christ! How full of love they are! and what a delight it is to them thus to love! must needs affect the heart of a Believer. ["Lift up thy head, poor drowsie sinner! Look up to Heaven, and think where thou must live for ever! Think what the holy ones of God are doing! Do they love God, or do they not? Must it not be then thy life and work for ever? And canst thou forbear to love him now, that is bringing thee to such a world of Love? Thou wouldst love him more, that would give thee security to possess a Kingdom which thou never sawest, than him that giveth thee but some toy in hand. And let it not seem too distant to affect thee: The time is as nothing till thou wilt be there: Thou knowest not but thou maist be there this night: There thou shalt see the Maker of the worlds, and know the mysteries of his wondrous works. There thou shalt see thy blessed Lord, and feel that love which thou readest of in the Gospel, and enjoy the fruits of it for ever: There thou shalt see him that suffered for thee, and rose again, whom Angels see and worship in his glory. Thou shalt see there a more desirable sight, than those that saw him heal the blind; and lame, and sick, and raise the dead; or those that saw him in his transfiguration; or than those that saw him on the Cross, or after his resurrection, or than Stephen saw when he was stoned, or Paul when he was converted, yea, more than it is like he saw when he was in his rapture, in the third Heavens! O who can think believably on the life which we must there shortly live, the glory which we must see, the love which we must receive, and the love which we must exercise; and not feel the fire begin to flame, and the Glass in which we see the Lord, become a burning-glass to our affections?] CHRIST and HEAVEN are the Books which we must be often reading; the Glasses in which we must daily gaze, if ever we will be good proficients and practitioners in the Art of holy Love.

Dir. 12. Read Julian Tolosan. his Prognosticon.

Si in calis fidelibus nec servatur hereditas, frivola quedam & tepida profuerunt aliqui, putantes eam se percipere in terna Jerusalem. Mille annis existimant esse deliciarum premia propriate recuperatos: Qui interrogandi sunt, quomodo astruant delicias corporales, dum dicatur hanc hereditatem nec corrumpi posse nec marcescere. Didymus Alexand. in Petr. 1. cōm. Mililenar.

Dir. 13. §. 34. Direct. 13. Exercise your souls so frequently and diligently in this way of Love, that the Method of it may be familiar to you, and the means and motives still at hand, and you may presently be able to fall into the way, as one that is well acquainted with it, and may not be distracted and lost in generals, as not knowing where to fix your thoughts. I know no Methods alone will serve to raise the dead, and cause a carnal senseless heart to love the Lord: But I know that many honest hearts, that have the Spirit of Love within them, have great need to be warned, that they quench not the Spirit, and great need to be directed how to stir up the grace which is given them: and that many live a more dull, or distracted, uncomfortable life, than they would do, if they wanted not Skill and Diligence. The soul is most backward to this highest work; and therefore hath the greater need of helps: And the best have so much need, as that it is well if all will serve to keep up Loving and Grateful thoughts of God upon their minds. And when every Trade, and Art, and Science, requireth diligence, exercise and experience, and all are Bunglers at it at the first, can we reasonably think that we are like to attain any high degrees, with sleight, and short, and seldom thoughts?

Dir. 14. §. 35. Direct. 14. Yet let not weak-headed or melancholy persons, set themselves on those Methods or lengths of Meditation, which their heads cannot bear, lest the Tempter get advantage of them, and abate their Love, by making Religion seem a torment to them: but let such take up with shorter obvious Meditations, and exercise their Love in an active obediential way of living. That is the best Physick that is fited to the Patients strength and case: And that's the best Shoe that is meetest for the foot, and not that which is the biggest, or the finest. It is a great design of Satan to make all duties grievous and burdensome to us; and thereby to cast us into continual pain, and fear, and trouble, and so destroy our delight in God, and consequently our Love. Therefore pretend not to disability for carnal unwillingness and laziness of mind: but yet marr not all by grasping at more than you are able to bear: Take on you as you are able, and increase your work, if God increase your strength. If a melancholy person crack his brain with immoderate, unseasonable endeavours, he will but disable himself for all.

Dir. 15. §. 36. Direct. 15. Keep clear, and hold fast the Evidences of thy Sincerity, that thou maist perceive thy interest in the Love of God; and resist the temptations which would hide his Love to thee, and cause thee to doubt of it, or deny it. Satan hath not his end when he hath troubled thee, and robbed thee of thy peace and comfort: It is worse that he is seeking to effect by this: His malice is more against God, than against thee: and more against God and thee in this point of Love, than in any other grace or duty. He knoweth that God esteemeth this most: And he knoweth if he could kill thy love, he kills thy soul. And he knoweth how natural it is to man to love those that love him, and hate those that hate him, be they never so excellent in themselves. And therefore if he can persuade thee into despair, and to think that God hateth thee, and is resolved to damn thee, he will not despair of drawing thee to hate God. Or if he do but bring thee to fear that he loveth thee not, he will think accordingly to abate thy love. I know that a truly gracious soul keepeth up its love, when it loseth its assurance, and mourneth, and longeth, and seeketh in love, when it cannot triumph and rejoice in love: But yet there are some prints left on the heart, of its former ap-

prehensions of the love of God: And such souls exceedingly disadvantage themselves as to the exercises of love, and make it a work of wondrous difficulty. O it will exceedingly kindle love, when we can see Gods surest Love-tokens in our hearts, and look to the promises, and say, They are all mine; and think of Heaven, as that which shall certainly be our own: and can say with Thomas, *My Lord, and my God*: and with Paul, that *The life which I live in the flesh, I live by the faith of the Son of God, that loved me, and gave himself for me*. Denial of our grace may seem to be humility, but it tendeth to extinguish Love and Gratitude.

§. 37. But, you'll say, I must avoid soul-delusion and Pharisaical ostentation on the other side: And few reach assurance: how then should we keep up the Love of God?

Ans. 1. Though I am not come to the point of Trying and Discerning Grace, I shall give you this much help in the way, because it is so useful to the exercises of Love. 1. If you have not Enjoying delighting Love, yet try whether you have not Desiring seeking Love. Love appeareth as truly in desiring and seeking Good as in delighting in it. Poor men shew their Love of the world, by Desiring and seeking it, as much as rich men do in delighting in it. What is it that you most desire and seek? 2. Or if this be so weak that you scarce discern it, do you not find a mourning and lamenting Love? You shew that you loved your money, by mourning when you lose it; and that you loved your friend by grieving for his death, as well as by delighting in him while he lived. If you heartily lament it as your greatest unhappiness and loss, when you think that God doth cast you off, and that you are void of Grace, and cannot serve and honour him as you would, this shews you are not void of Love. 3. If you feel not that you Love him, do you feel that you would fain Love him, and that you Love to Love him? If you do so, it is a sign that you do Love him? When you do not only desire to find such an Evidence of salvation in you, but when you desire Love it self, and Love to Love God. Had you not rather have a heart to Love him perfectly, than to have all the riches in the world? Had you not rather live in the Love of God, if you could reach it, than to live in any earthly pleasure? If so, be sure he hath your hearts. The Will is the Love, and the Heart; If God have your Will he hath your Hearts and Love. 4. What hath your Hearts if he have them not? Is there any thing that you prefer and seek before him, and that you had rather have than him? Can you be content without him, and let him go, in exchange for any earthly pleasure? If not, it is a sign he hath your Hearts. You love him savingly if you set more by nothing else than by him. 5. Do you love his holy Image in his word? Do you delight and meditate in his Law, Psalm 1. 2. Is it in your hearts? Psalm 40. 8. Or do you pray, *Incline my heart unto thy Testimonies*? Psalm 119. 36. If you love Gods Image in his word, (the wisdom and holiness of it) you love God. 6. Do you love his Image on his Children? If you Love them for their heavenly wisdom and holiness, you so far Love God. He that loveth the Candle for its light, doth love the light it self and the sun: He that loveth the wise and holy for their wisdom and holiness, doth love wisdom and holiness it self. The word and the saints being more in the reach of our sensible apprehensions, than God himself is, we ordinarily feel our Love to them, more sensibly than our Love to God; when indeed it is God in his word and servants that we love:

Signs of the Love of God.

1 John 3. 14. Psalm 15. 4. 7. Though for want of Assurance you feel not the delights of Love, have you not a heart that would delight in it more than in all the riches of the world, if you could but get assurance of your interest? Would it not comfort you more than any thing if you could be sure he Loveth you, and could perfectly Love him and obey him? If so, it is not for want of Love that you delight not in him, but for want of Assurance. So that if God have thy heart, either in a delighting Love, or a seeking and desiring, or a lamenting mourning Love, he will not despise it or reject it. He is nigh to them that be of a broken heart, Psalm 34. 18. A broken and contrite heart is his sacrifice, which he will not despise, Psalm 51. 17. The good Lord will have mercy on every one that prepareth their hearts to seek him, though they do it not according to the preparation of the sanctuary, 2 Chron. 30. 18, 19. By these Evidences you may discern the sincerity of Love in small degrees; and so you may make Love the occasion of more Love, by discerning that Goodness of God which is manifested to you in the least.

§. 34. 2. But suppose you cannot yet attain assurance: Neglect not to improve that Goodness and Mercy of God which he revealeth to you in the state that you are in. Love him but as Infinite Goodness should be loved, who so loved the world as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, Joh. 3. 16. Love him as the most blessed merciful God, who made you and all things, and hath given to the world an universal pardon, on condition of their penitent acceptance, and offereth them everlasting life, and all this purchased by the blood of Christ: Love him as one that offereth you reconciliation, and increaseth you to be saved; and as one that delighteth not in the death of the wicked, but rather that they turn and live, and as one that would have all men to be saved and come to the knowledge of the truth, though he will save none but the penitent, that do acknowledge the truth. And when you love him sincerely on these accounts, you will have the evidence of his special Love to you.

Dir. 16. §. 39. Direct. 16. Improve thy sense of natural and friendly love, to raise thee to the Love of God. When thou seest or seekest what Love a parent hath to children, and a Husband to a wife, or a Wife to a Husband, or faithful friends to one another, think then [What Love do I owe to God? "O how inconsiderable is the Loveliness of a child, a wife, a friend, the best of Creatures, in comparison of the Loveliness of God? Unworthy soul! Canst thou love a drop of Goodness in thy friend? And canst thou not Love the Ocean of Goodness in thy God? Is a spark in the creature more amiable than the fire that kindled it? Thou canst Love thy friend for all his blemishes, his ignorance, his passions and manifold imperfections: And canst thou not love thy God, who hath none of these, nor any thing to discourage or damp thy love? Thou lovest (and deservedly lovest) thy friend, because he loveth thee, and deals friendly with thee: But O how much greater is the Love of God? Did ever friend love thee as he hath loved thee? Did ever friend do for thee, as he hath done? He gave thee thy being, thy daily safety, and all the mercies of thy life: He gave thee his Son, his Spirit and his Grace; He pardoned thy sins, and took thee into his favour, and adopted thee for his son and an heir of Heaven: He will glorify thee with Angels in the presence of his Glory: How should such a friend as this be loved? How far above all mortal friends? Their love and friendship is, but a

token and message of his Love. Because he Loveth thee, he sendeth thee kindness and mercy by thy friend: and when their kindness ceaseth, or can do thee no good, his kindness will continue, and comfort thee for ever. Love them therefore as the messengers of his Love; but Love him in them, and love them for him, and love him much more.]

§. 40. Direct. 17. Think oft how delightful a life it would be to thee, if thou couldst but live in the Love of God: And then the complacency will provoke desire, and desire will turn thy face towards God till thou feel that thou lovest him. The Love of a friend hath its sweetness and delight: and when we Love them we feel such pleasure in our Love that we Love to Love them. How pleasant then would it be to Lovethy God? "O blessed joyful life, if I could but love him as much as I desire to love him! How freely could I leave the ambitious, and the covetous, and the sensual, and voluptuous to their doting, delusory, swinish love? How easily could I spare all earthly pleasures? How near should I come to the Angelical life? Could I love God as I would love him, it would fill me with continual pleasure, and be the sweetest feast that a soul can have. How easily would it quench all carnal love? How far would it raise me above these transitory things? How much should I condemn them, and pity the wretches that know no better, and have their portion in this life? How readily should I obey? And how pleasant would obedience be? How sweet would all my Meditations be, when every thought is full of Love? How sweet would all my prayers be, when constraining Love did bring me unto God, and indite and animate every word? How sweet would Sacraments be, when my ascending flaming love, should meet that wonderful descending love which cometh from Heaven to call me thither, and in living bread and spiritual wine is the nourishment and cordial of my soul? How sweet would all my speeches be, when Love commanded them, and every word were full of Love? How quiet would my Conscience be, if it had never any of this accusation against me to cast in my face to my shame and confusion, that I am wanting in Love to the blessed God? O could I but Love God with such a powerful Love as his Love and Goodness should command, I should no more question my sincerity, nor doubt any more of his Love to me. How freely then should I acknowledge his grace, and how heartily should I give him thanks for my justification, sanctification and adoption, which now I mention with doubt and fear? O how it would lift up my soul unto his praise, and make it my delight to speak good of his name? What a purifying fire would Love be in my breast, to burn up my corruptions? It would endure nothing to enter or abide within me, that is contrary to the will and interest of my Lord; but hate every motion that tendeth to dishonour and displease him. It would fill my soul with so much of Heaven, as would make me long to be in Heaven, and make death welcome, which is now so terrible: Instead of these withdrawing shrinking fears, I should desire to depart and to be with Christ, as being best of all. O how easily should I bear any burthen of reproach, or loss, or want, when I thus Loved God and were assured of his Love? How light would the Cross be? And how honourable and joyful would it seem, to be imprisoned, reviled, spit upon and buffeted for the sake of Christ? How desirable would the flames of Martyrdom seem, for the testifying of my love, to him that loved me at dearer rates than I can love him? Lord is there no more of this blessed

"life of Love to be attained here on earth? When
 "all the world reveals thy Goodness; when thy Son
 "hath come down to declare thy love, in so full and
 "wonderful a manner? When thy word hath open-
 "ed us a window into Heaven, where afar off we
 "may discern thy Glory; yet shall our hearts be
 "clouds and ice? O pity this unkind unnatural soul!
 "This dead, insensible, disaffected soul! Teach me
 "by thy spirit the art of Love! Love me not only so
 "as to convince me that I have abundant cause to Love
 "thee above all, but Love me so as to constrain me
 "to it, by the magnetical attractive power of thy
 "Goodness, and the insuperable operations of thy
 "omnipotent Love!

Dr. 18. §. 41. *Direct. 18.* In thy Meditations upon all these incentives of Love, preach them over earnestly to thy Heart, and expostulate and plead with it by way of soliloquy, till thou feel the fire begin to burn. Do not only Think on the Arguments of Love; but dispute it out with thy Conscience, and by expostulating earnest reasonings with thy heart, endeavour to affect it. There is much more moving force in this earnest talking to our selves, than in bare cogitation, that breaks not out into mental words. Imitate the most powerful Preacher that ever thou wast acquainted with: And just as he pleadeth the case with his hearers, and urgeth the truth and duty on them, by reason and importunity, so do thou in secret with thy self. There is more in this than most Christians are aware of, or use to practice. It is a great part of a Christians skill and duty to be a good preacher to himself. This is a lawful and a gainful way of preaching. No body here can make question of thy call, nor deny thee a Licence, nor silence thee, if thou silence not thy self. Two or three sermons a week from others, is a fair proportion: but two or three sermons a day from thy self, is ordinarily too little. Therefore I have added soliloquies to many of these Directions for Love, to shew you how by such pleadings with your selves, to affect your hearts and kindle Love.

§. 42. And O that this might be the happy fruit of these Directions with thee that art now reading or hearing them! That thou wouldst but offer up thy flaming Heart, to Jesus Christ our Great High-Priest, to be presented an acceptable sacrifice to God! Or if it flame not in Love as thou desirest, yet give it up to the Holy Spirit to increase the flames. Thou little knowest how much God setteth by a Heart. He calleth to thee himself, *My son, give me thy heart*, Prov. 23. 26. Without it, he cares not for any thing that thou canst give him: He cares not for thy fairest words without it: He cares not for thy lowliest prayers without it: He cares not for thy costliest alms or sacrifices, if he have not thy heart. If thou give all thy goods to feed the poor, and give thy body to be burnt, and have not Love, it will profit thee nothing: If thou speak with the tongue of Men and Angels, and hast not Love, thou art but as sounding brass or a tinkling Cymbal: If thou canst prophesie, and preach to admiration, and understand all mysteries and knowledge, and hadst faith to do miracles, and have not Love, thou art nothing: 1 Cor. 13. 1, 2, 3. Thou hast but a shadow, and wantest that which is the substance and life of all. Come then and make an agreement with God, and resolve now to Offer him thy Heart: He asketh thee for nothing which thou hast not: It is not for riches and lands that he seeketh to thee; for then the poor might say as Peter, *silver and gold have I none: Give him but such as thou hast*, and it sufficeth. He knoweth that it is a polluted sinful heart; but give it him, and he make it clean: He knoweth that it is an unkind

heart, that hath stood out too long: but give it him yet, and he will pardon and accept it. He knoweth that it is an unworthy heart: but give it him and he will be its worth. Only see that you give it him entirely and unreservedly; for he will not bargain with the Devil or the world, for the dividing of thy heart between them. A half heart and a hollow heart, that is but lent him till fleshly interest or necessity shall call for it again, he will not accept. Only resign it to him, and do but Consent that thy Heart be his, and entirely and absolutely his, and he will take it and use it as his own. It is his own by title; Let it be also so by thy Consent. If God have it not, who shall have it? Shall the world, or pride, or fleshly lust? Did they make it? or did they purchase it? Will they be better to thee in the time of thy extremity? Do they bid more for thy heart than God will give thee? He will give thee his Son; and his Spirit, and Image, and the forgiveness of all thy sins: If the greatest gain, or honour, or pleasure will win it and purchase it, he will have it: If Heaven will buy it, he will not break with thee for the price. Hath the world and sin a greater price than this to give thee? And what dost thou think that he will do with thy Heart? and how will he use it, that thou art loth to give it him? Will he blind it, and deceive it, and corrupt it, and abuse it, and at last torment it, as Satan will do? No; he will more illuminate it, and cleanse it, and quicken it, Psalm 51. 10. Ephes. 2. 1. Jer. 24. 7. He will make it new, and heal and save it: Ezek. 36. 26. 2 Cor. 5. 17. Tir. 3. 3, 5. & 2. 14. He will advance and honour it, with the highest relations, employments and delights: For Christ hath said, John 12. 26. [If any man serve me, let him follow me; and where I am, there shall also my servant be: If any man serve me, him will my Father honour] He will Love it, and govern it, and comfort it, and the Heart that is delivered to him shall be kept near unto his own: Job. 26. 27. For the Father himself loveth you (saith Christ) because you have loved me. Whereas if thou deliver not thy heart to him, it will feed on the poyson of luscious vanity, which will gripe and tear it when it is down: it will be like a house that nothing dwelleth in, but Dogs and Flies, and Worms, and Snakes: it will be like one that is lost in the Wilderness, or in the night, that tireth himself in seeking the way home, and the longer the worse: Despair and Restlessness will be its companions for ever. Let me now once more in the name of God bespeak thy Heart? I will not use his commands or threatnings to thee now, (though these as seconds must be used) because that Love must have attractive arguments, and is not raised by meer authority or fear: If there be not Love and Goodness enough in God, to deserve the highest affections of every reasonable creature, then let him go, and give thy Heart to one that's better. Hear how God pleadeth his own cause with an unkind unthankful people, Mic. 6. 2, 3. Hear O ye mountains the Lords controversie— O my people what have I done unto thee? and wherein have I wearied thee? testify against me. What is there in him to turn away thy heart? Let malice it self say the worst without notorious impudence, against him: What hath he ever done that deserveth thy disaffection and neglect? What wouldst thou have to win a heart that is not in him? For which of his mercies or excellencies is it, that thou thus contemnest and abusest him? What dost thou want that he cannot, yea or will not give thee? Doth not thy tongue speak honourably of his Goodness, while thy heart contradiceth it, and denieth all?

What

What hast thou found that will prove better to thee? Is it *sin* or *God* that must be thy glory, rest and joy, if thou wilt not be a fire-brand of restlessness and misery for ever? What saist thou yet sinner? Shall God, or the world and fleshly pleasures have thy Heart? Art thou not yet convinced which best deserveth it, and which will be best to it? Canst thou be a loser by him? Will he make it worse, and sin make it better? Or wilt thou ever have cause to repent of giving it up to God, as thou hast of giving it to the world and sin? I tell thee, if God have not thy Heart, it were well for thee if thou hadst no Heart. — I had a thousand times rather have the Heart of a dog or the basest creature, than that mans heart that followeth his fleshly lusts, and is not unfeignedly delivered up to God through Christ.

If I have not prevailed with your hearts for God, by all that I have said, your Consciences shall yet bear me witness, that I shewed you Gods title, and love, and goodness, and said that which ought to have prevailed: and you shall find ere long, who it is that will have the worst of it: But if you resolve and givethem presently to God, he will entertain them, and sanctifie and save them: And this happy day and work will be the Angels joy, *Luke 15. 7. 10.* and it will be my joy, and especially your own everlasting joy.

DIRECT. XII.

Grand
Dir. 12.
To Trust
in God.

Trust God with that soul and body which thou hast delivered up and dedicated to him; and quiet thy mind in his Love and faithfulness, whatever shall appear unto thee, or befall thee in the world.

§. 1. I shall here briefly shew you, 1. What is the Nature of this Trust in God: 2. What are the contraries to it: 3. What are the Counterfeits of it: 4. The Usefulness of it: And then 5. I shall give you some Directions how to attain and exercise it.

Of the nature of Assurance and faith, I have written more fully in my Disputation with Dr. Barlow of Saving Faith.

SOLA fide Deo SOLI constanti adhære, A SOLO cunctis evipiere malis, Peccatus his Distich in his ten years imprisonment. Scott. Corrig. p. 22.

I. To Trust in God is, upon the apprehension of the All-sufficiency, Goodness and faithfulness of God, to quiet our hearts in the expectation of the safety or benefits from him which we desire, rejecting the cares, and fears, and griefs that would disquiet them, if they had not the refuge of these hopes. It containeth in it a crediting the Word or Nature of God, or judging it to be a sufficient ground of our security and expectation: And then security and expectation built upon that ground make up the rest of the nature of trust. Looking for the benefit, and finding a complacency and quietness of mind, in the ground discovered, and ceasing all other cares and fears which would else disquiet us. *Aquinas* and other School-men often call Assurance, *spes roborata*, a confirmed hope: There is a twofold Trust in God: One is for that which he hath not promised to do: but yet we think that we find reason sufficient from his Nature it self, and relations, to expect: This may be more or less certain and strong, as our collection of the Will of God from his Nature, is more or less sure and clear. The other is, when we have not only Gods Nature, but his Promise also to trust upon: And this giveth us a certainty (if we certainly understand his promise.) To the last sort I may reduce that trust in God for

particular benefits, when we have only a promise in General, which maketh not the particulars known and certain to us: As the promise that all shall work together for our good, doth give us but a probability of health or outward protection and deliverances, because we are uncertain how far they are for our good. All that is promised is sure: But whether this or that be good for us, must be otherwise known. But those general promises which contain particulars as surely known as the promise it self, do make every one of the particular benefits as sure by promise as the general: As the promise of the pardon of all our sins, ascertaineth us of the pardon of every sin in particular. Where there is a promise, we Trust Gods faithfulness as well as his Nature; but where there is none, we Trust his Nature only. As a Child doth quietly trust his Parents, without a promise, that they will not kill, or torment, or forsake him. But because man is apt to make false collections of Gods will from his Nature, he hath given us such clear expressions of it in his word, as may bring us above uncertain probabilities, and are sufficient for faith to ground upon (supposing Gods properties) for our Government and peace. And it is certain that all Collections of Gods will which are contrary to his Word, are the errors of the Collector.

§. 2. In what I have said in this Direction, I desire you chiefly to observe these three things: 1. That Gods Nature, and Love are the sufficient general security to the soul: 2. That his Promise is the sufficient particular security: 3. And that our unfeigned self-dedication to him, is our sufficient evidence of our interest in his Love and Covenant, which may warrant our special Trust and expectations.

§. 3. II. The contraries to Trust in God are 1. Privative: not trusting him: not seeing the ground of just security in his Love and Promise: not crediting what is seen: not ceasing disquietness and distrustful cares and fears. 2. Positive distrust: supposing the All-sufficiency, Goodness and Promises of God, are not sufficient grounds of our expectation and security: and thereupon disquieting our minds with sinful fears, and griefs, and cares, and shifting endeavours for our selves some other way: And this hath various degrees: In some it is predominant; in others not. 3. Opposite or adverse: When we Trust our selves, or friends, or wealth, or something else instead of God, either against him, without him, or in co-ordination with him.

§. 4. III. The Counterfeits of this Trust are these: 1. When indeed we trust in our wit, or power, or shifts, or friends, or in some means or creatures only, or in co-ordination with God, but pretend and think that we do it but in subordination to him, and that our primary trust is in him alone. The detection of this is by trying how we can trust God alone, when he giveth us a promise and no probable means. 2. Pretending to trust God alone in the neglect of those means which he hath appointed us to use; and in the neglect of those duties which he hath made the condition of his promises: And this Trust is but a self-deceiving cover for sin and sloth. 3. Pretending to Trust God in the use of self-devised sinful means; when he hath promised a blessing to no such means, but threatned them with a curse. 4. Thinking we Trust God, when it is some false revelation of the Devil, or some delusion of deceivers, or some dream, or fancy, or brain-sick proud conceit of our own, which indeed we believe, and ground our Trust upon: as those do that are deluded by

by false Prophets and false Teachers, and phantastical fancies of their corrupted imaginations. 6. When men in presumption and carnal security will rashly venture their souls in the darkness of uncertainty (as well as in the neglect of a holy life) and cast away all the sense of their miserable state; and all the necessary fear and care that tended to their recovery, and persuade themselves that they are in no great danger, or that their care will do no good, and call all this, *A trusting God* with their salvation. 7. A pretending to *trust God* for that which is contrary to his *Nature*: as to love the wicked with complacency; or to take them into Heaven. 8. A pretending to *trust God* for that which is *contrary to his Word*: as to save the unregenerate and unholy: And so [not believing him] it self, is taken for a *believing in him*, or *trusting him*. 9. Pretending to *believe and trust him* for that which neither his *Nature* or his *Word* did ever declare to be his will: in matters which he hath kept secret, or never gave us any revelation of: such is that which some call *A particular faith*: As to believe in prayer that some particular never promised shall be granted, because we *ask it*, or because we *feel* a strong persuasion that it will be so.

Of particular Faith.

§. 5. Q^u. But is not such a particular faith and trust Divine and solid? Ans^w. To expect any particular mercy which Gods *Nature*, or *Word*, or *Works* do tell us that he will give, is sound and warrantable: And to expect any particular thing which by *inspiration*, *prophecy*, or *true extraordinary revelation* shall be made known to us: For this is a *word of God*: But all other belief and expectation is but *self-promising* and *self-deceiving*. And wise men will not easily take themselves for Prophets, nor take any thing for an inspiration, or *divine extraordinary revelation*, which bringeth not the testimony of cogent evidence.

§. 6. I^v. There are three Great Uses and benefits of this *Trust in God*, which highly commend it to us, and make it necessary. 1. It is necessary to our *Acknowledgement and Honouring of God*. It is a cordial practical confession of his Power, and Wisdom and Goodness and Truth: For where any one of these are wanting, there is no ground of rational Trust. And the greater the danger or assault against us is, the more God is acknowledged and honoured by our Trust: For then we declare, that no creature, or impediment can disappoint his will; but that his Power is above all Power, and his Wisdom above all Wisdom, and his goodness and fidelity constant and invincible. Whereas *Distrust* is a denying of God in some of his attributes, or a suspecting of him. 2. It is necessary to our selves, for the quiet, and peace and comfort of our minds, which, else will be left unavoidably to continual inquietness and pain, by vexatious fears, and griefs, and cares, unless stupidity or deceit should ease them. 3. It is necessary to prevent the errors and sinful miscarriage of our lives. For if we *Trust not in God*, we shall spend all our thoughts and labours in the use of sinful means: we shall be trusting idolatrously to the creature, and we shall be shifting for our selves by lies or any unlawful means, and lose our selves by saving our selves, as from God, or without God.

§. 7. Hence it is that *Trust in God* is so frequently and earnestly commanded in the Scriptures, and such blessings promised to it, as if it were the sum of Godliness and Religion, Jer. 17. 5, 7. *Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord — Blessed is the man that trusteth in the Lord, and whose hope the Lord is.* Prov. 16. 20. *Who so trusteth in*

the Lord, happy is he. Psalm 2. 12. *Blessed are all they that put their trust in him.* So Psalm 84. 12. & 34. 8. *O taste and see that the Lord is good: blessed is the man that trusteth in him.* Psalm 32. 10. & 57. 1. & 86. 2. & 22. 4, 5, 8. *Safety, stability, comfort, salvation, all mercies are promised to them that trust in God.* Psalm 34. 22. & 37. 3, 5, 40. & 91. 2, 4. & 125. 1. Isa. 50. 10. So faith in Christ is called *Trust*: Matth. 12. 21. Ephes. 1. 12, 13. And Idolaters and worldlings are described by *Trusting in their Idols*, and their *Wealth*, Psalm 115. 8. & 135. 18. Amos 6. 1. Mar. 10. 24. Prov. 11. 28. & 28. 26.

§. 7. Directions for a quieting and comforting Trust in God.

Direct. 1. Let thy soul retain the deepest impressions of the Almighty, Wisdom, Goodness, and faithfulness of God, and how certainly all persons, things and events are in his power, and how impotent all the world is to resist him, and that nothing can hurt thee, but by his consent. The principal means for a confirmed confidence in God, is to know him, and to know that all things that we can fear, are nothing, and can do nothing, but by his command, and motion, or permission. I am not afraid of a Bird or a Worm, because I know it is too weak for me: And if I rightly apprehend how much all creatures are too weak for God, and how sufficient God is to deliver me, his Trust would quiet me: Isa. 41. 10. *Fear thou not, for I am with thee: be not dismayed, for I am thy God: I will strengthen thee, yea, I will help thee, yea, I will uphold thee* — So v. 13, 14. & 43. 1. & 44. 2. 8. Psalm 9. 10. *They that know thy name, will put their trust in thee*: Isa. 51. 7, 8. *Hearken unto me ye that know righteousness, the people in whose heart is my Law: Fear ye not the reproach of men, neither be afraid of their revilings, for the moth shall eat them up like a garment, the Worm shall eat them like Wooll.*

§. 9. Direct. 2. Labour for a sound and clear understanding of the promises of God, that thou maist know how far he calleth thee to trust him. For to think that he promiseth what he doth not, is not to trust him, but to deceive thy self: And to think that he doth not promise what indeed he doth, is to cast away the Ground of trust.

§. 10. Direct. 3. Yield not to the Tempter, who would either entice thee into terrifying guilt, and blot thine evidences, or else hide them from thee, and keep thee doubtful and suspicious of the Love of God. For almost all that the distrustful soul hath to say for it self, to justify its distrust is, I am not sure that the promises are mine. Remember still; that a Heart dedicated to God, or consenting to his Covenant, is your fullest Evidence: And suffer not this to be hid or blotted. Wilful sin and guiltiness breeds fears, and will interrupt your trust and quiet till it be forsaken.

§. 11. Direct. 4. Remember the Grounds of confidence and quietness which God hath given you in his Son, his Covenant, his Spirit, his Sacraments, and your own and others manifold experiences. I name them all together, because I would have you set them all together before your eyes. Will he not give you all things with him, that hath given you his Son? Rom. 8. 32. Is not Christ a sufficient undertaker and encourager? Is not his Covenant, Promise and Oath sufficient security for you? Wherein God willing more abundantly to shew to the heirs of promise the immutability of his counsel, confirmed it by an Oath, that by two immutable things in which it was impossible for God to lye,

lye, we might have a strong consolation—
Heb. 6. 17, 18. And is not the Heavenly seal and earnest of his Spirit, sufficient to confirm us? 2 Cor. 1. 22. & 5. 5. Ephes. 1. 13, 14. & 4. 30. And have you tried God so oft, and yet cannot you trust him? Our frequent experiences, though the least of all these helps of Trust, are very powerful, because they are near us, and almost satisfy sense it self: When all our bones say, Lord who is like unto thee, who deliverest the poor, &c. Psal. 35. 10.

Dir. 5.

§. 12. Direct. 5. Consider of the greatness of the sin of distrust; how it denyeth God in his Attributes, and usually supposeth the creature to be above him. Either thou doubtst of, or denyest his Power to help thee, or his Wisdom as deficient in making his promises, or finding out the means of thy deliverance, or his Goodness and Love, as if he would deceive thee; and so his Truth and faithfulness in his promises. And if thou fear a man, how great soever, when God calleth thee to Trust him for thy help, what dost thou but say, This man is more powerful than God? or God cannot deliver me out of his hands? If it be want, or sickness, or death which thou fearest, what dost thou but say in thy heart, that God either knoweth not what is best for thee, so well as thou knowest thy self, or else is not Powerful or Gracious enough to give it? nor true enough to keep his promise? He that believeth not, makes God a liar, 1 John 5. 10, 11.

Dir. 6.

§. 13. Direct. 6. Remember that Trusting God doth as it were oblige him, and distrusting him doth greatly disoblige him: especially when any thing else is trusted before him. If any man trust you upon any encouragement given him by you, you will take your selves obliged to be trusty to him; and not to fail any honest trust. But if he trust you not, or trust another, you will turn him off to those that he hath trusted. God may say to thee, Let them help thee whom thou hast trusted: Thou trustedst not in me; and therefore I fail not thy trust when I forsake thee.

Dir. 7.

§. 14. Direct. 7. Remember that thou must trust in God or in nothing. For nothing is more sure, nor more frequently experienced, than that all things else are utterly insufficient to be our help. Shall we choose a broken reed, that we know beforehand will both deceive and pierce us? Wo to the man that hath no surer a foundation for his Trust than Creatures? The greatest of them are unable: and the Best of them are untrusty and deceitful. How sad is thy case, if God turn thee off to these for help in the hour of thy extremity? Then wilt thou perceive, that it is better to trust in the Lord, than to put any confidence in Princes: Psal. 118. 8, 9. The righteous shall see, and fear, and laugh at him: Lo, this is the man that made not God his strength, but trusted in the abundance of his riches, and strengthened himself in his wickedness: Psal. 52. 6, 7. But they that trust in the Lord shall be as Mount Zion, that cannot be removed, but abideth for ever, Psal. 125. 1. Creatures will certainly deceive thy trust; but so will not God.

Dir. 8.

§. 15. Direct. 8. Believe and remember the particular providence of God, which regardeth the falling of a Sparrow on the ground, and numbeth the very hairs of your heads: Math. 10. 30. And can you distrust him that is so punctually careful of your least concerns? that is alway present, and watcheth over you? You need not fear his absence, disregard, forgetfulness or insufficiency. Doth he number your hairs, and doth he not number your groans, and prayers, and tears? How then doth he wipe away your tears, and put them all as in his bottle? Psal. 56. 8. Rev. 7. 17.

§. 16. Direct. 9. Compare God with thy dearest Dir. 9.
and most faithful friend, and then think how boldly thou canst trust that friend if thy life or welfare were wholly in his hand; and how much more boldly thou shouldst trust in God, who is more wise, and kind, and merciful, and trusty, than any mortal man can be. When thou art in want, in prison, in sickness and in pain, expecting death; think now if my life, or health, or liberty were absolutely in the power of my surest friend, how quietly could I wait? and how confidently could I cast away my fears, though I had no promise what he would do with me: For I know he would do nothing but what is for my good: And is not God to be trusted in much more? Indeed a friend would ease my pain, or supply my wants, or save my life, when God will not: But that is not because God is less kind, but because he is more wise, and better knoweth what tendeth to my hurt or good? My friend would pull off the Plaster as soon as I complain of smart; but God will stay till it have done the cure. But sure God is more to be trusted for my real final good, though my friend be forwarder to give me ease. All friends may fail; but God never faileth.

§. 17. Direct. 10. Make use of the natural Love Dir. 10.
of quietness, and thy natural weariness of tormenting cares, and fears, and sorrows, to move thee to cast thy self on God, and quiet thy soul in trusting on him. For God hath purposely made thy self and all things else insufficient, unsatisfactory and vexatious to thee that thou mightest be driven to rest on him alone, when nothing else affords thee rest. Cares, and fears, and unquietness of mind are such Thorns and Briers as nature cannot love or be content with: And you may be sure that you can no way be delivered from them, but by trusting upon God. And will you choose care and torment, when so sure and cheap a way of ease, is set before you? Who can endure to have fears torment him, and cares feed daily upon his heart, that may safely be delivered from it? An ulcerated, festered, pained mind, is a greater calamity, than any bodily distress alone. And if you be cast upon your own case, or committed to the trust of any creature, you can never rationally have peace. For your own ease and comfort then betake your selves to God, and cast all your care and burden on him, who careth for you, and knoweth perfectly what you want, 1 Pet. 5. 7. Matth. 6. 32. Read often Matth. 6. from v. 24. How sweet an ease and quietness is it, to the mind that can confidently trust in God? How quiet is he from the storms of trouble, and the sickness of mind which others are distressed with? Isa. 26. 3, 4. Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee; Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength. Psal. 112. 7, 8. He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord: His heart is established; he shall not be afraid—Psal. 31. 19, 20. O how great is thy goodness which thou hast laid up for them that fear thee? which thou hast wrought for them that trust in thee, before the Sons of men? Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in thy pavilion from the strife of tongues. 24. Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord. Psal. 56. 3, 4. What time I am afraid, I will trust in thee: In God I will praise his word: In God have I put my trust; I will not fear what flesh can do unto me. How easie and sweet a life is this?

§. 18. Direct. 11. Remember that Distrust is a Dir. 11.
pregnant multiplying sin, and will carry thee to all iniquity

iniquity and misery, if thou suffer it to prevail. *Distrusting God* is but our entrance upon a life of error, sin and wo: It presently sets us on idolatrous confidence on flesh, and sinful shifts, and stretching conscience; It deludeth our judgements, and maketh every thing seem lawful, which seems necessary to our safety and welfare; and every thing seem necessary, without which man cannot accomplish it. All sinful compliances, and temporizings, and man-pleasing, and believing sinful means to be no sin, proceed from this Distrust of God.

Dir. 12. §. 19. Direct. 12. *Suffer not distrustful thoughts and reasonings in thy mind, but cast them out, and command them to be gone.* Cogitations are the instruments of good and evil in the mind of man: They cannot be acted but by *Thoughts*: And the will hath more command of the *Thoughts*, than it hath immediately of the passions themselves. If you cannot Trust God so quietly as you would, nor keep under every fearful apprehension, yet keep out, or cast out the *Thoughts* which exercise your sin; and turn your thoughts to something else. If *thoughts* do not actuate it, your distrustful fears and cares will vanish. What are your *cares*, but the troubling of your *thoughts*? continually feeding upon difficulties and trouble, and tiring themselves with hunting about for help? Cast away the *thoughts*, and the *cares* are gone. You may do much in this, if you will, though it be difficult. Math. 6. 25. *Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your bodies, what ye shall put on* — 27, 28. *Which of you by taking thought can add one cubit to his stature? And why take ye thought for raiment?* —

Dir. 13. §. 20. Direct. 13. *When commands will not prevail, rebuke and chide thy unbelieving heart, and reason it out of its distrustful cares, and fears, and sorrows.* Say to it as David oft, Psal. 42. & 43. *Why art thou cast down, O my soul? and why art thou so disquieted within me? Trust in God, for I shall yet give him thanks, who is the health of my countenance, and my God.* O foolish soul! Hast thou yet learned no better to know thy God? Doth he support the Heavens and the Earth, and the whole Creation? and yet canst not thou rely upon him? Is he not wise enough to be trusted with the conduct and disposal of thee? Is he not good and gracious enough to be trusted, with thy life, estate, and name, and welfare? Is he not great and powerful enough to be trusted, against the greatest danger, or difficulties, or opposition that ever can befall thee? Is he not true and faithful enough to be trusted, whatever improbabilities may arise before thee? Where dwelt the man, and what was his name, that ever trusted him in vain, or was ever failed or deceived by him? Are not his Son, and Spirit, and Covenant, and Oath, sufficient pledges of his love for thy security? How oft hath he performed his promises to thee? and heard thy cries? and helped and saved thee in thy distress? How oft hath he confuted thine unbelief? and shamed thy distrustful fears and cares? And then thou couldst resolve to trust him better in the next distress. And shall all his wonders of mercy be forgotten? and all thy confessions, thanksgivings and promises be now repented of, contradicted or recanted, by thy renewed distrust and unbelief? Is he not the same God, that hath so frequently and abundantly had mercy on thee? Is he not the same God, that hath saved all that trusted in him, and wrought such wonders for his servants in the earth, and brought so many safe to Heaven? *Our Fathers trusted in him: they trusted and he delivered them: they cried to him, and were delivered: they trusted in him, and were not confounded,*

Psal. 22. 4, 5. And is he not sufficient for thee, that is sufficient for all the world? Who ever sped ill that trusted in him? or who hath prospered by trusting in themselves or any other, without him, or against him? Unworthy soul! Wilt thou Atheistically deny the *sufficiency*, or *truth*, or *goodness* of thy God? Shall thy distrust deny him, or blaspheme him? Wilt thou Idolatrously set up a Worm above him? Is there more in man, or any thing else, to hurt or ruine thee, than in God to save thee? Whom wilt thou trust, if thou trust not God? Darest thou think that any other is fitter for thy confidence? Thou wouldest be quiet and confident if thy dearest friend had thy life or welfare in his hands; and art thou troubled now it is in the hands of God? Is he enough to be our endless happiness in Heaven, and not to be thy confidence on earth? Canst thou trust him to raise thy body from the dust, and not raise thy state, or name, or troubled mind? Either take him for thy Rock and hope, or never pretend to take him for thy God. If thou *trust* not in him, thou must despair, or trust against him? And whom wilt thou trust to save thee from him? Hadst thou no more encouragement to trust him, but this, that he hath bid thee trust him, thou mightst be sure he never would deceive thee. Lament therefore thy disquietment and self-tormenting fears: Lament thy injurious distrust of thy most dear All-mighty Father. Choose not vexation, when the harbour of his Love is open to secure thee. If men or Devils are against thee, say as those believers, Dan. 3. 16, 17. *We are not careful to answer thee in this matter: our God whom we serve, is able to deliver us* — Go on with Daniel (6.) in praying to thy God, and trust him with the Lions Jaws. *Commit thy way unto the Lord: Trust in him and he shall bring it to pass.* Psal. 37. 5. *Some trust in Chariots, and some in Horses, but I will remember the name of the Lord our God.* Psal. 20. 7. *Trust in him, for he is thy Help and Shield.* Psal. 115. 9, 10, 11.

Dir. 14. §. 21. Direct. 14. *Take not the sayings of the Tempter or thy own distrustful heart, for the sayings of God, or for any reason against thy confidence in him.* Some take all the malicious suggestions of the Devil, for reasons of their disquietness and fears, as if it were the Spirit of God, that raised all the terrors and molestations in them, which are raised by the enemy of God and them: And they fear when Satan bids them, thinking it is the Spirit of God; and they dare not Trust God when he commandeth them, for fear lest it be the will of Satan. Some are so strongly affected with their own conceits and fancies, that they think God saith all that their hearts or fancies say; and make one fear the reason of another. Thy Heart is not so wise or good, as that thou shouldst take all its words, for the words of God. Thy *flesh* and thy *heart* may fail thee, when God who is the *Rock* of thy heart, and thy *portion*, will never fail, Psal. 73. 26. Thy *heart* may say, I have no grace, no help, no hope, when God never said so, Psal. 77. 7, 8, 9, 10. Thy *heart* may say, I am a reprobate, forsaken of God, he will not hear me, the time of grace is past, when God never said so: Thy *heart* may say, I am undone, I can find no comfort in any friend, no evidence of grace within me, no comfort in God, in Christ, or in the promises, no comfort in my life, which is but a burden to me; I cannot pray, I cannot believe; I cannot answer the Objections of Satan, I can strive no longer against my fears; I cannot bear my wounded conscience: All this is the *failing* of the *Heart*; but proveth not any *failing* of God, whose grace is sufficient for thee, and his strength is manifested perfect in thy weakness.

weakness. The heart hath a thousand sayings and conceits, which God is utterly against.

Dir. 15. §. 22. Direct. 15. *When you cannot exercise a Trust of Assurance, exercise the Trust of general faith, and hope, and the quiet submission of thy self to the holy Will of God.* The common pretence of distrust is, *I know not that I am a Child of God: and it befits the ungodly to fear his wrath:* But as the Gospel is tydings of great joy to any people where it cometh; so is it a word of hope and trust. At least trust God so far as Infinite Goodness should be trusted, who will damn none but the finally obstinate refusers of his saving grace. And with Aaron, *Lev. 10. 3.* hold your peace, when he is glorifying himself in his corrections: Remember that the will of God is never mis-guided; that it is the Beginning and End of all things, *Rev. 4. 11. Rom. 11. 36.* that it never willet any thing but good: that it is the Center and End of all our wills: There is no rest or quietness for our wills, but in the will of God: And his will is alwaies for the good of them that truly desire to be conformed to it, by obedience to his commands, and submission to his disposal. Say therefore with your Saviour, *Father, if it be thy will, let this cup pass from me: but not as I will, but as thou wilt.* There is nothing got by struggling against the will of God; nor nothing lost by a quiet submission to it: And if thou love it, and desire to obey and please it, Trust in it, for it will surely save thee.

Of Hope and Assurance I have spoken after-ward.

DIRECT. XIII.

Grand Dir. 13. For a Delight in God.

Diligently labour that God and Holiness may be thy chief DELIGHT: and thus holy DELIGHT may be the ordinary temperament of thy Religion.

Directions for DELIGHTING our selves in God.

Dir. 1. §. 1. Direct. 1. **R**ightly understand what Delight in God it is, that you must seek and exercise. It is not a meer sensitive Delight, which is exercised about the objects of sense or phantasy, and is common to beasts with men: Nor is it the delights of immediate intuition of God, such as the blessed have in Heaven; nor is it an *Enthusiastick* delight, consisting in irrational raptures, and joys which we can give no account of the Reason of. Nor is it a Delight inconsistent with sorrow and fear, when they are duties: But it is the solid rational complacency of the soul in God and Holiness, arising from the apprehensions of that in him, which is justly delectable to us: And it is such as in estimation of its object, and inward complacency and gladness, though not in passionate joy or mirth, must excel our delight in temporal pleasure; and must be the end of all our humiliations and other inferior duties.

Dir. 2. §. 2. Direct. 2. *Understand how much of this holy Delight may be hoped for on earth.* Though too many Christians feel much more fear and sorrow in their Religion than Delight: yet every true Christian doth esteem God more Delectable, or fit, and worthy of his Delights, if he could enjoy him: whereas to the carnal, fleshly things do seem more fit to be their Delights. And though most Christians reach not very high in their Delights in God, yet God hath prescribed us such means in which, if we faithfully used them, we might reach much higher: And this much we might well expect: 1. So much as might make

our lives incomparably more quiet, contented and pleasant to us, than are the lives of the greatest or happiest worldlings. 2. So much as might make our thoughts of God and the life to come to be ready, welcom, pleasant thoughts to us. 3. So much as might greatly prevail against our inordinate griefs and fears, and our backwardness to duties, and weariness in them; and might make Religion an ordinary Pleasure. 4. So much as might take off our hankering desire after unnecessary recreations and unlawful pleasures of the flesh. 5. So much as might sweeten all our mercies to us, with a spiritual perfume or relish. 6. So much as might make some sufferings joyful, and the rest more easie to us. 7. And so much as might make the thoughts of death less terrible to us, and make us desire to be with Christ.

§. 3. Direct. 3. *Understand what there is in God Dir. 3. and Holiness which is fit to be the souls Delight.* As *Psal. 99. 3.* Behold him in the infinite perfections of his Being; his Omnipotence, Omniscience, and his Goodness, his Holiness, Eternity, Immurability, &c. And as your eye delighteth in an excellent picture, or a comely building, or fields, or gardens, not because they are yours, but because they are a delectable object to the eye; so let your minds delight themselves in God considered in himself, as the only object of highest delight. 2. Delight your selves also in his Relative Attributes, in which is expressed his Goodness to his Creatures: As his Alfsufficiency, and faithfulness or truth, his benignity, his mercy, and compassion, and patience to sinners; and his justice unto all. 3. Delight your selves in him as his Glory appeareth in his wondrous works, of Creation and daily Providence. 4. Delight your selves in him as he is Related to you as your God and Father, and as all your interest, hope and happiness is in him alone. 5. Delight your selves in him as his excellencies shine forth in his blessed Son. 6. And as they appear in the wisdom and goodness of his Word, in all the precepts and promises of the Gospel. *Psal. 119. 162. Jer. 15. 16.* 7. Delight thy self in his Image though but imperfectly printed on thy soul; and also on his holy servants. *Gal. 2. 20. 1 Cor. 15. 10. 2 Cor. 7. 18.* 8. Delight your selves in the consideration of the Glory which he hath from all his creatures, and the universal fulfilling of his will: As the prosperity and happiness of your friend delighteth you, and the success of any excellent enterprises, and the praise of excellent things and persons, and as you have a special delight in the success of truth, and the flourishing order, and unity, and peace, and prosperity of Kingdoms, especially of the Church, much more than in your personal prosperity (unless you have selfish, private, base unmanly dispositions); so much more should you delight in the Glory and Happiness of God. 9. Delight your selves in the safety which you have in his favour and defence: and the treasury which you have in his Alfsufficiency and Love, for your continual supplies in every want and deliverance in every danger; and the ground of quiet contentedness and confidence which is offered to fearful souls in him. 10. Delight your selves in the particular discoveries of his common mercies to the world, and his special mercies to his saints; and his personal mercies to your selves, from your birth to this moment; both upon your souls, and bodies, and friends, and names, and estates, and affairs in all relations. 11. Delight your selves in the Privilege you enjoy of speaking to him, and of him, and hearing from him, and adoring and worshipping him, and singing, and publishing his Praise, and in the communion which your souls may have with him through Christ, on his Days, and at all times, in his sacraments and in all your lives. And say as *Solomon;*

Psal. 99. 3.
1 Chro. 16. 34.
2 Chro. 5. 13.
Psal. 31. 7.
86. 5.
108. 3. 4.
Psal. 92. 4.
136. 4.
145. 5.
6. 7. 11.
12. & 119.
Job 36. 24.
Psal. 107.
22.
104. 31.
Psal. 67. 6.
Rev. 1. 5.
Joh. 15. 9.
Gal. 2. 20.
Eph. 1. 17. 18. &
2. 6. 7. &
3. 18. 19.
Psal. 130.
6. 7.
Psal. 91. 2.
9.
94. 22.
99. 16.
62. 7. 8.
91. 2. 9.
57. 1.
59. 16.
46. 1. 7.
11.
Psal. 89. 1.
116. 1.
2. 3.
103. 1.
2. 3.
86. 13.
16. 17. &
34. 1. 2. 3.

*Tres sunt
virtutis
conditio-
nes, tenta-
tionis remo-
tio, actuum
multipli-
catio, & in
bono dele-
ctatio. P.
Scaliger.*

and a Musician instead of God. It would be the most effectual Answer to all the silly reasonings of the Voluptuous, when they are pleading for the lawfulness of their unnecessary, foolish, time-wasting sports, if we could but help them to the Heavenly nature, and Hearts that more delight in God. This *better pleasure* is an Argument that would do more to confute and banish their *sinful pleasure*, than a twelve-months disputing or preaching will do with them, while they are strangers to the souls Delight in God. Then they would rather say to their companions; O come and taste those high delights, which we have found in God! 9. The want of a *Delight* in God and *Holiness*, doth leave the soul as a prey to sorrows: Every affliction that assaulteth it may do its worst, and hath its full blow at the naked unfortified heart: For creature delights will prove but a poor preservative to it. 10. This want of a *Delight* in God and *Holiness*, is the way to Apostasie it self. Few men will hold on in a way that they have no delight in, when all other delights must be forsaken for it. The caged Hypocrite while he is coopt up to a stricter life than he himself desires, even while he seemeth to serve him, is loathsome to God: For the *Body* without the *Will* is but a carcase or carrion in his eyes: If you *had rather not serve God*, you *do not serve him* while you seem to serve him: If you *had rather live in sin*, you *do live in sin*, reputatively, while you forbear the outward act: For in Gods account the *Heart*, or *Will* is the man; and what a man *had rather be* (habitually) that he is indeed. And yet this Hypocrite will be still looking for a hole to get out of his cage, and forsake his *unbeloved* outside of Religion: Like a beast that is driven in a way that he is loth to go, and will be turning out at every gap. All these mischiefs follow the want of *Delight* in God.

§. 6. On the contrary, the *Benefits* which follow our Delight in God, (besides the sweetness of it) are unspeakable: Those which are *contrary* to the forementioned *hurts*, I leave to your own consideration. 1. Delight in God will prove that thou *Knowest* him, and *lovest* him, and that thou art *prepared* for his *Kingdom*: For all that truly *Delight* in him shall enjoy him. 2. Prosperity, which is but the small addition of earthly things, will not easily corrupt thee or transport thee. 3. Adversity, which is the withholding of earthly delights, will not much grieve thee, or easily deject thee. 4. Thou wilt receive more profit by a sermon or good book or conference which thou *Delightest* in, than others that delight not in them will do in many. 5. All thy service will be sweet to thy self, and acceptable to God: If thou *Delight* in him, he doth certainly delight in thee. *Psalms* 149. 4. and 147. 11. *1 Chron.* 29. 17. 6. Thou hast a continual feast with thee, which may sweeten all the crosses of thy life, and afford thee greater joy than thy sorrow is, in thy saddest case. 7. When you *Delight* in God, your creature-delight will be sanctified to you, and warrantable in its proper place, which in others is idolatrous, or corrupt. These with many other are the benefits of *Delight* in God.

Dir. 6.

§. 7. Direct. 6. Consider how *suitable* God and *Holiness* are to be the matter of thy *Delight*, and take heed of all temptations which would represent him as *unsuitable* to you. He is, 1. Most perfect and Blessed in himself, 2. And full of all that thou canst need; 3. He hath all the world at his command for thy relief. 4. He is nearest to thee in presence and relation in the world: 5. He hath fitted all things in Religion to thy *Delight*, for matter, variety and benefit. 6. He will be a certain and constant *Delight* to thee: and a durable delight when all others fail. Thy soul

came from him, and therefore naturally should tend to him: It is *from* him and *for* him, and therefore must Rest in him, or have no Rest. We delight in the house where we were born, and in our Native country, and in our parents; and every thing inclineth to its own Original: And so should the soul to its Creator.

§. 8. Direct. 7. Corrupt not your *Minds* and *appetites* with *contrary delights*: Addict not your selves to *fleshy pleasures*: Taste nothing that is forbidden. Sorrow it self is not such an enemy to spiritual Delights, as *sensual sinful pleasures* are. O leave your beastly and your childish pleasures, and come and feast your souls on God. *Isa.* 55. 1, 2, 3. Away with the *Delights* of *lust*, and *pride*, and *covetousness*, and *vain sports*, and *gluttony*, and *drunkenness*, if ever you would have the solid and durable Delights! Think not of joyning both together. Be- think your selves; Can it be any thing but the disease and wickedness of thy heart, that can make a play, or a feast, or drunken wanton company, more pleasant to thee than God? What a heart is that which thinketh it a toil to meditate on God, and Heaven, and thinks it a pleasure to think of the baits of pride and covetousness? What a heart is that which thinks that sensuality, wantonness and vanity are the pleasure of their families, which must not be turned out; and that Godliness and Heavenly discourse and exercises would be the sadness and trouble of their families, which must not be brought in lest it mar their mirth; That think it an intolerable toil and slavery to Love God, and Holiness, and Heaven; and to be employed for them; and thinks it a delightful thing to Love a Whore, or excess of meat or drink or sports? Can you say any thing of a man that is more disgraceful, unless you say he is a Devil? It were not so vile for a child to Delight more in a Dog than in his Parents, or a Husband to delight more in the ugliest Harlot than in his Wife, as it is for a man to delight more in *fleshy vanities* than in God. Will you be licking up this dung, when you should be solacing your souls in Angelical pleasures, and foretasting the *delights* of Heaven? O how justly will God thrust away such wretches from his everlasting presence, who so abhor his ways and him? Can they blame him for denying them, the things which they hate, or set so light by, as to prefer a lust before them? If they were not *haters* of God and *Holiness*, they would never be so averse even to the Delights which they should have with him.

§. 9. Direct. 8. Take heed of a *Melancholy habit* of *body*: For *Melancholy* people can scarce delight in any thing at all, and therefore not in God. *Delight* is as hard to them, as it is to a pained member to find pleasure, or a sick stomach to delight in the food which it loaths. They can think of God with trouble, and fear, and horror, and despair; but not with delight.

§. 10. Direct. 9. Take heed of an *impatient* *pietish self-tormenting mind*, that can bear no cross; and of *overvaluing earthly things*, which causeth *impatience* in the want of them. Make not too great a matter of *fleshy pain or pleasure*. Otherwise your minds will be called to a continual attendance on the flesh, and taken up with continual desires, or cares, or fears, or griefs, or pleasures; and will not be permitted to solace themselves with God. The soul that would have *pure* and *high Delights*, must abstract it self from the concerns of the flesh; and look on your body as if it were the *body of another*, whose pain or pleasure you can choose whether you will feel. When Paul was rapt up into the third Heaven, and saw the things unutterable, he was so far

freed from the prison of sense, that he knew not whether he was *in the Body*, or *out of it*. As the separated souls that see the face of God and the Redeemer, do leave the Body to be buried and to rot in darkness, and feel not all this to the interrupting of their joys; so faith can imitate such a *Death* to the world, and such a neglect of the flesh, and some kind of elevating separation of the mind, to the things above. If in this near conjunction you cannot leave the Body to rejoyce or suffer alone, yet, as it self is but a servant to the soul, so let not its pain or pleasure be predominant, and controll the high operations of the soul. A manly valiant believing soul, though it cannot abate the pain at all, nor reconcile the flesh to its calamity, yet it can do more, notwithstanding the pain, to its own delight, than strangers will believe.

§. 11. Some women and passionate weak-spirited men, especially in sickness, are so peevish and of such impatient minds, that their daily work is to disquiet and torment themselves. One can scarce tell how to speak to them, or look at them but it offendeth them. And the world is so full of occasions of provocation, that such persons are like to have little quietness. It is unlike that these should delight in God, who keep their minds in a continual ulcerated galled state, incapable of any delights at all, and cease not their self-tormenting.

Dir. 10. §. 12. Direct. 10. *It is only a life of faith, that will be a life of holy heavenly Delight: Exercise your selves therefore in believing contemplations of the things unseen.* It must not be now and then a glance of the eye of the soul towards God, or a seldom salutation which you would give a stranger; but a walking with him, and frequent addresses of the soul unto him, which must help you to the Delights which Believers find in their communion with him.

Dir. 11. §. 13. Direct. 11. *Especially let faith go frequently to Heaven for renewed matter of delight, and frequently think what God will be to you there for ever, and with what full everlasting delight he will satiate your souls.* As Heaven is the place of our full delight, so the foresight and foretaste of it is the highest delight, which on earth is to be attained. And a soul that is strange to the foresight of Heaven, will be as strange to the true Delights of faith.

Dir. 12. §. 14. Direct. 12. *It is a great advantage to Holy Delight, to be much in the most Delightful parts of worship; as in Thanksgiving and Praise, and a due celebration of the Sacrament of the Body and blood of Christ: Of which I have spoken in the foregoing Directions.*

Dir. 13. §. 15. Direct. 13. *A skilful experienced Pastor, who is able to open the treasure of the Gospel, and publicly and privately to direct his flock in the work of self-examination and the heavenly exercises of faith, is a great help to Christians spiritual delight.* The experiences of believers teach them this: How oft do they go away refreshed and revived, who came to the Assembly or to their Pastors in great distress, and almost in despair? See Job 33. 23. 2 Cor. 1. 3, 4. It is the office and delight of the Ministers of Christ, to be helpers of his peoples faith and joy. 2 Cor. 1. 24. Phil. 1. 4, 25. 1 Thess. 2. 20.

Dir. 14. §. 16. Direct. 14. *Make use of all that Prosperity and lawful pleasure, which God giveth you in outward things, for the increase and advantage of your Delight in God.* Though corrupted nature is apter to abuse Prosperity and earthly delights, than any other state, to the diverting of the heart from God; and almost all the Devils poyson is given in sugered or gilded allectives; yet the primitive natural use of prosperity, of health, and plenty, and honour,

and peace, is to lead up the mind to God, and give us a taste of his spiritual delights! That the neighbourhood of the Body might be the souls advantage; and that God, who in this life will be seen by us but in a glass, and will give out his comforts by his appointed means, might make advantage of sensitive delights, for his own reception, and the communications of his Love and pleasure unto man: That as soon as the eye or ear or tast perceiveth the *delightfulness* of their several objects, the holy soul might presently take the hint and motion, and be carried up to delightful thoughts of him that giveth us all these delights. And doubtless so far as we can make use of a *Delight in friends, or food, or health, or habitations, or any accommodations of our Bodies, to further our Delight in God, or to remove those melancholy fears or sorrows, which would hinder this spiritual Delight, it is not only Lawful, but our duty to use them, with that moderation as tendeth to this end.*

§. 17. Direct. 15. *Make use of affliction as a great advantage for your purest and unmixt delight in God.* The servants of Christ have usually never so much of the joy in the Holy Ghost, as in their greatest sufferings: especially if they be for his sake. The soul never retireth so readily and delightfully to God, as when it hath no one else that will receive it, or that it can take any comfort from. God comforteth us most, when he hath made us see that none else can or will relieve us. When all friends have forsaken us save only one, that one is sweeter to us then than ever. When all our house is fired down except one room, that room is pleasanter to us than it was before. He that hath lost one eye, will love the other better than before. In prosperity our Delights in God are too often corrupted by a mixture of sensual delight: But all that remaineth when the creature is gone, is purely Divine.

§. 18. Direct. 16. *Labour by self-examination, deliberately managed under the direction of an able spiritual Guide, to settle your souls in the well-grounded persuasion of your special interest in God and Heaven: And then suffer not Satan by his troublesome importunity, to renew your doubts, or molest your peace.* An Orderly well-guided diligent self-examination, may quickly do much to shew you your condition: And if you are convinced that the truth of Grace is in you, let not fears and suspicion go for reason, and cause you to deny that which you cannot without the gainsaying of your Consciences deny. You see not the design of the Devil in all this: His business is by making you fear, that you have no interest in God, to destroy your Delight in him and in his service: And next that, to make you through weariness forsake him; and either despair or turn to sensual delights. Foresee and prevent these designs of Satan, and suffer him not at his pleasure to raise new storms of fears and troubles, and draw you to deny your Fathers mercies, or to suspect his proved love.

§. 19. Direct. 17. *Damp not your Delights by wilful sin.* If you grieve your Comforter he will grieve you, or leave you to grieve your selves: In that measure that any known sin is cherished, Delight in God will certainly decay.

§. 20. Direct. 18. *Improve your observation of wicked mens sensual delights, to provoke your souls to delight in God.* Think with your selves: shall hawks, and hounds, and pride, and filthiness, and cards, and dice, and plays and sports, and luxury, and idleness, and foolish talk, or worldly honours be so delightful to these deluded sinners? and shall not my God and Saviour, his Love and promises, and the hopes of Heaven, be more delightful to me?

me? Is there any comparison between the matter of my delights and theirs?

Dir. 19. §. 21. Direct. 19. Labour to overcome those fears of Death, which would damp your Joyes in the fore-sight of Everlasting joyes. As nothing more feedeth Holy delights than the fore-thoughts of Heaven; so there is scarce any thing that more hindreth our delight in those forethoughts, than the fear of interposing death. See what I have written against this fear, in my Treatise of Self-denial, and Saints Rest, and in my Treatise of Death, as the last enemy, and in my Last work of a Believer.

§. 22. Direct. 20. Pretend not any other Religious duties against your Delight in God and Holiness; but use them all in their proper subserviency to this. Penitent sorrow is only a purge to cast out those corruptions which hinder you from relishing your spiritual delights. Use it therefore as Physick, only when there is need; and not for it self, but only to this end; and turn it not into your ordinary food. Delight in God is the Health of your souls: Say not you cannot have while to be healthful, because you must take physick, or that you take Physick against Health, or instead of health, but for your health. So take up no sorrow against your Delight in God, or instead of it, but for it, and so much as promoteth it. See the Directions for Love before-going.

Dir. 20. §. 23. By this time you may see, that Holy Delight adjoynd to Love, is the principal part of our Religion, and that they mistake it which place it in any thing else. And therefore how unexcusable are all the ungodly enemies or neglecters of a holy life? If it had been a life of grief and toyle they had had some pretence: But to fly from pleasure, and refuse delight, and such delight, is unexcusable. Be it known to you sinners, God calleth you not to forsake Delight, but to accept it: To change your Delight in sin and vanity, for Delight in him: you dare not say but this is better: you cannot have your houses and lands for ever, nor your lust and luxury for ever; but you may have God for ever. And do you hope to live for ever with him, and have you no Delight in him? Mendel with Christ as the Papists with the Reformed Churches: Because we reject their formalities and ceremonious toys, they say we take down all Religion: so because we would call men from their brutish pleasures, they say we would let them have no pleasure: For the Epicure thinks when his luxury, lust and sport is gone, all is gone: Call a slugard from his bed, or a glutton from his feast, to receive a Kingdom, and he will grudge; if he observe only what you would take from him, and not what you give him in its stead: When earthly pleasures end in misery, then who would not wish they had preferred the Holy durable Delights?

DIRECT. XII.

Grand Let Thankfulness to God thy Creatour, Redeemer and Regenerator, be the very temperament of thy soul, and faithfully expressed by thy Tongue and Life.

Dir. 14. For a life of Thankfulness.

§. 1. **T**Hough our Thankfulness is no benefit to God, yet he is pleased with it, as that which is suitable to our condition, and sheweth the ingenuity and honesty of the Heart. An unthankful person is but a devourer of mercies, and a grave to bury them in, and one that hath not the wit and honesty to know and acknowledge the hand that

giveth them: But the Thankful looketh above himself, and returneth all, as he is able, to him from whom they flow.

§. 2. True Thankfulness to God is discerned from Counterfeit, by these qualifications: 1. True Thankfulness having a just estimate of mercies comparatively, preferreth spiritual and everlasting mercies, before those that are meerly corporal and transitory. But carnal Thankfulness chiefly valueth carnal Mercies, though notionally it may confess that the spiritual are the greater. 2. True thankfulness inclineth the soul to a spiritual rejoycing in God, and to a desire after more of his spiritual mercies: But carnal thankfulness is only a delight in the prosperity of the flesh, or the delusion and carnal security of the mind, inclining men to carnal empty mirth, and to a desire of more such fleshly pleasure, plenty or content: As a Beast that is full fed-will skip, and play, and shew that he is pleased with his state: or if he have ease, he would not be molested. 3. True thankfulness kindleth in the heart a love to the Giver above the Gift, or at least a Love to God above our Carnal prosperity and pleasure, and bringeth the heart still nearer unto God, by all his mercies: But carnal thankfulness doth spring from Carnal self-love, or love of fleshly prosperity; and is moved by it, and is subservient to it, and Loveth God and Thanketh him but so far as he gratifieth or satisfieth the flesh. A child-like Thankfulness maketh us love our Father more than his gift, and desire to be with him, in his arms: But a Dog doth love you and is thankful to you, but for feeding him: He loveth you in subordination to his appetite and his bones. 4. True thankfulness inclineth us to obey and please him that obligeth us by his benefits. But carnal thankfulness puts God off with the hypocritical complemental thanks of the lips, and spends the mercy in the pleasing of the flesh, and makes it but the fewel of lust and sin. 5. True thankfulness to God is necessarily transcendent, as his mercies are transcendent: The saving of our souls from Hell, and promising us eternal life, besides the giving us our very beings and all that we have, do oblige us to be totally and absolutely his, that is so transcendent a Benefactor to us, and causeth the thankful person to devote and resign himself, and all that he hath to God, to answer so great an obligation: But carnal thankfulness falls short of this absolute and total dedication, and still leaveth the sinner in the power of self-love, devoting himself (really) to himself, and using all that he is, or hath, to the pleasing of his fleshly mind, and giving God only the tythes or leavings of the flesh, or so much as it can spare, lest he should stop the streams of his benignity, and bereave the flesh of its prosperity and contents.

§. 3. Directions for Thankfulness to God our Benefactor.

Direct. 1. Understand well how great this duty Dir. 1. is, in the nature of the thing, but especially how the very design and tenour of the Gospel, and the way of our salvation by a Redeemer, bespeaketh it as the very complexion of the soul, and of every duty. A creature that is wholly his Creatours, and is preserved every moment by him, and daily fed and maintained by his bounty, and is put into a capacity of life eternal, must needs be obliged to unceasing Gratitude. And Unthankfulness among men is justly taken for an unnatural monstrous vice; which forfeiteth the benefits of friendship and society, 2 Tim. 3. 2. The unthankful are numbered with the unholy, &c. as part of the monsters which should

should come in the *last times*, (and which we have lived to see, exactly answering that large description of them) : But the *Design* of God in the work of Redemption, is purposely laid for the raising of the highest *Thankfulness* in man : and the Covenant of Grace containeth such abundant wonderful Mercies, as might compel the souls of men to *Gratitude*, or leave them utterly without excuse. It is a great truth, and much to be considered, that *Gratitude* is that *general duty* of the Gospel, which containeth and animateth all the rest, as being *Essential* to all that is properly Evangelical. A Law as a Law requireth *Obedience* as the *general duty* : and this *Obedience* is to be exercised and found in every particular duty which it requireth : And the Covenant with the Jews was called, *The Law*, because the *Regulating part* was most eminent : and so *obedience* was the thing that was eminently required by the Law (though their measure of mercy obliged them also to *thankfulness*) : But the Gospel or New Covenant is most eminently a *history of Mercy*, and a *tender* and *promise* of the most unmatched *benefits*, that ever were heard of by the ears of man : so that the *Gift of Mercy* is the predominant or eminent part in the Gospel or New Covenant ; and though still God be our *Governour*, and the New Covenant also hath its *Precepts*, and is a *Law*, yet that is in a sort but the *subservient part* : And what *obedience* is to a Law, that *Thankfulness* is to a *Benefit* ; even the formal answering of its obligation : so that though we are called to as exact obedience as ever, yet it is now only a *Thankful Obedience* that we are called to : And just as *Law* and *Promises* or *Gifts* are conjoined in the New Covenant, just so should *Obedience* and *Thankfulness* be conjoined in our hearts and lives ; one to God as our *Ruler*, and the other to him as our *Benefactor* : And these two must animate every act of heart and life. We must *Repent* of sin : but it must be a *Thankful Repenting*, as becometh those that have a free pardon of all their sins procured by the blood of Christ, and offered them in the Gospel : Leave out this *Gratitude*, and it is no *Evangelical Repentance*. And what is our *saving faith in Christ*, but the *Assent* to the truth of the Gospel, with a *Thankful Acceptance* of the good which it offereth us, even *Christ* as our *Saviour* with the *Benefits* of his Redemption. The *Love* to God that is there required, is the *Thankful Love* of his Redeemed ones : And the *Love* to our very enemies, and the forgiving of wrongs, and all the *Love* to one another, and all the works of *Charity* there required, are the exercises of *Gratitude*, and are all to be done, on this account, because *Christ* hath loved us, and forgiven us, and that we may shew our *thankful Love* to him. *Preaching*, and *Praying*, and *Sacraments*, and *publick praises*, and communion of *Saints*, and *obedience*, are all to be animated with *Gratitude* ; and they are no further *Evangelically* performed, than *Thankfulness* is the very life and complexion of them all. The dark and defective opening of this by Preachers, gave occasion to the *Aninomians* to run into the contrary extrem, and to derogate too much from *Gods Law* and our *Obedience* : But if we obscure the doctrine of *Evangelical Gratitude*, we do as bad or worse than they. *Obedience* to our *Ruler*, and *Thankfulness* to our *Benefactor*, conjoined and co-operating as the *Head* and *Heart* in the *Natural body*, do make a *Christian* indeed. Understand this well, and it will much incline your hearts to *Thankfulness*.

Gratitude is to the Promise, much what Obedience is to the Law.

6. 4. Direct. 2. Let the greatness of the manifold mercies of God, be continually before your eyes. *Thankfulness* is caused by the due apprehension of the greatness of mercies. If you either know them not to be mercies, or know not that they are mercies to you, or believe not what is said and promised in the Gospel, or forget them, or think not of them, or make light of them through the corruption of your minds, you cannot be thankful for them. I have before spoken of *Mercy* in order to the kindling of *Love*, and therefore shall now only recite these following to be alwayes in your memories. 1. The *Love of God* in giving you a Redeemer, and the *Love of Christ* in giving his life for us, and in all the parts of our Redemption. 2. The Covenant of Grace, the pardon of all our sins : the justification of our persons ; our adoption, and title to eternal life. 3. The aptness of means for calling us to Christ : The gracious and wise disposals of providence to that end : the gifts and compassion of our instructors : the care of Parents ; and the helps and examples of the servants of Christ. 4. The efficacy of all these means : the giving us to will and to do, and opening of our hearts, and giving us repentance unto life, and the Spirit of Christ to mortifie our sins, and purifie our nature, and dwell within us. 5. A standing in his Church, under the care of faithful Pastors : the liberty, comfort, and frequent benefit of his Word and Sacraments, and the publick communion of his Saints. 6. The company of those that fear the Lord, and their faithful admonitions, reproofs, and encouragements ; the kindness they have shewed us for body, or for soul. 7. The mercies of our Relations, or habitations, our estates, and the notable alterations and passages of our lives. 8. The manifold preservations and deliverances of our souls, from errors and seducers, from terrors and distresses ; from dangerous temptations, and many a soul-wounding sin ; and that we are not left to the errors and desires of our hearts, to feared Consciences, as forsaken of God. 9. The manifold deliverances of our bodies, from enemies, hurts, distresses, sicknesses and death. 10. The mercies of adversity, in wholesome, necessary chastisements, or honourable sufferings for his sake and support or comfort under all. 11. The communion which our souls have had with God, in the course of our private and publick duties, in Prayer, Sacraments and Meditation. 12. The use which he hath made of us for the good of others ; that our time hath not been wholly lost, and we have not lived as burdens of the world. 13. The mercies of all our friends and his servants, which were to us as our own ; and our interest in the mercies and publick welfare of his Church, which are more than our own. 14. His patience and forbearance with us under our constant unprofitableness and provocations, and his renewed mercies notwithstanding our abuse, our perseverance until now. 15. Our hopes of everlasting Rest and Glory, when this sinful life is at an end. Aggravate these mercies in your more enlarged meditations, and they will sure constrain you to cry out [Bless the Lord, O my soul, and all that is within me bless his holy name ; bless the Lord, O my soul, and forget not all his benefits ; who forgiveth all thine iniquities, who healeth all thy diseases ; who redeemeth thy life from destruction ; who crowneth thee with loving kindness and tender mercies, Psal. 102. 1, 2, 3, 4. Enter into his gates with thanksgiving, and into his Courts with praise ; be thankful to him, and bless his name : For the Lord is good ; his Mercy is everlasting, and his truth endureth to all generations. Psal. 100. 4, 5. The

The Lord is merciful and gracious; slow to anger, and plenteous in mercy — For as the Heaven is high above the Earth, so great is his mercy to them that fear him, Psal. 103. 8, 11. O give thanks unto the Lord, for he is good; for his mercy endureth for ever, Psal. 136. 1, &c. O give thanks unto the Lord; call upon his name; make known his deeds among the people: sing ye unto him; sing Psalms unto him; talk ye of all his wondrous works: glory ye in his holy name: Let the heart of them rejoice that seek him, Psal. 105. 1, 2, 3.]

Dir. 3.

§. 5. Direct. 3. Be well acquainted with the greatness of your sins, and sensible of them as they are the aggravation of Gods Mercies to you. This is the main end why God will humble those that he will save: Not to drive them to despair of mercy, nor that he taketh pleasure in their sorrows for themselves: But to work the heart to a due esteem of saving mercy, and to a serious desire after it, that they may thankfully receive it, and carefully retain it, and faithfully use it. An unhumbled soul sets light by Christ, and Grace, and Glory: It relieth on spiritual mercy: It cannot be thankful for that which it findeth no great need of. But true humiliation recovereth our appetite, and teacheth us to value mercy as it is. Think therefore what sin is (as I have opened to you Dir. 8.) and think of your manifold aggravated sins: and then think how great those mercies are that are bestowed on so great unworthy sinners! Then mercy will melt your humbled hearts, when you confess that you are unworthy to be called Sons, Luke 15. and that you are not worthy to look up to Heaven, Luke 18. 13. and that you are not worthy of the least of all the mercies of God, Gen. 32. 10. The humble soul is the thankful soul, and therefore so greatly valued by the Lord.

Dir. 4.

§. 6. Direct. 4. Understand what Misery you were delivered from; and estimate the greatness of the mercy, by the greatness of the punishment which you had deserved. Misery as well as sin must tell us the greatness of our mercies. This is before opened, Chap. 1. Dir. 9. pag. 21.

Dir. 5.

§. 7. Direct. 5. Suppose you saw the damned souls, or suppose you had been one day in Hell your selves: bethink you then how thankful you would have been for Christ and Mercy. And you were condemned to it by the Law of God, and if death had brought you to execution you had been there; and then Mercy would have been more esteemed. If a Preacher were sent to those miserable souls to offer them a pardon and eternal life on the terms as they are offered to us, do you think they would make as light of it as we do?

Dir. 6.

§. 8. Direct. 6. Neglect not to keep clear the Evidences of thy title to those especial Mercies for which thou shouldst be most thankful: And hearken not to Satan when he would tempt thee to think that they are none of thine, that so he might make thee deny God the Thanks for them, which he expecteth. Of this I have spoken in the Directions for Love.

Dir. 7.

§. 9. Direct. 7. Think much of those personal mercies which God hath shewed thee from thy youth up until now, by which he hath manifested his care of thee, and particular kindness to thee. Though the common mercies of Gods servants be the greatest, which all other Christians share in with each one; yet personal favours peculiar to our selves, are apt much to affect us, as being near our apprehension, and expressing a peculiar care and love of us. Therefore Christians should mark Gods dealings with them, and write down the great and notable mercies of their lives, (which

are not unfit for others to know, if they should see it.)

Dir. 8.

§. 10. Direct. 8. Compare thy proportion of Mercies with the rest of the peoples in the world. And thou wilt find that it is not one of many thousands that hath thy proportion. It is so small a part of the world that are Christians, and of those so few that are Orthodox Reformed Christians; and of those so few that are seriously godly as devoted to God; and of those so few that fall not into some perplexities, errours, scandals, or great afflictions and distresses, that those few that are in none of these ranks have cause of wondrous thankfulness to God: Yea, the most afflicted Christians in the world: Suppose God had divided his Mercies equally to all men in the world, as health, and wealth, and honour, and grace, and the Gospel, &c. How little of them would have come to thy share in comparison of what thou now possessest? How many have less wealth or honour than thou? How many thousands have less of the Gospel and of Grace? In reason therefore thy thankfulness should be proportionable and extraordinary.

Dir. 9.

§. 11. Direct. 9. Compare the Mercies which thou wantest, with those which thou possessest, and observe how much thy receivings are greater than thy sufferings. Thou hast many meals plenty, for one day of scarcity or pinching hunger: Thou hast many dayes Health, for one dayes sickness: and if one part be ill, there are more that are not: If one Cross befall thee, thou escapest many more that might befall thee, and which thou deservest.

Dir. 10.

§. 12. Direct. 10. Bethink thee how thou wouldst value thy mercies, if thou wert deprived of them. The want of them usually teacheth us most effectually to esteem them. Think how thou shouldst value Christ and hope, if thou wert in Despair? And how thou wouldst value the mercies of Earth, if thou wert in Hell? And the Mercies of England, if thou wert among bloody Inquisitors and persecutors, and wicked cruel Heathens or Mahometans, or brutish savage Americans: Think how good sleep would seem to thee, if thou couldst not sleep for pains? Or how good thy meat, or drink, or cloaths, or house, or maintenance, or friends; would all seem to thee, if they were taken from thee: And how great a mercy health would seem, if thou wert under some tormenting sickness; and what a mercy Time would seem, if Death were at hand; and Time were ending: And what a mercy thy least sincere desires, or measure of grace is in comparison of their case that are the haters, despisers and persecutors of holiness; These thoughts if followed home, may shame thee into thankfulness.

Dir. 11.

§. 13. Direct. 11. Let Heaven be ever in thine eye, and still think of the endless joy which thou shalt have with Christ. For that is the mercy of all mercies: and he that hath not that in hope to be thankful for, will never be thankful aright for any thing: and he that hath Heaven in promise to be thankful for, hath still reason for the highest joyful Thanks, whatever worldly thing he want; or though he were sure never more to have comfort in any creature upon earth. He is unthankful indeed, that will not be thankful for Heaven: But that is a mercy which will constrain to Thankfulness so far as our title is discerned. The more believing and heavenly the mind is, the more thankful.

Dir. 12.

§. 14. Direct. 12. Look on earthly and present Mercies in connexion with Heaven which is their End, and as sweetened by our interest in God that giveth them. You leave out all the life and sweetness, which must cause your thankfulness, if you leave

leave our God and overlook him. A dead carcass hath not the Loveliness or Usefulness as a living man: You mortifie your mercies, when you separate them from God and Heaven, and then their beauty, and sweetness, and excellency is gone: And how can you be thankful for the husks and shells when you foolishly neglect the kernel? Take every bit as from thy Fathers hands: Remember that he feedeth, and clotheth, and protecteth thee, as his Child: It is to *Our Father which is in Heaven*, that we must go every day for our daily bread. Taste his Love in it, and thou wilt say, that *It is sweet*. Remember whither all his Mercies tend, and where they will leave thee, even in the bosome of Eternal Love. Think with thy self, How good is this with the Love of God? This and Heaven are full enough for me. Course fare, and course clothing, and course usage in the world, and hard labour, and a poor habitation, with Heaven after all, is Mercy beyond all humane estimation or conceiving. Nothing can be little, which is a token of the love of God, and leadeth to Eternal Glory. The Relation to Heaven, is the life and glory of every mercy.

Dir. 13. §. 15. Direct. 13. *Think oft how great a mercy it is that Thankfulness for mercy is made so great a part of thy duty.* Is it not the sweetest employment in the world, to be alwayes thinking on so sweet a thing as the mercies of God, and to be mentioning them with glad and thankful hearts? Is not this a sweeter kind of work, than to be abusing mercy, and casting it away upon fleshly lusts, and sinning it away, and turning it against us? Yea, is it not a sweeter work, than to be groaning under sin and misery? If God had as much fixt your thoughts upon sinning heart-breaking objects, as he hath (by his commands) upon reviving and delighting objects, you might have thought Religion a melancholy life. But when sorrow is required but as preparatory to delight, and chearful Thanksgiving is made the life and sum of your Religion, who but a Monster will think it grievous, to live in Thankfulness to our great Benefactor? To think thus of the sweetness of it, will do much to incline us to it, and make it easie to us.

Dir. 14. §. 16. Direct. 14. *Make conscience ordinarily of allowing Gods mercies as great a room in thy Thoughts and Prayers, as thou allowest to thy sins, and wants and troubles.* In a day of humiliation, or after some notable fall into sin, or in some special cases of distress, I confess sin and danger may have the greater share. But ordinarily mercy should take up more time in our remembrance and confession than our sins. Let the Reasons of it first convince you, that this is your duty: And when you are convinced, hold your selves to the performance of it. If you cannot be so Thankful as you desire, yet spend as much time in the confessing of Gods Mercy to thyself, as in confessing your sins, and mentioning your wants. Thanksgiving is an effectual petitioning for more. It sheweth that the soul is not drowned in selfishness; but would carry the fruit of all his mercies back to God. If you cannot think on mercy so thankfully as you would, yet see that it have a due proportion of your thoughts. This course (of allowing mercy its due time in our Thoughts and Prayers) would work the soul to greater thankfulness by degrees. Whereas on the contrary, when men accustom themselves to have ten words or twenty of Confession and Petition, for one of thanksgiving, and ten thoughts of sins, and wants, and troubles, for one of mercies, this starveth thankfulness, and turneth it out of doors. You can command your words and thoughts if you will: Resolve therefore on this duty.

§. 17. Direct. 15. *Take heed of a proud, a covetous, a fleshly, or a discontented mind: for all these are enemies to Thankfulness.* A proud heart thinks it self the worthiest for more, and thinks diminutively of all. A covetous heart is still gaping after more, and never returning the fruit of what it hath received. A fleshly mind is an insatiable gulf of corporal mercies, like a greedy Dog that is gaping for another bone when he hath devoured one, and sacrificeth all to his belly, which is his God, Phil. 3. 18. A discontented mind is alwayes murmuring, and never pleased, but findeth something still to quarrel at; and taketh more notice of the denying of its unjust desires, than of the giving of many undeserved mercies: Thankfulness prospereth not, where these vices prosper.

§. 18. Direct. 16. *Avoid as much as may be a Melancholy and over-fearful temper: for that will not suffer you to see or taste your greatest mercies, nor to be glad or thankful for any thing you have, but is still representing all things to you in a terrible or lamentable shape.* The Grace of Thankfulness may be habitually in a timorous melancholy mind: And that appeareth in their valuation of the Mercy: How glad and thankful would they be, if they were assured that the Love of God is towards them? But it is next to impossible for them ordinarily, to exercise thankfulness, because they cannot believe any thing of themselves that is good and comfortable: It is as natural for them to be still fearing and despairing, and complaining, and troubling themselves, as for froward children to be crying, or sick men to groan. Befriend not therefore this miserable disease, but resist it by all due remedies.

§. 19. Direct. 17. *Take heed of unthankful doctrines, which teach you to deny or undervalue mercy.* Such is 1. The Doctrine of the Pelagians (whom Prosper calleth the Ungrateful) that denyed faith and special grace to be any special gift of God: and that teach you that Peter is no more beholden to God, than Judas, for his differing grace. 2. The Doctrine which denyeth general grace (which is presupposed unto special,) and tells the world, that Christ dyed only for the Elect, and that all the mercy of the Gospel is confined to them alone; and teacheth all men to deny God any thanks for Christ or any Gospel mercy, till they know that they are elect, and justified: and would teach the wicked (on Earth and in Hell) that they ought not to accuse themselves for sinning against any Gospel mercy, or for rejecting a Christ that dyed for them. 3. All Doctrine which makes God the physical, efficient predeterminer of every act of the creature considered in all its circumstances; and so tells you, that saving grace is no more, nor no otherwise caused of God, than sin and every natural act is; and our thanks that we owe him for keeping us from sin, is but for not irresistible pre-mov'ing us to it. Such Doctrines cut the veins of thankfulness; and being not doctrines according to godliness, the life of grace, and spiritual sense of believers is against them.

§. 20. Direct. 18. *Put not God off with verbal Thanks, but give him thy self and all thou hast.* Thankfulness causeth the soul to enquire, What shall I render unto the Lord for all his benefits towards me? Psal. 116. 12. And it is no less than thy self, and all thou hast that thou must render: that is, thou must give God not only thy Tyes, and the Sacrifice of Cain, but thy self to be entirely his servant, and all that thou hast to be at his command, and used in the order that he would have thee use it. A thankful soul devoteth it self to God: This

set in joyn the Universal frame of Heaven and Earth, and keepeth all things in their Order: How good is he that made all good, and gave the creatures all their goodnes, both natural and spiritual, by Creation and Renewing grace? Thus [The Heavens declare the glory of God, and the Firmament sheweth his handy work, Psal. 19. 1. His glory covereth the Heavens, and the earth is full of his praise, Hab. 3. 3. The voice of the Lord is upon the waters: the God of glory thundereth, Psal. 29. 3. Psal. 145.]

Dir. 3.

§. 5. Direct. 3. Behold him in the Person, Miracles, Resurrection, Dominion and Glory of his blessed Son. Who is the brightness of his glory, and the express image of his person, upholding all things by the word of his power, and having by himself purged our sins, sat down at the right hand of the Majesty on high, being made better than the Angels, &c. Heb. 1. 3, 4. By him it is that glory is given to God in the Church, Eph. 3. 21. God hath highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow, of things in Heaven, and things in Earth, and things under the Earth, and that every tongue should confess, that Jesus is Christ to the glory of God the Father, Phil. 2. 9, 10, 11. Pray therefore that the God of our Lord Jesus Christ, the Father of glory, may give you the Spirit of Wisdom and Revelation in the acknowledgement of him; the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints; and what is the exceeding greatness of his power to usward who believe; according to the working of his mighty power which he wrought in Christ, when he raised him from the dead, and set him at his right hand in the celestials; far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come; and hath put all things under his feet, and gave him to be Head over all things to his Church, Eph. 1. 17, &c. The Father hath glorified his name in his Son. John 12. 28. & 13. 31, 32. & 14. 13. & 17. 1.

Dir. 4.

§. 6. Direct. 4. Behold God as the End of the whole Creation, and intend him as the End of all the actions of thy life. You honour him not as God, if you practically esteem him not as your ultimate end; even the Pleasing of his will, and the honouring him in the world. If any thing else be made your chiefest end, you honour it before him, and make a God of it.

Dir. 5.

§. 7. Direct. 5. Answer all his blessed attributes with suitable affections, (as I have directed in my Treatise of the Knowledge of God, and here briefly Dir. 4.) and his Relations to us with the duty which they command (subjection, Love, &c.) as I have opened in the foregoing Directions. We glorifie him in our hearts, when the Image of his Attributes is there received.

Dir. 6.

§. 8. Direct. 6. Behold him by faith as alwayes present with you. And then every Attribute will the more affect you, and you will not admit dishonourable thoughts of him: Pray to him as if you saw him, and you will speak to him with reverence. Speak of him, as if you saw him, and you dare not take his name in vain, nor talk of God with a common frame of mind, nor in a common manner, as of common things. By faith Moses forsook Egypt, not fearing the wrath of the King: for he endured as seeing him that is invisible. Heb. 11. 27. God is contented by them that think they are behind his back.

Dir. 7.

§. 9. Direct. 7. Think of him as in Heaven where he is revealed in Glory to the blessed, and magni-

fied by their high — everlasting Praise. Nothing so much helpeth us to Glorifie God in our minds, as by faith to behold him where he is most Glorious. The very reading over the description of the Glory of the New Jerusalem, Rev. 21. & 22. will much affect a believing mind, with a sense of the Gloriousness of God. Suppose with Stephen we saw Heaven opened, and the ancient of dayes, the Great Jehovah Gloriously illustrating the City of God, and Jesus in Glory at his right hand, and the innumerable army of Glorified Spirits before his throne, Praising and magnifying him with the highest admirations; and joyfulest acclamations, that creatures are capable of; would it not raise us to some of the same admirations? The soul that by faith is much above, doth most Glorifie God, as being nearest to his Glory.

§. 10. Direct. 8. Foresee by faith the coming of Christ and the day of the universal Judgement, when Christ shall come in flaming fire with thousands of his holy Angels, to be Glorified in his Saints, and admired in all them that do believe. 2 Thes. 1. 10.

Dir. 9.

§. 11. Direct. 9. Abhor all Doctrines, which blaspheme or dishonour the name of God, and would blemish and hide the Glory of his Majesty. I give you this rule for your own preservation, and not in imitation of uncharitable firebrands and dividers of the Church, to exercise your pride and imperious humour, in condemning all men, to whose opinions you can maliciously affix a blasphemous consequence, which either followeth but in your own imagination, or is not acknowledged but hated by those on whom you do affix it. Let it suffice you to detest false doctrines, without detesting the persons that you imagine guilty of them; who profess to believe the contrary truth as stedfastly as you your selves.

Dir. 10.

§. 12. Direct. 10. Take heed of sinking into flesh and earth, and being diverted by things sensible from the daily contemplation of the Glory of God. If your belly become your God, and you mind earthly things, and are set upon the honours, or profits or pleasures of the world, when your conversation should be in Heaven, you will be glorying in your shame, when you should be admiring the Glory of your Maker, Phil. 3. 18, 19, 20. and you will have so much to do on earth, that you will find no leisure (because you have no hearts) to look up seriously to God.

Directions for Glorifying God with our tongues, in his Praises.

§. 13. Direct. 1. Conceive of this duty of Praising God according to its superlative excellencies, as being the highest service that the tongue of men or Angels can perform. To Bless, or Praise, or Magnifie God, is not to make him Greater or better, or happier than he is; but to declare and extol his Greatness, Goodness and felicity. And that your hearts may be inflamed to this excellent work, I will here shew you how great and necessary, how high and acceptable a work it is.

Dir. 11.
How great a duty Praising God is.

§. 14. 1. It is the giving to God his chiefest due: Christians est homo dignus & faciens in gratia debolo; & ornans gloriam Dei, autem vite & sapientie sue. Bucholtz. Generation shall praise his works to another and declare his

his mighty acts: I will speak of the glorious honour of thy Majesty, and of thy wondrous works: And men shall speak of the might of thy terrible acts, and I will declare thy Greatness, Psalm 145. 3, 4, 5. What Praise doth that knowledge deserve which extendeth to all things that are, or were, or ever shall be? and that wisdom which ordereth all the world? He knoweth every thought of man, and all the secrets of the heart. Psalm 44. 21. & 94. 11. Known unto God are all his works, from the beginning of the world; Acts 15. 18. His understanding is infinite, Psalm 147. 5. What praise doth that Goodness and Mercy deserve, which is diffused throughout all the world, and is the life and hope and happiness of men and Angels? His Mercy is Great unto the Heavens, and his truth unto the Clouds: Psalm 57. 10. O how great is his Goodness to them that fear him? Psalm 31. 10. and therefore how great should be his Praise? Who can utter the mighty acts of the Lord? and who can shew forth all his Praise, Psalm 106. 2. For great is the Glory of the Lord, Psalm 138. 5.

§. 15. 2. It is the end of all Gods wondrous works, and especially the end which man was made for, that all things might Praise him. Objectively, and men (and Angels) in estimation and expression. That his Glorious excellency might be visible in his works, and be admired and extolled by the rational creature: For this all things were created and are continued: For this we have our understanding and our speech: This is the fruit that God expecteth from all his works. Deny him this and you are guilty of frustrating the whole creation, as much as in you lyeth. You would have the Sun to shine in vain, and the Heavens and Earth to stand in vain, and man and all things to live in vain, if you would not have God have the praise and Glory of his works. Therefore Sun, and Moon, and Stars, and Firmament are called on to Praise the Lord, Psalm 148. 2, 3, 4. as they are the matter for which he must by us be praised. O praise him therefore for his mighty acts: Praise him according to his excellent greatness. Psalm 150. 2. O that men would praise the Lord for his Goodness; and declare his wondrous works for the children of men: Psalm 107. 8, &c. Yea it is the end of Christ in the Redemption of the world, and in saving his elect, that God might in the Church in Earth and Heaven have the praise and glory of his grace. Ephes. 1. 6, 12, 14. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name, Heb. 13. 15. And let the redeemed of the Lord say, that his mercy endureth for ever: Psalm 107. 2. For this all his Saints are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that they should shew forth the praises of him that hath called them out of darkness into his marvellous light, 1 Pet. 2. 5, 9.

6. 16. 3. The Praise of God is the highest and noblest work in it self: 1. It hath the highest object: even the glorious excellencies of God. Thanksgiving is somewhat lower as having more respect to our selves and the Benefits received: But Praise is terminated directly on the perfections of God himself. 2. It is that work that is most immediately nearest on God as he is Our end: And as the end as such is better than all the means set together (as such:) so are the final duties about the end greater than all the mediate duties. 3. It is the work of the most excellent creatures of God, the holy Angels: They proclaimed the coming of Christ, by way of Praise, Luke 2. 13, 14. Glory to God in the highest: on earth peace: Good will towards men. Psalm 103. 20.

& 148. 2. And as we must be equal to the Angels, it must be in equal Praising God, or else it will not be in equality of Glory. 4. It is the work of Heaven, the place and state of all perfection: And that is best and highest which is nearest Heaven: Where they rest not day nor night, saying, Holy, Holy, Holy, Lord God Almighty, which was and is and is to come—— Thou art worthy O Lord to receive glory and honour and power, for thou hast created all things, and for thy pleasure they are and were created, Rev. 4. 8. 10. Rev. 19. 5. A voice came out of the throne saying, Praise our God all ye his servants, and ye that fear him both small and great. Verse 6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundrings, saying, Alleluiah: for the Lord God omnipotent reigneth; Let us be glad and rejoice and give honour unto him; for the marriage of the Lamb is come, and his wife hath made her self ready.

§. 17. 4. It becometh us and much concerneth us to learn and exercise that work which in Heaven we must do for ever: and that is, to Love and joyfully Praise the Lord. For earth is but the place of our apprenticeship for Heaven. The preparing works of mortifying repentance must in their place be done: but only as subservient to these which we must ever do: When we shall sing the new song before the Lamb, Thou art worthy—— For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us Kings and Priests unto our God, Rev. 5. 9, 10. Therefore the Primitive Church of believers is described as most like to Heaven, Luke 24. 53. with great joy they were continually in the Temple Praising and blessing God. O Praise the Lord therefore in the congregations of the Saints: Let Israel rejoice in him that made him: Let the children of Zion be joyful in their King. Psalm 149. 1, 2. Let the Saints be joyful in glory: Let the high praises of God be in their mouths, verse 3, 6.

§. 18. 5. Though we are yet diseased sinners, and in our warfare, among enemies, dangers and perplexities, yet Praise is seasonable and suitable to our condition here, as the greatest part of our duty, which all the rest must but promote. Pretend not that it is not fit for you because you are sinners, and that humiliation only is suitable to your state. For the design of your redemption, the tenour of the Gospel, and your own condition, engage you to it. Are they not engaged to Praise the Lord, that are brought so near him to that end? 1 Pet. 2. 5, 9. that are reconciled to him? To whom he hath given and forgiven so much. 1 Tim. 1. 15. Tit. 3. 3, 5. Psalm 103. 1, 2, 3. that have so many great and precious promises? 2 Pet. 1. 4. that are the Temples of the Holy Ghost, who dwelleth in them, and sanctifieth them to God? That have a Christ interceding for them in the highest? Rom. 8. 33, 34. That are alwayes safe in the arms of Christ; that are guarded by Angels; and Devils, and enemies forbidden to touch them, further than their father seeth necessary for their good? That have the Lord for their God, Psalm 33. 12. & 4. 8. That have his Saints for their companions and helpers? That have so many ordinances to help their souls? And so many creatures and comforts for their bodies? That live continually upon the plenty of his Love? That have received so much, and are still receiving? Should we not bless him every day with Praise, that blesseth us every day with benefits? Should we not praise the bridge that we go over? The friend that we have tried so oft? And resolve as

Psalm 145. Every day will I bless thee: I will praise thy name for ever and ever: Psalm 63. 3, 4. Because thy loving kindness is better than life, my lips shall praise thee: Thine will I bless thee while I live: I will lift up my hands in thy name. Are they not bound to praise him on earth, that must reign with Christ for ever in Heaven? *Rom. 8. 17, 33. Rev. 1. 5, 6. Col. 1. 12. 1 Pet. 1. 4.*

6. *The Praises of God do exercise our highest Graces: Praise is the very breath of Love, and Joy, and Gratitude: It tendeth to raise us above our selves, and make our hearts to burn within us, while the glorious name of God is magnified: It hath the most pure and spiritual and elevating effect upon the soul; and therefore tendeth most effectually to make us more holy, by the encrease of these graces.*

6. 19. 7. *To be much employed in the Praise of God, doth tend exceedingly to the vanquishing of all hurtful doubts, and fears, and sorrows. Joy and Praise promote each other: And this it doth,*
 1. *By keeping the soul near to God, and within the warmth of his love and goodness, Psalm 140. 13.*
 2. *By the exercise of Love and Joy, which are the cordial, reviving, strengthening graces, Psalm 94. 19. & 116. 1.*
 3. *By dissipating distrustful vexing thoughts, and diverting the mind to sweeter things, Psalm 104. 34.*
 4. *By keeping off the Tempter; who usually is least able to follow us with his molestations, when we are highest in the praises of our God.*
 5. *By bringing out the Evidences of our sincerity into the light, while the chiefest graces are in exercise, 2 Cor. 3. 18.*
 6. *And by way of Reward from God that loveth the Praises of his meanest servants.* And here I would commend this experiment to uncomfortable troubled souls, that have not found comfort by long searching after evidence in themselves. Exercise your selves much in the Praises of God: This is a duty that you have no pretence against. Against Thanksgiving for his grace, you pretend that you know not that you have received his grace: But to praise him in the excellency of his perfections, his power, and wisdom, and goodness, and mercy, and truth, is the duty of all men in the world. While you are doing this, you will feel your graces stir, and feel that comfort from the face of God, which you are not like to meet with in any other way whatsoever. Evidences are exceeding useful to our ordinary stated peace and comfort: But it is oft long before we confidently discern them: and they are oft discerned when yet the soul is not excited to much sense of comfort and delight: and we quickly lose the sight of evidences, if we be not very wise and careful: But a life of praise bringeth comfort to the soul, as standing in the Sunshine bringeth light and warmth: Or as labouring doth warm the body: or as the sight and converse of our dearest friend, or the hearing of glad tidings doth rejoyce the heart; without any great reasoning or arguing the case. This is the way to have comfort by feeling, to be much in the hearty praises of the Lord: When we come to Heaven we shall have our Joy, by immediate Vision, and the delightful exercise of Love and Praise: And if you would taste the Heavenly Joys on earth, you must imitate them in Heaven as near as possibly you can: And this is your work of nearest imitation.

6. 20. 8. *To live a life of praising God will make Religion sweet and easy to us, and take off the wearisomeness of it, and make the work of God a pleasure to us: Whereas they that set themselves only to the works of humiliation, and leave out these soul-delighting exercises, do cast themselves into exceeding danger, by making Religion seem to them a grievous and undesirable life. This makes men*

backward to every duty, and do it heartlessly, and easily yield to temptations of omission and neglect, if not at last fall off through weariness: whereas the soul that is daily employed in the high and holy Praises of his God, is still drawn on by encouraging experience, and doth all with a willing ready mind.

6. 21. 9. *No duty is more pleasing to God, than the cheerful Praises of his Servants: He loveth your prayers, tears and groans; but your Praises much more: And that which pleaseth God most must be most pleasing to his Servants: For to please him is their End: This is the End of all their labour, that whether present or absent, they may be accepted of him. 2 Cor. 5. 9.* So that it is a final enjoying, and therefore a delighting duty.

6. 22. 10. *To be much employed in the Praises of God, will acquaint the world with the nature of true Religion, and remove their prejudice, and confute their dishonourable thoughts and accusations of it, and recover the honour of Christ, and his holy wayes, and servants.* Many are averse to a holy life, because they think that it consisteth but of melancholy fears or scrupulosity: But who dare open his mouth against the joyful praises of his Maker? I have heard and read of several enemies and murderers, that have broke in upon Christians with an intent to kill them, or carry them away, that finding them on their knees in prayer, and reverencing the work so much as to stay and hear them till they had done, have revered the persons also, and departed, and durst not touch the heavenly worshippers of God. This life of praise is a continual pleasure to the soul; clean contrary to a Melancholy life: It is recreating to the Spirits, and healthful to the body, which is consumed by cares, and fears, and sorrows. It is the way that yieldeth that mirth which doth good like a medicine, and is a continual feast, *Prov. 17. 22. & 15. 15.* Therefore saith the Apostle, *James 5. 13. Is any merry, let him sing Psalms.* He cannot better exercise mirth, than in singing praises to his God. This keeps the soul continually on the wing, desiring still to be nearer God, that it may have more of these delights: And so it overcomes the sense of persecutions and afflictions, and the fears of death; and is a most excellent cordial and companion in the greatest sufferings. Was it not an excellent hearing, to have been a witness of the joy of Paul and Silas, when in the Prison and Stocks, with their backs sore with scourges, they sang at midnight the Praises of the Lord? *Acts 16. 25.* so that all the doors were opened, and all the prisoners bonds were loosed, that had been their auditors; so great was Gods acceptance of their work. O that we would do that honour and right to true Religion, as to shew the world the nature and use of it, by living in the cheerful Praises of our God, and did not teach them to blaspheme it by our misdoings!

I have said the more of the excellency and benefits of this work, because it is one of your best helps to perform it, to know the Reasons of it, and how much of your Religion, and Duty, and comfort consisteth in it: and the forgetting of this, is the common cause that it is so boldly and ordinarily neglected, or flubbered over as it is.

6. 23. Direct. 2. *The keeping of the heart in the Dir. 2. admiration and glorifying of God, (according to the fore-going Directions) is the principal help to the right praising of him with our lips.* For out of the hearts abundance the mouth will speak: And if the Heart do not bear its part, no praise is melodious to God.

Dir. 3. §. 24. Direct. 3. Read much those Scriptures which speak of the praises of God; especially the Psalms: and furnish your memories with store of those holy expressions of the excellencies of God, which he himself hath taught you in his Word. None knoweth the things of God, but the Spirit of God; who teacheth us in the Scripture to speak divinely of things divine. No other dialect so well becometh the work of praise. God that best knoweth himself, doth best teach us how to know and praise him. Every Christian should have a treasury of these sacred materials in his memory, that he may be able at all times, in Conference and in Worship, to speak of God in the words of God.

Dir. 4. §. 25. Direct. 4. Be much in singing Psalms of praise, and that with the most heart-raising cheerfulness and melody: especially in the holy assemblies. The melody and the conjunction of many serious holy souls, doth tend much to elevate the heart. And where it is done intelligibly, reverently, in conjunction with a rational, spiritual, serious Worship, the use of Musical Instruments are not to be scrupled or refused; any more than the Tunes or Melody of the Voice.

Dir. 5. §. 26. Direct. 5. Remember to allow the praises of God, their due proportion in all your prayers. Use not to shut it out, or forget it, or cut it short with two or three words in the conclusion. The Lords Prayer begins and ends with it: and the three first Petitions are for the glorifying the Name of God, and the coming of his Kingdom, and the doing of his Will, by which he is glorified: and all this before we ask any thing directly for our selves. Use will much help you in the Praise of God.

Dir. 6. §. 27. Direct. 6. Especially let the Lords Day be principally spent in Praises and Thanksgivings for the work of our Redemption, and the benefits thereof. This day is separated by God himself to this holy work: And if you spend it (ordinarily) in other Religious duties, that subserve not this, you spend it not as God requireth you: The thankful and praiseful Commemoration of the work of mans Redemption, is the special work of the day: And the celebrating of the Sacrament of the body and blood of Christ, (which is therefore called the Eucharist) was part of these laudatory exercises, and used every Lords Day by the Primitive Church. It is not only a holy day, separated to Gods Worship in general; but to this Eucharistical Worship in special above the rest, as a day of Praises and Thanksgiving unto God: And thus all Christians (ordinarily) should use it.

Dir. 7. §. 28. Direct. 7. Let your holy conference with others be much about the glorious Excellencies, Works and Mercies of the Lord, in way of praise and admiration. This is indeed to speak to Edification, and as the Oracles of God. Ephes. 4. 29. that God in all things may be glorified, 1 Pet. 4. 11. Psal. 29. 9. In his Temple doth every one speak of his glory. Psal. 35. 28. My tongue shall speak of thy righteousness, and of thy praises all the day long. Psal. 145. 6, 11, 21. And men shall speak of the might of thy terrible acts — They shall speak of the glory of thy Kingdom, and talk of thy power: to make known to the Sons of men his mighty acts, and the glorious Majesty of his Kingdom — My mouth shall speak of the praises of the Lord, and let all flesh bless his holy name for ever and ever. Psal. 105. 2, 3. Talk ye of all his wondrous works: glory ye in his holy name.

Dir. 8. §. 29. Direct. 8. Speak not of God in a light un-reverent or common sort, as if you talkt of common things: but with all possible seriousness, gravity and reverence, as if you saw the Majesty of the

Lord. A common and a holy manner of speech are contrary. That only is holy which is separated to God from common use. You speak prophanely, (in the manner, how holy soever the matter be) when you speak of God with that careless levity, as you use to speak of common things. Such speaking of God is dishonourable to him, and hurts the hearers more than silence, by breeding in them a contempt of God, and teaching them to imitate you in sleight conceits and speech of the Almighty: Whereas one that speaketh reverently of God, as in his presence, doth oftentimes more affect the hearers with a reverence of his Majesty, with a few words, than un-reverent Preachers with the most accurate Sermons, delivered in a common or affected strain. When ever you speak of God, let the hearers perceive that your hearts are possessed with his Fear and Love, and that you put more difference between God and man, than between a King and the smallest Worm: so when you talk of death or judgement, of Heaven or Hell, of holiness or sin, or any thing that nearly relates to God, do it with that gravity and seriousness as the matter doth require.

§. 30. Direct. 9. Speak not so unskilfully and foolishly of God or holy things, as may tempt the hearers to turn it into a matter of scorn or laughter. Especially understand how your parts are suited to the company that you are in. Among those that are more ignorant, some weak discourses may be tolerable and profitable: For they are most affected with that which is delivered in their own Dialect and Mode: but among judicious or captious hearers, unskilful persons must be very sparing of their words, lest they do hurt, while they desire to do good, and make Religion seem ridiculous. We may rejoyce in the scorns which we undergo for Christ, and which are bent against his holy Laws, or the substance of our duty: But if men are jeered for speaking ridiculously and foolishly of holy things, they have little reason to take comfort in any thing of that, but their honest meanings and intents: Nay, they must be humbled for being a dishonour to the name of godliness. But the misery is, that few of the ignorant and weak have knowledge and humility enough to perceive their ignorance and weakness, but they think they speak as wisely as the best, and are offended if their words be not revered accordingly. As a Minister should study and labour for a skill and ability to preach, because it is his work; so every Christian should study for skill to discourse with wisdom and meet expressions, about holy things; because this is his work. And as unfit expressions and behaviour in a Minister, do cause contempt instead of edifying; so do they in discourse.

§. 31. Direct. 10. When ever Gods holy Name or Word is blasphemed, or used in levity or jeast, or a holy life is made a scorn, or God is notoriously abused or dishonoured, be ready to reprove it with gravity where you can; and where you cannot, at least let your detestation of it be conveniently manifested. Among those to whom you may freely speak, lay open the greatness of their sin: Or if you are unable for long or accurate discourse, at least tell them who hath said [Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain:] And where your speech is unmeet (as to some Superiours) or is like to do more harm than good, let your departing the room, or your looks, or rather your tears shew your dislike.

Of Prayer
I have
spoken af-
terward.
Tom. 2. &c.

Directions for the glorifying God in our Lives.

Dir. 1.

§. 32. Direct. 1. Our Lives then glorifie God, when they are such as his Excellencies most appear in: And that is when they are most Divine or Holy: when they are so managed, that the world may see, that it is God that we have chiefly respect unto, and that **HOLINESS TO THE LORD** is written upon all our faculties and affairs. So much of GOD as appeareth in our lives, so much they are truly venerable, and advanced above the rank of fleshly worldly lives. God only is the real glory of every person, and every thing, and every word or action of our lives. And the natural conscience of the world, which in despite of their Atheism, is forced to confesse and reverence a Deity; will be forced (even when they are hated and persecuted) to reverence the appearance of God in his holy ones. Let it appear therefore, 1. That Gods Authority commandeth you, above all the powers of the earth, and against all the power of fleshly lusts: 2. That it is the Glory and Interest of God that you live for and look after principally in the world, and not your own carnal interest and glory: And that it is his work that you are doing, and not your own; and his cause and not your own that you are engaged in. 3. That it is his Word and Law that is your Rule. 4. And the example of his Son that is your pattern: 5. And that your hearts and lives are moved and acted in the world, by motives fetcht from the Rewards which he hath promised, and the punishments which he hath threatned in the world to come. 6. And that it is a supernatural powerful principle sent from God into your hearts, even the Holy Ghost, by which you are inclined and actuated in the tenour of your lives. 7. And that your daily converse is with God, and that men and other creatures are comparatively nothing to you, but are made to stand by, while God is preferred, and honoured, and served by you: and that all your business is with him, or for him in the world.

Dir. 2.

§. 33. Direct. 2. The more of Heaven appeareth in your Lives, the more your Lives do glorifie God. Worldly and carnal men are conscious, that their glory is a vanishing glory, and their pleasure but a transitory dream, and that all their honour and wealth will shortly leave them in the dust: And therefore they are forced in despite of their sensuality, to bear some reverence to the life to come: And though they have not hearts themselves, to deny the pleasures and profits of the world, and to spend their dayes in preparing for eternity, and in laying up a treasure in Heaven, yet they are convinced that those that do so, are the best and wisest men; and they could wish that they might dye the death of the righteous, and that their last end might be like his: As Heaven exceedeth Earth, even in the reverent acknowledgement of the World, though not in their practical esteem and choice: So Heavenly Christians have a reverent acknowledgement from them (when malice doth not hide their Heavenliness by slanders,) though they will not be such themselves. Let it appear in your lives, that really you seek a higher happiness than this world affordeth, and that you verily look to live with Christ, and that as Honour, and Wealth, and Pleasure command the lives of the ungodly, so the hope of Heaven commandeth yours; Let it appear that this is your design and business in the world, and that your Hearts and conversation are above, and that whatever you do or suffer, is for this, and not for any lower end; and this is a life that God is glorified by.

§. 34. Direct. 3. It glorifieth God, by shewing Dir. 3. the excellency of faith, when we contemn the riches and honours of the world, and live above the worldlings life, accounting that a despicable thing; which he accounts his happiness, and loseth his soul for. As men despise the toys of children, so a believer must take the transitory vanities of this world, for matters so inconsiderable, as not to be worthy his regard, save only as they are the matter of his duty to God, or as they relate to him or the life to come: Saith Paul, 2 Cor. 4. 18. We look not at the things which are seen (they are not worth our observing or looking at) but at the things which are not seen: For the things which are seen are temporal, but the things which are not seen, are eternal. The world is under a believers feet, while his eye is fixed on the celestial world. He travelleth through it to his home, and he will be thankful if his way be fair, and if he have his daily bread: but it is not his home, nor doth he make any great matter, whether his usage in it be kind or unkind, or whether his Inn be well adorned or not. He is almost indifferent whether for so short a time, he be rich or poor, in a high or in a low condition, further than as it tendeth to his Masters service. Let men see that you have a higher birth than they, and higher hopes, and higher hearts, by setting light by that which their hearts are set upon as their felicity. When seeming Christians are as worldly and ambitious as others, and make as great a matter of their gain, and wealth, and honour, it sheweth that they do but cover the base and sordid Spirit of worldlings, with the vifor of the Christian name, to deceive themselves, and bring the faith of Christians into scorn, and dishonour the holy name which they usurp.

Dir. 4.

§. 35. Direct. 4. It much honoureth God, when his servants can quietly and fearlessly trust in him, in the face of all the dangers and threatnings which Devils or men can cast before them; and can joyfully suffer pain or death, in obedience to his commands, and in confidence on his promise of everlasting happiness. This sheweth that we believe indeed that there is a God, and that he is the rewarder of them that diligently seek him, Heb. 11. 6. and that he is true and just, and that his promises are to be trusted on; and that he is able to make them good in despite of all the malice of his enemies: and that the threats or frowns of sinful Worms are contemptible to him that feareth God: Psal. 58. 11. So that men shall say, Verily there is a reward for the righteous: Verily there is a God that judgeth in the earth: and that at last will judge the world in righteousness: Paul gloried in the Thessalonians, for their faith and patience, in all their persecutions and tribulations which they endured; as a manifest token of the righteous judgement of God, that they might be accounted worthy of the Kingdom of God, for which they suffered: Seeing it is a righteous thing with God to recompence tribulation to them that trouble us, and rest with his Saints to those that are troubled; 2 Thess. 1. 4, 5, 6, 7. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory, and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified. 1 Pet. 4. 14. If any man suffer as a Christian, let him not be ashamed: but let him glorifie God on this behalf; Vers. 16. When confidence in God, and assurance of the great reward in Heaven, (Matth. 5. 11, 12.) doth cause a believer undauntedly to say as the three Witnesses, Dan. 3. We are not careful, O King, to answer thee in this matter: The God whom we serve is able to deliver us: when by faith we can go through the tryal of carnal mockings and scourgings, of bonds and imprisonment,

Turpissimum est
Philosopho
secus docere
quam vi-
vit: Paul.
Scaliger.
p. 728.

Nam illa
que de reg-
no cae orum
commemo-
ratur a
nobis, deq;
praesentium
reum con-
temptu, vel
non capi-
unt, vel non
facile sibi
persuadent
cum sermo
factis everti-
tur.
Acofta l. 4.
c. 18. p.
418.

prisonment, to be destitute and afflicted, yea, and tormented, not accepting deliverance (upon sinful terms), thus God is glorified by believers. *Lift up your voices, O ye afflicted Saints, and sing, for the Majesty of the Lord* — *Glorifie ye the Lord in the fires, even the name of the Lord God of Israel in the Isles of the Sea*, Isa. 24. 14, 15. Sing to his Praise with Paul and Silas, though your feet be in the stocks: If God call for your lives remember, that you are not your own: you are bought with a price: therefore glorifie God in your bodies and Spirits which are his, 1 Cor. 6. 20. Rejoyce in it if you bear in your bodies the marks of the Lord Jesus: Gal. 6. 17. And if you always bear about in the body the dying of the Lord Jesus, that the life also of Jesus may be manifested in your bodies. 2 Cor. 4. 10. And with all boldness see that Christ be magnified in your bodies, whether it be by life or death, Phil. 1. 20. He dishonoureth and reproacheth Christ and faith, that thinks he is not to be trusted even unto the death.

Dir. 5. §. 36. Direct. 5. *It much honoureth God, when the hopes of everlasting joyes, do cause believers to live much more joyfully than the most prosperous worldlings: not with their kind of doting mirth, in vain sports and pleasures, and foolish talking, and uncomely jests: But in that constant cheerfulness and gladness which becometh the heirs of glory. Let it appear to the world, that indeed you hope to live with Christ, and to be equal with the Angels: Doth a dejected countenance, and a mournful, troubled, and complaining life, expresse such hopes? or rather tell men that your hopes are small, and that God is a hard Master, and his service grievous? Do not thus dishonour him by your inordinate dejectedness: Do not affright and discourage sinners from the pleasant service of the Lord.*

Dir. 6. §. 37. Direct. 6. *When Christians live in a readiness to dye, and can rejoyce in the approach of death, and love and long for the day of Judgement, when Christ shall justifie them from the slanders of the world, and shall judge them to eternal joyes: this is to the glory of God and our profession. When death which is the King of fears to others, appeareth as disarmed and conquered to believers: when Judgement which is the terror of others is their desire, this sheweth a triumphant faith, and that godliness is not in vain. It must be something above nature that can make a man desire to depart and be with Christ as best of all, and to be absent from the body and present with the Lord, and to comfort one another with the mention of the glorious coming of their Lord, and the day when he shall judge the world in righteousness, Phil. 1. 21. 2 Cor. 5. 8. 1 Thess. 4. 18. & 2. 1, 10.*

Dir. 7. §. 38. Direct. 7. *The Humility, and Meekness, and Patience of Christians, much honour God and their holy faith: as Pride, and Passion, and Impatience dishonour him. Let men see that the Spirit of God doth cast down the devillish sin of Pride, and maketh you like your Master, that humbled himself to assume our flesh, and to the death of the Cross, and to the contradiction and reproach of foolish sinners, and made himself of no reputation, but endured the shame, of being derided, spit upon and crucified, Phil. 2. 7, 8, 9. Heb. 12. 2. and stooped to wash the feet of his Disciples. It is not stoutness and lifting up the head, and standing upon your terms, and upon your honour in the world, that is the honouring of God. When you are as little Children, and as nothing in your own eyes, and seek not the honour that is of men, but say, Not to us O Lord, not to us, but to thy Name be the glory, Psal. 115. 1. and are content that your honour decrease and be*

trodden into the dirt, that his may increase, and his name be magnified; this is the glorifying of God. So when you shew the world, that you are above the impotent passions of men; not to be insensible; but to be angry and sin not, and to give place to wrath, and not to resist and avenge your selves, Rom. 12. 19. and to be meek and lowly in heart, Matth. 11. 29. It will appear that you have the wisdom which is from above, if you be first pure, then peaceable, gentle, easie to be entreated, full of mercy and good fruits, without partiality, and hypocrisy, James 3. 17. But if you have bitter envying and strife in your hearts, glory not, and lye not against the truth (as if this were the wisdom from above which glorifieth God) For this wisdom descendeth not from above, but is earthly, sensual and devilish, v. 14, 15. A meek and quiet Spirit is of great price in the sight of God, 1 Pet. 3. 4. An Ornament commended to women by the Scripture; which is amiable in the eyes of all.

§. 39. Direct. 8. *It honoureth God and your profession, when you abound in love and in good works: Loving the godly with a special love, but all men with so much love, as makes you earnestly desirous of their welfare, and to love your enemies, and put up wrongs, and to study to do good to all, and hurt to none. To be abundant in love, is to be like to God, who is LOVE it self, 1 John 4. 7, 11. and sheweth that God dwelleth in us, v. 12. All men may know that we are Christs Disciples, if we love one another, John 13. 35. This is the new and the great commandment: The fulfilling of the Law, Rom. 13. 10. John 15. 12, 17. & 13. 34. You will be known to be the children of your heavenly Father, if you love your enemies, and bless them that curse you, and pray for them that hate and persecute you, and despitefully use you: Matth. 5. 44. Do all the good that possibly you can, if you would be like him that doth good to the evil, and whose mercies are over all his works. Shew the world that you are his workmanship created to good works in Christ Jesus which he hath ordained for you to walk in, Eph. 2. 10. Herein is your Father glorified, that ye bring forth much fruit, John 15. 8. Let your light so shine before men, that they may see your good works, and glorifie your Father which is in Heaven, Matth. 5. 16. Honour God with thy substance, and with the first fruits of all thy increase, Prov. 3. 9. And those that honour him, he will honour, 1 Sam. 2. 30. When barren worldly hypocrites, that honour God only with their lips, and flattering words, shall be used as those that really dishonour him.*

§. 40. Direct. 9. *The Unity, Concord and Peace of Christians, doth glorifie God and their profession: when their divisions, contentions and malicious persecutions of one another doth heinously dishonour him. Men reverence that faith and practice which they see us unanimously accord in. And the same men will despise both it and us, when they see us together by the ears about it, and hear us in a Babel of confusion, one saying, This is the way, and another, That is it: one saying, Loe here is the true Church and Worship; and another saying, Loe it is there. Not that one man or a few must make a Shoo meet for his own foot, and then say, All that will not dishonour God by discord, must wear this Shoo: Think as I think, and say as I say, or else you are Schismatics. But we must all agree in believing and obeying God, and walking by the same rule so far as we have attained, Phil. 3. 15, 16. The strong must bear the infirmities of the weak, and not please themselves; but every one of us please his neighbour for good to edification: and be like minded one towards*

towards another, according to Christ Jesus, that we may with one mind, and one mouth glorify God: Receiving one another, as Christ also received us to the glory of God, Rom. 15. 1, 2, 5, 6, 7.

Dir. 10. §. 41. Direct. 10. Justice commutative and distributive, private and publick, in bargainings and in government and judgement, doth honour God and our profession in the eyes of all: when we do no wrong, but do so all men as we would they should do to us, Matth. 7. 12. That no man go beyond or defraud his brother in any matter: for the Lord is the avenger of all such, 1 Theff. 4. 6. That a mans word be his Master; and that we lye not one to another, nor equivocate or deal subtilly and deceitfully, but in plainness and singleness of heart, and in simplicity and godly sincerity have our conversation in the world: Perjured persons and Covenant-breakers, that dissolve the bonds of humane society, and take the name of God in vain, shall find by his vengeance that he holdeth them not guiltless.

Dir. 11. §. 42. Direct. 11. It much glorifieth God to worship him rationally and purely, in Spirit and in truth, according to the glory of his wisdom and goodness, and it dishonoureth him to be worshipped ignorantly and carnally, with spells and mimical irrational actions, as if he were less wise than serious grave understanding men. The worshippers of God have great cause to take heed how they behave themselves. Lest they meet with the reward of Nadab and Abihu, and God tell them by his judgements, that he will be sanctified in all them that come nigh him, and before all the people he will be glorified, Lev. 10. 1, 2, 3. The second Commandment is enforced by the Jealousie of God about his Worship. Ignorant, rude, unseemly words, or unhandsome gestures, which tend to raise contempt in the auditors; or levity of speech which makes men laugh, is abominable in a Preacher of the Gospel. And so is it to pray irrationally, incoherently, confusedly, with vain repetitions and tautologies, as if men thought to be heard for their babbling over so many words, while there is not so much as an appearance of a well composed, serious, rational and reverent address of a fervent soul to God. To worship God as the Papists do, with Images, Agnus Dei's, Crucifixes, Cronsfles, Spittle, Oyl, Candles, Holy Water, kissing the Pax, dropping Beads, praying to the Virgin Mary, and to other Saints, repeating over the Name of Jesus nine times in a breath, and saying such and such sentences so oft, praying to God in an unknown Tongue, and saying to him they know not what, adoring the consecrated Bread as no Bread, but the very flesh of Christ himself, choosing the tutelar Saint whose name they will invoke, fasting by fasting upon Fish instead of Flesh, saying so many Masses a day, and offering Sacrifice for the quick and the dead, praying for souls in Purgatory, purchasing Indulgences for their deliverance out of Purgatory from the Pope, carrying the pretended bones or other Reliques of their Saints, the Popes canonizing now and then one for a Saint, pretending Miracles to delude the people, going on Pilgrimages to Images, Shrines or Reliques, offering before the Images, with a multitude more of such parcels of Devotion do most heinously dishonour God, and as the Apostle truly saith, do make unbelievers say, They are mad, 1 Cor. 14. 23. and that they are children in understanding, and not men: v. 20. Inasmuch as it seemeth one of the greatest impediments to the Conversion of the Heathen and Mahometan world, and the chiefest means of confirming them in their Infidelity, and making them hate and scorn Christianity, that the Romish, and the Eastern and Southern Churches, within their

view do worship God so dishonourably as they do: as if our God were like a little Child that must have pretty toys bought him in the Fair, and brought home to please him. Whereas if the unreformed Churches in the East, West and South were Reformed, and had a Learned, Pious, Able Ministry, that clearly preached and seriously applied the Word of God, and worshipped God with understanding, gravity, reverence, and serious spirituality, and lived a holy, heavenly, mortified, self-denying conversation, this would be the way to propagate Christianity, and win the Infidel world to Christ.

Dir. 12. §. 43. Direct. 12. If you will glorify God in your lives, you must be above a selfish, private, narrow mind, and must be chiefly intent upon the publick good, and the spreading of the Gospel through the world. A selfish, private, narrow soul brings little honour to the cause of God: It's alwayes taken up about it self, or imprisoned in a corner in the dark, to the interest of some Self or Party, and seeth not how things go in the world: Its desires and prayers, and endeavours go no further than they can see or travel. But a larger soul beholdeth all the earth, and is desirous to know how it goeth with the Cause and Servants of the Lord, and how the Gospel gets ground upon the unbelieving Nations, and such are affected with the state of the Church a thousand miles off, almost as if it were at hand, as being members of the whole body of Christ, and not only of a Self. They pray for the Hallowing of Gods Name, and the coming of his Kingdom, and the doing of his will throughout the Earth, as it is in Heaven, before they come to their own necessities, at least in order of esteem and desire. The prosperity of themselves, or their Party or Country satisfieth them not, while the Church abroad is in distress. They live as those that know the Honour of God is more concerned in the welfare of the whole, than in the success of any party against the rest. They pray that the Gospel may have free course and be glorified abroad, as it is with them, and the Preachers of it be delivered from unreasonable and wicked men, 2 Theff. 3. 1, 2. The silencing the Ministers, and suppressing the interest of Christ and souls, is the most grievous tidings to them: Therefore they pray for Kings, and all in authority, not for any carnal ends, but that we may lead a quiet and peaceable life in all Godliness and honesty, 1 Tim. 2. 1, 2, 3. Thus God must be glorified by our Lives.

DIRECT. XVI.

Let your life on Earth be a conversation in Grand Heaven; by the constant work of Faith and Love: even such a faith as maketh things future as now present, and the unseen world as if it were continually open to your sight; and such a Love as makes you long to see the glorious face of God, and the glory of your dear Redeemer, and to be taken up with blessed Spirits in his perfect, endless Love and Praise. Dir. 16.

MY Treatise of *The Life of Faith*, and the fourth Part of *The Saints Rest* being written wholly or mostly to this use, I must refer the Reader to them, and say no more of it in this Direction.

DIRECT:

Grand
Dir. 17.

DIRECT. XVII.

I pass not
this by as
a small
matter to
be passed
by also by
the Rea-
der. For
I take the
Love of
God kind-
led by
Faith in
Christ,
with the
full Deny-
al of our
carnal
selves, to
be the
sum of all
Religion. But because I would not injure so great a duty by saying
but a little of it; And therefore desire the Reader who studieth for
practice, and needeth such helps to pursue the mentioned Books of
Self-denial, and Crucifying the world.

*As the soul must be carried up to God, and de-
voted to him, according to all the foregoing
Directions, so must it be delivered from
carnal selfishness, or flesh-pleasing, which is
the grand enemy to God and Godliness in the
world; and from the three great branches
of this idolatry, viz. the Love of sensual
pleasures, the Love of worldly wealth, and
the proud desire and Love of worldly honour
and esteem: And the mortifying of these
must be much of the labour of your lives.*

OF this also I have written so much in a *Treatise
of Self-denial*, and in another called *The Cru-
cifying of the World by the Cross of Christ*, that I

shall now pass by all, save what will be more sea-
sonable anon under the more Particular Directions, in
the fourth Tome, when I come to speak of *Selfish-
ness*, as opposed to the Love of others.

I Have now given you the General Grand Di-
rections, containing the very Being and Life of
Godliness and Christianity; with those particular sub-
directions which are needful to the performance of
them: And I must tell you, that as your life, and
strength, and comfort principally depend on these, so
doth your success in resisting all your particular sins:
And therefore if you first obey not these General
Directions, the more particular ones that follow, will
be almost useless to you, even as branches cut off
from the Stock of the Tree, which are deprived
thereby of their support and life. But upon suppo-
sition that first you will maintain these *Vital* parts
of your Religion, I shall proceed to Direct you
first in some particulars most nearly subordinate to
the forementioned duties; and then to the remoter
branches,

X APPENDIX

APPENDIX.

The true Doctrine of LOVE to GOD, to HOLINESS, to OUR SELVES and to OTHERS opened in certain Propositions; Especially for resolving the Questions, what self-love is lawful? What sinful? Whether God must be loved above our own felicity? And how? Whether to Love our felicity more than God may stand with a state of saving grace? Whether it be a middle state between sensuality and the Divine nature, to Love God more for our selves than for Himself? Whether to Love God for our selves be the state of a Believer as he is under the promise of the New Covenant? And whether the Spirit and Sanctification promised to Believers, be the Love of God for himself and so the Divine nature, promised to him that chooseth Christ and God by him out of self-love for his own felicity? How God supposeth and worketh on the principle of self-love in mans Conversion? With many such like. To avoid the tediousness of a distinct debating each Question.

THough these things principally belong to the Theorie, and so to another Treatise in hand, called *Methodus Theologiae*; yet because they are also *Practical*, and have a great influence upon the more *Practical* Directions, and the right understanding of them may help the Reader himself to determine a multitude of Cases of Conscience, the particular discussion and decision of which would too much increase this Volume, which is so big already, I shall here explain them in such brief Propositions as yet shall give light to one another, and I hope contain much of the true nature of Love, which is the myserie of the Christian Religion.

Propos. 1. The formal Act of LOVE is COMPLACENCIE, expressed by a *Placet*; which *Augustine* so oft calleth *Delectation*.

2. Benevolence or desiring the Good of those we Love, is but a secondary act of Love, or an effect of the prime formal Act. For to wish one well is not to Love him, formally; but we wish him well because we Love him; and therefore first in order Love him.

3. Their definition of Love is therefore inept, and but from an Effect, who say it is, *Alicui bene velle, ut ipsi bene sit*.

4. Love is either merely *sensitive* and *Passionate*, which is the sensible Act and Passion of the sensitive and phantastical Appetite; Or it is *Rational*, which is the Act of the Rational appetite or will. The first is called sensitive in a double respect, 1. Because it followeth the Apprehension of the Senses, or Phantasie, Loving that which they apprehend as Good; 2. And because it is exercised passionately and feelingly by the sensitive Appetite. And the other is called Rational, 1. Because it is the Love of that which Reason apprehendeth as Good; and 2. Because it is the complacency of that will which is a higher faculty than the sensitive Appetite.

5. Sensitive Love is oft without Rational (Alwayes in bruits) But Rational Love is never totally without sensitive, at least in this life; whether it be because that the sensitive and Rational are faculties of the same soul, or because they are so nearly connexed, as that one cannot here move or act without the other?

6. But yet one is predominant in some persons, and the other in others.

7. Love is the Complacencie of the Appetite in apprehended Good. Good is the formal Object of Love. Sensitive Love is the complacencie of the sensitive appetite in sensible Good, (or in that which the Sense and Imagination apprehendeth as Good). Rational Love is the Complacencie of the Rational Appetite in that which Reason apprehendeth Good: The same thing with Primary Volition.

8. Good is not only a mans own Felicity and the means thereto, called *mihi bonum*, Good to me; either as profitable, pleasant or honourable (as some think that have unmanned themselves): But there is *extrinseck* Good which is such in it self, in others, or for others, which yet is the natural object of mans Love, (so far as nature is sound). As the Learning, and Wisdom, and Justice, and Charity, and all other perfections of a man at the Antipodes whom I never saw, nor hope to see, or to receive any benefit by, is yet amiable to every man that hath not unmanned himself. So also is the Good of Posterity, of Countries, of Kingdoms, of the Church, of the World, apprehended as future when we are dead and gone; yea if we should be annihilated, desirable, and therefore amiable to us: When yet it could be no benefit to us.

9. SELF-LOVE is Sensitive or Rational: Sensitive as such is necessary and not free; And it is purposely by the Most Wise and Blessed Creator planted in Man and Brutes, as a Principle useful to preserve

preserve the world, and to engage the Creature in the use of the means of its own preservation, and so to bring it to perfection, and to endue it with those *fears and hopes* which make us subjects capable of Moral Government :

10. The Rational or *Higher Appetite* also hath a *Natural Inclination to self-preservation*, perfection and felicity ; But as *ordinable* and *ordinate* to higher ends.

11. The Rational Powers cannot nullifie the *sensitive*, nor directly or totally hinder the Action of them ; But they may and must *indirectly* hinder the Act (by avoiding the objects and temptations, by diverting the thoughts to higher things, &c.) And may hinder the effects by Governing the Locomotive power.

12. Sensitive *self-love* containeth in it, 1. A Love of Life, and that is, of *Individual self-existence* ; 2. And a Love of all *sensitive Pleasures* of Life, and, 3. Consequently a Love of the *Means of Life and Pleasure*.

13. In *sensitive self-love* therefore SELF, that is, Life, is both the *Material and Formal object* : We love our *selves* even because we are our *selves* : We love this individual person, and loath annihilation or dissolution.

14. Though the will (or higher faculties) are Naturally inclined also to Love our selves, and our own felicity ; yet they exercise this inclination with a certain *Liberty* : And though the Act of *simple Complacencie* or *Volition* towards our own Being and Felicity be so Free as yet to be *Necessary* ; yet the *Comparative Act* (by which comparing several Goods, we choose one and refuse another) may be so Free as not to be necessary ; that is, A man may will his own *Annihilation* rather than some greater evil (of which anon ; Not as good in *it self*, and therefore not willed *for it self*, but as a Means to a greater good ; and so he may Less Will it than a greater evil.

15. Also a *tolerable Pain* may on the same account be willed, or less nilled, and so *consented* to for the avoiding of a greater evil ; But *Intolerable pain* cannot possibly be willed, or consented to, or not nilled, because it taketh away the exercise of Reason and Free-will : But what is to be called *Intolerable*, I determine not, it being variously measurable according to the patients strength.

16. The soul as Intellectual by its Rational appetite hath also a *Natural Inclination to Intellectual Operations* (to Know and Love) and to *Intellectual Objects* as such, and to *Intellectual Perfections* in it self. Yet so that though it necessarily (though freely) Loveth the said *Acts and Perfections* while it hath a being ; yet doth it not necessarily Love all the said *Objects*, nor necessarily Choose the continuance of its own Being, but in some cases, as aforesaid, can yield or consent to an Annihilation as a lesser evil.

17. The Rational soul being not of *it self*, nor for *it self* alone, or chiefly, is naturally inclined not only to Love to it self, and that which is for it self, but also to Love *extrinſick good* (as was aforesaid) ; And accordingly it should Love that Best which is Best : For *a quatenus & ad omne & ad gradum, valet argumentum*. If we must Love any thing or person because it is good (as the *formal reason*) then we should Love all that is Good, and Love that best which is best, if so discerned.

18. Though I must Love greater simple extrinſick Good above my self with that Love which is purely Rational, yet it cannot ordinarily be done with a more sensitive and passionate Love.

19. I am not always bound to do most good to

him that I love better than others, and ought so to love, nor to him that I must wish most good to. Because there are other particular Laws to regulate my Actions, diverts from that which commandeth my affections : As those that put children, relations, families, neighbours, under our especial charge and care ; though often others must be more loved.

20. That Good which is the object of Love, is not a meer *Universal* or *General* notion, but is always some particular or singular being in esse reali, vel in esse cognito. As there is no such thing in rerum natura, as Good in a meer General, which is neither the Good of *natural existence*, or of moral perfection, or of Pleasure, Profit, Honour, &c. Yea, which is not in this or in that singular subject, or so conceived ; so there is no such thing as Love, which hath not some such singular object. (As Rada and other Scotists have made plain).

21. All Good is either GOD or a CREATURE, or a Creatures Act or Work.

22. GOD is GOOD Infinitely, Eternally, Primitively, Independently, Immutably, Communicatively, of whom, and by whom, and to whom are all things : The Beginning or first efficient, the Dirigent and ultimately ultimate cause of all created Good : As Making and Directing All things For Himself.

23. Therefore it is the duty of the Intellectual Creature, to Love God Totally, without any exceptions or restrictions, with all the Power, Mind and Will, not only in degree above our selves and all the world ; But also as GOD ; with a Love in kind transcending the Love of every Creature.

24. All the Goodness of the Creature doth formally consist in its threefold Relation to GOD, viz. 1. In the Impresses of God as its first Efficient or Creator, as it is his Image or the effect and demonstration of his perfections, viz. his Infinite Power, Wisdom and Goodness : 2. In its Conformity to his Directions, or Governing Laws, and so in its Order and Obedience : 3. And in its Aptitude and Tendency to God as its final cause even to the demonstration of his Glory, and the Complacency of his Will.

25. All Created Good is therefore Derivative, Dependent, Contingent, Finite, Secondary, From God, By God, and To God, receiving its Form and Measure from its respect to Him.

26. Yet as it may be subordinately From man, as the Principle of his own Actions, and By man as a subordinate Ruler of himself or others, and To man as a subordinate End ; so there is accordingly a subordinate sort of Goodness, which is so denominated from these respects unto the Creature, that is himself Good, subordinately.

27. But all this subordinate Goodness (Bonum a nobis, Bonum per nos, Bonum nobis) is but Analogically so ; and dependently on the former sort of Goodness, and is something in due subordination to it, and against it, nothing, that is, not properly Good.

28. The best and excellentest Creatures, in the foresaid Goodness-related to God, are most to be loved ; and all according to the Degree of their Goodness more than as Good in relation to our selves.

29. But seeing their Goodness is formally their Relation unto God, it followeth that they are Loved primarily only for his sake, and consequently Gods Image or Glory in them is first Loved ; and so the true Love of any Creature is but a secondary sort of the Love of God.

30. The best Being next to God is the universe, or whole Creation, and therefore next him most to be loved by us.

31. The next in Amiableness is the whole coelestial society, Christ, Angels and Saints.

32. The next, when we come to distinguish them, is Christ's own Created Glorified Nature in the Person of the Mediator. Because God's Glory, or Image is most upon him.

33. The next in Amiableness is the whole Angelical society, or the orders of Intellectual Spirits above man.

34. The next is the spirits of the Just made perfect, or the Triumphant Church of Saints in Heaven.

35. The next is all this lower world.

36. The next is the Church in the world, or militant on earth.

37. The next are the particular Kingdoms and Societies of the world, (and so the Churches) according to their various degrees.

38. The next under societies and multitudes, are those individual persons who are Best in the three fore-mentioned respects: Whether our selves or others. And thus by the objects, should our Love that is Rational, be diversified in Degree, and that be Loved best that is best.

39. The Amiable Image of God in man is (as hath oft been said): 1. Our *Natural Image* of God, or the Image of his three Essential properties as such, that is, Our Vital *Active Power*, our *Intellect*, and our *will*. 2. Our *Moral Image*, or the Image of his said properties in their perfections: viz. Our Holiness, that is, Our Holy Life or spiritual vivacity and Active Power, Our Holy Light, or Wisdom, our Holy Wills or Love. 3. Our *Relative Image* of God, or the Image of his *Supereminence*, *Dominion* or *Majesty*; which is, 1. Common to Man, in respect to the Inferiour Creatures, that we are their *Owners*, *Governors* and *End* (and *Benefactors*) 2. Eminently in *Rulers of Men*, *Parents* and *Princes*, who are Analogically sub-owners, sub-rulers, and sub-benefactors to their inferiours, in various degrees. By which it is discernable what it is that we are to Love in man, and with what variety of *kinds* and *degrees* of Love, as the kinds and degrees of amiableness in the objects differ.

40. Even the Sun, and Moon and frame of Nature, the Inanimates and Brutes, must be Loved in that Degree Compared to Man and to one another, as their Goodness before described, that is, the Impressions of the Divine perfections do more or less Gloriously appear in them; and as they are adapted to him the ultimate end.

41. As God is in this life seen but *darkly* and as in a Glass, so also proportionably to be Loved: For our Love cannot exceed our Knowledge.

42. Yet it followeth not that we must Love him only as he *appeareth in his works*, (which demonstrate him as effects do their cause;) For both by the said works improved by Reason, and by his word, we know that he is before his works, and above them, and so distinct from them as to transcend, and comprehend, and cause them all, by a continual causality: And therefore he must accordingly be Loved.

43. It greatly hindereth our Love to God, when we overlook all the intermediate excellencies between Him and us, which are much better, and therefore more amiable than our selves: such as are before recited.

44. The Love of the universe as bearing the liveliest Image or impress of their Cause, is an eminent secondary Love of God, and a great help to our Primary or Immediate Love of him. Could we comprehend the Glorious excellency of the universal Creation, in its matter, form, parts, order

and uses, we should see so Glorious an Image of God, as would unspeakably promote the work of Love.

45. Whether the GLORY of God in HEAVEN which will for ever beatify the beholders and possessors, be the *Divine Essence* (which is every where) or a Created Glory purposely there placed for the felicity of holy spirits, and what that Glory is, are questions fittest for the beholders and possessors to resolve.

46. But if it be no more than the Universal existent frame of Nature, Containing all the Creatures of God, beheld *uno intuitu* in the Nature, order and use of all the parts, it would be an unconceivable felicity to the beholders, as being an unconceivable Glorious Demonstration of the Deity.

47. It is lawful and a needful duty, to labour by the means of such excellencies as we now know, which Heaven is resembled to in Scripture, to imprint upon our *Imaginations* themselves, such an Image of the GLORY of the Heavenly Society, CHRIST, ANGELS, SAINTS, and the HEAVENLY PLACE and STATE, as shall help our Intellectual apprehensions of the *Spiritual Excellencies* which transcend imagination. And the neglect of Loving God as foreseen in the Demonstration of the Heavenly GLORY, doth greatly hinder our Love to him immediately as in himself considered.

48. The LORD JESUS CHRIST in his Glorified Created Nature, is Crowned with the highest excellency of any particular Creature; that he might be the MEDIATOR OF OUR LOVE to God; and in him (seen by faith) we might see the GLORY of the Deity. And as in Heaven we shall have (spiritually Glorified) *Bodies*, as well as *Souls*, so the Glorified Created Nature of Christ will be an Objective Glory fit for our Bodies (at least) to behold in order to their Glory, as the Divine Nature (as it pleaseth God in Glory) revealed, will be to the soul.

49. The exercise of our Love upon God as now appearing to the glorified, in the glorious created nature of CHRIST, (beheld by us by faith) is a great part of our present exercise of Divine Love: And we extinguish our Love to GOD, by beholding so little by faith, our glorified Mediator.

50. We owe greater Love to ANGELS than to Men, because they are Better, nearer God and liker to him, and more demonstrate his Glory: and indeed also Love us better, and do more for us, than we can do for one another. And the neglect of our due Love and Gratitude to Angels, and forgetting our relation to them, and receivings by them, and communion with them, and living as if we had little to do with them, is a culpable overlooking God, as he appeareth in his most noble creatures, and is a neglect of our Love to God in them, and a great hinderance to our higher more immediate Love. Therefore by Faith and Love we should exercise a daily converse with Angels, as part of our heavenly conversation, *Phil. 3. 20, 21. Heb. 12. 22.* and use our selves to Love God in them: Though not to pray to them, or give them Divine-Worship.

51. We must Love the glorified Saints more than the inhabitants of this lower world, because they are far better, and liker to God, and nearer to him, and more demonstrate his holiness and glory: And our neglect of conversing with them by faith, and of Loving them above our selves, and things on earth, is a neglect of our Love to God in them, and a hinderance of our more immediate Love: And

And a Loving Conversation with them by faith, would greatly help our higher Love to God.

52. Our neglect of Love to the Church on earth, and to the Kingdoms and publick Societies of mankind, is a sinful neglect of our Love to God in them, and a hinderance of our higher Love to him: And the true use of such a Publick Love, would greatly further our higher Love.

53. If those Heathens who laid down their Lives for their Countreys, had neither done this for fame, nor merely as esteeming the temporal good of their Countrey, above their own temporal good and lives, but for the true excellency of *Many* above *One*, and for Gods greater Interest in them, they had done a most noble holy work.

54. Our adherence to our carnal selves first, and then to our carnal interests, and friends, and neglecting the Love of the highest excellencies in the servants of God, and not Loving men according to the measure of the Image of God on them, and their Relation to him, is a great neglect of our Love of God in them, and a hinderance of our higher immediate Love. And to use our selves to Love men as God appeareth in them, would much promote our higher Love. And so we should Love the best of men, above our selves.

55. The Loving of our selves sensually, preferring our present Life and earthly Pleasure, before our higher spiritual felicity in Heaven, and our neglecting to Love Holiness, and seek it for our selves, and then to Love God in our selves, is a neglect and hinderance of the Love of God.

56. Man hath not lost so much of the knowledge and Love of God, as appearing in his Greatness, and Wisdom, and Natural Goodness in the frame of Nature; as he is the Authour of the creatures natural goodnes; as he hath of the knowledge and Love of his Holiness, as he is the Holy Ruler, Sanctifier and End of souls.

57. The sensitive faculty and sensitive Interest are still predominant in a carnal or sensual man: And his Reason is voluntarily enslaved to his sense: so that even the Intellectual Appetite contrary to its primitive and sound nature, Loveth chiefly the sensitive Life and Pleasure.

58. It is therefore exceeding hard in this depraved state of nature, to Love God or any thing better than our selves: because we Love more by Sense than by Reason; and Reason is weak and serveth the interest of Sense.

59. Yet the same man who is prevalently sensual, may know that he hath a rational immortal soul; and that Knowledge and Rectitude are the Felicity of his soul; and that it is the Knowledge and Love of, and Delight in God, the highest Good, that can make him perpetually happy: And therefore as these are apprehended as a means of his own Felicity, he may have some kind of Love or Will unto them all.

60. The thing therefore that every carnal man would have, is an everlasting perfect sensual pleasure; And he apprehendeth the state of his souls perfection mostly as consisting in this kind of felicity: And even the Knowledge and Love of God which he taketh for part of his felicity, is principally apprehended but as a speculative gratifying of the imagination, as carnal men now desire knowledge. Or if there be a righter notion of God and Holiness to be Loved for themselves, even ultimately above our sensual pleasure and our selves, yet this is but an uneffectual dreaming Knowledge, producing but an answerable lazy will: And it will not here prevail against the stronger Love of sensuality and phantastical pleasure, nor against

inordinate self-love. And it is a sensual Heaven, under a spiritual Name, which the carnal hope for.

61. This carnal man may Love God as a Means to this Felicity so dreamed of; as knowing that without him it cannot be had, and tasting corporal comforts from him here: And he may Love Holiness as it removeth his contrary calamities, and as he thinks it is crowned with such a reward. But he had rather have that reward of it self without Holiness.

62. He may also Love and desire Christ, as a means (conceived) to such an end: And he may use much Religious duty to that end: And he may forbear such sins as that End can spare, lest they deprive him of his hoped-for felicity. Yea, he may suffer much to prevent an endless suffering.

63. As Nature necessarily Loveth self and self-felicity, God and the Devil do both make great use of this natural *pondus* or necessitating Principle, for their several ends: The Devil saith, Thou Lovest Pleasure, therefore take it, and make provision for it. God saith, Thou lovest felicity and fearest misery: I and my Love are the true felicity, and adhering to sensual pleasure, depriveth thee of better, and is the beginning of thy misery, and will bring thee unto worse.

64. God commandeth man nothing that is not for his own good, and forbiddeth him nothing which is not (directly or indirectly) to his hurt: And therefore engageth self-love on his side, for every act of our obedience.

65. Yet this good of our own is not the highest, nor all the good which God intendeth, and we must intend; but it is subordinate unto the greater good fore-mentioned.

66. As a carnal man may have opinionative uneffectual convictions, that God and his Love are his spiritual felicity (better than sensual) yea, and that God is his ultimate End above his own felicity it self: so the sanctifying of man consisteth in bringing up these convictions to be truly effectual and practical, to renew and rule the Mind, and Will, and Life.

67. Whether this be done by first knowing God as the Beginning and End, above our selves, and then knowing (effectually) that he is mans felicity; or whether self-love be first excited to Love him as our own felicity, and next we be carryed up to Love him for himself as our highest End, it cometh all to one when the work is done; And we cannot prove that God loveth himself constantly to either of these methods alone. But experience telleth us, that the latter is the usual way; and that as Nature, so Grace beginneth with the smallest seed, and groweth upward towards perfection: And that self-love and desire of endless felicity and fear of endless misery, are the first notable effects or changes on a repenting soul.

68. And indeed the state of sin lyeth both in mans fall from GOD to SELF, and in the mistake of his own felicity, preferring even for Himself a sensible good, before a spiritual, and the Creature before the Creatour; And therefore he must be rectified in both.

69. And the hypocrites uneffectual Love to God and Holiness is much discovered in this, that (as he loveth dead Saints, and their Images and Holy-dayes, because they trouble him not) so he best loveth opinionatively) and least hateth (practically) the Saints in Heaven, and the Holiness that is far from him; and God as he conceiveth of him as one that is in Heaven to glorifie men; but he hateth (practically, though not professedly) the God that would make him holy, and deprive him of all his sinful pleasures, or condemn him for them: And he can better like

like Holineſs in his Paſtour, neighbour or child, than in Himſelf.

70. Therefore ſincerity much conſiſteth in the Love of ſelf-holineſs; but not as for ſelf alone; but as carrying ſelf and all to God.

71. As the Sun-beams do without any interception reach the eye, and by them without interception our ſight aſcendeth and extendeth to the Sun; ſo Gods communicated Goodneſs and Glorious Revelation extend through, and by all inferior mediums to our underſtandings, and our wills; And our Knowledge and Love aſcendeth and extendeth through all, and by all again to God. And as it were unnatural for the eye illuminated by the Sun, to ſee it ſelf only, or to ſee the mediare creatures, and not to ſee the light and Sun by which it ſeeth (nay, it doth leaſt ſee it ſelf;) ſo is it unnatural for the ſoul to underſtand and Love it ſelf alone (which it little underſtandeth and ſhould Love with ſelf-denial) and the Creatures only, and not to Love God by whom we know and Love the creature.

72. It is poſſible to Love God and holineſs and Heaven, as a conceived ſtate and means of our ſenſual felicity, and eſcape of pain and miſery: But to Love God as the true felicity of the Intellectual nature, and as our ſpiritual Reſt, and yet to Love him only or chiefly for our ſelves, and not rather for Himſelf as our higheſt end, implyeth a contradiction. The ſame I ſay of Holineſs, as Loved only for our ſelves. The evidence whereof is plain, in that it is Eſſential to God, to be not only better than our ſelves and every creature, but alſo to be the Ultimate End of all things, to which they ſhould tend in all their perfections. And it is Eſſential to Holineſs to be the ſouls devotion of it ſelf to God as God, and not only to God as our felicity. Therefore to Love God only or chiefly for our ſelves, is to make him only a means to our felicity, and not our chief End; and it is to make our ſelves Better, and ſo more Amiable than God, that is, to be Gods our ſelves.

73. This is much of the ſenſe of the Controverſie between the Epicureans and the ſober Philoſophers (as is to be ſeen in Cicero, &c.) The ſober Philoſophers ſaid that Virtue was to be loved for it ſelf, more than for Pleaſure: Becauſe if Pleaſure as ſuch, be better than virtue as ſuch, then all ſenſual Pleaſure would be better than Virtue as ſuch. The Epicureans ſaid, that not all pleaſure but the pleaſure of Virtue, was the chief good (as Torquatus his words in Cicero ſhew.) And if it had been firſt proved, that a mans ſelf is his juſt ultimate end, as the *ſinis cui*, or the perſonal end, then it would be a hard queſtion whether the Epicureans were not in the right as to the *ſinis cuius*, or the Real end, (which indeed is but a medium to the perſonal, *cui*.) But when it is moſt certain that no mans perſon is to be his own ultimate end, as *cui*, but God, and then the Univerſe, and ſocieties of the world as beforeſaid, it is then eaſie to prove that the ſober Philoſophers were in the right, and that no mans Pleaſure is his ultimate end, *ſinis cuius*: Becauſe no mans Pleaſure is either ſuch a demonſtration of the Divine perfection as Virtue is as ſuch; nor yet doth it ſo much conduce to the common good of ſocieties or mankind, and ſo to the pleaſing and glorifying of God. And this way Cicero might eaſily have made good his cauſe againſt the Epicureans.

74. Though no man indeed Love God as God, who Loveth him not as Better than himſelf, and therefore Loveth him not better, and as his abſolutely ultimate end, and though no man deſire Holineſs indeed, who deſireth not to be devoted abſolutely to God, before and above himſelf; yet is it very common to have a falſe imperfect notion of God and

Holineſs, as being the felicity of man, and though not to deny, yet to leave out the eſſential ſuperlative notion of the Deity; And it is more common to confeſs all this of God and Holineſs notionally (as was aforeſaid) and practically to take in no more of God and Holineſs, but that they are better for us than temporary pleaſures; And ſome go further, and take them as better for them, than any (though perpetual) meer ſenſual delights: And ſo make the perfection of mans higheſt faculties (practically) to be their ultimate end; And deſire or Love God and Holineſs (defectively and falſly apprehended) for themſelves, or their own felicity, and not Themſelves and their felicity and Holineſs, ultimately for God. Which ſheweth that though theſe men have ſomewhat overcome the ſenſual concupiſcence or fleſh, yet have they not ſufficiently overcome the SELFISH diſpoſition, nor yet known and Loved God as God, nor Good as Good.

75. Yet is it not a ſin to Love God for our ſelves and our own felicity, ſo be it we make him not a meer Means to that felicity as our abſolutely ultimate End. For as God indeed is, 1. The efficient of all our Good: 2. The Dirigent Cauſe that leadeth us to it: 3. The End in which our felicity truly conſiſteth, ſo is he to be Loved on all theſe accounts.

76. If God were not thus to be Loved for our ſelves (ſubordinated to him) Thankfulneſs would not be a Chriſtian duty.

77. Our Love to God is a Love of Friendſhip, and a deſire of a kind of Union, Communion, or Adherence. But not ſuch as is between creatures where there is ſome ſort of equality: But as between them that are totally unequal; the one infinitely below the other, and abſolutely ſubject and ſubordinate to him.

78. Therefore though in Love of Friendſhip, a Union of both parties, and conſequently a conjunct intereſt of both (and not one alone) do make up the ultimate End of Love; yet here it ſhould be with an utter diſproportion, we being obliged to know God as Infinitely Better than our ſelves, and therefore to Love him incomparably more (though yet it will be but according to the proportion of the faculties of the Lover.)

79. The pureſt proceſs of Love therefore, is firſt thankfully to perceive the Divine Eſſiciencies, and to Love God as communicative of what we and all things are, and have, and ſhall receive, and therein to ſee his perfect Goodneſs in Himſelf, and to Love him as God for that Goodneſs; wherein is nothing but the final Act which is our Love, and the Final Object which is the Infinite Good: ſo that the Act is mans (from God) but nothing is to be joyned with God as the abſolutely final Object; For that were to joyn ſomewhat with God as God.

80. And though it be moſt true, that this Act may be made the object of another Act, and (as Amicus ſaith, *Omnium gentium conſenſu dicimus Volo Velle*, ſo) we may and muſt ſay *Amo Amare*, I Love to Love God, and the very exerciſe of my own Love is my Delight, and ſo is my Felicity in the very Eſſential Nature of it (being a complacency, and being on the higheſt objective Good:) And alſo this ſame Love is my Holineſs, and ſo *It and I are Pleaſing* unto God, yet theſe are all conſequential to the true notion of the final Act, and circularly lead to the ſame again: We muſt Love our Felicity and Holineſs which conſiſteth in our Love to God, but as that which ſubordinately relateth to God, in which he is firſt glorified, and then finally pleaſed; and ſo from his Will which we delight to pleaſe, we aſcend

to his total perfect Being, to which we adhere by perfect Love. In a word, our Ultimate End of Acquisition (and Gods own, so far as he may be said to have an End) is the pleasing of the Divine Will, in his Glorification: And our ultimate End of Complacency objectively, is the Infinite Goodness of the Divine Will and Nature.

81. There is therefore place for the Question, Whether I must Love God or my self more or better? (as it is resolved.) But there is no place for the Question, Whether I must Love God or my self? Because God alloweth me not ever to separate them: (Though there is a degree of just self-loathing or self-hatred in deep Repentance.) Nor yet for the Question, Whether I must seek Gods glory and pleasure, or my own felicity? for I must ever seek them both, though not with the same esteem. Yea, I may be said to seek them both with the same Diligence, because by the same Endeavour and act that I seek one, I seek the other; and I cannot possibly do any thing for one that doth not equally promote the other, if I do them rightly, preferring God before my self in my inward Estimation, Love and Intention.

82. Though it be essential to Divine Love, and consequently to true Holiness, to Love God for Himself, and as Better than our selves; (or else we Love him not as God, as is before said) yet this is hardly and seldom perceived in the beginning in him that hath it: Because the Love of our self is more Passionate, and raiseth in us more subordinate passions, of fear of punishment, and desires of felicity, and sorrow for hurt and misery, &c. Whereas God being Immaterial and Invisible, is not at all an object of our sense, but only of our Reason and our Wills, and therefore not directly of sensitive Passionate Love; Though consequently while the soul is united to the body, its acting even on Immaterial objects, moveth the lower sensitive faculties, and the corporeal spirits. Also God needeth nothing for us to desire for him, nor suffereth nothing for us to grieve for, though we must grieve for injuring him, and being displeasing to his Will.

83. I cannot say nor believe (though till it be searched the opinion hath an enticing aspect) that the Gospel faith which hath the promise of Justification and of the Spirit, is only a Believing in Christ as the Means of our felicity by Redemption and Salvation, out of the principle of self-love alone, and for no higher end than our said Felicity: Because he is not believed in as Christ, if he be not taken as a Reconciler to bring us home to God. And we take him not to bring us to God as God, if it be not to bring us to God as the Beginning and End of all things, and as infinitely more Lovely than our selves. And our Repentance for not Loving God accordingly above our selves, must go along with our first justifying faith. Therefore though we are Learners before we are Lovers, and our Assent goeth before the Wills Consent, yet our Assent that God is God, and better than our selves, must go together with our Assent that Christ is the Mediator to save us, by bringing us to him: And so must our Assent that this is salvation, even to Love God above our selves, and as better than our selves: And accordingly our Consent to these particulars must concur in saving faith.

84. He therefore that out of self-love, accepteth Christ as the Means of his own felicity, doth (if he know practically what felicity is) accept him as a means to bring him to Love God perfectly as God above himself, and to be perfectly Pleasing to his Will.

85. Yet it is apparent that almost all Gods pre-

paring Grace consisteth in exciting and improving the Natural Principle of self-love in man; and manifesting to him, that if he will do as one that Loveth himself, he must be a Christian and must forsake sin, and the inordinate Love of his sensuality, and must be Holy, and Love God for his own Essential, as well as Communicated Goodness. And if he do otherwise, he will do as one that hateth himself, and seeketh in the event his own damnation. And could we but get men Rationally to improve true self-love, they would be Christians, and so be Holy.

86. But because this is a great, though tender point, and it that I have more generally touched in the Case, Whether Faith in Christ, or Love to God as our End go first; and because indeed it is it for which I principally premise the rest of these Propositions, I shall presume to venture a little further, and more distinctly to tell you, how much of Love to God is in our first Justifying faith, and how much not? and how far the state of such a Believer is a middle state between meer Preparation, or common Grace, and proper Sanctification or possession of the Holy Ghost? And so how far Vocation giving us the first faith, and Repentance differeth from Sanctification: And the rather because my unriper thoughts and Writings defended Mr Pemble, who made them one, in opposition to the stream of our Divines. And I conceive that all these following Acts about the point in question, are found in every true Believer, at his first faith, though not distinctly noted by himself.

1. The sinner hath an Intellectual notice, that there is a God (for an Atheist is not a believer) and so that this God is the First and Last, the best of beings, the Maker, Owner, Ruler and Benefactor of the world, the just End of all created being and actions, and to be Loved and Pleased above our selves: (For all this is but to believe that there is a God.)

2. He is convinced that his own chief Felicity lyeth, not in temporary or carnal pleasure, but in the Perfect Knowing, Loving and Pleasing this God above himself: (For if he know not what true salvation and felicity is, he cannot desire or accept it.)

3. He knoweth that hitherto he hath been without this Love, and this felicity.

4. He desireth to be Happy, and to escape everlasting misery.

5. He repenteth, that is, is sorry that he hath not all this while Loved God as God, and sought felicity therein.

6. He is willing and desirous for the time to come, to Love God as God above himself, and to Please him before himself; that is, to have a heart disposed to do it.

7. He findeth that he cannot do it of himself, nor with his old carnal indisposed heart.

8. He believeth that Christ by his Doctrine and Spirit, is the appointed Saviour to bring him to it.

9. He gladly consenteth that Christ shall be such a Saviour to him, and shall not only justify him from guilt, and save him from sensible punishment, but also thus bring him to the Perfect Love of God.

10. He had rather Christ would bring him to this by sanctification, than to enjoy all the pleasures of sin for a season, yea, or to have a perpetual sensitive felicity, without this perfect Love to God, and Pleasing of him.

11. God being declared to him in Jesus Christ, a God of Love, forgiving sin, and conditionally giving

giving pardon and life to his very Enemies, as he is hence the easilier *Loved with Thankfulness for our selves*, to the *Goodness of his Nature* in himself is hereby insinuated and notified with some secret complacency to the soul. He is sure Good that is so merciful and ready to do Good, and that so wonderfully as in Christ is manifested.

12. So that as Baptism (which is but explicate Justifying faith, or the expression of it in covenanting with God) is our Dedication by Vow to all the Three Persons; to God the Father, as well as to the Son and Holy Ghost; so faith itself is such an Heart-dedication.

13. Herein I dedicate myself to God as God, to be Glorified and Pleased in my Justification, Sanctification and Glorification; that is, in my Reception of the fruits of his Love, and in my Loving him above all as God: or to be Pleased in me; and I in him for ever.

14. In all this the understanding acknowledgeth God to be God (by Assent) and to be Loved above my self, and the *Will desireth* so to Love him: But the object of the *Will* here directly, is its own future Disposition and Act: It doth not say, *I do already Love God*, as God above my self; but only *I would so Love him*, and I would be so changed as may dispose me so to Love him; I acknowledge that I *should* so love him, and that I *do* Love him for his mercies to my self and others. Nor can it be said, that *Volo Velle* or *Volo amare*, a desire to Love God as such, is direct Love to God. Because it is not all one to have God to be the object of my *Will*, and to have my own Act of *Willing* or *Loving* to be the object of it. And because that a man may for other ends (as for meer fear of Hell) *Will to Will* or *Love*; that which yet he *doth not Will* or *Love*, at least for it self.

15. In this case above all others, it is manifest that every conviction of the understanding doth not accordingly determine the *Will*. For in this new convert the understanding faith plainly, God is to be Loved as God, above my self: But the *Will* saith, I cannot do it, though I would. I am so captivated by *self-love*, and so void of the true Love of God, that I can say no more, but that *Proprius me velle amare Deum propter se*: I love my own felicity so well, that I love God as my felicity, and Love him under the *notion* of God the perfect Good, who is infinitely better than my self; and desire a heart to Love him *more* than my self; but I cannot say, that I yet do it, or that I love him best or most, whom I acknowledge to be *best*, and as such to be loved.

16. Yet in all this there is not only *semen amoris*, a seed of divine love to God as God, but the foundation of it laid, and some obscure secret conception of it beginning, or *in fieri*, in the soul. For while the understanding confesseth God to be most Amiable, and the *Will* desireth that felicity which doth consist in loving him above my self, and experience telleth me, that he is Good to me, and therefore good in himself, it can hardly be conceived, but that in all this there is some kind of secret love to God, as better than my self.

87. In all this note, that it is one thing to Love God under the *notion* of the Infinite Good, better than my self, and all things; and another thing for the *will* to Love him more, as that *notion* obligeth.

88. And the reason why these are often separated, is, because besides a slight intellectual apprehension, there is necessary to the *Wills* just deter-

mination, a clear and deep apprehension, with a right disposition of the *Will*, and a suscitation of the Active Power.

89. Yea, and every slight *Volition* or *Velle* will not conquer opposing Concupiscence and *Volitions*: nor is every *Will* effectual to command the life, and prevail against its contrary.

90. Therefore I conceive, that in our first believing in Christ, even to Justification, though our Reason tell us that he is more Amiable than our selves, and we are desirous so to Love him for the future, and have an obscure weak beginning of Love to God as God, or as so conceived; yet 1. The strength of *sensitive self-love*; maketh our Love to our selves more passionately strong; 2. And that Reason, at least in its Degree of Apprehension is too Intense in apprehending our *self-interest*, and too remiss in apprehending the Amiability of God as God; And so far even our Rational Love is yet greater to our selves, though as to the *Notion*, God hath the preeminence; 3. And that in this whole affair of our Baptismal Covenanting, Consent or Christianity, our Love to our own felicity as such, is more Powerful and effectual, in moving the soul, and prevailing for our resolution for a new life, than is our Love to God as for him self, and as God.

91. And therefore it is that Fear hath so great a hand in our first Change: For all that such Fear doth, it doth as moved by *self-love*; I mean the fear of suffering and damnation: And yet experience telleth us, that Conversion commonly beginneth in Fear. And though where *self-love* and fear are alone, without the Love of God as Good in and for himself, there is no true grace: yet I conceive that there is true grace initial in those weak Christians that have more Fear and *self-love* in the passionate and powerful part, than Love to God, so be it they have not more love to sin, and to any thing that stands in competition with God.

92. Therefore he that hath a Carnal *self-love* (or inordinate) inclining him to the creature, which is stronger in him than the Love of God, is Graceless: Because it will turn his heart and life from God: But he that hath only a necessary *self-love*, even a love to his own spiritual eternal felicity, operating by strong desire and fear, conjunct with a weaker degree of Love to God as Good in himself, I think hath grace, and may so be saved: Because here is but an unequal motion to the same End, and not a competition.

93. If any dislike any of this decision, I only desire him to remember, that on both hands there are apparent Rocks to be avoided: First, It is a dangerous thing to say that a man is in a state of grace and salvation, who loveth not God as God, that is, better than himself: And on the other hand the experience of most Christians in the world saith, that at their first believing (if not long after) they Loved God more for themselves, than for Himself, and Loved themselves more than God, though they knew that God was better and more amiable; and that the fear of misery, and the desire of their own salvation, was more effectual and prevalent with them, than that Love of God for himself. And I doubt, that not very many have this at all in so high a degree as to be clear and certain of it. And if we shall make that necessary to salvation, which few of the best Christians find in themselves, we either condemn almost all professed Christians, or at least leave them under uncertainty and terrors. Therefore Gods Interest speaking so loud on one hand, and mans

mans experience on the other, I think we have need to cut by a thred, and walk by line, with greatest accurateness.

94. By this time we may see that as Christ is the way to the Father, and the Saviour and recoverer of lapsed man from Himself to God, so faith in Christ as such is a *Mediate* and *Medicinal* Grace and work; And that is Faith but the bellows of Love; And that our first Believing in Christ, though it be the regenerating work, which generateth Love, yet is but a *middle state*, between an unregenerate and a regenerate: Not as a third state *specifically distinct* from both, but the *initium* of the latter; or as the *embryo* or state of Conception in the womb, is as to a man and no man: Faith containeth Love *in fieri*.

95. As the Love of our selves doth most powerfully, (though not *only*) move us to close with Christ as our Saviour, so while hereby we are *united* unto Him, we have a double assistance or influx from him for the production of the purer Love of God. The one is *Objective* in all the Divine demonstrations of Gods Love, in his Incarnation, Life, Death, Resurrection, in his Doctrine, Example, Intercession, and in all his benefits given us; in our pardon, adoption, and the promises of future Glory. The other is in the secret *operations* of the *Holy Spirit* which he giveth us to concur with these means, and make them all effectual.

96. The true state of *sanctification* as different from meer *vocation* and *faith* consisteth in this pure Love of God, and Holiness, and that more for himself and his Infinite Goodness, than for *our selves* and as our *felicity*.

97. Therefore when we are Promised the spirit to be given to us, if we Believe in Christ, and sanctification is promised us with Justification on this condition of faith, this is part of the meaning of that promise, that if we truly take Christ for our Saviour to bring us to the Love of God, though at present we are most moved with the Love of our selves to accept him, he will by his word, works and spirit bring us to it, initially here, and perfectly in Heaven, even to be perfectly Pleased in God for his own perfect Goodness, and so to be fully Pleasant to him. And thus (besides the extraordinary gifts to a few) the spirit of *holiness* or *Love*, which is the spirit of *Adoption*, is promised by Covenant to all Believers.

98. Accordingly this promise is so fulfilled that in the first instant of time we have a Relative Right to Christ as, our Head and the *sender of the spirit*, and to the *Holy Spirit* himself as our *sanctifier* by undertaking, according to the terms of the Covenant: But this doth not produce alwayes a sensible or effectual Love of God above our selves in us, at the very first, but by degrees, as we follow the work of faith in our practice.

99. For it is specially to be noted that the Doctrinal or *Objective means* of Love, which Christ doth use, and his internal *spiritual influx* do concur; And his way is not to work on us by his spirit alone, without those objects, nor yet by the objects without the spirit, nor by both distinctly and dividedly as producing several effects: But by *both conjunctly* for the same effect; The *spirits influx* causing us effectually to improve the *objects and reasons* of our Love, As the hand that useth the seal, and the seal it self make one impression.

100. As Christ began to win our Love to God by the excitation of our *self-love*, multiplying and revealing Gods mercies to our selves, so doth he

much carry it on to increase the same way. For while every day addeth fresh experience of the greatness of Gods Love to us, by this we have a certain Taste that *God is Love*, and *Good in Himself*; and so by degrees we learn to Love him more for *himself*, and to improve our *notional esteem* of his *Essential Goodness* into Practical.

101. Though Faith it self is not wrought in us without the Holy Ghost, nor is it (if sincere) a common gift, yet this operation of the spirit drawing us to Christ, by such arguments and means as are fitted to the work of believing, is different from the Consequent Covenant-right to Christ and the spirit which is given to Believers, and from the spirit of Adoption as recovering us as aforesaid to the Love of God.

102. In this last sense it is that the Holy Ghost is said to dwell in Believers, and to be the new name, the pledge, the earnest, the first-fruits of life eternal, the witness of our right to Christ and life, and Christs agent and witness in us to maintain his cause and interest.

103. Even as a man that by sickness hath lost his Appetite to meat, is told that such a Physicion will cure him, if he will take a certain medicinal food that he will give him; And at first he taketh it without appetite to the food or medicine in it self, but meerly for the Love of health: but after he is doubly brought to Love it for it self; First, because he hath *tasted* the sweetness of that which he did but see before, and next because his health and appetite is recovered: so is it with the soul as to the Love of God procured by believing: When we have tasted through the perswasion of *self-love*, our taste and recovery cause us to Love God for himself.

104. When the soul is risen to this Habitual predominant Love of GOD and Holiness as such, for their own Goodness, above its own felicity as such, (though ever in conjunction with it, and as his felicity it self) then is the Law written in the Heart; and this Love is the virtual fulfilling of all the Law; And for such it is that it is said that the Law is not made, that is, In that measure that they Love the Good for it self, they need not be moved to it with threats or Promises of extrinsick things, which work but by self-love and fear: Not but that Divine Authority must concur with Love to produce obedience, especially while Love is but imperfect: but that Love is the highest principle making the commanded Good connatural to us.

105. And I think it is this spirit of Adoption and Love which is called *The Divine Nature* in us, as it inclineth us to Love God and Holiness for it self, as Nature is inclined to self-love and to food and other necessities. Not that the specifick essential Nature, that is, substance or form of the soul is changed, and man Deified; and he become a God that was before a man; But his humane Soul or Nature is elevated or more perfected (as a sick man by health, or a blind man by his sight) by the spirit of God inclining him habitually to God himself, as in and for himself. (And this is all which the publisher of Sir H. Vane's notions of the two Covenants and two Natures, can soundly mean, and seemeth to grope after.)

106. By all this you see that as the Love of God hath a double self-love in us to deal with, so it dealeth variously with each: 1. Sensual inordinate self-love it destroyeth: both as it consisteth in the inordinate Love of sensual pleasure, and in the inordinate love of *self* or *life*: 2. Lawful and just self-love it increaseth and improveth to our further good, but

subjecteth it to the highest purest Love of God.

107. By this you may gather what a *confirmed* Christian is, even one in whom the pure Love of God as God, and all things for God, is predominant and more potent than (not only the vicious, but also) the good, and lawful, and necessary love of himself.

108. Though Christians therefore must study themselves, and keep up a care of their own salvation, yet must they much more study God, his *Greatness, Wisdom and Goodness* as shining in his works and word, and in his Son, and as foreseen in the Heavenly Glory: And in this knowledge of God and Christ is life eternal. And nothing more tendeth to the holy advancement and perfection of the soul, than to keep continually due apprehensions of the Divine Nature, Properties and Glorious appearances in his works upon the Soul, so as it may become a constant course of contemplation, and the habit and constitution of the mind, and the constant guide of Heart and Life.

109. The attainment of this would be a taste of Heaven on Earth: Our wills would follow the will of God, and Rest therein, and abhor reluctancy: All our duty would be both quickened and sweetened with Love: Self-interest would be disabled from either seducing us to sin, or vexing us with griefs, cares, fears or discontents. We should so far trust soul and body in the Will and Love of God, as to be more comforted that both are at his will than if they were absolutely at our own. And GOD being our All, the constant, fixing, satisfying object of our Love, our souls would be constantly fixed and satisfied, and live in such experience of the sanctifying grace of Christ, as would most powerfully conquer our unbelief; and in such foretastes of Heaven, as would make Life sweet, Death welcome, and Heaven unspeakably desirable to us. But it is not the meer Love of *personal Goodness* as our own perfection that would do all this upon us.

110. The soul that is troubled with doubts whether he Love God as God, or only as a means of his own felicity in subordination to self-love, must thus resolve his doubts. If you truly believe that God is God, that is, the Efficient, Dirigent and Final cause, the just end of every rational agent, the Infinite Good and chiefly to be loved, in comparison of whom you are vile, contemptible and as nothing; If you feelingly take your self as loathsome by sin; If you would not take up with an everlasting sensual pleasure alone, without Holiness if you could have it; No nor with any perfection of your intellectual nature, merely as such and for your selves, without the Pleasing and Glorifying God in it; If you practically perceive that every thing is therefore and so far Good and Amiable, as God shineth in it as its cause, or as it conduceth to Glorify him, and Please his Will: If accordingly you Love that person best on whom you perceive most of God, and that is most serviceable to him, though not at all beneficial to your self: If you Love the welfare of the Church, the Kingdom, the World, and of the Heavenly society, Saints, Angels and Christ, as the Divine Nature, interest, Image or impress maketh all Lovely in their several degrees; and would rather be annihilated were it put upon your choice, than Saints, Angels, Kingdoms, Church should be annihilated; If your hearts have devoted themselves and all that you have to God, as his own to be used to his utmost service: If your chief desire and endeavour in the world be to please his blessed will; and in that will and the contemplation

of his infinite perfections you seek your rest; If you desire your own everlasting happiness, in no other kind, but as consisting in the perfect sight of Gods Glory, and in your perfect Loving of him, and being pleasant or beloved to him, and this as resting more in the Infinite Amiability of God, than the felicity which hence will follow to your selves (though that also must be desired) If now you deny your own glory for his Glory; if your chief desire and endeavour be to Love him more and more; and you Love your selves best when you Love him most; In a word, If nothing more take up your care than how to Love God more, and nothing in the whole world (your self or others) seem more Amiable to your sober practical judgement, and your wills, than the Infinite Goodness of God as such; If all this be so, you have not only attained sincerity (which is not now the question,) but this *Divine nature*, and high confirmed Holiness; Though withall you never so much desire your own salvation, which is but to desire more of this Love; and though your Nature have such a sensitive selfish desire of Life and Pleasure, as is brought into subjection to this Divine Love.

If any be offended that so many propositions must be used in opening the case, and say that they rather confound mens wits than inform them; I Answer, 1. The matter is high, and I could not ascend by a shorter ladder. Nor have I the faculty of climbing it *per saltum*, stepping immediately from the lowest to the highest part: If any will make the case plainer in fewer words, and with less ado, I shall thankfully accept his labour as a very great benefit when I see it: 2. Either all these particulars are really diverse, and really pertinent to the matter in question or not: If *not*, it is not blaming the *number* that will evince it, but naming such particulars as are either unjustly or unnecessarily either distinguished or inserted: And if it be but repeating the same things that is blamed, I shall be glad if all these words and more would make such weighty cases clear; and do confess that after all I need more light, and am almost stalled with the difficulties my self. But if the particulars can be neither proved *false* nor *needless*, but the Reader be only overfet with *multitude*, I would intreat him to be patient with other men that are more laborious and more capable of knowledge; And let him know that if his difficulties do not rather engage him in a diligent search, than tempt him to impatience and accusation, I number him not only with the slothful contemners, but therefore also with the *enemies* of knowledge; even as I reckon the neglecters and contemners and accusers of Piety among its enemies.

But ere I end I must answer some Objections.

Object. 1. Some will say, *Doth not every man Love God above himself and all, while he knoweth him to be Better and so more Lovely? For there is some Act of the will that answereth this of the understanding.*

Answer. 1. You must know that the carnal mind is first captivated to carnal *self* and sensuality: And therefore the most practical and powerful apprehensions of Goodness or Amiability in every such person, doth fasten upon *Life and Pleasure* or sensual prosperity: And the sense having here engaged the mind and will, the contrary conclusions (that God is Best) are but superficial and uneffectual like dreams, and though they have answerable effects in the will, they are but uneffectual velleities or wishes, which are born down with far stronger desires of the contrary. And though God be loved as one that is notionally conceived to be Best and

Most

Most to be Loved, yet he is not loved *Best* or *Most*: Yea though ordinarily the understanding say *God is Best*, and *Best to me*, and *for me*; and *Most to be loved*; when it cometh to volition or choice, there is a secret apprehension which saith more powerfully *hic & nunc* this sensible pleasure is *Better for me*, and more eligible: Why else is it chosen? Unless you will say that the motion is principally sensitive, and the force of the sensitive Appetite suspendeth all forcible opposition of the Intellect, and so ruleth the Locomotive faculty it self. But whether the Intellect be *Active* or but *Omissive* in it, the sin cometh up to the same height of evil. However it be, it is most evident that while such men say God is most to be Loved, they love him not most, when they will not leave a lust or known sin for his Love: Nor shew any such love, but the contrary in their lives.

Object. 2. But do not all men practically Love God best, when they Love Wisdom, Honesty and Goodness in all men? Even in strangers that will never profit them? And what is God but Wisdom, Goodness and Greatness it self?

Ans. They first Idolize themselves and their sensual delights: and then they Love such Wisdom, Goodness and Greatness as is suitable to their selfish sensual lust and interest. And it is not the Prime Good which is above them, and to be preferred before them which they love as such, but such Goodness as is fitted to their fleshly concupiscence and ends. And therefore *Holiness* they Love not. And though they love that which is never like to benefit them, that is but as it is of the same kind with that which in others nearer them may benefit them, and therefore is suitable to their minds and interest. And yet we confess that the mind of man hath some principles of virtue, and some footsteps and witness of a Deity left upon it; But though these work up to an approbation of Good and a dislike of evil in the General notion of it, and in particular so far as it crosseth not their Lust, yet never to prefer the Best things practically before their Lust: And God is not Loved Best, nor as God, if he be not Loved better than fleshly lust.

Object. 3. But it seems that most or all men love God practically best. For there are few if any but would rather be annihilated, than there should be no God, or no world. Therefore they Love God better than themselves.

Ans. 1. They know that if there were no God or no world, they could not be themselves; and so must also be annihilated. 2. But suppose that they would rather be annihilated, than continue in prosperity alone were it possible without a God, that is but for the worlds sake, because the world cannot be the world without a God, which proveth but that they are so much men, as to Love the whole world better than themselves. But could the world possibly be what it is without a God, I scarce think they would choose annihilation, rather than that there should be no God. 3. But suppose they would, yet I say that some sensual men love their Lusts or sensuality better than their being; and had rather be annihilated for ever, so they might but spend their lives in Pleasure than to live for ever without those pleasures. And therefore they will say, that a short life with pleasure is better than a long one without it: And when they profess to believe the life to come, and the danger of sinning; yet will they not leave their sinful pleasures to save their souls. Therefore that man that would rather be annihilated than there should be no God, may yet love his Lusts better than God, though not

his Being. 4. And I cannot say that every one shall be saved that Loveth God under a false idea or image better than himself. No more than that it will save a distracted melancholy Venerous Lover, if he Loved his Paramour or Mistress better than himself: For *God is not Loved* as God, if he be not loved as Infinitely Great, and Wise, and Good, which containeth his *Holiness*, and also as the Owner, and Holy Governour and End of man: If any therefore should love God upon conceit that God loveth him, and will indulge him in his sins, or if he love him only for his Greatness, and as the fountain of all natural sensible Good, and love him not as Holy, nor as a Holy and Just Governour and End, it is not God indeed that this man loveth; or he loveth him but *secundum quid*, and not as God.

Object. 4. But suppose I should love God above all, as he is only Great, and Wise, and Good in the production of all sensible natural Good, without the Notion of Holiness and hatred of sin, would not this Love it self be holy and saving?

Ans. Your Love would be no holier or better, than the object of it is conceived to be: If you conceive not of God as Holy, and Pure, you cannot love him with a pure and holy Love. If you conceive of him but as the Cause of Sun and Moon, light and heat, and life and health, and meat and drink, you will love him but with such a Love as you have to these: which will not separate you, from any sin as such, but will consist with all sensuality of heart and life. And it is not all in God, that Nature in its corrupted state doth hate, or is fallen out with: But if you love him not so well as your lusts and pleasure, nor love him not as your Most Holy Governour and End, you love him not as God, or but *secundum quid*; But if you love him Holily, you love him as Holy.

Object. 5. God himself loveth the substance or person more than the Holiness; for he continueth the persons of men and Devils; when he permitteth the holiness to perish, or giveth it not.

Ans. As the existence and Event, and the Moral Goodness must be distinguished; so must Gods meer Volition of Event, and his Complacency in Good as Good. God doth not Will the Existence of a reasonable soul in a Stone or Straw: And yet it followeth not, that he loveth a Stone or Straw for its substance, better than Reason in a man: For though God willeth to make his Creatures various in degrees of Goodness, and taketh it to be good so to do, and that every Creature be not of the Best, yet still this Goodness of them is various: as one hath more excellency in it than another. The Goodness of the whole, may require that each part be not Best in it self, and yet best respectively in order to the beauty of the whole. As a Peg is not better than a Standard, and yet is better to the Building in its place: And a Finger is not better than a Head, and yet is better to the body in its place, than another Head would be in that place. The Head therefore must be loved comparatively better than the Finger; and the Finger may be cut off to save life, when the Head must not: So God can see meet to permit men and Devils to fall into misery, and Thieves to be hanged, and use this to the beauty of the whole, and yet love a true man better than a Thief, and a good man better than a bad.

And either you speak of Goodness or Holiness existent or non-existent: In a Devil there is substance, which is Good in its natural kind, and therefore so far loved of God: But there is no Holiness in him:

And that which is not, is not *Amiable*: But if you mean *existent Holiness*, in a *Saint*, then it is false, that God loveth the person of a Devil, better than the Holiness of a Saint. Nor is it a proof that he loveth them equally, because he equally willeth their existence: For he willeth not they shall be equal in Goodness, though equally existent: And it is *complacency*, and not meer Volition of existence, which we mean by Love.

Otherwise your arguing is as strong if it run thus; That which God bringeth to pass, and not another thing; he willeth and loveth more than that other: But God bringeth to pass mens sickness, pain, death and damnation, and not the Holiness, Ease or Salvation of those persons: Therefore he loveth their pain, death and damnation better than their Holiness: Therefore we should love them better, than the Devils or miserable men should love their misery better than Holiness. God sheweth what he loveth, oft by commanding it, when he doth not effect it: He loveth Holiness in esse cognito, and in esse existente respectively as his Image.

Object. But at least it will follow, that in this or that person as the Devils, God loveth the substance better than Holiness: For what he willeth he Loveth: But he willeth the substance without the Holiness: Therefore he Loveth the substance without the holiness.

Ans. It is answered already. Moreover 1. God willed that Holiness should be the Duty of all men and Devils, though he willed not insuperably and absolutely to effect it. 2. The word [without] meaneth either an Exclusion or a meer non-inclusion. God willeth not the Person excluding the Holiness. For he excludeth it not by will or work; but only he willeth the Person, not including the Holiness, as to any absolute will. And so God loveth the person without the Holiness; but not so much as he would love him if he were holy.

Object. But you intimate, that it is best as to the beauty of the Universe, that there be sin, and unholiness, and damnation: And God loveth that which is Good as to the Universe, yea, that is a Higher Good than personal Good, as the subject is more noble; and therefore more to be loved of us as it is of God.

Ans. 1. I know Augustine is oft alledged as saying, *Bonum est ut malum fiat*. But sin and punishment must be distinguished: It is true of Punishment presupposing sin, that it is Good and Lovely, in respect to publick Ends, though hurtful to the person suffering: And therefore as God willeth it as Good, so should we not only be patient, but be pleased in it as it is the demonstration of the Justice and Holiness of God, and as it is Good, though not as it is our hurt. But sin (or unholiness privative) is not Good in it self, nor to the Universe: Nor is it a true saying, that It is good that there be sin: Nor is it willed of God. (Though not nilled with an absolute effective Nollion) as hath been elsewhere opened at large. Sin is not Good to the Universe, nor any part of the beauty of the Creature; God neither willeth it, Causeth it or Loveth it.

Object. At least he hath no great Love to Holiness in those persons, that he never expecteth it to. Otherwise he would work it in them.

Ans. He cannot love that *existent* which existeth not. Nor doth he any further Will to give it them, than to Command it, and give them all necessary means and persuasions to it. But what if God make but one Sun? Will you say, that he hath no great Love to a Sun, that will make no more? What if he make no more Worlds? Doth that prove that he hath no great love to a world? He

loveth the World, the Sun, and so the Saints, which he hath made. And he doth not so far love Suns, or Worlds, or Saints, as to make as many Suns, or Worlds, or Saints as foolish Wits would prescribe unto him. Our Question is, What Being God loveth, and we should most love, as being Best and Likest him, and not what he should give a Being to that is not.

Object. 6. Holiness is but an Accident, and the person is the substance, and Better than the Accident: And Dr. Twiss oppugneth on such accounts the saying of Arminius, That God loveth Justice better than just men, because it is for Justice that he loveth them.

Ans. 1. Aristotle and Porphyrie have not so clearly made known to us the nature of those things or modes which they are pleased to call Accidents, as that we should lay any great stress upon their sayings about them. Another will say, that Goodness it self is but an Accident, and most will call it a Mode; and they will say, that the substance is better than the Mode or Accident, and therefore better than Goodness it self: And would this, think you, be good arguing? Distinguish then between Physical Goodness of Being, in the soul, both as a Substance, and as a Formal Vertue; and the Perfective, or Modal, qualitative or gradual Goodness: And then consider, that the latter alway presupposeth the former: where there is Holiness, there is the substance, with its Physical Goodness, and the perfective, Modal or Moral Goodness too: But where there is no Holiness, there is only a substance deprived of its Modal Moral Goodness. And is not both better than one, and a perfect being, than an imperfect?

And as to Arminius saying, He cannot mean that God loveth Righteousness with a subject or substance, better than a subject without Righteousness: For there is no such thing to love, as Righteousness without a subject: (Though there may be an abstracted distinct conception of it.) If therefore the Question be only, Whether God love the same man better, as he is a Man, or as he is a Saint, I answer, he hath a Love to each which is suitable to its kind. He hath such complacency in the substance of a Serpent, a Man, a Devil, as is agreeable to their being; that is, as they bear the natural impressions of his creating perfections, yet such as may stand with their pain, death and misery. But he hath such a complacency in the actual Holiness, Love and Obedience of men and Angels, as that he taketh the person that hath them, to be meet for his service, and glory, and everlasting felicity and delight in him, as being qualified for it. So that Gods Love must be denominatively distinguished from the object; and so it is a Love of Nature, and a Love of the Moral perfections of Nature: The first Love, is that by which he loveth a man, because he is a man, and so all other creatures: The second Love is that by which he loveth a good man, because he is Good or Holy. And if it will comfort you, that God loveth your being without your perfections or virtue, let it comfort you in pain, and death, and Hell, that he continueth your being without your well being or felicity.

Object. 7. All Goodness or Holiness is some ones Goodness or Holiness (as health is) And as it is the persons welfare and perfection, so it is given for the persons sake: Therefore the person as the finis cui, and utmost End, is better than the thing given him, and so more amiable.

Ans. That all Goodness is some ones Goodness, proveth but that some one is the Subject or Being that is Good, but not that to Be, is better than to be Good as such. And as he is in some respect the

finis cui, for whom it is, and ſo it is Good to him; yet he and his Goodneſs are for a higher end, which is the pleaſing of God in the demonſtration of his Goodneſs. That therefore is beſt, which moſt demonſtrateth Gods Goodneſs. And there is no ſubject or ſubſtance without its accidents or modes: And that perſon that is not Good and Holy, is Bad and Unholy: Therefore the queſtion ſhould be, Whether a perſon bad and unholy, be more amiable than a perſon good and holy, that hath both Phyſical and Moral Goodneſs. And for all that the name of an Accident maketh Action ſeem below the perſon; yet it muſt be alſo ſaid, that the perſon and his faculties are for Action, as being but the ſubſtance in a perfect Mode, and that Action is for higher ends than the perſons being or felicity.

Object. 8. *Love is nothing but benevolence, Velle bonum alicui ut ei bene fit. But who is it that would not wiſh good to God, that is to be bleſſed as he is? But how can holineſs then be loved, but rather the perſon for his holineſs; becauſe we cannot wiſh it good, but only to be what it is.*

Anſw. The definition is falſe, as hath been ſhewed, and as the inſtance proveth: elſe a man could not be ſaid to love Learning, Virtue, or any quality, but only to love the perſon that wanteth it, or hath it. But Love is a Complacency, and benevolence is but its effect or antecedent. 2. The unholy wiſh not good to God, for they would all depoſe him from his Godhead: They would not have him to be a hater of their ſin, nor to be their Holy and Righteous Governour and Judge.

Object. 9. *It is better to Be a man, though a ſinner and miſerable in Hell, than not to be at all. Elſe God would never ordain, cauſe or permit it.*

Anſw. 1. It is better to the higheſt ends, Gods Glory and the Univerſal Order, to be a puniſhed man, than to be nothing (when God will have it ſo): Becauſe Punishment as to thoſe higheſt ends is good: Though it is not beſt for the poor miſerable ſinner. But the ſame cannot be ſaid of ſin. It is indeed better alſo to thoſe higheſt ends, to be a Man though a ſinner (while God continueth humanity): But not to be a Man and a ſinner: For the latter implyeth ſome Good to be in the ſin, which hath no Good, and therefore God neither cauſeth it, nor willerh it, though he permit it: But though a ſinful man is better than no man to Gods ends, it followeth not, that to be a man, is better than to be a good man.

Object. 10. *If that be beſt and moſt amiable, which is moſt to the glory of God, then it is more amiable to be a ſinner in Hell torment glorifying his Juſtice, than not to be at all, or to be a brute.*

Anſw. 1. It is neither of theſe that is offered to your Love and Choice, but to be Holy. All Good is not matter of Election. But that Good which is in Hell is not the ſin, but the puniſhment: For the ſin doth reputatively, and as much as in it lyeth rob God of his glory, and puniſhment repairerh it. Therefore love the puniſhment if you can, and ſpare not, ſo you love Holineſs better: For that would honour God more excellently, and pleaſe him more.

Object. 11. *If I muſt love to be like God, I muſt love to be Great, and I muſt Love the Greateſt as moſt like him.*

Anſw. You muſt love to be like him in thoſe perfections which you are capable of, and to the ends and uſes of your proper nature. Therefore you muſt be deſirous to be like him in your meaſure, even in ſuch Power and Greatneſs as is ſuitable to the Nature and Ends of a Rational ſoul. Not in ſuch ſtrength as he giveth a Horſe, or ſuch magnitude as he giveth a Mountain, which is not to be moſt like him; But in the vital activity and power of an Intellectual free-agent: To be Powerful and great in Love to God and all his ſervice, and in all good works, to be profitable to the world; to be lively and ready in all obedience, ſtrong to ſuffer, and to conquer ſin and all temptations: In a word, to be Great and Powerful in Wiſdom and true Goodneſs. Thus ſeek even in Power to be like to God in your Capacities.

Object. 12. *God himſelf doth not love men only for their Goodneſs, nor Love that beſt which is beſt. For he loveth his Eleſt while enemies and ungodly, and he telleth Iſrael, he loved them, becauſe he would love them, and not becauſe they were better than others: And in the womb he loved Jacob beſt, when he was no better than Eſau.*

Anſw. 1. Diſtinguiſh between Gods Complacency and Benevolence. 2. Between the good that is preſent, and foreſeen good with a preſent capacity for it.

1. God had a greater Benevolence to Jacob than Eſau, and to the Iſraelites than to other Nations that were perhaps not much worſe. And it is not for our Goodneſs that God decreeth to make us good, or to give us a double proportion of any of thoſe mercies, which he giveth not as Reſtorer, but as Dominus, and Benefactor, as an abſolute Owner and free Benefactor. And with this Love of Benevolence he loveth us, when we are his enemies, that is, he purpoſeth to make us good: But this benevolence is but a ſecondary Love, and fruit of Complacency, joyned with the free unequal diſtribution of his own.

2. But for Complacency, which is Love in the firſt and ſtrictest ſenſe, God ſo loveth the wicked though Eleſt, no farther than they are Good and Lovely; that is, 1. As they have the Natural Goodneſs of Rational Creatures. 2. And as they are capable of all the future ſervice they will do him, and glory they will bring him. 3. And as his Infinite Wiſdom knoweth it fit to chooſe them to that ſervice. Or if the Benevolence of Election do go before his firſt Complacency in them above others, as being before his foreſight that they will ſerve and love him better, yet ſtill this proper Love called Complacency, goeth not beyond the worth of the thing loved.

Object. *Doth God love us Complacentially in Chriſt, beyond the Good that is in us?*

Anſw. Not beyond our Real and Relative Good, as we are in our ſelves, by his grace, and as we are in Chriſt related to him, and both ways ſuch as demonſtrate the Divine perfections, and ſhall Love, and Glorifie, and Pleaſe him for ever.

So much for the opening of the true Nature of LOVE to God, our ſelves and others, and of mans ultimate end, and of the Nature of Holineſs and Goodneſs, and thoſe Myſteries of Religion which are involved in theſe points.

CHAP. IV.

Subordinate Directions against those Grand heart-sins, which are directly contrary to the Life of Godliness and Christianity.

* The recital of such sins as the former Positive Directions do detect, and afford help against.
† Of the sin against the Holy Ghost, I have written a special Treatise in my *unreasonableness of Infidelity*.
* Since the writing of this, I have published the same more at large in my *Reasons of the Christian Religion*, and in my *Life of Faith*.

THE positive Directions to the Essential Duties of Godliness and Christianity have already given you Directions* against the contrary sins: As in the first Grand Direction you have helps against direct Unbelief: In the second you have Directions against Unbelief, as it signifies the not using and applying of Christ according to our various needs. In the third you have Directions against † all resisting or neglecting the Holy Ghost. (Which were first, because in Practice we must come by the Son and the Spirit to the saving Knowledge and Love of the Father.) In the fourth you have Directions* against Atheism, Idolatry and Ungodliness. In the fifth you have Directions against self-idolizing, and self-dependance, and unholiness in an alienating your selves from God. In the sixth you are Directed against Rebellion and Disobedience against God. In the seventh you have Directions against Unlearnableness, Ignorance and Error. In the eighth you have Directions against Impenitency, Unhumbleness, Impurity, Unreformedness, and all sin in general as sin. In

the ninth you are directed against † Security, Unwatchfulness, and yielding to temptations, and in general against all danger to the soul. In the tenth you are directed against Barrenness, Unprofitableness, and Sloth, and Uncharitableness: and against mistakes in matter of duty or good works. In the eleventh you are directed against all Averseness, Disaffection, or cold Indifferency of heart to God. In the twelfth you are directed against Distrust; and sinful Cares, and Fears, and Sorrows. In the thirteenth you are directed against an over sad or heartless serving of God, as meerly from fear, or forcedly without delight. In the fourteenth you are directed against Unthankfulness. In the fifteenth you are directed against all unholy or dishonourable thoughts of God, and against all injurious speeches of him; or barrenness of the tongue, and against all scandal or barrenness of life. In the Books referred to in the sixteenth and seventeenth you are directed against selfishness (self-esteem, self-love, self-conceit, self-will, self-seeking) and against all worldliness and fleshliness of mind or life. But yet lest any necessary helps should be wanting against such heinous sins, I shall add some more particular Directions against such of them as were not fully spoken to before.

† Of presumption and false hope, enough is said in the *Saints Rest*, and here about Temptation, Hope, and other Heads afterward.

PART I.

Directions against UNBELIEF.

§ Whether not to believe that my sins are pardoned, be indeed Unbelief?

S. I. **I** Know that most poor troubled Christians, when they complain of the sin of Unbelief, do mean by it, their not Believing that they are sincere believers, and personally justified, and shall be saved. And I know that some Divines have affirmed, that the sense of that Article of the Creed [I believe the Remission of sins] is [I believe my sins are actually forgiven.] But the truth is, to believe that I am elect or justified, or that my sins are forgiven, or that I am a sincere Believer, is not to Believe any word of God at all: For no word of God doth say any of these, nor any thing equivalent; nor any thing out of which it can be gathered: For it is a Rational Conclusion; and one of the premises which do infer it, must be found in my self by reflexion, or internal sense, and self-knowledge: The Scripture only saith [He that truly believeth is justified, and shall be saved.] But it is Conscience, and not Belief of Scripture, which must say, [I do sincerely believe.] Therefore the Conclusion [that I am justified, and shall be saved] is a Rational Conclusion from what I find in Scripture and in my self, set together; and resulting from both, can be no firmer or surer than is the weaker of the premises: Now Certainty is objective or subjective: in the Thing, or in my Apprehension: As to Objective Certainty in the thing it self, all truths are equally true: But all Truths are not equally discernable; there being much more cause of doubt-

ing concerning some (which are less evident) than concerning others (which are more evident). And so the Truth of Gods promise of Justification to believers, is more certain, that is, hath fuller surer Evidence to be discerned by, than the Truth of my sincere believing: And [that I sincerely believe] is the more Debile of the premises, and therefore the conclusion followeth this in its Debility: And so can be no article of faith. And as to the subjective Certainty, that varyeth according to mens various apprehensions. The premises as in their evidence or aptitude to ascertain us, are the cause of the Conclusion as evident, or knowable. And the premises as apprehended are the Cause of the Conclusion as known.

Now it is a great doubt with some, Whether a man can possibly be more certain that he believeth, than he is that the thing believed is true; because the act can extend no farther than the object; and to be sure I believe, is but to be sure that I take the thing believed to be true: But I shall grant the contrary, that a man may possibly be surer that he believeth, than he is that the thing believed is true; because my believing is not always a full subjective certainty, that the thing is true; but a believing that it's true. And though you are fully certain that all Gods word is true; yet you may believe that this is his word with some mixture of unbelief or doubting: And so the question is but this, Whether

Whether a man can be more certain that he believeth, than he is that the thing believed is true?

ther you may not certainly without doubting know, that you Believe the Word of God to be true, though with some doubting. And it seems you may. But then it is a further question, Whether you can be surer of the *saving sincerity of your faith*, than you are that *this Word of God is true*: And that ordinarily men doubt of the first as much as they doubt of the later, I think is an experimented truth. But yet grant that with some it may be otherwise (Because he *believeth sincerely*, that so far believeth the Word of God, as to trust his life and soul upon it, and forsake all in obedience to it: And that I do so, I may know with less doubting, than I yet have about the Truth of the Word so believed) All that will follow is but this, That of those men that doubt of their Justification and Salvation; some of their doubts are caused more by their doubting of Gods Word, than by the doubting whether they sincerely though doubtfully believe it: and the doubts of others whether they are justified and shall be saved, is caused much more by their doubting of their own sincere belief, than by their doubting of the truth of Scriptures. And the far greatest number of Christians seem to themselves to be of this later sort. For no doubt, but though a man of clear understanding can scarcely believe, and yet not know that he believeth; yet he may believe sincerely, and not know that he believeth sincerely. But still the knowledge of our own justification, is but the effect or progeny of our Belief of the Word of God, and of our Knowledge that we do sincerely believe it, which conjunctly are the Parents and Causes of it: And it can be no stronger than the weaker of the Parents, (which in esse cognoscibili is our faith, but in esse cognito is sometime the one, and sometime the other.) And the effect is not the cause: The effect of faith and knowledge conjunct, is not faith it self. It is not a Believing the Word of God, to believe that you believe, or that you are justified: But yet because that faith is one of the Parents of it, some call it by the name of faith, though they should call it but an effect of faith (as one of the causes.) And well may our doubtings of our own salvation, be said to be from Unbelief, because Unbelief is one of the Causes of them, and the sinfulness Cause.

§. 2. And that the Article of Remission of sin is to be Believed with application to our selves, is certain: But not with the application of Assurance, Perswasion or Belief that we are already pardoned: but with an applying Acceptance of an offered pardon, and Consent to the Covenant which maketh it ours. We believe that Christ hath purchased Remission of sin, and made a Conditional Grant of it in his Gospel, to all, viz. if they will Repent, and Believe in him, or take him for their Saviour, or become Penitent Christians: And we consent to do so, and to accept it on these terms: And we believe that all are actually pardoned that thus consent.

§. 3. By all this you may perceive, that those troubled Christians which doubt not of the truth of the Word of God, but only of their own sincerity, and consequently of their Justification and Salvation, do ignorantly complain that they have not faith, or that they cannot believe: For it is no act of unbelief at all, for me to doubt whether my own heart be sincere: This is my ignorance of my self, but it is not any degree of unbelief: For Gods Word doth nowhere say that I am sincere: and therefore I may doubt of this, without doubting of Gods Word at all. And let all troubled Christians know, that they have no more unbelief in them, than they have doubting or unbelief of the truth of the Word of God: Even that despair it self, which hath none of

this in it, hath no unbelief in it (if there be any such): I thought it needful thus far to tell you what unbelief is, before I come to give you Directions against it: And though the meer doubting of our own sincerity be no unbelief at all, yet real unbelief of the very truth of the Holy Scriptures, is so common and dangerous a sin, and some degree of it is latent in the best, that I think we can no way so much further the work of Grace, as by destroying this: The weakness of our faith in the truth of Scriptures, and the remnant of our unbelief of it, is the principal cause of all the languishings of our Love and Obedience and every Grace; and to strengthen faith, is to strengthen all. What I have fuller written in my *Saints Rest*, Part 2. and my Treatise against Infidelity I here suppose.

§. 4. Direct. 1. Consider well how much of Religion Nature it self teacheth, and Reason (without supernatural Revelation) must needs confess: (as that there is another life which man was made for, and that he is obliged to the fullest Love and Obedience to God, and the rest before laid down in the Introduction:) And then observe how congruously the doctrine of Christ comes in, to help where Nature is at a loss, and how exactly it suits with Natural Truths, and how clearly it explaineth them, and fully containeth so much of them as are necessary to salvation: and how suitable and proper a means it is to attain their Ends, and how great a testimony the Doctrines of Nature and Grace do give unto each other.

I must profess that the Nature and wonderful difference of the godly and ungodly, and their conversation in the

world, are perpetual visible Evidences in my eyes, of the truth of the Holy Scriptures.

1. That there should be so Universal and implacable a hatred against the godly in the common sort of unrenewed men, in all Ages and Nations of the Earth, when these men deserve so well of them, and do them no wrong; is a visible proof of Adams fall, and the need of a Saviour and a Sanctifier.

2. That all those who are seriously Christians, should be so far renewed, and recovered from the common corruption, as their heavenly minds and lives, and their wonderful difference from other men sheweth, this is a visible proof that Christianity is of God.

3. That God doth so plainly shew a particular special Providence in the converting and confirming souls, by differing Grace, and work on the soul as the sanctified feel, doth shew that indeed the work is his.

4. That God doth so plainly grant many of his Servants prayers, by special Providences, doth prove his owning them and his Promises.

5. That God suffereth his Servants in all times and places ordinarily to suffer so much for his Love and Service, from the world and flesh, doth shew that there is a Judgement, and Rewards, and Punishments hereafter. Or else our highest duty, would be our greatest loss; and then how should his Government of men be just?

6. That the Renewed Nature (which maketh men better, and therefore is of God) doth wholly look at the life to come, and lead us to it, and live upon it, this sheweth that such a life there is, or else this would be delusory and vain, and Goodness it self would be a deceit.

7. When it is undeniable that *de facto esse* the world is not Governed without the Hopes and Fears of another life; almost all Nations among the Heathens believing it (and shewing by their very worshipping their dead Heroes as Gods, that they believed that their souls did live) and even the wicked generally being restrained by those hopes and fears in themselves: And also that *de posse* it is not possible the world should be governed agreeably to mans rational nature, without the hopes and fears of another life: But men would be worse than Beasts, and all Villanies would be the allowed practice of the world. (As every man may feel in himself what he were like to be and do, if he had no such restraint): And there being no Doctrine or Life comparable to Christianity, in their tendency to the life to come: All these are visible standing evidences, assisted so much by common sense and reason, and still apparent to all, that they leave Infidelity without excuse; and are ever at hand to help our faith, and resist temptations to unbelief.

8. And if the world had not had a Beginning according to the Scriptures, 1. We should have found Monuments of Antiquity above six thousand years old. 2. Arts and Sciences would have come to more perfection, and Printing, Guns, &c. not have been of so late invention. 3. And so much of America and other parts of the world would not have been yet uninhabited, unplanted, or undiscovered.

Of Atheism I have spoken before in the Introduction; and Nature so clearly revealeth a God, that I take it as almost needless to say much of it to sober men,

The Article of Remission of sin to be believed applyingly.

Dir. 2. §. 5. Direct. 2. Consider that mans End being in the life to come, and God being the righteous and merciful Governour of man in order to that End, it must needs be that God will give him sufficient means to know his will in order to that end: And that the clearest fullest means must needs demonstrate most of the Government and Mercy of God.

Dir. 3. §. 6. Direct. 3. Consider what full and sad experience the world hath of its pravity and great corruption; and that the natural tendency of Reason is to those high and excellent things, which corruption and brutishness do almost extinguish or cast out with the most: and that the prevalency of the lower faculties against right Reason is so lamentable and universal to the confusion of the world, that it is enough to tell us that this is not the state that God first made us in, and that certainly sin hath sullied and disordered his work. The wickedness of the world is a great confirmation of the Scripture.

Dir. 4. §. 7. Direct. 4. Consider how exactly the Doctrine of the Gospel and Covenant of Grace is suited to the lapsed state of man: even as the Law of Works was suited to his state of innocency: so that the Gospel may be called the Law of Lapsed Nature as suited to it, (though not as revealed by it) as the other was the Law of Entire Nature.

Dir. 5. §. 8. Direct. 5. Compare the many Prophecies of Christ with the fulfilling of them in his person. As that of Moses recited by Stephen, Acts 7. 37. & Isa. 53. & Dan. 9. 24, 25, 26, &c. And consider that those Jews which are the Christians bitterest enemies, acknowledge and preserve those Prophecies, and all the Old Testament, which giveth so full a testimony to the New.

Dir. 6. §. 9. Direct. 6. Consider what an admirable suitability there is in the Doctrine of Christ to the relish of a serious heavenly mind: and how all that is spiritual and truly good in us, doth close with it and embrace it from a certain congruity of Natures, as the eye doth with the light, and the stomach with its proper food. Every good man in reading the Holy Scripture, feelth something (even all that's good) within him, bear witness to it. And only our worse part is quarrelling with it, and rebels against it.

Dir. 7. §. 10. Direct. 7. Consider how all the first Churches were planted by the success of all those Miracles mentioned in the Scripture. And that the Apostles and thousands of others saw the Miracles of Christ; and the Churches saw the Miracles of the Apostles, and heard them speak in Languages unlearned: and had the same extraordinary gifts communicated to themselves. And these being openly and frequently manifested, convinced unbelievers: and were openly urged by the Apostles to stop the mouths of opposers, and confirm believers; who would all have scorned his arguments, and the faith which they supported, if all these had been fictions, of which they themselves were said to be eye-witnesses and agents. So that the very existence of the Churches, was a testimony to the matter of fact. And what testimony can be greater of Gods interest and approbation, than Christs Resurrection and all these miracles?

Dir. 8. §. 11. Direct. 8. Consider how no one of all the Hereticks or Apostates, did ever contradict the matters of fact, or hath left the world any kind of confutation of them, which they wanted not malice or encouragement, or opportunity to have done.

Dir. 9. §. 12. Direct. 9. Consider how that no one of all those thousands that asserted these miracles are ever mentioned in any history as repenting of it, either in their health, or at the hour of death: whereas it had been so heinous a villany to have cheated the

world in so great a cause, that some consciences of dying men, especially of men that placed all their hopes in the life to come, must needs have repented of.

Dir. 10. §. 13. Direct. 10. Consider that the witnesses of all these Miracles, and all the Churches, that believed them, were taught by their own doctrine and experience, to forsake all that they had in the world, and to be reproached, hated and persecuted of all men, and to be as lambs among wolves, in expectation of death; and all this for the hope of that blessedness promised them by a Crucified, Risen Christ. So that no worldly end could move them to deceive or willingly to be deceived.

Dir. 11. §. 14. Direct. 11. Consider how impossible it is in it self, that so many men should agree together to deceive the world and that for nothing, and at the rate of their own undoing and death: and that they should all agree in the same narratives and doctrines so unanimously. And that none of these should ever confess the deceit, and disgrace the rest. All things will considered, this will appear not only a Moral but a Natural impossibility: Especially considering their quality and distance, there being thousands in several countries, that never saw the faces of the rest, much less could enter a confederacie with them, to deceive the world.

Dir. 12. §. 15. Direct. 12. Consider the certain way by which the Doctrine and Writings of the Apostles and other evangelical messengers, hath been delivered down to us, without any possibility of material alteration: Because the Holy Scriptures were not left only to the care of private men, or of the Christians of one country, who might have agreed upon corruptions and alterations: But it was made the office of the ordinary Ministers to read, and expound, and apply them: And every Congregation had one or more of these Ministers: And the people received the Scriptures as the Law of God, and that by which they must live and be judged, and as their charter for Heaven: So that it was not possible for one Minister to corrupt the Scripture Text, but the rest with the people would have quickly reprov'd him: Nor for those of one Kingdom to bring all other Christians to it throughout the world without a great deal of consultation and opposition (if at all): which never was recorded to us.

Dir. 13. §. 16. Direct. 13. Be acquainted as fully as you can with the History of the Church, that you may know how the Gospel hath been planted, and propagated, and assaulted, and preserved until now: which will much better satisfy you, than general uncertain talk of others.

Dir. 14. §. 17. Direct. 14. Judge whether God being the Wise and Merciful Governor of the world would suffer the honestest and obedientest subjects that he hath upon earth, to be deceived in a matter of such importance, by pretence of Doctrines and Miracles proceeding from himself, and which none but (or God by his special grant) is able to do, without disowning them, or giving any sufficient means to the world to discover the deceit. For certainly he needeth not deceit to govern us. If you say that he permits Mahometanism, I answer, 1. The main positive doctrine of the Mahometans, for the worshipping of one only God against Idolatry, is true: And the by-fancies of their pretended Prophet are not commended to the world upon the pretense of attesting Miracles at all; but upon the affirmation of revelations without any credible seal or Divine attestation; and obtruded on the world by the power of the sword. 2. And God hath given the world sufficient preservatives against them, in the nullity of the proof of them, and the evident foppery of the writings and the things

Gal. 3. 1,
2, 3.

Neque enim
potest Deus
qui summa
Veritas &
Bonitas est,
humanum
genus, pro-
lem suam
decipere.
Marfil. Fi-
cin. de
Rel. Chris-
c. 1.

things themselves. So that honesty and diligence will easily escape them.

Dir. 15.
Pietas fundamētum est omnium virtutum.
Cicer. pro Plan.

§. 18. Direct. 15. Observe the supernatural effects of the Gospel upon the souls of believers: How it planteth on man the Image of the Holy God: Powerfully subduing both sense and the greatest interest of the flesh, to the will of God; and making men Wise and Good: and putting an admirable difference between them, and all other men: And then judge whether it be not Gods seal having his Image first upon it self, which he doth use and honour to be the instrument of imprinting his Image upon us.

Dir. 16.

§. 19. Direct. 16. Mark well the certain Vanity of all other Religions that prevail on the earth: Idolatry and Mahometanism which openly bear the mark of their own shame, have shared between them almost all the rest of the earth: For meer Deisme is scarce any where in Possession; and Judaism hath no considerable inheritance; and both of them as sensibly confuted by mans corruption, necessity and desert.

Dir. 17.

Zenophon reporteth Cyrus as saying, If all my familiars were endued with piety to God, they would do less evil to one another and to me; l. 8.

§. 20. Direct. 17. Mark the great difference between the Christian part of the world, (those that receive Christianity seriously and in sincerity,) and all the rest: Those that are farthest from Christianity, are furthest from piety, honesty, civility or any laudable parts or conversations: Most of them are beastly and ungodly: And the rest are but a little better: And ignorance and brutishness cannot be the perfection of a man. Nay among professed Christians, the multitudes that have but the Name, and hate the Nature and Practice of it, are like Swine or Wolves; and some of the worst, near kin to Devils: When all that receive Christianity practically into their hearts and lives, are heavenly and holy, and (in the same measure that they receive it) their sins are all mortified, and they are devoted to God, and possessed with Justice, Charity and Patience to men, and are carried up above this world, and contemn that which the rest do make their felicity and delight. So that if that be Good which doth Good, then is the Goodness of the Christian faith, apparent to all, that have any acquaintance, reason and impartiality to judge.

Dir. 18.

Pietate adversus Deos sublatā, fides istam & societas humani generis, & una excellentissima virtus justitia, tollatur necessesse est. Cicero de Nat. Deo. 1

§. 21. Direct. 18. Bethink you what you should have been your selves if you had not been Christians? Yea what would yet be the consequent if you should fall from the Christian faith? Would you not look at the life to come as doubtful? And resolve to take your pleasure in the world, and to gratifie the flesh, and to neglect your souls, and to venture upon almost any vice, that seemeth necessary to your carnal ends. Christianity hath cleansed and sanctified you if you are sanctified: And if (which God forbid) you should forsake Christianity, it is most likely you would quickly shew the difference, by your dirty, fleshly, worldly lives.

Dir. 19.

§. 22. Direct. 19. When you see the evidence of Divine Revelation and authority, it is enough to silence your doubts and cavils about particular words or circumstances. For you know that God is True and Infallible; and you know that you are silly ignorant worms, that are utterly at a loss, when you have not one at hand to open every difficulty to you: And that all arts and sciences seem full of difficulties and contradictions to ignorant unexperienced novices.

Dir. 20.

§. 23. Direct. 20. Allow all along in your learning, for the difficulties which must needs arise, from the translation, ambiguity of all humane language, change and variety of words and customs, time, place and other circumstances, and especially from your own unacquaintedness with all these: That so your own infirmities and ignorance, and mistakes in reasoning, may not be ascribed to the truth.

Dir. 21.

§. 24. Direct. 21. Understand the proper use of

holy Scripture, and so how far it is Divine; that so you be not tempted to unbelief, by expecting in it that which never was intended, and then finding your causeless expectations frustrate. It is not so Divine as to the terms, and style, and order, and such modal and circumstantial matters, as if all the exactness might be expected in it, that God could put into a Book: Nor is it intended as a system of Physicks, or Logick, or any subservient sciences or arts: But it is an Infallible Revelation of the will of God, for the Government of the Church, and the conducting men to life eternal: And it is ordered and worded so as to partake of such humane infirmity, as yet shall no way impeach the Truth or efficacy of it; but rather make it more suitable to the generality of men, whose infirmity required such a style and manner of handling. So that as a child of God hath a Body from Parents, which yet is of God, but so of God, as to partake of the infirmities of the parents, or rather as Adam had a body from God, but yet from Earth; and accordingly frail; but a soul more immediately from God, which was more pure and divine: So Scripture hath its style, and language, and method so from God, as to have nothing in it unsuitable to its ends; but not so from God, as if he himself had shewed in it his own most perfect wisdom to the utmost, and as if there were nothing in it of humane imperfection: But the Truth and Goodness which is the soul of Scripture, is more immediately from God. The style and method of the penmen may be various; but the same soul animateth all the parts. It is no dishonour to the Holy Scriptures, if Cicero be preferred for purity of style, and phrase, and oratory, as for other common uses: But certainly it is to be preferred as to its proper use: that being the best style for an Act of Parliament, which is next to the worst in an Oration. The means are for the end.

§. 25. Direct. 22. Consider how great assistance Apparitions, and Witch-crafts, and other sensible Evidences of Spirits conversing with mankind, do give to faith. Of which I have written in the fore-mentioned Treatises, and therefore now pass it over,

Dir. 22.

§. 26. Direct. 23. Consider what advantage faith may have, by observing the nature and tendencie of the soul, and its hopes and fears of a life to come, together with the superior glorious worlds, which certainly are possessed by nobler inhabitants. He that seeth every corner of the earth, and sea, and air inhabited, and thinks what earth is in comparison of all the great and glorious Orbes above it, will hardly once dream that they are all void of inhabitants, or that there is not room enough for souls.

Dir. 23.

See my Book call- ed A Saint or a Brute.

§. 27. Direct. 24. The ministry of Angels; of which particular providences give us a great probability, doth give some help to that doctrine which telleth us, that we must live with Angels; and that we shall ascend to more familiarity with them, who condescend to so great service now for us.

Dir. 24.

§. 28. Direct. 25. The universal wonderful implacable enmity of corrupted man to the holy doctrine and waies and servants of Christ, and the open war which in every Kingdom, and the secret war which in every heart, is kept up between Christ and Satan through the world; with the tendency of every temptation, their violence, constancie, in all ages, to all persons, all making against Christ and Heaven and Holiness, do notoriously declare that the Christian doctrine and life do tend to our salvation, which the Devil so maliciously and uncessantly opposeth. And thus his Temptations give great advantage to the tempted soul against the Tempter. For it is not for nothing that the enemy of our souls makes so

Dir. 25.

much opposition. And that there is such a Devil that thus opposeth Christ and tempteth us, not only sensible Apparitions and Witch-crafts prove, but the too sensible temptations, which by their Matter and Manner, plainly tell us whence they come. Especially when all the world, is formed as into two hostile Armies, the one fighting under Christ, and the other under the Devil; and so have continued since Cain and Abel to this day.

Dir. 26. §. 29. Direct. 26. The prophecies of Christ himself of the destruction of Jerusalem, and the gathering of his Church, and the cruel usage of it through the world, do give great assistance to our faith, when we see them all so punctually fulfilled.

Dir. 27. §. 30. Direct. 27. Mark whether it be not a respect to things temporal that assaulteth thy Belief, and come not with a byassed sensual mind to search into so great a mysterie. Worldliness, and pride, and sensuality are deadly enemies to faith; and where they prevail they will shew their enmity, and blind the mind: If the soul be sunk into mud and filth, it cannot see the things of God.

Dir. 28. §. 31. Direct. 28. Come with humility and a sense of your ignorance, and not with arrogance and self-conceit, as if all must needs be wrong that your empty foolish minds cannot presently perceive to be right. The famouslest Apostates that ever I knew, were all men of notorious Pride and self-conceitdness.

Dir. 29. §. 32. Direct. 29. Provoke not God by wilful sinning against the Light which thou hast already received, to forsake thee, and give thee over to infidelity, 2 Thess. 2. 10, 11, 12. Because men receive not the Love of the truth that they might be saved, for this cause God sends them strong delusions to believe a lie; that they all might be damned who believed not the truth but had pleasure in unrighteousness. Obey Christs doctrine so far as you know it, and you shall fullier know it to be of God, John 7. 17. & 10. 4.

Dir. 30. §. 33. Direct. 30. Tempt not your selves to Infidelity by pretended Humility, in abasing your Natural faculties, when you should be humbled for your moral pravity: Villifying the soul, and its Reason and Natural Free-will, doth tend to Infidelity, by making us think that we are but as other inferiour animals, incapable of a life above with God: When as self-abasing because of the corruption of Reason and Free-will, doth tend to shew us the need of a Physician, and so assist our faith in Christ.

Dir. 31. §. 34. Direct. 31. Judge not of so great a thing, by sudden apprehensions, or the surprize of a temptation, when you have not leisure to look up all the evidences of faith, and lay them together, and take a full deliberate view of all the cause. It is a mysterie so great as requireth a clear and vacant mind, delivered from prejudice, abstracted from diverting and deceiving things; which upon the best assistance, and with the greatest diligence, must lay all together to discern the truth. And if upon the best assistance and consideration you have been convinced of the truth, and then will let every sudden thought, or temptation, or difficulty seem enough to question all again, this is unfaithfulness to the truth, and the way to resist the clearest evidences, and never to have done. It is like as if you should answer your adversary in the Court, when your witnesses are all dismiss, or out of the way, and all your evidences are absent, and perhaps your Counsellor and Advocate too. It is like the casting up of a long and intricate account, which a man hath finished by study and time, and when he hath done all, one questioneth this particular, and another that, when his accounts are absent: It is not fit for him to answer all particulars, nor question his own

accounts till he have as full opportunity and help to cast up all again.

§. 35. Direct. 32. If the work seem too hard for you, go and consult with the wisest most experienced Christians, who can easily answer the difficulties which most perplex and tempt you. Modesty will tell you that the advantage of study and experience may make every one wisest in his own profession, and set others above you while you have less of these.

Dir. 33. §. 36. Direct. 33. Remember that Christianity being the surest way to secure your eternal hopes, and the matters of this life which cause men to forsake it, being such transitory trifles, you can be no losers by it, and therefore if you doubted, yet you might be sure that it's the safest way.

Dir. 34. §. 37. Direct. 34. Judge not of so great a cause in a time of Melancholy, when fears and confusions make you unfit; But in such a case as that, as also when ever Satan would disturb your settled faith, or tempt you at his pleasure, to be still new questioning resolved cases, and discerned truths, abhor his suggestions, and give them no entertainment in your thoughts, but cast them back into the Tempters face. There is not one Melancholy person of a multitude but is violently assaulted with temptations to blasphemy and unbelief, when they have but half the use of Reason and no composedness of mind to debate such controversies with the Devil: It is not fit for them in this incapacity to hearken to any of those suggestions, which draw them to dispute the foundations of their faith, but to cast them away with resolute abhorrence: Nor should any Christian that is soundly settled on the true foundation, gratifie the Devil so much as to dispute with him when ever he provoketh us to it, but only endeavour to strengthen our Faith, and destroy the remnants of unbelief.

Dir. 35. §. 38. Direct. 35. Remember that Christ doth propagate his Religion conjunctly by his spirit and his word, and effecteth himself the faith which he commandeth: For though there be sufficient evidence of credibility in his word, yet the blinded Mind and corrupt perverted hearts of men, do need the cure of his medicinal Grace, before they will effectually and savingly believe a doctrine which is so holy, high and heavenly, and doth so much control their lusts. See therefore that you distrust your corrupted hearts, and earnestly beg the Spirit of Christ.

Dir. 36. §. 39. Direct. 36. Labour earnestly for the Love of every Truth which you believe, and to feel the renewing power of it upon your hearts; and the reforming power on your lives; especially that you may be advanced to the Love of God and to a Heavenly mind and life: And this will be a most excellent help against all temptations to unbelief. For, the Heart holdeth the Gospel much faster than the Head alone. The seed that is cast into the earth if it quicken and take root, is best preserved; and the deeper rooted, the surer it abideth: but if it die, it perisheth and is gone. When the seed of the holy word hath produced the new creature, it is sure and safe: But when it is retained only in the brain as a dead Opinion, every temptation can overturn it. It is an excellent advantage that the serious practical Christian hath, above all hypocrites and unsanctified men: Love will hold faster than dead belief. Love is the Grace that abideth for ever, and that is the enduring faith which works by Love. The experienced Christian hath felt so much of the power and Goodness of the word, that if you puzzle his head with subtile reasonings against it, yet his heart and experience will not suffer him to let it go. He hath tasted it so sweet, that he will not believe it to be bitter, though he cannot answer all

all that is said against it. If another would persuade you to believe ill of your dearest friend or Father, Love and experience would better preserve you from his deceit, than reasoning would do. The new creature, or new nature in believers, and the experience of Gods Love communicated by Jesus Christ unto their souls, are constant witnesses to the word of God: He that believeth hath the witness in himself; that is, The Holy Ghost which was given him, which is an objective testimony or an evidence, and an effective. Of this see my Treat. of Infidelity. Unsanctified men may be easilier turned to Infidelity, For they never felt the renewed quickning work of faith; nor were ever brought by it to the Love of God and a holy and heavenly mind and life. They that never were Christians at the Heart, are soonest turned from being Christians in opinion and name.

Quest. **B**y what Reason, evidence or obligation were the Jews bound to believe the Prophets? Seeing Isaiah, Jeremy, Ezekiel, &c. wrought no miracles, and there were false Prophets in their daies; How then could any man know that indeed they were sent of God, when they nakedly affirmed it?

Ans. I mention this objection or case, because in my book of the Reas. of Christian Religion (to which for all the rest I refer the Reader) it is forgotten: And because it is one of the hardest questions about our faith.

1. Those that think that every book of Scripture doth now prove it self to be Divine *propria luce*, by its own matter, stile and other properties, will accordingly say, that by *Hearing the Prophets then*, as well as by *Reading them now*, this intrinsic satisfactory evidence was discernable. All that I can say of this is, that there are such Characters in the Prophecies as are a help to faith, as making it the more easily credible that they are of God, but not such as I could have been ascertained by (especially as delivered by parcels then,) if there had been no more.

2. Nor do I acquiesce in their answer who say that, Those that have the same spirit, know the stile of the spirit in the Prophets. For, 1. This would suppose none capable of believing them groundedly that had not the same spirit; 2. And the spirit of sanctification is not enough to our discerning Prophectical inspirations, as reason and experience fully proveth. The gift of discerning spirits, 1 Cor. 12. 10. was not common to all the sanctified.

3. It is much to be observed that God never sent any Prophet to make a Law or Covenant on which the salvation of the people did depend, without the attestation of unquestionable Miracles. Moses wrought numerous open miracles, and such as controlled and confuted the contradicters seeming Miracles in Egypt. And Christ and his Apostles wrought more than Moses. So that these Laws and Covenants by which God would rule and judge the people were all confirmed beyond all just exception.

4. It must be noted that many other Prophets also wrought Miracles to confirm their doctrine, and prove that they were sent of God: as did Elias, and Elisha.

5. It must be noted, that there were Schools of Prophets, or Societies of them in those times: 1 Sam. 10. 10. & 19. 20. 1 Kings 20. 35, 41. & 22. 13. 2 Kings 2. 3, 5, 7, 15. & 4. 1, 38. & 5. 22. & 6. 1. & 9. 1. 1 Cor. 14. 32. Who were educated in such a way as fitted them to the reception of prophetic inspirations, when it pleased God

to give them. Not that meer education made any one a Prophet; nor that the Prophets had at all times the present actual gift of prophetic: But God was pleased so far to own mens commanded diligence, as to joyn his blessing to a meet education, and at such times as he thought meet, to illuminate such by Visions and revelations above all others. And therefore it is spoken of Amos as a thing extraordinary, that he was made a Prophet of a herdsmen.

6. Therefore a Prophet among the Jews was known to be such, usually, before these Recorded Prophecies of theirs, which we have now in the Holy Scriptures: 1. The spirits of the Prophets which are subject to the Prophets, were judged of by those Prophets that had indeed the Spirit: And so the people had the testimony of the other Prophets concerning them. 2. The Lords own direction to know a true Prophet by, Deut. 18. 22. is the coming to pass of that which he foretelleth. Now it is like that before they were received into the number of Prophets, they had given satisfaction to the societies of the Prophets, by the events of things before foretold by them: 3. Or they might have wrought miracles before to have satisfied the members of the Colledge of their calling, though these Miracles are not all mentioned in the Scripture: 4. Or the other Prophets might have some Divine testimony concerning them, by visions, revelations or inspirations of their own. So that the people were not left to the credulity of naked unproved assertions, of any one that would say that he was sent of God.

7. There were some signs given by some of the Prophets to confirm their word: As Isaiahs predictions of Hezekiahs danger, and remedy, and recovery, and of the going back of the shadow on Abazdiall ten degrees, &c. And more such there might be, which we know not of.

8. All Prophecies were not of equal obligation. The first Prophecies of any Prophet who brought no attestation by Miracles, nor had yet spoken any Prophecie that had been fulfilled, might be a merciful revelation from God, which might oblige the hearers to a reverent regard, and an enquiry into the authority of the Prophet, and a waiting in suspense till they saw whether it would come to pass: And the fulfilling of it increaseth their obligation. Some Prophecies that foretold but temporal things (captivities or deliverances) might at first (before the Prophets produced a Divine attestation) be rather a bare prediction than a Law; and if men believed them not, it might not make them guilty of any damning sin at all; but only they refused that warning of a temporal judgement, which might have been of use to them had they received it.

9. But our obligation now to believe the same Scripture Prophecies is greater, because we live in the ages when most of them are fulfilled, and the rest are attested by Christ and his Apostles who proved their attestations by manifold Miracles.

10. When the Prophets reprov'd the known sins of the people, and called men to such duties as the Law required, no man could speed ill by obeying such a Prophet; because the Matter of his Prophecies was found in Gods own Law, which must of necessity be obeyed. And this is the chief part of the recorded Prophecies.

11. And any man that spake against any part of Gods Law (of natural or super-natural revelation) was not to be believed, Deut. 13. & 18. Because God cannot speak contrary to himself.

12. But the Prophets themselves had another kind of obligation to believe their own Visions and Inspirations, than any of their hearers had: For Gods great extraordinary Revelation, was like the Light, which immediately revealed it self, and constrained the understanding to know that it was of God: And such were the Revelations that came by Angelical apparitions, and Visions. Therefore Prophets themselves might be bound to more, than their

bare word could have bound their hearers to. As to wound themselves, to go bare, to feed on dung, &c. And this was *Abrahams* case in offering *Isaac*. Yet God did never command a Prophet, or any by a Prophet, a thing simply evil, but only such things as were of a mutable nature, and which his will could alter, and make to be good. And such was the case of *Abraham* himself, if well considered.

PART II.

Directions against Hardness of Heart.

Exod. 7.
13, 14.
2 King. 17.
14.
2 Chron.
35. 13.
Nehem. 5.
16, 17, 29.
Jsa. 63. 17.
Dan. 5. 20.
Mar. 6. 52.
& 8. 17.
& 3. 5.
John 12.
40.
Acts 19. 9.
Prov. 28.
14. & 29. 1.
Math. 19.
8.
Mark 16.
14.
Rom. 2. 5.

§. 1. **I**T is necessary that some Christians be better informed what *Hardness of Heart* is who most complain of it. The Metaphor is taken from the *Hardness* of any matter which a workman would make an impression on: And it signifieth the passive and active *Resistance* of the heart against the Word and Works of God: When it receiveth not the impressions which the Word should make, and obeyeth not Gods Commands; but after great and powerful means remaineth as it was before, unmoved, unaffected, and disobedient. So that *Hardness of heart* is not a distinct sin, but the habitual power of every sin, or the deadness, unmoveableness and obstinacy of the heart in any sin. So many *duties* and *sin*s as there be, so many ways may the heart be *hardened* against the Word which forbiddeth those sins, and commandeth those duties. It is therefore an error that hath had very ill consequents on many persons, to think that *Hardness of Heart* is nothing but a want of *passionate feeling* in the matters which concern the soul; especially a want of *sorrow* and *tears*. This hath made them *over-careful* for such *tears*, and *grief*, and *passions*, and dangerously to make light of the many greater instances of the *Hardness* of their *Hearts*. Many beginners in Religion (who are taken up in penitential duties) do think that all Repentance is nothing, but a change of opinion, except they have those *passionate griefs*; and *tears* which indeed would well become the penitent: And hereupon they take more pains with themselves to affect their hearts with sorrow for sin, and to wring out tears, than they do for many greater duties: But when God calleth them to Love him, and to Praise him, and to be Thankful for his Mercies, or to love an enemy, or forgive a wrong; when he calleth them to mortifie their earthly mindedness, their carnality, their pride, their passion, or their disobedience, they yield but little to his call, and shew here much *greater Hardness of Heart*, and yet little complain of this, or take notice of it. I intreat you therefore to observe, that the greater the Duty is, the worse it is to *Harden* the Heart against it: And the greater the *sin* is, the worse it is to *Harden* the heart by obstinacy in it. And that the great duties are, The Love of God and man, with a mortified and heavenly mind and life, and to resist Gods Word commanding these is the great and dangerous *Hardning* of the Heart. The life of grace lyeth, 1. In the preferring of God, and Heaven, and Holiness in the Estimation of our minds before all worldly things: 2. In the Choosing them, and Resolving for them with our Wills, before all others: 3. In the Seeking of them in the bent and drift of our Endeavours. These three make up a state of

Holiness. But for strength of parts, or memory, or expression, and so for *passionate affections* of sorrow, or joy, or the tears that express them, all these in their time, and place, and measure are *desireable*, but not of necessity to salvation, or to the life of grace. They follow much the temperature of the body, and some have much of them that have little or no grace, and some want them that have much grace. The work of Repentance consisteth most in *loathing* and *falling out* with our selves for our sins, and in forsaking them with abhorrence, and turning unto God; And he that can do this without tears, is truly penitent, and he that hath never so many tears without this, is *impenitent* still. And that is the hard hearted sinner that will not be wrought to a love of *Holiness*, nor let go his sin, when God commandeth him; but after all exhortations and mercies, and perhaps afflictions is still the same, as if he had never been admonished, or took no notice what God hath been saying or doing to reclaim him. Having thus told you what *Hardness of heart* is, you may see that I have given you *Directions* against it at large before Chap. 3. *Directt.* 6. & 8. but shall add these few.

Non tamen ideo beatus est, quia patienter miser est, August de Civit. l. 14. c. 25.

§. 2. *Directt.* 1. Remember the Majesty and presence of that Most Holy God, with whom we have to do. Heb. 4. 13. Nothing will more affect and awe the heart, and over-rule it in the matters of Religion, than the true knowledge of God. We will not talk sleepily or contemptuously to a King: How much less should we be stupid or contemptuous before the God of Heaven? It is that God whom Angels worship, that sustaineth the world, that keepeth us in life, that is always present, observing all that we think, or say, or do, whose commands are upon us, and with whom we have to do in all things; and shall we be *hardened* against his fear? Who hath *hardened* himself against him and hath prospered? Job 9. 4.

Dir. 1.

§. 3. *Directt.* 2. Think well of the unspeakable greatness and importance of those Truths and Things which should affect you, and of those duties which are required of you: Eternity of Joy or Torment is such an amazing thing, that one would think every thought, and every mention either of it, or of any thing that concerneth it, should go to our very hearts, and deeply affect us, and should command the obedience and service of our souls. It is true, they are things *unseen*, and therefore less apt in that respect to affect us, than things *visible*: But the Greatness of them should recompence that disadvantage a thousand fold. If our lives lay upon every word we speak, or upon every step we go, how carefully should we speak and go? But O how deeply should things affect us which our everlasting life

Dir. 2.

life is concerned in? One would think a thing of so great moment, as dying and passing into an endless life of pain or pleasure, should so take up and transport the mind of man, that we should have much ado to bring our selves to mind, regard, or talk of the inconsiderable interests of the flesh. How unexcusable a thing, is a senseless, careless, negligent heart, when God looketh on us, and Heaven or Hell is a little before us? Yea, when we are so heavily laden with our sins, and compassed about with so many enemies, and in the midst of such great and manifold dangers, to be yet *senseless* under all, is (so far) to be dead. Will not the wounds of sin, and the threatnings of the Law, and the accusations of conscience make you feel? He that cannot feel the prick of a Pin, will feel the stab of a Dagger, if he be alive.

Dir. 3.
Lento gra-
da ad vin-
dictam sui
Divina
procedit
ira: tardi-
tatemque
supplicii
gravitate
comperit.
Valerius
Max. de
Dionys.
l. 1. c. 2.

§. 4. Direct. 3. Remember how near the time is when stupidity and senseless neglect of God will be banished from all the world: and what certain and powerful means are before you at death and judgement, to awaken and pierce the hardest heart. There are but few that are quite insensible at Death: There are none past feeling after death, in Heaven or Hell. No man will stand before the Lord in the day of Judgement, with a sleepy or a senseless heart. God will recover your feeling by misery, if you will lose it by sin, and not recover it by grace. He can make you now a terror to your selves, Jer. 20. 4. He can make conscience say such things in secret to you, as you shall not be able to forget or slight. But if conscience awake you not, the approach of Death it's likely will awake you; when you see that God is now in earnest with you, and that dye you must, and there is no remedy, will you not begin to think now whither must I go? and what will become of me for ever? Will you then harden your heart against God and his warnings? If you do, the first moment of your entrance upon Eternity, will cure your stupidity for ever. It would grieve a heart that is not stone, to think what a feeling stony hearted sinners will shortly have: When God will purposely make them feel, with his wrathful streams of fire and brimstone? When Satan that now hindereth your feeling, will do his worst to make you feel; and Conscience, the never dying Worm, will gnaw your hearts, and make them feel without ease or hope of remedy. Think what a waking day is coming.

Dir. 4. §. 5. Direct. 4. Think often of the Love of God in Christ, and of the bloody sufferings of thy Redeemer; for it hath a mighty power to melt the heart. If Love, and the Love of God, and so great and wonderful a Love, will not soften thy hardened heart, what will?

Dir. 5. §. 6. Direct. 5. Labour for a full apprehension of the evil and danger of a Hardened heart. It is the Death of the soul, so far as it prevaileth: At the easiest it is like the stupidity of a paralytical member, or a seared part: Observe the names which Scripture giveth it. The Hardning of the heart, Prov. 28. 14. The hardning of the neck, Prov. 29. 10. which signifieth Inflexibility: The hardning the face, which signifieth impudency, Prov. 21. 29. The searedness of the Conscience, 1 Tim. 4. 2. The Impenitency of the heart: Rom. 2. 5. Sometime it is called, *stiffness* or *stupidity*: Jer. 4. 22. Sometime it is called a *not caring*, or *not laying things to heart*; and *not regarding*: Isa. 42. 25. & 5. 12. & 32. 9, 10, 11. Sometime it is denominated metaphorically from inanimates, *A face harder than a rock*: Jer. 5. 3. *Stony hearts*, Ezek. 11. 19. & 36. 26. *A neck with an Iron sinew*: Isa. 48. 4. and *a brow of brass*. It is called

sleep, and a *deep slumber*, and a *Spirit of slumber*, Rom. 13. 11. & 11. 8. Matth. 25. 5. and *Death* it self, 1 Tim. 5. 6. Ephes. 2. 1, 5. Col. 2: 13. Jude 12.

§. 7. Observe also how dreadful a case it is, if it be predominant, both *symptomatically* and *effectively*. It is a fore-runner of *mischiefs*, Prov. 28. 14. It is a dreadful sign of one that is far more unlikely than others to be converted: when they are *alienated from the life of God by their ignorance*, and are *past feeling*, they are *given up to work uncleanness with greediness*, Ephes. 4. 14. Usually God calleth those that he will save, before they are *past feeling*: Though such are not *hopeless*, their *hope* lyeth in the recovering of the *feeling* which they want: And a *hardened heart*, and *Iron neck*, and *brazen forehead*, is a sadder sign of Gods displeasure, than if he had made the Heavens as Brass, and the Earth as Iron to you, or let out the greatest distress upon your bodies. When men have eyes and see not, and ears and hear not, and hearts but understand not, it is a sad prognostick that they are very unlikely to be converted and forgiven, Mark 4. 12. Acts 28. 27. A *hardened heart* (predominantly) is garrisoned and fortified by Satan, against all the means that we can use to help them: and none but the Almighty can cast him out and deliver them. Let Husband, or Wife, or Parents, or the dearest friends intreat a hardened sinner to be converted, and he will not hear them. Let the learnedst, or wisest, or holiest man alive both preach, and beseech him, and he will not turn. At a distance he may reverence and honour a great Divine, and a learned, or a holy man, especially when they are dead: But let the best man on earth be the Minister of the place where he liveth, and intreat him daily to repent, and he will either hate and persecute him, or neglect and disobey him. What Minister was ever so learned, or holy, or powerful a Preacher, that had not sad experience of this? When the Prophet, Isa. 53. 1. cryeth out, *Who hath believed our report?* And the Apostles were fain to shake off the dust of their feet against many that rejected them; and were abused, and scorned, and persecuted by those whose souls they would have saved? Nay, Jesus Christ himself was refused by the most that heard him: And no Minister dare compare himself with Christ. If our Lord and Master was blasphemed, scorned and murdered by sinners, what better should his ablest Ministers expect? St. Augustine found drunkenness so common in *Africk*, that he motioned that a Council might be called for the suppression of it: But if a General Council of all the Learned Bishops and Pastors in the world were called, they could not convert one *hardened* sinner, by all their Authority, Wit or diligence, without the power of the Almighty God. For will they be converted by Man, that are *hardened* against God? What can we devise to say to them that can reach their hearts, and get within them, and do them good? Shall we tell them of the Law and Judgements of the Lord, and of his wrath against them? Why all these things they have heard so often till they sleep under it, or laugh at them. Shall we tell them of Death, and Judgement, and Eternity? Why we speak to the posts or men asleep: They hear us as if they heard us not. Shall we tell them of endless Joy and Torments? They feel not, and therefore fear not, nor regard not: They have heard of all these, till they are aware of hearing them, and our words seem to them, but as the noise of the Wind or Water, which is of no signification. If Miracles were wrought among them by a Preacher, that healed the sick, and raised the dead, they

Act 13. 51

2. 6. 66, 68.

they would wonder at him, but would not be converted. For Christ did thus, and yet prevailed but with few, *John* 11. 48. 53. And the Apostles wrought Miracles and yet were rejected by the most, *Acts* 7. 57. & 22. 22. Nay, if one of their old companions should be sent from the dead to give them warning, he might affright them, but not convert them; for Christ hath told us so himself, *Luke* 16. 31. Or if an Angel from Heaven should preach to them, they would be hardened still, as *Balaam* and others have been. Christ rose from the dead, and yet was after that rejected. We read not of the Conversion of the Souldiers that watcht his Sepulchre, though they were affrighted with the sight of the Angels; but they were after that hired for a little money, to lye, and say that Christs Disciples stole him away. If Magistrates that have power on their bodies, should endeavour to bring them to *Godlines*, they would not obey them, nor be perswaded. King *Hezekiah's* messengers were but mocked by the people. *David* and *Solomon* could nor convert their hardened subjects. Punish them and hang them, and they will be wicked to the death: Witness the impenitent Thief that dyed with Christ, and dyed reproaching him. Though God afflict them with rod after rod, yet still they sin and are the same: *Psal.* 78. *Hos.* 7. 14. *Amos* 4. 9. *Jer.* 5. 3. *Isa.* 1. 5. Let death come near and look them in the face, and let them see that they must presently go to judgement, it will affright them, but not convert them. Let them know and confess that sin is bad, that Holiness is best, that death and eternity are at hand, yet are they the same, and all will not win their hearts to God: Till Grace take away their stony hearts, and give them tender fleshy hearts, *Ezek.* 36. 26.

Dir. 6.

§. 8. Direct. 6. Take notice of the doleful effects of hard heartedness in the world. This fills the world with wickedness and confusion; with Wars and bloodshed, and leaveth it under that lamentable desertion and delusion, which we behold in the far greatest part of the Earth. How many Kingdoms are left in the blindness of Heathenism and Mahometanism, for hardening their hearts against the Lord! How many Christian Nations are given up to the most gross deceits of Popery, and Princes and people are enemies to Reformation; because they hardened their hearts against the light of truth. What vice so odious, even beastly filthiness, and bitterest hatred and persecution of the wayes of God, which men of all degrees and ranks, do not securely wallow in through the hardness of their hearts? This is the thing that grieves the godly, that wearieth good Magistrates, and breaks the hearts of faithful Ministers: when they have done their best, they are fain, as Christ himself before them, to grieve for the hardness of mens hearts. Alas, we live among the dead: Our Towns and Countreys are in a sadder case than *Egypt*, when every house had a dead man. Even in our Churches it were well if the dead were only under ground, and most of our seats had not a dead man, that sitteth as if he heard, and kneeleth as if he prayed, when nothing ever pierced to the quick. We have studied the most quickning words! we have preached with tears in the most earnest manner, and yet we cannot make them feel: As if we cryed like *Baals* worshippers, *O Baal hear us*; or like the *Irish* to their dead [Why wouldst thou dye, and leave thy house, and lands, and friends?] So we talk to them about the death of their souls, and their wilful misery, who never feel the weight of any thing we say: we are left to ring them a peal of lamentation, and weep over them as the dead that are not moved by our tears: we cast the seed into stony ground, *Matth.* 13. 5, 20. It stops in the surface, and it is not in our power to

open their hearts, and get within them. I confess that we are much to blame our selves, that ever we did speak to such miserable souls without more importunate earnestness and tears: (and it is because the stone of the heart is much uncured in our selves; for which God now justly layeth so many of us by :) But yet we must say our importunity is such, as leaveth them without excuse: we speak to them of the greatest matters in all the world: we speak it to them in the name of God: we shew them his own word for it; and plead with them the Arguments which he hath put into our mouths: and yet we speak as to posts and stones, to men *past feeling*. What a pitiful sight was it to see Christ stand weeping over *Jerusalem*, for the hardness of their hearts, and the nearness and greatness of their misery? while they themselves were so far from weeping for it, that they raged against the life of him that so much pined them? We bless God that it is not thus with all: He hath encouraged some of us with the heart-yielding obedient attention of many great Congregations: But among the best, alas, how many of these hardened sinners are mixed? and in many places how do they abound? Hence it is that such odious abominations are committed; such filthiness, and lying, and perjury, and acts of malicious enmity against the servants of the Lord; and that so many are haters of God and *Godliness*. If Satan had not first hardened their hearts, he could never have brought them to such odious crimes, as now with impudency are committed in the Land. As *Lots* daughters were fain to make their Father drunk, that he might commit the sin of incest; so the Devil doth first deprive men both of reason and feeling, that he may bring them to such heinous wickedness as this, and make them laugh at their own destruction, and abhor those most, that fain would save them: And they are not only *past feeling*, but so hate any quickning Ministry, or Truth, or Means which would recover their feeling, that they seem to go to Hell as some condemned Malefactors to the Gallows, that make themselves drunk before they go, as if it were all they had to care for to keep themselves hoodwinked, from knowing or feeling whither they go, till they are there.

§. 9. See what a Picture of a hardened people God giveth to *Ezekiel* 3. 7. But the house of Israel will not hearken to thee; for they will not hearken to me: for all the house of Israel are impudent and hard hearted. Observe but what a case it is that they are so insensible of, and then you will see what a hard hearted sinner, *past feeling*, is.

1. They are the servants of sin, *Rom.* 6. 16. in the power of it; corrupted by it; and yet they feel it not.

2. They have the guilt of many thousand sins upon them, all is unpardoned that ever they committed, and yet they feel it not.

3. They have the threatnings and curses of God in force against them in his Word; even words so terrible, as you would think might affright them out of their sins or their wits; and they take on them to believe this Word of God; and yet they feel not.

4. They are in the power of the Devil; ruled and deceived by him, and taken captive by him at his will, *Acts* 26. 18. *2 Tim.* 2. 26.

5. They may be certain that if they dye in this condition they shall be damned, and they are uncertain whether they shall live another day: they are never sure to be one hour longer out of Hell: and yet they feel not.

6. They

*Periemi-
moriemi-
sentietis :
an cuncti
autem an
videntes,
id in vo-
stra manu est.*

6. They know that they must dye, and that it is a great change, and of the greatest, endless consequence, that death will make with them, and they know that this is *sure* and *near*, and are past doubt of it, and yet *they feel it not*.

Optate igitur bene mori (quod ipsum nisi bene vixeritis frustra est.) Optate, inquam, nitimini, & quod in vobis est facile: reliquam illis committite; qui vos in hanc vitam ultro non vocatos intulit; egressurus, non nisi vocatus & rogatus manum dabit. Non mori autem nolite optare. Petrar. Dial. 107. l. 2.

7. They must shortly appear before the Lord, and be judged for all that they have done in the body, and be doomed to their endless state; and yet *they feel not*.

8. They know that life is short, and that they have but a little time to prepare for all this terrible change, and that it must go with them for ever, as they now prepare; and yet *they feel not*.

9. They hear and read of the case of *hardened* wicked men, that have gone before them, and have resisted grace, and lost their time, as they now do: and they read or hear of the miserable end that such have come to: and yet *they feel not*.

10. They have a world of examples continually before them: They see the filthy lives of many for their warning, and the holy lives of others for their imitation, and see how Christ and Satan strive for souls; and yet *they feel not*.

11. They are always before the eye of God, and do all this before his face: He warneth them, and calleth them to repentance: and yet *they feel not*.

12. They have Christ as it were crucified before their eyes, *Gal. 3. 1.* They hear of his sufferings: They may see in him what sin is, and what the Love of God is: He pleadeth with them his blood and sufferings against their obstinate unkindness; and yet *they feel not*.

13. They have everlasting joy and glory offered them, and Heaven so opened to them in Gods promises, that they may see it as in a glass: *1 Cor. 13. 12.* They take on them to believe, how much the blessed Spirits there abhor such wickedness as theirs: and yet *they feel not*.

14. They have the Torments of Hell opened to them in the Word of God: They read what impenitent souls must suffer to all eternity: They hear some in despair in this life roaring in the misery of their souls: They hear the joyful thanksgivings of believers, that Christ delivereth them from those torments; and yet *they feel not*.

15. All the promises of Salvation in the Gospel, do put in an exception against these men, *unless they be converted*: They are made to the penitent, and not to the impenitent: There is Justification and life; but not for them. *There is no condemnation to them that are in Christ Jesus, that walk not after the flesh, but after the Spirit: Rom. 8. 1.* But he that believeth not, is condemned already: *Joh. 3. 18, 36.* and they that *after their hardness and impenitent hearts, do treasure up wrath against the day of wrath, shall have tribulation and anguish, Rom. 2. 5, 6, 7.* Here is comfort for repenting sinners, but none (but on condition they Repent) for them: when others are welcomed to Christs marriage feast, he saith to these [*How came you in hither?*] and yet *they feel not*.

16. They still carry about with them the doleful evidences of all this misery: One would think the ambitious, and covetous, and voluptuous might see these *death-marks* on themselves; and the ungodly might feel that God hath not their hearts; especially they that *hate* the godly, and shew their wolfish cruelty against them, and are the progeny

of *Cain*; and yet *they feel not* any of this, but live as quietly, and talk as pleasantly, as if all were well with them, and their souls were safe, and their calling and election were made sure. Alas, if these souls were not *hardened* in sin, we should see it in their tears, or hear it in their complaints; they would after Sermon sometime come to the Minister, as they *Acts 2. 37. & Acts 16. 30.* *Sirs, what must we do to be saved?* or we should see it in their lives, or hear of it by report of others, who would observe the change that grace hath made; and Sermons would stick longer by them, and not at best be turned off with a fruitless commendation; and saying, it was a good Sermon, and there is an end of it. Judge now by this true description which I have given you, what a *hardened sinner* is. And then the godly may so see cause to bewail the remnants of this mischief, as yet to be daily thankful to God, that they are not in the power of it.

§. 10. Direct. 7. *Live if you can possibly under a lively quickning Ministry, and in the company of serious lively Christians:* It is true, that we should be deeply affected with the truths of God, how coldly soever they be delivered: But the question is not, what is *our duty*, but what is *our disease* and *our necessity* and the proper remedy: All men should be so *holy*, as not to need any exhortations to conversion at all: But shall Ministers therefore neglect such exhortations, or they that need them turn away their ears? Hear if possible that Minister that first feels what he speaks, and so speaks what he feels, as tenderly most to make you feel: *Isa. 58. 1, 2.* *Cry aloud; spare not, lift up thy voice like a Trumpet, and shew my people their transgressions, and the house of Israel their sins: Though such as seek me daily, and delight to know my ways, as a Nation that did righteousness, and forsook not the Ordinances of their God. God is the chief agent, but he useth to work according to the fitness of the instrument. O woful case! to hear a dead Minister speaking to a dead people, the living truths of the living God! As Christ said, If the blind lead the blind, both will fall into the ditch: And if the dead must raise the dead, and the ungodly enemies of a holy life must bring men to godliness and to a holy life, it must be by such a power as once made use of clay 2 Kings 13. 21 and spittle, to open the eyes of the blind. It seems it was a Proverb in Christs dayes, Let the dead bury their dead: But not, Let the dead raise the dead: God may honour the bones of the dead Prophet with the raising a Corpse that is cast into its grave, and toucheth them: A meeting of a dead Minister and a dead people, is like a place of graves; and though it be a lamentable thing to hear a man speak without any life, of life eternal, yet God can concur to the quickning of a soul. But sure we have no great reason to expect that ordinarily he should convert men so miraculously, without the moral aptitude of means. It is most incongruous for any man in his familiar discourse, to speak without great seriousness and reverence, of things concerning life eternal: But for a Preacher to talk of God, of Christ, of Heaven and Hell, as coldly and sleepily, as if he were persuading men not to believe him, or regard him, that no more regards himself, is less tolerable: It is a sad thing to hear a man draw out a dreaming dull discourse about such astonishing weighty things: and to speak as if it were the business of his art, to teach men to sleep while the names of Heaven and Hell are in their ears; and not to be moved while they hear the message of the living God, about their life or death everlasting. If a man tell in the Streets of a fire in the Town, or a Souldier bring an Alarm of the enemy at the Gates, in a reading or jeasting tone, the*

the hearers will neglect him, and think that he believeth not himself. I know it is not meer noise that will convert a soul : A bawling fervency which the hearers may discern to be but histrionical and affected, and not to come from a serious heart, doth harden the auditors worst of all : A rude unreverent noise is unbecoming an Embassadour of Christ : But an ignorant saying of a few confused words, or a sleepy recital of the most pertinent things, do as little be- seem them. Christ raised not *Lazarus* by the loud- nefs of his voice ; But where the natural ears are the passage to the mind, the voice and manner should be suitable to the matter. Noise without serious- nefs and pertinent matter, is like Gunpowder with- out Bullet, that causeth sound, and no execution : And the weightiest matter without clear explication and lively application, is like Bullet without Powder : If you will throw Cannon Bullets at the enemy with your hands, they will sooner fall on your feet than on them. And it is *deadness* aggravated by *hypo- crisie*, when a *lifeless* Preacher will pretend modera- tion, as if he were afraid of speaking too loud and earnestly, lest he should awake the *dead*, whom lightning and thunder will not awake ; and when he will excuse himself by accusing those that are not as drowzie or dead as he ; and would make men believe that *seriousness* is intemperate rage or madness : If you are cast upon a cold and sleepy Minister, con- sider the matter more than the manner : But choose not such a one for the cure of hardness and insensibili- ty of heart.

Dir. 8. §. 11. Direct. 8. Take notice how sensible ten- der hearted Christians are, of sins far less than those that you make a jeast of : And how close those matters come to their hearts that touch not yours. And have not you as much cause to be moved as they ? and as much need to lay such things to heart ? Did you but know what a trouble it is to them, to be haunted with temptations to the unbel- ief and Atheism which prevaileth with you : though they are far from choosing them or delighting in them ! did you see how involuntary thoughts and frailties make some of them aweary of themselves ! and how they even hate their hearts for believing no more, and loving God no more, and for being so strange to God and Heaven, when yet there is no- thing in the world so dear to them, nor hath so much of their Estimation or Endeavour ! You would think sure that if such hearts had your sin and misery to feel, they would feel it to their grief indeed, (unless the sin it self did hinder the feeling, as it doth with you.) Let tender hearted Christians instruct you, and not be witnesses against you.

Dir. 9. §. 12. Direct. 9. Take heed of hardning Com- pany, Examples and Discourse. To hear men rail and scoff at Holiness, and curse, and swear, and blaspheme the Name and Truth of God, will at first make you tremble. But if you wilfully cast your self ordina- rily into such Company, by degrees your sense and tenderness will be gone, and you will find a very great Hardning power, in the company and frequent dis- course and practices, which your selves condemn.

Dir. 10. §. 13. Direct. 10. Take heed of wilful sinning against knowledge : much more of lying in such sin unrepented of. It greatly hardneth to sin against knowledge ; and much more to commit such sins

over and over. This grieveth and driveth away the Spirit, and dangerously provoketh God to leave men to themselves.

§. 14. Direct. 11. Take heed of being customary Dir. 11. in the use of those means that must be the means of curing hardned hearts. If once the lively preaching, and holy living and fervent praying, of the servants of God, be taken by thee but as matters of course, and thou go with them to Church and to prayers, but as to eat, or drink, or kneel with them but for custom ; thou wilt be as the Smiths Dog that can sleep by the Anvile, while the Hammers are beating, and the Sparks are flying about his ears. It is dangerous to grow Customary and dull, under powerful lively helps.

§. 15. Direct. 12. Be often with the sick, and in Dir. 12. the house of mourning, and read thy lesson in the Church-yard, and let the grave, and bones, and dust instruct thee : When thou seest the End of all the living ; perhaps thou wilt somewhat lay it to heart. Sight will sometime do more than the hear- ing of greater things. Fear may possibly touch the heart, that hath not yet so much ingenuity as to be melted by the force of Love. And ordinarily the humbling and softning of a hard impenitent heart begins in Fear, and ends in Love. The work of preparation is in a manner the work of Fear alone : The first work of true Conversion is begun in a great measure of fear, and somewhat of Love ; but so little as is scarce perceived, because of the more sensible operations of Fear. And as a Christian groweth, his Love encreaseth, till perfect Love in the state of perfection have cast out all tormenting fear, though not our Reverence or filial fear of God. Look therefore into the grave, and remember man that thou must dye ! thou must dye ! it is past all controversie that thou must dye : And dost thou know where thou must appear, when death hath once performed its office ? Dost thou not believe that after Death comes Judgement ? Dost thou not know that thou art now in a life of tryal, in order to endless Joy or misery ? and that this life is to be lived but once ? and if thou miscarry now, thou art undone for ever ? and that all the hope of pre- venting thy damnation, is Now while this life of tryal doth continue ? Now is the accepted time : this is the day of salvation : If Hell be prevented, it must be Now prevented ! If ever thou wilt pray, if ever thou wilt be converted, if ever thou wilt be made an heir of Heaven, it must be Now : O man, how quickly will patience have done with thee, and time be gone, and then, O then, it will be too late. Knowest thou not, that all the care, and labour, and hope of the Devil for thy damnation is laid out this way, if it be possible to find thee other work, or take thee up with other thoughts, or keep thee asleep with presumptuous hopes, and carnal mirth, and pleasures, and company, or quiet thee by delays, till time be gone, and it be too late ? And wilt thou let him have his will, and pleasure him with thy own perdition ? Dost thou think these are not things to be consider- ed on ? Do they not deserve thy speediest serious- est thoughts ? At least use thy Reason and self-love to the awakening, and moving, and softning, thy Hardned heart.

PART III.

Vide P^{te} 1. pag. 18.

Directions against Hypocrisie.

Multi
Christum
oculatur ;
pauci
amant :
Aliud est
quidam
aliud no-
tasque :
Abr. Bu-
choltzer
in Scultet.
cur. p. 15.
Dicunt
Stoici sa-
pientes esse
sinceros, ob-
servareque
& cavere
solliciti
nequid de
se melius
quam sit
commen-
dare pute-
mus juco
sui arte
aliqua ma-
la occul-
tante, &
bona que
insunt ap-
parere fa-
cientes, ac
circumci-
dere vocis
omnem fi-
ctionem.
Laert. in
Zenone.

Philosophia res adeo difficilis est, ut tam vel simulare magna sit pars philo-
sophia. Paul. Scalig. It was one of the Roman Laws of the 12. tables,
[Impius ne audeto placere donis iram Deorum] [Let no ungodly person
dare to go about to appease the displeasure of the Gods by gifts] viz.
He must appease them first by reformation: Bona conscientia prodire vult
& conspici: ipsas nequitia tenebras timet. - Seneca.

§. 1. **H**ypocrisie is the acting the part of a Religious person as upon a stage, by one that is not Religious indeed. A seeming in Religion to be what you are not, or to do what you do not. Or a dissembling or counterfeiting that piety which you have not: To counterfeit a state of Godliness is the sin only of the unregenerate, who at the present are in a state of misery: To counterfeit some particular act of Godliness, or some higher degree, is an odious sin, but such as a regenerate person may be tempted into. This act of Hypocrisie doth not denominate the person an Hypocrite; but the state of Hypocrisie doth. Every Hypocrite therefore is an ungodly person seeming Godly: or one that indeed is no true Christian, professing himself a Christian. Of Hypocrites there be two sorts: some desire to deceive others but not themselves, but know themselves to be but dissemblers; and these are commonly called, *Gross Hypocrites*: And some deceive both themselves and others, and think they are no Hypocrites, but are as confident of their honesty and sincerity, as if they were no dissemblers at all: But yet they are as verily Hypocrites as the former, because they seem to be Religious and sincere when indeed they are not, though they think they are: and profess themselves to be true Christians, when they are nothing less. These are called, *Close Hypocrites*, because they know not themselves to be Hypocrites; (though they might know it if they would.) This is the commonest sort of Hypocrites.

§. 2. There are also two Degrees of Hypocrites: Some of them have only a General profession of Christianity and Godliness which is the professed Religion of the Countrey where they live: and these are Hypocrites because they profess to be what they are not: And others make a greater and extraordinary profession of special strictness in their Religion, when they are not sincere: And these are Eminently called Hypocrites: Such as the Pharisees were among the Jews, and many Fryers, and Jesuites, and Nuns among the Papists, who by their separating Vows, and Orders, and Habits, profess extraordinarily an extraordinary measure of devotion, while they want the life of Godliness.

§. 3. In all Hypocrisie there is considerable;
1. The thing pretended: 2. The pretence, or means of seeming, or the cloke of their deceit.
1. The thing pretended by common Hypocrites is to be true Christians, and servants of God, and heirs of Heaven, though not to be so zealous in it as some of a higher degree. The thing pretended by Eminent Hypocrites is, to be zealous eminent Christians, or at least to be sincere in a special manner, while they discern the common Hypocrite not to be sincere.
2. The cloak of seeming or pretence by which they would be thought to be what they are not, is

any thing in general that hath an appearance of Godliness, and is apt to make others think them godly. And thus there are divers sorts of Hypocrites according to the variety of their cloaks or wayes of dissimulation: though hypocrisie it self be in all of them the same thing. As among the very Mahometanes, and Heathens, there oft arise some notable Hypocrites, that by pretended Revelations and austerity of life, profess themselves (as Mahomet did) to be Holy persons, that had some extraordinary familiarity with God or Angels. So among the Papists there are, besides the common ones, as many sorts of Hypocrites as they have self-devised Orders. And every where the cloak of the common Hypocrite is so thin and transparent, that it sheweth his nakedness to the more intelligent sort: And this puts the Eminent Hypocrite upon some more laudable pretence that is not so transparent. As for instance, the Hypocrisie of common Papists, whose cloak is made up of penances and ceremonies, of saying over latine words, or numbring words and beads for prayers, with all the rest of their trumpery before named (Chap. 3. Gr. Dir. 15. Dir. 11.) is so thin a cloak that it will not satisfie some among themselves, but they withdraw into distinct societies and orders, (the Church and the profession of Christianity being not enough for them) that they may be Religious, as if they saw that the rest are not Religious. And then the common sort of ungodly Protestants have so much wit as to see through the cloak of all the Popish Hypocrisie: and therefore they take up a fitter for themselves: and that is, the name of a Protestant Reformed Religion and Church, joyned to the Common Profession of Christianity: The Name or Profession of a Christian and a Protestant with going to Church, and a heartless lip-service or saying their Prayers, is the cloak of all ungodly Protestants. Others discerning the thinness of this cloak, do think to make themselves a better: and they take up the strictest opinions in Religion, and own those which they account the strictest party, and own that which they esteem the purest and most spiritual worship; The cloak of these men is their opinions, party and way of worship, while their carnal lives detect their Hypocrisie. Some that see through all these pretences, do take up the most excellent cloak of all, and that is, An appearance of serious spirituality in Religion, with a due observation of all the outward parts and means, and a Reformation of life, in works of piety, Justice and charity; I say, An appearance of all these; which if they had indeed, they were sincere, and should be saved: in which the Godly Christian goeth beyond them all.

§. 4. By this it is plain, that among us in England all men that are not Saints are Hypocrites, because that all (except here or there a Jew or Infidel) profess themselves to be Christians; and every true Christian is a Saint. They know that none but Saints or Godly persons shall be saved: And there is few of them that will renounce their hopes of Heaven; and therefore they must pretend to be all godly. And is it not most cursed horrid hypocrisie, for a man to pretend to Religion as the only way to his salvation, and confidently call himself a Christian,

A a

fian,

the hearers will neglect him, and think that he believeth not himself. I know it is not meer noise that will convert a soul: A bawling fervency which the hearers may discern to be but histrionical and affected, and not to come from a serious heart, doth harden the auditors worst of all: A rude unrevolent noise is unbecoming an Embassador of Christ: But an ignorant saying of a few confused words, or a sleepy recital of the most pertinent things, do as little be-seeem them. Christ raised not *Lazarus* by the loudness of his voice; But where the natural ears are the passage to the mind, the voice and manner should be suitable to the matter. Noise without seriousness and pertinent matter, is like Gunpowder without Buller, that causeth sound, and no execution: And the weightiest matter without clear explication and lively application, is like Buller without Powder: If you will throw Cannon Bullets at the enemy with your hands, they will sooner fall on your feet than on them. And it is *deadness* aggravated by *hypocrisy*, when a *lifeless* Preacher will pretend moderation, as if he were afraid of speaking too loud and earnestly, lest he should awake the *dead*, whom lightning and thunder will not awake; and when he will excuse himself by accusing those that are not as drowzie or dead as he; and would make men believe that *seriousness* is intemperate rage or madness: If you are cast upon a cold and sleepy Minister, consider the matter more than the manner: But choose not such a one for the cure of hardness and insensibility of heart.

Dir. 8.

§. 11. Direct. 8. Take notice how sensible tender hearted Christians are, of sins far less than those that you make a jeast of: And how close those matters come to their hearts that touch not yours. And have not you as much cause to be moved as they? and as much need to lay such things to heart? Did you but know what a trouble it is to them, to be haunted with temptations to the unbelief and Atheism which prevaileth with you: though they are far from choosing them or delighting in them! did you see how *involuntary thoughts* and *frailties* make some of them awearie of themselves! and how they even hate their hearts for believing no more, and loving God no more, and for being so strange to God and Heaven, when yet there is nothing in the world so dear to them, nor hath so much of their Estimation or Endeavour! You would think sure that if such hearts had your sin and misery to feel, they would feel it to their grief indeed, (unless the sin it self did hinder the feeling, as it doth with you.) Let tender hearted Christians instruct you, and not be witnesses against you.

Dir. 9.

§. 12. Direct. 9. Take heed of hardning Company, Examples and Discourse. To hear men rail and scoff at Holiness, and curse, and swear, and blaspheme the Name and Truth of God, will at first make you tremble. But if you wilfully cast your self ordinarily into such Company, by degrees your sense and tenderness will be gone, and you will find a very great Hardning power, in the company and frequent discourse and practices, which your selves condemn.

Dir. 10.

§. 13. Direct. 10. Take heed of wilful sinning against knowledge: much more of lying in such sin unrepented of. It greatly hardneth to sin against knowledge; and much more to commit such sins

over and over. This grieveth and driveth away the Spirit, and dangerously provoketh God to leave men to themselves.

§. 14. Direct. 11. Take heed of being customary Dir. 11. in the use of those means that must be the means of curing hardened hearts. If once the lively preaching, and holy living and fervent praying, of the servants of God, be taken by thee but as matters of course, and thou go with them to Church and to prayers, but as to eat, or drink, or kneel with them but for custom; thou wilt be as the Smiths Dog that can sleep by the Anvile, while the Hammers are beating, and the Sparks are flying about his ears. It is dangerous to grow Customary and dull, under powerful lively helps.

§. 15. Direct. 12. Be often with the sick, and in Dir. 12. the house of mourning, and read thy lesson in the Church-yard, and let the grave, and bones, and dust instruct thee: When thou seest the End of all the living; perhaps thou wilt somewhat lay it to heart. Sight will sometime do more than the hearing of greater things. Fear may possibly touch the heart, that hath not yet so much ingenuity as to be melted by the force of Love. And ordinarily the humbling and softning of a hard impenitent heart begins in Fear, and ends in Love. The work of preparation is in a manner the work of Fear alone: The first work of true Conversion is begun in a great measure of fear, and somewhat of Love; but so little as is scarce perceived, because of the more sensible operations of Fear. And as a Christian groweth, his Love encreaseth, till perfect Love in the state of perfection have cast out all tormenting fear, though not our Reverence or filial fear of God. Look therefore into the grave; and remember man that thou must dye! thou must dye! it is past all controversie that thou must dye: And dost thou know where thou must appear, when death hath once performed its office? Dost thou not believe that after Death comes Judgement? Dost thou not know that thou art now in a life of tryal, in order to endless Joy or misery? and that this life is to be lived but once? and if thou miscarry now, thou art undone for ever? and that all the hope of preventing thy damnation, is Now while this life of tryal doth continue? Now is the accepted time: this is the day of salvation: If Hell be prevented, it must be Now prevented: If ever thou wilt pray, if ever thou wilt be converted, if ever thou wilt be made an heir of Heaven, it must be Now: O man, how quickly will patience have done with thee, and time be gone, and then, O then, it will be too late. Knowest thou nor, that all the care, and labour, and hope of the Devil for thy damnation is laid out this way, if it be possible to find thee other work, or take thee up with other thoughts, or keep thee asleep with presumptuous hopes, and carnal mirth, and pleasures, and company, or quiet thee by delays, till time be gone, and it be too late? And wilt thou let him have his will, and pleasure him with thy own perdition? Dost thou think these are not things to be considered on? Do they not deserve thy speediest serious-est thoughts? At least use thy Reason and self-love to the awakening, and moving, and softning, thy Hardned heart.

PART III.

Vide P^t 1. pag. 18.

Directions against Hypocrisie.

Multi
Christum
oculantur ;
pauci
amant :
Aliud est
quidam
aliud uer-
itas :
Abr. Bu-
choltzer
in Scultet.
cur. p. 15.
Dicunt
Stoici sa-
pientes esse
sinceros, ob-
servareque
& cavere
solicite
nequid de
se melius
quam se
commen-
dare pute-
mus suco
sua arte
aliqua ma-
la occul-
tante, &
bona que
insunt ap-
parere fa-
ciant, ac
circumci-
dere vocis
omnem si-
gnificationem.
Laert. in
Zenone.

§. 1. **H**ypocrisie is the acting the part of a Religious person as upon a stage, by one that is not Religious indeed. A seeming in Religion to be what you are not, or to do what you do not. Or a dissembling or counterfeiting that piety which you have not : To counterfeit a state of Godliness is the sin only of the unregenerate, who at the present are in a state of misery : To counterfeit some particular act of Godliness, or some higher degree, is an odious sin, but such as a regenerate person may be tempted into. This act of Hypocrisie doth not denominate the person an Hypocrite ; but the state of Hypocrisie doth. Every Hypocrite therefore is an ungodly person seeming Godly : or one that indeed is no true Christian, professing himself a Christian. Of Hypocrites there be two sorts : some desire to deceive others but not themselves, but know themselves to be but dissemblers ; and these are commonly called, *Gross Hypocrites* : And some deceive both themselves and others, and think they are no Hypocrites, but are as confident of their honesty and sincerity, as if they were no dissemblers at all : But yet they are as verily Hypocrites as the former, because they seem to be Religious and sincere when indeed they are not, though they think they are : and profess themselves to be true Christians, when they are nothing less. These are called, *Cloise Hypocrites*, because they know not themselves to be Hypocrites ; (though they might know it if they would.) This is the commonest sort of Hypocrites.

Philosophia res adeo difficilis est, ut tam vel simulare magna sit pars philosophia. Paul. Scalig. It was one of the Roman Laws of the 12. tables, [Impius ne audito placere donis iram Deorum] [Let no ungodly person dare to go about to appease the displeasure of the Gods by gifts] viz. He must appease them first by reformation. Bona conscientia prodire vult & conspici : Ipsas nequitia tenebras timet. - Senec.

§. 2. There are also two Degrees of Hypocrites : Some of them have only a General profession of Christianity and Godliness which is the professed Religion of the Countrey where they live : and these are Hypocrites because they profess to be what they are not : And others make a greater and extraordinary profession of special strictness in their Religion, when they are not sincere : And these are Eminently called Hypocrites : Such as the Pharisees were among the Jews, and many Fryers, and Jesuites, and Nuns among the Papists, who by their separating Vows, and Orders, and Habits, profess extraordinarily an extraordinary measure of devotion, while they want the life of Godliness.

§. 3. In all Hypocrisie there is considerable,
1. The thing pretended : 2. The pretence, or means of seeming, or the cloke of their deceit.
1. The thing pretended by common Hypocrites is to be true Christians, and servants of God, and heirs of Heaven, though not to be so zealous in it as some of a higher degree. The thing pretended by Eminent Hypocrites is, to be zealous eminent Christians, or at least to be sincere in a special manner, while they discern the common Hypocrite not to be sincere.
2. The cloak of seeming or pretence by which they would be thought to be what they are not, is

any thing in general that hath an appearance of Godliness, and is apt to make others think them godly. And thus there are divers sorts of Hypocrites according to the variety of their cloaks or wayes of dissimulation : though hypocrisie it self be in all of them the same thing. As among the very Mahometanes, and Heathens, there oft arise some notable Hypocrites, that by pretended Revelations and austerity of life, profess themselves (as Mahomet did) to be Holy persons, that had some extraordinary familiarity with God or Angels. So among the Papists there are, besides the common ones, as many sorts of Hypocrites as they have self-devised Orders. And every where the cloak of the common Hypocrite is so thin and transparent, that it sheweth his nakedness to the more intelligent sort : And this puts the Eminent Hypocrite upon some more laudable pretence that is not so transparent. As for instance, the Hypocrisie of common Papists, whose cloak is made up of penances and ceremonies, of saying over latine words, or numbring words and beads for prayers, with all the rest of their trumpery before named (Chap. 3. Gr. Dir. 15. Dir. 11.) is so thin a cloak that it will not satisfy some among themselves, but they withdraw into distinct societies and orders, (the Church and the profession of Christianity being not enough for them) that they may be Religious, as if they saw that the rest are not Religious. And then the common sort of ungodly Protestants have so much wit as to see through the cloak of all the Popish Hypocrisie : and therefore they take up a fitter for themselves : and that is, the name of a Protestant Reformed Religion and Church, joyned to the Common Profession of Christianity : The Name or Profession of a Christian and a Protestant with going to Church, and a heartless lip-service or saying their Prayers, is the cloak of all ungodly Protestants. Others discerning the thinness of this cloak, do think to make themselves a better : and they take up the strictest opinions in Religion, and own those which they account the strictest party, and own that which they esteem the purest and most spiritual worship ; The cloak of these men is their opinions, party and way of worship, while their carnal lives detect their Hypocrisie. Some that see through all these pretences, do take up the most excellent cloak of all, and that is, An appearance of serious spirituality in Religion, with a due observation of all the outward parts and means, and a Reformation of life, in works of piety, Justice and charity ; I say, An appearance of all these ; which if they had indeed, they were sincere, and should be saved : in which the Godly Christian goeth beyond them all.

§. 4. By this it is plain, that among us in England all men that are not Saints are Hypocrites, because that all (except here or there a Jew or Infidel) profess themselves to be Christians ; and every true Christian is a Saint. They know that none but Saints or Godly persons shall be saved : And there is few of them that will renounce their hopes of Heaven ; and therefore they must pretend to be all godly. And is it not most cursed horrid hypocrisie, for a man to pretend to Religion as the only way to his salvation, and confidently call himself a Christian,

ftian, while he hateth and derideth the power and practice of that very Religion which he doth profess? Of this see my Treat. of *The Vain Religion of the Formal Hypocrite*.

§. 5. The Hypocrites *Ends* in his pretences and dissemblings are not all the same: One intendeth the pleasing of Parents or some friends on whom he doth depend, that will else be displeased with him, and think ill of him: Another intendeth the pleasing of the higher powers, when it falls out that they are friends to Godliness: Another intends the preserving of his esteem with religious persons, that they may not judge him wicked and prophane. Another intendeth the hiding of some particular villany, or the success of some ambitious enterprize. But the most common end is to quiet and comfort their guilty souls, with an *Image* of that *Holiness* which they are without, and to steal some peace to their Consciences by a lye: And so because they will not be Religious indeed, they will take up some shew or image of Religion, to make themselves as well as others believe that they are Religious.

When Petrarch in *vita sua* speaketh of others extolling his eloquence, he addeth his own neglect of it, *Ego modo bene vixissem, qualiter dixissem parvi facerem. Ventosa gloria est, de solo verborum splendore famam querere.*

Conscientiam potius quam famam attendo. Falli sepe poterit fama: Conscientia nunquam. Senec.

Dir. 1. §. 6. Direct. 1. To escape Hypocrisie understand well wherein the life and power of Godliness doth consist, and wherein it differeth from the lifeless *Image* or *Corpse* of Godliness. The life of Godliness is expressed in the 17 Grand Directions in Chap. 4. It principally consisteth in such a faith in Christ as causeth us to Love God above all, and obey him before all, and prefer his favour and the hopes of Heaven before all the pleasures, or profits or honours of the world: and to worship him in spirit and truth according to the direction of his word. The *Images* of Religion I shewed you before §. 3. Take heed of such a lifeless *Image*.

Dir. 2. §. 7. Direct. 2. See that your chief study be about the Heart, that there Gods Image may be planted, and his interest advanced, and the interest of the world and flesh subdued, and the Love of every sin cast out, and the Love of Holiness succeed: and that you content not your selves with seeming to do good in outward acts, when you are bad your selves, and strangers to the great internal duties. The first and great work of a Christian is about his heart. There it is that God dwelleth by his spirit, in his Saints; And there it is that sin and Satan reign in the ungodly. The great duties and the great sins are those of the heart. There is the root of Good and Evil: The tongue and life are but the fruits and expressions of that which dwelleth within. The inward habit of sin is a second nature: And a sinful nature is worse than a sinful act. Keep your hearts with all diligence: for from thence are the issues of life, Prov. 4. 23. Make the tree good, and the fruit will be good: But the viperous generation that are evil, cannot speak good: for out of the abundance of the heart the mouth speaketh, Matth. 12. 33, 34. Till the spirit have regenerated the soul, all outward Religion will be but a dead and pitiful thing: Though there is something which God hath appointed an unregenerate man to do in order to his own conversion, yet no such antecedent act will prove that the person is justified or reconciled to God, till he be converted. To make up a Religion of doing or saying something that is good, while the heart is void of the spirit of

Sic vivendum est quasi in conspectu vivamus: Sic cogitandum tanquam aliquis peccatus intimum prospicere possit. Senec. Rem dicam ex qua mores estimas nostras: Vix quempiam invicem, qui possit aperto ostio vivere: janitores conscientia nostra — supposit: sic vivimus ut deprehendi sit subito aspic. Senec. Ep. 95.

Christ, and sanctifying grace, is the Hypocrites Religion. Rom. 8. 9.

§. 8. Direct. 3. Make conscience of the sins of *Dir. 3.* the thoughts and the desire and other affections or passions of the mind, as well as of the sins of tongue or hand: A lustful thought, a malicious thought, a proud, ambitious or covetous thought, especially if it proceed to a wish or contrivance or consent, is a sin the more dangerous by how much the more inward and near the heart: as Christ hath shewed you *Mat. 5. & 6.* The Hypocrite who most respecteth the eye of man, doth live as if his *Thoughts* were free.

§. 9. Direct. 4. Make conscience of secret sins, *Dir. 4.* which are committed out of the sight of men, and may be concealed from them, as well as of open and notorious sins. If he can do it in the dark and secure his reputation, the Hypocrite is bold: But a sincere believer doth bear a reverence to his conscience, and much more to the all-seeing God.

§. 10. Direct. 5. Be faithful in secret duties, *Dir. 5.* which have no witness but God and Conscience: As meditation and self-examination, and secret prayer: And be not only Religious in the sight of men.

§. 11. Direct. 6. In all publick worship be more *Dir. 6.* laborious with the heart, than with the tongue or knee: and see that your tongue over-run not your heart, and leave it not behind: Neglect not the due composition of your words, and due behaviour of your bodies: But take much more pains for the exercise of holy desires from a believing, loving, fervent soul.

§. 12. Direct. 7. Place not more in the external, or modes, or circumstances, or ceremonies of worship than is due; and lay not out more zeal for indifferent or little things, than cometh to their share; but let the great substantial of Religion have the precedence and be far preferred before them: Let the Love of God and man be the sum of your obedience: And be sure you learn well what that meaneth; I will have mercy and not sacrifice. And remember that the great thing which God requireth of you, is to do Justice, and love mercy and walk humbly with your God. Destroy not him with your meat for whom Christ dyed. Call not for fire from Heaven upon dissenters; and think not every man intolerable in the Church, that is not in every little matter of your mind. Remember that the hypocrisie of the Pharisees is described by Christ, as consisting in a zeal for their own traditions and the inventions of men, and the smallest matters of the Ceremonial Law, with a neglect of greatest moral duties, and a furious cruelty against the spiritual worshippers of God. Matth. 15. 2. Why do thy disciples transgress the Tradition of the Elders? for they wash not their hands when they eat bread, v. 7. Ye Hypocrites, well did *Esaia*s prophesie of you saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me: but in vain do they worship me teaching for doctrines the commandments of men. Matth. 23. 4, 5, 6, 13, 14, &c. They bind heavy burdens, which they touch not themselves. All their works they do to be seen of men: They make broad their phylacteries, and enlarge the borders of their garments; and love the uppermost rooms at feasts, and the chief seats in the Synagogues, and greetings in publick, and to be called Rabbi — But they shut up the King-

Dir. 7. It is a pitiful cure of the Indians Idolatry which the honest Jesuite *Acosta* (as the rest) prescribeth lib. 5. c. 11. p. 483. [But you must especially take care, that saving rites be introduced instead of hurtful ones, and ceremonies be obliterated by ceremonies. Let the Priests perswade the novices, that holy water, Images, rofaries, grains, and torches, and the rest which the Church

alloweth and useth, are very fit for them; and let them extol them with many praises in their popular Sermons, that instead of the old superstition they may be used to new and religious signs.] This is to quench the fire with oyl.

dom of Heaven against men, and were the greatest enemies of the entertainment of the Gospel by the people: They tythed mint and anise and cummin, and omitted the great matters of the Law, Judgement and Mercy and Faith. They strained at a gnat and swallowed a Camel: They had a great veneration for the dead Prophets and Saints, and yet were persecutors and murderers of their successors that were living, v. 23, &c. By this description you may see which way Hypocrisie doth most ordinarily work: even to a blind and bloody zeal for opinions, and traditions, and ceremonies and other little things, to the treading down the interest of Christ and his Gospel, and a neglect of the life and power of Godliness, and a cruel persecuting those servants of Christ, whom they are bound to love above their ceremonies. I marvel that many Papists tremble not when they read the Character of the Pharisees? But that hypocrisie is a hidden sin, and is an enemy to the light which would discover it.

Dir. 8. §. 13. Direct. 8. *Make conscience of the duties of obedience to superiours, and of justice and mercy towards men, as well as of acts of piety to God.* Say not a long mass in order to devour a widows house, or a Christians life or reputation. Be equally exact in justice and mercy as you are in prayers. And labour as much to exceed common men in the one as in the other. Set your selves to do all the good you can to all, and do hurt to none: And do to all men as you would they should do to you.

Dir. 9. §. 14. Direct. 9. *Be much more busie about your selves than about others: and more censorious of your selves than of other men, and more strict in the Reforming of your selves than of any others.* For this is the character of the sincere: When the Hypocrite is little at home and much abroad; and is a sharp reprehender of others, and perniciously tender and indulgent to himself. Mark his discourse in all companies and you shall hear how liberal he is in his censures and bitter reproach of others: How such men and such men (that differ from him, or have opposed him, or that he hates,) are thus and thus faulty and bad and hateful: Yea he is as great an accuser of his adversaries for Hypocrisie, as if he were not an Hypocrite himself: Because he can accuse them of a Heart-sin without any visible controul: If he called them Drunkards, or Swearers, or Persecutors, or Oppressours, all that know them could know that he belyeth them: but when he speaks about matters in the dark, he thinks the reputation of his lies have more advantage. Many a word you hear from him, how bad his adversaries are; but if such hypocritical talk did not tell you, he would not tell you how bad he is himself.

It is one of Thales sayings in Laert. 2. Quomodo optime ac iustissime vivemus?

Resp. Si que in aliis reprehendimus ipsi non faciamus. To judge of our selves as we judge of others, is the way of the sincere.

Dir. 10. §. 15. Direct. 10. *Be impartial, and set your selves before your consciences in the Case of others:* Think with your selves: How should I Judge of this in such and such a man that I use to blame? What should I say of him if my adversary did as I do? And is it not as bad in me as in him? Is not the sin most dangerous to me that is nearest me? And should I be more vigilant over any mans faults than my own? My damnation will not be caused by his sin; but by my own it may. Instead of seeing the gnat in his eye, I have more cause to cast out a gnat from my own than a Camel from his.

§. 16. Direct. 11. *Study first to be whatever (judiciously) you desire to seem.* Desire a thousand times more to be Godly, than to seem so; and to be liberal than to be thought so; and to be blameless from every secret or presumptuous sin, than to be esteemed such. And when you feel a desire to be accounted good, let it make you think how much more necessary and desirable it is to be good indeed: To be godly is to be an heir of Heaven: Your salvation followeth it. But to be esteemed Godly is of little profit to you.

solum visum est rationem habere, quod haberet iustitiam. Velleius Patercul. l. 2.

§. 17. Direct. 12. *Overvalue not man, and set no more by the approbation or applause of his thoughts or speeches of you than they are worth.* Hypocrisie much consisteth in overvaluing man, and making too great a matter of his thoughts and words: The Hypocrites Religion is Divine in Name, but Humane in deed: It is man that he serveth and observeth most: and the shame of the world is the evil which he most studiously avoideth: And the high esteem and commendation of the world is his Reward. O think what a silly worm is man? And of how little moment are his thoughts or speeches of you, in comparison of the Love of God? His thoughts of you make you not the better or the worse; And if they either lift you up, or trouble you, it is your proud and foolish fantasie that doth it, when you might choose. If you have not lost the key and government of your hearts, shut you the door, and keep all thence, and let mens reproaches go no further than your ears, and then what the worse will you be for all the lyes and slanders of the world? And besides the pleasing of an effeminate mind, what the better are you for their applause?

Jam in ecclesiis ista quærentur, & omnia Apostolicorum simplicitate & puritate verborum; quasi ad Athenæum & ad auditoria conveniunt ut plausus circumstantium suscitantur, ut oratio rhetorice artis fucata mendacio quasi quedam meretricula procedat in publicum; non tam eruditura populos, quam favorem populi questura. Hieron. in praf. l. 3. in Galat.

§. 18. Direct. 13. *Look upon all men that you converse with, as ready to dye and turn to dust, and passing into that world where you will be little concerned in their censure or esteem of you.* If you do any thing before an infant, you little care for his presence or observation of you: Much less if it be before the dead: If you knew that a man were to die to-morrow, though he were a Prince, you would not be much solicitous to avoid his censure or procure his applause; because his thoughts all perish with him; and it is a small matter what he thinks of you for a day. Seeing therefore that all men are hastening to their dust, and you are certain that all that applaud or censure you, will be quickly gone, how little should you regard their judgement? Look that man in the face whose applause you desire or whose censure you fear; and remember that he is a breathing clod of clay; and how many such are now in the grave, whose thoughts you once as much esteemed! and this will make you more indifferent in the case.

§. 19. Direct. 14. *At least remember that you are passing out of the world your selves, and look every moment when you are called away, and certainly know that you shall be here but a little while.* And is it any great matter what strangers think of you as you are passing by? You can be contented that your name, and worth, and vertues be concealed in your Inn, where you stay but a night, and that they be unknown to travellers that meet you on the road: The foolish expectation of more time on earth than God hath given you warrant to expect, is the cause that we overvalue the judgement of man, as well as other earthly things, and is a great maintainer of every sensual vice.

Dir. 15. §. 20. Direct. 15. *Set your selves to the mortifying of Self-love and Pride: For Hypocrisie is but the exercise of these.* Hypocrisie is dead so far as Pride is dead; and so far as self-denial and humility prevail. Hypocrisie is a proud desire to appear better than you are. Be thoroughly humbled and vile in your own eyes, and Hypocrisie is done.

Dir. 16. §. 21. Direct. 16. *Be most suspicious of your hearts in cases where self-interest or Passions are engaged:* For they will easily deal deceitfully and cheat your selves, in the smoke and dust of such distempers. Interest and Passion so blind the mind, that you may verily think you are defending the truth, and serving God in sincerity and zeal, when all the while you are but defending some error of your own, and serving your selves, and fighting against God. The Pharisees thought they took part with Gods Law and truth against Christ: The Pope and his Cardinal, and Prelates think (as in charity I must think) that it is for Christ, and Unity, and Truth, that they endeavour to subject the world to their own power: And what is it but Interest that blindeth them into such Hypocrisie? So passionate disputers do ordinarily deceive themselves, and think verily that they are zealous for the faith, when they are but contending for their honour or conceits. Passion covers much deceit from the passionate.

Dir. 17. §. 22. Direct. 17. *Suspect your selves most among the great, the wise, the learned and the godly, or any whose favour, opinion or applause you most esteem.* It is easie for an arrant Hypocrite to despise the favour or opinion of the vulgar, of the ignorant, of the prophane, or any whose judgement he contemneth. It is no great honour or dishonour to be praised or dispraised by a child, or fool, or a person that for his ignorance or prophaneness is become contemptible. But Hypocrisie and Pride do work most to procure the esteem of those whose judgement or parts you most admire. One most admireth worldly greatness; and such a one will play the Hypocrite most, to flatter or please the great ones he admireth. Another that is wiser, more admireth the judgement of the wise and learned; and he will play the Hypocrite to procure the good esteem of such, though he can sleight a thousand of the ignorant; (and his pride it self will make him sleight them.) Another that is yet wiser is convinced of the excellency of Godly men, above all the Great and Learned of the world: And this man is more in danger of Pride and Hypocrisie in seeking the good opinion of the Godly; and therefore can despise the greatest multitudes of the ignorant and prophane: Yea pride it self will make him take it as an addition to his glory, to be vilified and opposed by such miscreants as these.

Dir. 18. §. 23. Direct. 18. *Remember the perfections of that God whom you worship, that he is a Spirit, and therefore to be worshipped in Spirit and in truth, and that he is most great and terrible, and therefore to be worshipped with seriousness and reverence, and not to be dallyed with or served with toys or lifeless lip-service; and that he is most holy, pure and jealous, and therefore to be purely worshipped: and that he is still present with you, and all things are naked and open to him with whom we have to do.* The knowledge of God, and the remembrance of his all-seeing presence, is the most powerful means against Hypocrisie. Christ himself argueth from the Nature of God, who is a Spirit, against the hypocritical ceremoniousness of the Samaritans and Jews, John 4. 23, 24. Hypocrites offer that to God, which they know a man of ordinary wisdom would scorn if they offered it to him: If a man knew their

hearts as God doth, would he be pleased with words, and complements, and gestures, which are not accompanied with any suitable seriousness of the mind? Would he be pleased with affected histrionical actions? One that seeth a Papist Priest come out in his Formalities, and there lead the people in a Language which they understand not, to worship God by a number of Ceremonies, and canting, repeated, customary words, would think he saw a Stage-player acting his part, and not a wise and holy people, seriously worshipping the most holy God. And not only in worship, but in private duties, and in converse with men, and in all your lives, the remembrance of Gods presence is a powerful rebuke for all hypocrisie. It is more foolish to sin in the sight of God, because you can hide it from the world, than to steal or commit adultery in the open Market-place before the crowd, and be careful that Dogs and Crows discern it not. If all the world see you, it is not so much as if God in secret see you: *Be not deceived, God is not mocked,* Gal. 6. 7.

§. 24. Direct. 19. *Remember how Hypocrisie is hated of God; and what punishment is appointed for Hypocrites.* They are joyed in torment with unbelievers: and as wicked mens punishment is aggravated by their being condemned to the fire prepared for the Devil and his Angels; so the punishment of ordinary ungodly persons, is aggravated by this, that their portion shall be with hypocrites and unbelievers. How oft find you the Lamb of God himself, denouncing his thundering Woes against the hypocritical Scribes and Pharisees? How oft doth he inculcate to his Disciples, *Be not as the Hypocrites,* Matth. 6. 2, 5, 16. And no wonder if Hypocrites be hateful to God, when they and their services are lifeless Images, and have nothing but the Name and outside of Christianity, and some antique drefs to set them off, and humane ornaments of Wit and Parts; as a Corpse is more drest with Flowers than the living, as needing those Ceremonies for want of life to keep them sweet. And a Carrion is not amiable to God. And the Hypocrite puts a scorn on God; as if he thought that God were like the Heathens Idols, that have eyes and see not, and could not discern the secret dissemblings of his heart? or as if he were like fools and children that are pleased with fair words and little toys. God must needs hate such abuse as this.

§. 25. Direct. 20. *Come into the Light that your hearts and lives may be thoroughly known to you: Love the most searching faithful Ministry and Books, and be thankful to reprovers and plain dealing friends.* Darkness is it that cherisheth deceit: It is the office of the Light to manifest. Justly do those wretches perish in their hypocrisie, who will not endure the light which would undeceive them; but fly from a plain and powerful Ministry, and hate plain reproof, and set themselves by excuses and cavils to defend their own deceit.

Permanent
festantur, suum compendium in omnibus querunt, ubicunque honorem & ex-
istimationem nominis sui integra servare possunt: Intus propriae voluntati
pertinaciter additi, irrefragati, minime abnegati, superbi, curiosi, & con-
tumaces sunt in omnibus, licet externe coram hominibus bene morati vide-
antur. In tentationibus impatientes, amari, procace, iracundi, tristes, alii
molesti, verbis tamen ingenioque scoli. — In prosperis nimium elati
& hilares: In adversis, nimium turbati sunt & pusillanimes: Aliorum
temerarii sunt iudices: aliorum vitia accuratissime perferunt, de aliorum
defectibus frequenter garrere, ac gloriari egregium putant. Ex istis &
similibus operibus facillime cognosci poterunt: nam moribus gestibusque suis
ceu forex quispiam suapte semet indicio produnt. Thauler. flor. pag.
65, 66.

Dir. 21. §. 26. Direct. 21. *Be very diligent in the examining of your hearts and all your actions by the Word of God, and call your selves often to a strict account.* Deceit and guilt will not endure strict examination. The word of God is quick and powerful, discovering the thoughts and imaginations of the heart. There is no Hypocrite but might be delivered from his own deceits, if by the assistance of an able Guide, he would faithfully go on in the work of self-trying, without partiality or sloth.

Dir. 22. §. 27. Direct. 22. *Live continually as one that is going to be judged at the bar of God, where all Hypocrisie will be opened and shamed, and Hypocrites condemned by the All-knowing God.* One thought of our appearing before the Lord, and of the day of his impartial judgement, one would think should make man walk as in the light, and reach them to understand, that the Sun is not eclipsed as oft as they wink, nor is it night because they draw the Curtains: What a shame will it be to have all your dissimulation laid open before all the world? Luke 12. 1, 2, 3. *Beware of the leaven of the Pharisees which is Hypocrisie: For there is nothing covered, which shall not be revealed, neither hid, that shall not be known: Therefore what ever ye have spoken in darkness, shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed on the house tops.*

Dir. 23. §. 28. Direct. 23. *Think not that you avoid Hypocrisie by changing the expressions of it; but see that you run not into a more subtle kind, while you avoid a grosser.* There is no outward way of worshipping God, nor no opinion in Religion so found, but an Hypocrite can make a cloak of it. You see an ignorant ridiculous Hypocrite, such as Bishop Hall describeth in his character, that can pray up to a Pillar, when his heart knoweth not what his tongue is doing, that babbleth over a few words to God while he is dressing or washing him, and talking between to the standers by; who offereth to God the Sacrifice of a fool, and knoweth not that he doth evil, Ecclef. 5. 2. that serveth God with royes and antique gestures, and saying over certain words which were never acquainted with the feeling of his heart; nor scarce with his understanding: And to avoid his hypocrisie perhaps you can merrily deride him, and make a formal Popish Hypocrite the subject of your jeasts; and you can your selves with good understanding pour out your selves many hours together in orderly and meet expressions of prayer: But remember that many an Hypocrite maketh himself a cloak of as good stuff as this: And that as *Pride* hath more advantage to work upon your greater knowledge and better parts; so *Hypocrisie* is but the off-spring of *Pride*. All this without a *Heart entirely devoted unto God*, is but a carkass better drest; as the rich have more curious monuments than the poor. There is no outside thing, in which an Hypocrite may not seem excellent.

Dir. 24. §. 29. Direct. 24. *Be true to Conscience, and hearken diligently to all it saith, and be often treating with it, and daily conversant and well acquainted with it.* Hypocrites bear little reverence to their Consciences: They make so often and so grossly bold with them, that Conscience is deposed from its office at the present, and silenced by them, lest it should gall them by preaching to them those hard sayings which they cannot bear: And perhaps at last it is feared or bribed to take part with sin: But usually an Hypocrite hath a secret Judge with-

Quid prodest recedere & oculos hominum auresque vitare? Bona conscientia turbam advocat; mala autem in solitudine anxie & sollicita est. Si honesta sunt que facis, omnes sciunt: Si turpia, quid refert neminem scire, cum tu tu scias: O te miserum si contentus hunc testem. Sen. Ep. 96. Matth. 23. 13, 14, 15, 23, 25, 27, 29.

in him which condemneth him. Take heed how you use your Consciences, as you love your peace and happiness. Next Christ, it must be your best friend, or your greatest enemy: Palliate it how you will at present, if you wound it, it will smart at last. And it is easier to bear poverty, or shame, or torment, than to bear its wounds, Prov. 18. 14. 1. Mark the very principles and former judgement of your Consciences; and if they are changed, know what changed them: 2. Harken to all the secret counsel and reproofs of Conscience: especially when it speaketh oft and terribly: Turn it not off without a hearing: yea, know the reason of its very scruples and doubts. 3. When it is sick and disquieted, know what the matter is, Psal. 53. 5. and vomit up the matter that justly disquiets it, whatever it cost you: and be sure you go to the bottom, and do not leave the root behind. 4. Open your Consciences to some able trusty guide when it is necessary; though it cost you shame. An over-tender avoiding of such shame is the Hypocrites sin and folly. Counsel is safe in matters of such importance; 5. Prefer Conscience before all men how great soever: None is above it but God. It is Gods messenger when it is Conscience indeed: Remember what it saith to you, and from whom, and for what end. Let friends, and neighbours, and company; and business, and profit, and sports, and honour stand by, and all give place whilst Conscience speaketh. For it will be a better friend to you than any of these, if you use it as a friend. It would have been better to Judas than his thirty pieces were. 6. Yet see that it be well informed, and see its commission: for it is not above God; nor is it masterless or lawless. 7. Converse not with it only in a crowd, but in secret, Psal. 4. 4. 8. Keep it awake: and keep it among awakening means and company: It will much sooner fall asleep in an Ale-house, or a Play-house, or among the foolish and prophane, than at a lively Sermon, or Prayer, or reverent discourse of God. If I could but get Conscience awakened to perform its office, and preach over all this that I have said, in secret, it would ferret the Hypocrite out of his self-deceit. Go Conscience, and search that deceitful heart, and speak to it in the Name of God: Ask that Hypocrite whether Conversion ever made him a new Creature, and whether his soul and all that he hath be entirely devoted unto God? and whether his hopes and treasure be laid up in Heaven, and his heart be there? and whether he subject all his worldly interest to the Will of God; and the interest of his soul? and whether his greatest work be about his Heart, and to approve himself to God? and whether he make an impartial diligent enquiry after the truth, with a desire to receive it at the dearest rates? Tell him that a proud self-flattery may now make him justify or extenuate his sins, and take his formalities and lip-service and abuse of God for true devotion, and hate every man that would detect his hypocrisie, and convert him by bringing in the light: But a light will shortly appear to his soul, which he shall not resist. And then let him stand to his justification if he can: and let him then make it good that he gave up himself in sincerity, simplicity and self-denial to his God.

§. 30. Direct. 25. *Remember that Hypocrisie lyeth much in doubling, and in a divided heart and life: See therefore that you serve God in singleness of heart, or simplicity and integrity, as being his alone.* Think not of serving God and Mammon: A deep reserve at the heart for the world, while they seem to give up themselves in Covenant to God, is the grand Character of an Hypocrite. Live as those that have One Lord and Master: that all power

Dir. 25. Matth. 23. 8. Eph. 4. 2, 3, 4, 5

floop:

Luke 10. stoopeth to, and *One End or Scope* to which all other
 Matth. 6. are but *means*: and *One work* of absolute Necessi-
 43. ty to do? and *one Kingdom* to seek first, and with
 2 Pet. 1. greatest care and diligence to make sure of; and
 10. that have your hearts and faces still *one way*, and
 Joh. 6. 27. that agree with your selves in what you think, and
 say, and do. A double heart, and a double tongue
 is the fashion of the Hypocrite. *Psal. 12. 2. 1 Tim.*
 3. 8. He hath a heart for the world, and pride, and
 lust, which must seem sometimes to be lifted up to ask
 forgiveness, that he may sin with quietness and hope
 of salvation: you would not think when you see
 him drop his Beads, or lift up his hands and eyes,
 and seem devoutly to say his prayers, how lately
 he came from a Tavern, or a Whore, or a Lie, or
 1 Tim. 2. 5. from scorning at serious godliness. As Bishop Hall
 Jam. 4. 12. faith, He seemeth to serve that God at Church on
 Hof. 10. 2. Holy-dayes, whom he neglecteth at home; and
 boweth at the Name of Jesus, and sweareth pro-
 phanely by the Name of God. Remember that there
 is but *one God, one Heaven for us, one Happiness,*
 and *one Way*: And this *one* is of such moment, as
 calls for all the intention and attention of our souls,
 and is enough to satisfie us, and should be enough
 1 Cor. 1. to call us off from all that would divert us. A di-
 13. vided heart is a false and self-deceiving heart. Are
 Gal. 4. 8. there two Gods? or is Christ divided? While you
 1 Cor. 8. 5. grasp at both (God and the world) you will cer-
 Phil. 3. 18. tainly lose one, and it is like you will lose both.

To have *two Gods, two Rules, two Heavens*, is to have
 no God, no true Rule, no Heaven, or happiness at all.
 Halt not therefore between two opinions: If God
 be God, obey him and love him: If Heaven be
 Heaven, be sure it be first sought. But if thy Bel-
 ly be thy God, and the World be thy Heaven, then
 serve and seek them, and make thy best of them.

Dir. 26. §. 31. Direct. 26. *Take heed of all that fleshly*
policy or craft, and worldly wisdom, which is con-
trary to the wisdom of the Word of God, and would
draw thee from the plain and open heartedness
which godly sincerity requireth. Let that which was
 Pauls rejoicing, be yours, that in simplicity and
 2 Cor. 1. 12. godly sincerity, not in fleshly wisdom, you have had
 your conversation in the world. Christianity re-
 nounceth not wisdom and honest self-preservation:
 But yet it maketh men plain-hearted and haters of
 crafty fraudulent minds. What is the famous hypo-
 critical Religion superadded to Christianity and cal-
 led Popery, but that which Paul teared in his godly
 jealousy for the Corinthians, lest as the Serpent be-
 guiled Eve by his subtilty, so their minds should be
 corrupted from the simplicity that is in Christ.
 2 Cor. 11. A forsaking the Christian simplicity of DO-
 1, 2, 3. CTINE, DISCIPLINE, WORSHIP
 and CONVERSATION, is the Hypocri-
 sie of Religion, and of life. Equivocating and dis-
 honest shifts and hiding, bescemeth those that have
 an ill Cause, or an ill Conscience, or an ill Master
 whom they dare not trust; and not those that have
 to good a Cause and God as Christians have.

Dir. 27. §. 32. Direct. 27. *Remember how much of sincer-*
ity consisteth in seriousness, and how much of Hy-
pochrise consisteth in seeming, and dreaming, and tri-
fling in the things of God and our salvation: see
therefore that you keep your souls awake, in a sen-
sible and serious frame. Read over the fifty Con-
 siderations which in the third Part of my Saints
 al Rites and Ceremonies: Excess of outward and Pharisaical holiness:
 Over-great reverence of traditions, which cannot but load the Church:
 The stratagems of Prelates for their own ambition and lucre: The fa-
 vouring too much good intentions, which openeth a gate to conceits
 and novelties. Lord Bacon Essay. As P. Callimachus Exper. describeth
 Attila, that he was a devourer of Flesh and Wine, &c. and yet
 Religionis persuasionebusque de Deo à mente sua sequebatur, usque ad superstitionem
 additus — Calli. p. (mihi) 339.

Rest I have given to convince you of the neces-
 sity of being serious. See that there be as much in
 your faith as in your Creed, and as much in your
 Hearts and Lives as in your Belief. Remember
 that *seeming* and *dreaming* will not mortifie deep-
 rooted sins, nor conquer strong and subtille enemies;
 nor make you acceptable to God, nor save your
 souls from his revenging justice. Remember what
 a mad kind of prophaneity it is to jeast and trifle
 about Heaven and Hell, and to dally with the great
 and dreadful God. *Seeing all these things shall be*
dissolved, what manner of persons ought you to be
in all holy conversation and godliness? 2 Pet. 3. 11.
 You pray for an obedience answering the pattern of
 the heavenly society, when you say [*Thy will be*
done on Earth as it is in Heaven.] And will you
 be such Hypocrites as to pray that you may imitate
 Saints and Angels in the purity and obedience of
 your hearts and lives, and when you have done, take
 up with shews, and seemings, and saying a few
 words, and a lifeless Image of that Holiness which
 you never had; yea, and perhaps deride and per-
 secute in others, the very thing which you daily
 pray for. O horrible abuse of the All-seeing God!
 Do you no more believe or fear his justice? When
 the Apostle faith, Gal. 6. 7. *Be not deceived, God*
is not mocked, he intimateth that Hypocrites go
 about to put a scorn on God by a *Mock-religion*,
 though it is not he, but themselves that will prove
 mocked in the end. They offer God a deaf Nur,
 or an empty Shell or Cask for a Sacrifice. An
 Hypocrite differeth from a true Christian, as a *Fen-*
cer from a *Souldier*, He playeth his part very for-
 mally upon a Stage with much applause; but you
 may perceive that he is not in good sadness, by his
 trifling and formality, and never killing any of his
 sins. Would men shew no more of the great ever-
 lasting matters of their own profest Belief, in any
 seriousness of affection or endeavour, than most
 men do, if they were not Hypocrites? Would they
 hate and scorn men for doing but that (and part
 of that) which they pray and profess to do them-
 selves, if they were not hypocrites? Wo to the
 world, because of Hypocrisie! Wo to the carnal
 members of the Church! Wo to Idol Shep-
 herds, and the seeming nominal lifeless Christians,
 of what Sect soever: For God will not be mock-
 ed. They are *Christians*; but it is with a *Mock-*
Christianity; while their souls are strange to the true
 esteem and use of Christ. They are *Believers*, but
 with a *mock-belief*, described James 2. They be-
 lieve God should be loved above all, but they love
 him not. They believe that Holiness is better than
 all the pleasures of sin; yet they choose it not, but
 hate it: They are Religious, with a seeming vain
 Religion, which will not so much as humble them,
 nor bridle their tongues, James 1. 26. They are
 wise, with a *mock-wisdom*: They are wise enough
 to prove their sins to be all lawful, or but *venial*
sins: And wise enough to cast away the Medicine
 that would heal them; and to confute the Physician,
 and to answer the learnedst Preacher of them all,
 and to scape salvation, and to secure themselves a
 place in Hell, and keep themselves ignorant of it
 till they are there. They are converted, but with
 a *mock-conversion*; which leaveth them as carnal,
 and proud, and worldly as before; being born of
 Water, but not of the Spirit, and being sensual still,
 John 3. 5, 6. Jude 19. They Repent, but with a
mock-repentance: They Repent, but they will not
 leave their sin, nor confess and bewail it, but hate
 reproof, and excuse their sin. They are *Honest*,
 but with a *mock-honesty*: Though they swear, and
 curse, and rail, and slander, and backbite, and scorn

Psal. 78.

37.

2 Cor. 7.

11.

1 Joh. 1. 6.
& 2. 3, 4, 5.
15. & 4. 6.
7, 8, 20.
& 5. 3.
Matth. 10.
37.

The similitude of Superstition to Religion maketh it the more deformed: And as wholsom meat corrupteth into little Worms, so good forms and orders, corrupt into a number of petty observances. Lord Bacon Essay of Superst.

at piety it self, yet they mean well, and have *honest hearts*: Though they receive not the Word with deep rooting in their hearts, but are abominable and disobedient, and to every good work reprobate, they are *honest* for all that, *Luke 8. 15. Tit. 1. 16.* They *Love God above all*, though they love not to think or speak of him seriously, but hate his Holiness and Justice, his Word and holy wayes and servants, and are such as the Scripture calleth *haters of God*; and keep not his Commandments, nor live not to his glory. They *Love the servants of God*, but they care not if the world were rid of them all, and take them to be but a company of self-conceited troublesome fellows, and as very hypocrites as themselves: And the poor Christians that are cruelly used by them, think they are neither in *good sadnes* nor in *jeast*, when they profess to *love* the worshippers of God. They love not their money, nor lands, nor lusts, with such a kind of love, I am sure. They have also always *good desires*; but they are such *mock-desires* as those in *James 2. 15.* that wished the poor were fed, and clothed, and warmed, but gave them nothing towards it: And such *good desires* as the sluggard hath that lyeth in bed and wisheth that all his work were done, *Prov. 21. 25. The desire of the sluggard killeth him, because his hands refuse to labour.* They pray, but with *mock-prayers*: you would little think that they are speaking to the most holy God, for no less than the saving of their souls, when they are more serious in their very games and sports. They pray for *grace*, but they cannot abide it: They pray for *Holiness*, but they are resolved, they'll have none of it: They pray against their sin, but no entreaty can perswade them from it. They would have a *Mock-ministry*, a *Mock-discipline*, a *Mock-Church*, a *Mock-Sacrament*, as they make a *Mock-profession*, and give God but a *Mock-obedience*, as I might shew you through all the particulars, but for being tedious. And all is, because they have but a *Mock-faith*: They believe not that God is in good earnest with them in his commands and threatnings and fore-telling of his judgements: As *Lot* to his Sons-in-law, *Gen. 19. 14. He seemeth to them as one that mocked*: and therefore they serve him as those that would *mock him*. O wretched hypocrites! Is this agreeable to your holy profession? You call your selves Christians, and profess to believe the doctrine of Christ: Is this agreeable to Christianity? to your Creed, to the ten Commandments, to the Lords Prayer, and to the rest of the Word of God? Had you none but the holy Jealous God to make a *mock* of? Had you nothing less than Religion, and matters of salvation and damnation to play with? Do you serve God as if he were a child, or an Idol, or a man of straw? that either knoweth not your hearts, or is pleased with toys and complements, and shews, and saying over certain words, or acting a part before him as on a stage? Do you know *what* you offer, and to *whom*? His Power is Omnipotency: his Glory is ten thousand fold above that of the Sun: his Wisdom is infinite: Millions of Angels adore him continually: He is thy King and Judge: he abhorreth hypocrites: If thou didst but see one glimpse of his glory, or the meanest of his Angels, the sight would awake thee from thy dreaming, and dallying, and frighten thee from thy

canting and trifling into a serious regard of God and thy everlasting state. *Mal. 1. 8. Offer this now to thy Governour: Will he be pleased with thee, or accept thy person, saith the Lord of Hosts?* If your servants set before you upon your Table, the Feathers instead of the Fowl, and the Hair and Wooll instead of the Fleth, and the Scales instead of the Fish, would you not think they rather mockt than served you? How dear have some paid even in this life for *mocking God*? Let the case of *Aarons Sons*, *Lev. 10: 1, 2, 3.* and of *Ananias and Saphira*, *Acts 5.* inform you: If with the Fig-tree, *Matth. 21. 19.* you offer God Leaves only instead of fruit, you are nigh unto *cursing*, and your end is to be burnt: Do you not read what he saith to the Church of *Laodicea*, *Rev. 3. 15, 16. I would thou were cold or hot: Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth: that is, either be an open Infidel, or a holy downright zealous Christian: But because thou callest thy self a Christian, and hast not the life or zeal of a Christian, but coverest thy wickedness and carnality with that holy name, I will cast thee away as an abominable vomit.* It would make the heart of a believer ake to think of the Hypocrisie of most that usurp the name of Christians, and how cruelly they mock themselves. What a glory is offered them; and they lose it by their dallying? What a price is in their hands? What mercy is offered them, and they lose it by their dallying? What danger is before them, and they will fall into it by their dallying! Doth not the weight of your salvation forbid this trifling? You might better set the Town on fire, and make a jeast of it, than jeast your souls into the fire of Hell. Then you will find that Hell is no jeasting matter: If you mock your selves out of your salvation, where are you then? If you play with time, and means, and mercy till they are gone, you are undone for ever. O dally not till you are past remedy. Alas poor dreaming trifling Hypocrites! Is time so swift, and life so short, and death so sure and near, and God so holy, just and terrible, and Heaven so glorious, and Hell so hot, and both everlasting, and yet will you not be in earnest about your work? Up and be doing, as you are men! and as ever you care what becomes of you for ever! *Depart from iniquity*, if you will name the name of Christ, *2 Tim. 2. 19.* Let not a cheating world delude you for a moment, and have the kernel, the heart, while God hath but the empty shell. A *mock-Religion* will but keep up a *mock-hope*, a *mock-peace*, and a *mock-joy* and comfort till Satan have done his work, and be ready to unhood you and open your eyes. *Job 8. 13. So are the paths of all that forget God, and the Hypocrites hope shall perish.* *Job 27. 8, 9. For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul? Will God hear his cry when trouble cometh upon him? Job 20. 4, 5, 6, 7. Knowest thou not this of old — that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment. Though his excellency mount up to the Heavens, and his head reach unto the Clouds, yet he shall perish for ever like his own dung, they which have seen him, shall say where is he? Away then with hypocritical formality and dalliance, and be serious and sincere for thy soul and with thy God.*

PART IV.

Directions against inordinate Man-pleasing: or that Overvaluing the Favour and Censure of Man, which is the fruit of Pride, and a great Cause of Hypocrisie: Or Directions against IDOLIZING MAN.

Non quam multis placet, sed qualibus stude. Martin. Dumin. de Morib.

§. 1. **A**S in other cases so in this, iniquity consisteth not simply in the hearts Neglect of God, but in the preferring of some competitor, and pre- valence of some object which standeth up for an opposite interest. And so the obeying man before God and against him, and the valuing the favour and approbation of man before or against the approbation of God, and the fearing of mans censure or displeasure more than Gods, is an IDOLIZING MAN, or setting him up in the place of God. It turneth our chiefest observance, and care, and labour, and pleasure, and grief into this humane fleshly channel, and maketh all that to be but Humane in our hearts and lives, which (objectively) should be Divine. Which is so great and dangerous a sin, partaking of so much Impiety, Hypocrisie and Pride, as that it deserveth a special place in my Directions, and in all watchfulness and consideration to escape it.

Luke 14. 26, 27.

Magna animi sublimitate carpentes se atque obvi- gantes Socra- tes contem- nunt. Laert. in Socrat.

When Chrysippus was asked why he exercised not himself with the most, he answered, if I should do as the most do, I should be no Philosopher. Laert. in Chrysip.

Adulationi solum crimen servitutis, malignitati falsa species libertatis inest. Tacitus lib. 17. Secure Conscience first, Qua semel amissa, postea nul- lus erit.

§. 2. As all other Creatures, so specially Man, must be regarded and valued only in a due subordination and subserviency to God. If they be valued otherwise, they are made his enemies, and so are to be hated, and are made the principal engine of the ruine of such as overvalue them. See what the Scripture saith of this sin: Isa. 2. 22. Cease ye from Man whose breath is in his nostrils: for wherein is he to be accounted of? Matth. 23. 9. And call no Man your Father upon the earth: for one is your Father which is in Heaven. 8. And be not ye called Rabbi, for one is your Master, even Christ: but he that is greatest among you shall be your servant. Jer. 20. 15. Cursed be the man that trusteth in man, and maketh flesh his arm — Psal. 118. 6, 8, 9. The Lord is on my side; I will not fear what man can do unto me: It is better to trust in the Lord, than to put confidence in man — yea, in Princes. Job 32. 21, 22. Let me not accept any mans person; neither let me give flattering titles unto man: For I know not to give flattering titles: in so doing my Maker would soon take me away. Job 21. 4. As for me, is my complaint to man? Gal. 1. 10. Do I seek to please men? For if I yet pleased men, I should not be a servant of Christ. 1 Cor. 4. 3. But with me it is a very small thing to be judged of you, or of mans judgement. Luke 14. 26. If a man come to me and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Sisters, yea, and his own life also, he cannot be my disciple. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in Heaven. Matth. 5. 11, 12. Not with eye-service as men-pleasers. Ephes. 6. 6. Col. 3. 22. 1 Thess. 2. 4. So we speak; not as pleasing men, but God, who tryeth our hearts. Jude 16. Having mens persons in admiration because of advantage. This is enough to shew you what Scripture saith of this inordinate man-pleasing,

or respect to man: And now I shall proceed to Direct you to escape it.

§. 3. Direct. 1. *Understand well wherein the nature of this sin consisteth, that you may not run into the contrary extreme, but may know which way to bend your opposition.* I shall therefore first shew you, how far we may and must please men, and how far not.

§. 4. 1. Our Parents, Rulers and Superiours must be honoured, obeyed and pleased in all things which they require of us in the several places of authority which God hath given them over us: And this must be not merely as to man, but as to the Officers of God, from whom, and for whom, (and not against him) they have all their power. Rom. 13. Exod. 20. 12. Titus 3. 1. 1 Pet. 2. 13. & 2. 2, 10.

§. 5. 2. We must in charity and condescension and meekness of behaviour seek to please all men in order to their salvation: We must so thirst for the conversion of sinners, that we must become all things (lawful) to all men that we may win them. Rom. 14. & 15. 1, 2, 3. We must not stand upon our terms, and keep at a distance from them, but condescend to the lowest, and bear the infirmities of the weak, and in things indifferent not take the course that pleaseth our selves; but that which by pleasing him may edifie our weak brother: We must forbear and forgive, and part with our right, and deny our selves the use of our Christian liberty, were it as long as we live, if it be necessary to the saving of our brethren souls, by removing the offence which hindereth them by prejudice. We must not seek our own carnal ends, but the benefit of others, and do them all the good we can.

§. 6. 3. As our neighbour is commanded to Love us as himself, we are bound by all lawful means to render our selves amiable to him, that we may help and facilitate this his Love, as it is more necessary to him than to us: For to help him in obeying so great a command must needs be a great duty: And therefore if his very sin possess him with prejudice against us, or cause him to distaste us for some indifferent thing, we must as far as we can lawfully remove the cause of his prejudice and dislike (Though he that hateth us for obeying God, must not be cured by our disobeying him): we are so far from being obliged to displease men by surliness and morosity, that we are bound to pleasing gentleness, and brotherly kindness, and to all that carriage which is necessary to ture their sinful hatred or dislike.

§. 7. 4. We must not be self-conceited, and prefer a weak unfurnished judgement of our own before the greater wisdom of another; but in honour must prefer each other; and the ignorant must honour the knowledge and parts of others that excel them, and not be stiff in their own opinion, nor wise in their own eyes, nor undervalue another mans reasons or judgement, but be glad to learn of any that can teach them, in the humble acknowledgement of their own insufficiency.

§. 8. 5. Especially we must reverence the judgement of our able faithful Teachers, and not by pride set up our weaker judgement against them, and resist the truth which they deliver to us from God. Neither must we set light by the censures or admonitions of the lawful Pastors of the Church: When they are agreeable to the word and judgement of God, they are very dreadful: As *Tertulian* faith, *If any so offend as to be banished from communion of prayer, and assembly and all holy commerce, it is a judgement foregoing the great judgement to come.* Yea if the Officers of Christ should wrong you in their censures by passion or mistake, while they act in their own charge about matters belonging to their cognifance and judgement, you must respectfully and patiently bear the wrong, so as not to dishonour and condemn the authority and office so abused.

§. 9. 6. If sober godly persons that are well acquainted with us, do strongly suspect us to be faulty where we discern it not our selves; it should make us the more suspicious and fearful; and if judicious persons fear you to be Hypocrites, and no sound Christians, by observing your temper and course of life, it should make you search with the greater fear, and not to disregard their judgement. And if judicious persons, especially Ministers, shall tell a poor fearful doubting Christian; that they verily think their state is safe, it may be a great stay to them, and must not be slighted as nothing, though it cannot give them a certainty of their case. Thus far mans judgement must be valued.

§. 10. 7. A good name among men, which is the reputation of our integrity is not to be neglected as a thing of naught; for it is a mercy from God for which we must be thankful, and it is a useful means to our successful serving and honouring God: And the more eminent we are, and the more the honour of God and Religion is joyned with ours, or the good of mens souls dependeth on our reputation, the more careful we should be of it; and it may be a duty sometimes to vindicate it by the Magistrates justice, against a slander. Especially Preachers, (whose success for the saving of their hearers depends much on their good name) must not despise it.

§. 11. 8. The censures of the most petulant, and the scorn of enemies, are not to be made light of as they are their sins, which we must lament; nor as they may provoke us to a more diligent search, and careful watchfulness over our ways. Thus far mans judgement is *regardable*.

§. 12. But 1. We must know how frail and erroneous and unconstant a thing man is: and therefore not be too high in our expectations from man: We must suppose that men will mistake us, and wrong us, and slander us through ignorance, passion, prejudice or self-interest: And when this befalls us, we must not account it strange and unexpected.

§. 13. 2. We must consider how far the enmity that is in lapsed man to holiness, and the ignorance, prejudice and passion of the ungodly, will carry them to despise, and scorn, and slander all such as seriously and zealously serve God, and cross them in their carnal interest: And therefore if for the sake of Christ and righteousness, we are accounted as the scorn and off-scouring of all things, and as pestilent fellows, and movers of sedition among the people, and such as are unworthy to live, and have all man-

ner of evil spoken of us falsely, it must not seem strange or unexpected to us, nor cast us down, but we must bear it patiently, yea and exceedingly rejoyce in hope of our reward in Heaven.

§. 14. 3. Considering what remnants of pride and self-conceit remain in many that have true grace, and how many Hypocrites are in the Church, whose Religion consisteth in *Opinions* and their several *modes of worship*, we must expect to be reproached and abused by such as in *Opinions*, and *Modes*, and *Circumstances* do differ from us, and take us therefore as their adversaries: A great deal of injustice, sometime by slanders or reproach, and sometimes by greater violence, must be expected, from contentious professors of the same Religion with our selves: especially when the interest of their faction or cause requireth it: and especially if we bring any truth among them, which seemeth new to them, or crosseth the *opinions* which are there in credit, or would be Reformers of them in any thing that is amiss.

§. 15. 4. No men must be Pleased by sin; nor their favour preferred before the pleasing of God: Mans favour as against God, is to be despised, and their displeasure made light of. If doing our duty will displease them, let them be displeased; we can but pity them.

§. 16. 5. We must place none of our happiness in the favour or approbation of men, but account it as to our selves to be a matter of no great moment; neither worth any great care or endeavour to obtain it, or grief for losing it. We must not only condemn it as compared to the approbation and favour of God, but we must value it but as other transitory things, in it self considered; estimating it as a means to some higher end, the service of God and our own or other mens greater good: And further than it conduceth to some of these, it must be almost indifferent to us what men think or say of us: And the displeasure of all men, if unjust, must be reckoned with our *light afflictions*.

§. 17. 6. One truth of God, and the smallest duty, must be preferred before the pleasing and favour of all the men in the world: Though yet as a means to the promoting of a greater truth or duty, the favour and pleasing of men must be preferred before the uttering of a lesser truth, or doing a lesser good at that time: (because it is no duty then to do it.)

§. 18. 7. Our hearts are so selfish and deceitful naturally, that when we are very solicitous about our reputation, we must carefully watch them lest self be intended, while God is pretended: And we must take special care, that we be sure it be the honour of God, and Religion, and the good of souls or some greater benefit than honour it self, that we value our honour and reputation for.

§. 19. 8. Mans nature is so prone to go too far in valuing our esteem with men, that we should more fear lest we err on that hand, than on the other, in undervaluing it. And it is far safer to do too little than too much in the vindicating of our own reputation, whether by the magistrates justice, or by disputing or any contentious means.

§. 20. 9. We must not wholly rest on the judgement of any about the state of our souls, nor take their judgement of us for infallible; but use their help that we may know our selves.

§. 21. 10. If Ministers or Councils called *General* do err and contradict the word of God, we must do our best to discern it; and discerning it must desert their error rather than the truth of God. As *Calvin*, and after him *Param* on 1 Cor. 4. 3. say, [We must give an account of our doctrine to all men;

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that

Gal. 5. 10.
1 Cor. 5.Quicquid
dile pro
baliditer
fingi potest,
ut fugatur
ante devi-
ta: Hie-
ron. ad
Nepot.
Non solum
veritas in hac parte sed etiam opinio studiose querenda est, ut te hypocri-
tam agere interdum minime puniat, said one harshly enough to *Acosta*,
Nli. 4. c. 17. p. 413.1 Pet. 4.
12, 13, &c.
1 Cor. 4.
12, 13.
Afts 22.
22.
Afts 24. 5.
Mat. 5. 10,
11, 12.

that require it, especially to Ministers and Councils: But when a faithful Pastor perceiveth himself oppressed with unrighteous and perverse designs and factions, and that there is no place for equity and truth, he ought to be careless of mans esteem, and to appeal to God, and fly to his tribunal: And if we see our selves condemned our cause being unpleaded, and judgement passed our cause being unheard, let us lift up our minds to this magnanimity, as despising mens judgement, to expect with boldness the judgement of God] and say with Paul, With me it is a small matter to be judged of you, or of mans judgement: I have one that judgeth me, even the Lord.

Psal. 30. 5.
Psal. 63. 3.
2 Cor. 5. 9.
Rom. 8.
33. 34.
§. 22. 11. God must be enough for a gracious soul, and we must know that in his favour is life, and his loving kindness is better than life it self; and this must be our care and labour that whether living or dying we may be accepted of him; and if we have his Approbation it must satisfy us, though all the world condemn us: Therefore having faithfully done our duty, we must leave the matter of our reputation to God; who if our wayes please him can make our enemies to be at peace with us, (or be harmless to us as if they were no enemies). As we must quietly leave it to him what measure of wealth we shall have, so also what measure of honour we shall have: It is our duty to Love and Honour, but not to be beloved and honoured.

Mat. 10.
John 15.
Mat. 27.
Heb. 12. 1.
2. 3.
1 Pet. 2.
21. 22.
§. 23. 12. The prophesie of our Saviour must be still believed, that the world will hate us, and his example must be still before our eyes, who submitted to be spit upon, and scorned, and buffeted, and slandered as a traitor or usurper of the Crown, and made himself of no reputation, and endured the Cross, and despised the shame: leaving us an example that we should follow his steps, who did no sin, neither was guile found in his mouth; who when he was reviled, reviled not again; when he suffered he threatened not, but committed all to him that judgeth righteously. This is the usage that must be the Christians expectation, and not to be well spoken of by all, nor to have the applause and honour of the world.

We must go further than Seneca who said, Male de me loquantur, sed mali: non rever si de me Mar. Caro, si Lalius sapiens, si duo Scipiones ista loquerentur: nunc malis displicere, laudari est.

§. 24. 13. It is not only the approbation of the ignorant and ungodly that we must thus set light by; but even of the most Learned and Godly themselves, so as to bear their censures as an easie burden when God is pleased this way to try us: and to be satisfied in God alone, and the expectation of his final judgement.

Dir. 2. §. 25. Direct. 2. Remember that the favour and pleasing of man is one of your snares; that would prevail against your pleasing God: Therefore watch against the danger of it, as you must do against other earthly things.

Dir. 3. §. 26. Direct. 3. Remember how silly a creature man is; and that his favour can be no better than himself. The thoughts or words of a mortal worm, are matters of no considerable value to us.

Dir. 4. §. 27. Direct. 4. Remember that it is the judgement of God alone that your life or death for ever doth depend upon: and how little you are concerned in the judgement of man. 1. An humbled soul, that hath felt what it is to have displeased God, and what it is to be under his curse, and what it is to be reconciled to him by the death and intercession of Jesus Christ, is so taken up in seeking the favour of God, and is so troubled with every fear of his displeasure, and is so delighted with the sense of his Love, as that he can scarce have while to mind so small a matter as the favour or displeasure of a man.

Gods favour is enough for him, and so precious to him, that if he find that he hath this, so small a matter as the favour of a man, will scarce be mist by him.

§. 28. 2. God only is our suprem judge, and our Governours as Officers limited by him: But for others, if they will be usurpers, and set themselves in the throne of God, and there let fly their censures upon things and persons which concern them not, why should we seem much concerned in it? If a beggar step up into a seat of judicature, and there condemn one, and fine another, will you fear him, or laugh at him? Who art thou that judgest another mans servant? To his own Master doth he stand or fall: Men may step up into the throne of God, and there presume to judge others according to their interests and passions: but God will quickly pull them down, and teach them better to know their places. How like is the common censure of the world, to the game of boyes, that will hold an Assize, and make a Judge, and try and condemn one another in sport? And have we not a greater Judge to fear?

§. 29. 3. It is God only that passeth the final sentence, from whom there is no appeal to any other: But from humane judgement there lyeth an appeal to God. Their judgement must be judged of by him: Things shall not stand as now men censure them; Many a bad cause is now judged good, through the Multitude or Greatness of those that favour it: And many a good cause is now condemned: Many a one is taken as a Malefactor because he obeyeth God and doth his duty; But all these things must be judged over again, by him that hath denounced a Woe to them that call evil good and good evil; that put darkness for light and light for darkness. He that saith to the wicked, thou art Righteous, people shall curse him, nations shall abhor him: Prov. 24. 24. It were ill with the best of the servants of Christ, if the judgement of the world must stand, who condemn them as fools, and hypocrites, and what they list: Then the Devils judgement would stand: But he is the wise man that God will judge to be wise at last; and he only is the happy man that God calls happy. The erring judgement of a creature is but like an ignorant mans writing the names of several things upon an Apothecaries boxes; If he write the names of Poysons upon some, and of Antidotes on others, when there are no such things within them, they are not to be estimated according to those names. How different are the names that God and the world do put upon things and persons now? And how few now approve of that which God approveth of, and will justify at last? How many will God judge heterodox, and wicked, that men judged orthodox, and worthy of applause? And how many will God judge orthodox and sincere, that were called Hereticks and Hypocrites by men? God will not verifie every word against his servants, which angry men, or contentious disputants say against them. The learning or authority or other advantages of the contenders, may now bear down the reasons and reputations of more wise and righteous men than they, which God will restore and vindicate at last. The names of Luther, Zuinglius, Calvin and many other excellent servants of the Lord, are now made odious in the writings and reports of Papists, by their impudent lies: But God judgeth otherwise, with more righteous judgement. O what abundance of persons and causes will be justified at the dreadful day of God, which the world condemned? And how many will be there condemned, that were justified by the world? O blessed day, most desirable

See Dr. Boys Postil, pag. 42, 43. Marlorat. in 1 Cor. 4. 3.

Isa. 5. 20.

The open day-light of Truth doth not shew the Masques and Mummings and triumphs of the world, half so stately and gallant as candle-light doth, Lord Bacon's Essay of Truth. Why Lies are Loved.

to the just! most terrible to the wicked and every Hypocrite? How many things will then be set strait, that now are crooked? And how many innocents and saints, will then have a resurrection of their murdered names, that were buried by the world in a heap of lies, and their enemies never thought of their reviving. O look to that final judgement of the Lord, and you will take mens censures but as the shaking of a leaf.

§. 30. 4. It is God only that hath power to execute his sentence, to our *Happiness* or *Misery*: There is one Lawgiver that is able to save and to destroy, *Jam. 4. 12.* If he say to us, *Come ye blessed,* we shall be happy though Devils and men should curse us: For those that *he blesseth shall be blessed.* If he condemn to hell, the applause of the world will fetch no man out, nor give him ease: A great name on earth, or histories written in their applause, or a gilded monument over their bones, are a poor relief to damned souls. And the barking of the wicked, and their scorn on earth, are no diminution to the joy or glory of the souls that shine and triumph with Christ. It is our Lord that *hath the keys of death and Hell.* *Rev. 1. 18.* Please him, and you are sure to scape, though the Pope and all the wicked of the world, should thunder out against you their most direful curses. Woe to us if the wicked could execute all their malicious censures! Then how many Saints would be in Hell? But if it be God that justifies us, how inconsiderable a matter is it, who they are that condemn us? Or what be their pretences? *Rom. 8. 33.*

Dir. 5. §. 31. Direct. 5. Remember that the judgement of ungodly men, is corrupted and directed by the Devil: And to be over-ruled by their censures, or too much to fear them, is to be over-ruled by the Devil, and to be afraid of his censures of us. And will you honour him so much? Alas, it is he that puts those thoughts into the minds of the ungodly, and those reproachful words into their mouths. To prefer the judgement of a man before Gods is odious enough, though you did not prefer the Devils judgement.

Dir. 6. §. 32. Direct. 6. Consider what a slavery you choose, when you thus make your selves the servants of every man, whose censures you fear, and whose approbation you are ambitious of. *1 Cor. 7. 23.* [Tee are bought with a price: be not ye the servants of men]: that is, Do not needlessly enthrall your selves. What a task have men-pleasers? They have as many Masters as beholders! No wonder if it take them off from the service of God: For the friendship of the world is enmity to God: and he that will thus be a friend of the world is an enemy to God. They cannot serve two Masters, God and the world. You know men will condemn you, if you be true to God: If therefore you must needs have the favour of men, you must take it alone without Gods favour. A man pleaser cannot be true to God; because he is a servant to the enemies of his service: The wind of a mans mouth, will drive him about as the chaff, from any duty, and to any sin. How servile a person is a Man-pleaser? How many Masters hath he, and how mean ones? It perverteth the course of your hearts and lives, and turneth all from God to this unprofitable way.

Offendit te superbus contemptu; dives contumelia, petulans injuria, lividus malignitate: pugna contentione, ventosus mendax vanitate: non servas a suspicio timere, a pertinace vinci, a delicato fastidiri; *Senec. de Ira. 1. 3. c. 8.*

Dir. 7. §. 33. Direct. 7. Remember what a pitiful reward you seek. Verily, faith our Lord, concerning hypocrites and man-pleasers, *they have their reward,* *Math. 6. 25.* O miserable reward! The thought and breath of mortal men! Instead of God, instead

of Heaven, this is their reward! Their happiness will be to lye in Hell, and remember that they were well spoken of on earth! and that once they were accounted religious, learned, wise or honourable! and to remember that they preferred this Reward before everlasting happiness with Christ! If this be not gain, your labour is all lost, which you lay out in hunting for applause. If this be enough to spend your time for, and to neglect your God for, and to lose your souls for, rejoyce then in the Hypocrites Reward.

§. 34. Direct. 8. And remember that honour is such a thing as is found sooner by an honest contentment of it, than by an inordinate affection of it, and seeking it. It is a shadow which goeth from you if you follow it, and follows you as fast as you go from it. Whose names are now more honourable upon earth, than those Prophets, and Apostles, and Martyrs, and Preachers, and holy mortified Christians, who in their dayes set lightest by the approbation of the world, and were made the scorn or foot-ball of the times in which they lived? Those that have been satisfied with the approbation of their heavenly Father, who saw them in secret, have been rewarded by him openly. It is even in the eyes of rational men a far greater honour to live to God, above worldly honour, than to seek it. And so much as a man is perceived to affect and seek it, so much he loseth of it: For he is thought to need it; and men perceive that he plays a low and pitiful game, that is so desirous of their applause! As they would condemn a man that should lick up the spittle of every man where he comes, so will they condemn him that liveth on their thoughts and breath, and honour him more that lives on God.

§. 35. Direct. 9. If nothing else will cure this disease, at least let the Impossibility of pleasing men, and attaining your ends, suffice against so fruitless an attempt. And here I shall shew you how impossible it is, or at least a thing which you cannot reasonably expect.

§. 36. 1. Remember what a multitude you have to please; and when you have pleased some, how many more will be still displeased, and how many displeased when you have done your best. Alas, we are insufficient at once to observe all those that observe us, and would be pleased by us: You are like one that hath but twelve pence in his purse, and a thousand Beggars come about him for it, and every one will be displeased if he have it not all. If you resolve to give all that you have to the poor, if you do it to please God, you may attain your end: But if you do it to please them, when you have pleased those few that you gave it to, perhaps twice as many will revile or curse you, because they had nothing. The Beggar that speeds well will proclaim you liberal; and the Beggar that speeds ill, will proclaim you niggardly, and unmerciful; And so you will have more to offend and dishonour you, than to comfort you by their praise, if that must be your comfort.

his Judges than those that absolved him: and they would not suffer Plato to speak for him: His sentence was, *Jura violat Socrates, quos ex majorum instituto suscepit civitas, deos esse negans, alia vero nova demonia inducens.* *Lact. in Socrat.*

§. 37. 2. Remember that all men are so selfish, that their expectations will be higher, than you are able to satisfy. They will not consider your hindrances, or avocations, or what you do for others, but most of them look to have as much to themselves, as if you had no body else to mind but them. Many and many a time, when I have had an hour or a day to spend, a multitude have every one expected that I should have spent it with them:

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When I visit one, there are ten offended that I am not visiting them at the same hour: When I am discoursing with one, many more are offended that I am not speaking to them all at once: If those that I speak to account me courteous, and humble, and respectful, those that I could not speak to, or but in a word, account me discourteous, and morose. How many have censured me, because I have not allowed them the time, which God and Conscience commanded me to spend upon greater and more necessary work? If you have any Office to give, or benefit to bestow, which one only can have, every one thinketh himself the fittest, and when you have pleased one that hath it, you have displeased all that went without it, and mist of their desires.

Que ego scio populus non probat: que probat populus ego nescio. Sen. Epi. 29. Imperitia in omnibus majori ex parte dominatur, & multitudo verborum. Cleobulus in Laert.

§. 38. 3. You have abundance to please that are so ignorant, unreasonable, and weak, that they take your greatest virtues for your faults, and know not when you do well or ill: And yet none more bold in censuring than those that least understand the things they censure. Many and many a time my own and others Sermons have been censured, and openly defamed, for that which never was in them, upon the ignorance or heedlessness of a censorious hearer: Yea, for that which they directly spoke against; because they were not understood: especially he that hath a close style, free from tautology, where every word must be marked by him that will not misunderstand, shall frequently be misreported.

§. 39. 4. You will have many factious Zealots to please, who being strangers to the Love of Holiness, Christianity and Unity, are ruled by the interest of an Opinion or a Sect: And these will never be pleased by you, unless you will be one of their side or party, and conform your self to their opinions: If you be not against them, but set your selves to reconcile and end the differences in the Church, they will hate you as not promoting their opinions, but weakening them by some abhorred Syncretisms. As in Civil, so in Ecclesiastical Wars, the Fire-brands cannot endure the Peaceable: If you will be Neuters, you shall be used as enemies. If you be never so much for Christ, and Holiness, and Common Truth, all is nothing, unless you be also for them, and their conceits.

§. 40. 5. Most of the world are haters of holiness, and have a serpentine enmity to the Image of God; being not renewed by the Holy Ghost; and will not be pleased with you, unless you will sin against your Lord, and do as they do. 1 Pet. 4. 3, 4, 5. Walking in lasciviousness, lusts, excess of wine, revellings, banquettings, and abominable idolatries, wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you; who shall give account to him that is ready to judge the quick and the dead. You must be counted as Lot among the Sodomites, a bawdy fellow that comes among them to make himself their Judge, and to controul them, if you tell them of their sin. You shall be called a precise hypocritical Coxcomb (or somewhat much worse) if you will not be as bad as they, and if by your abstinence (though you say nothing) you seem to reprehend their sensuality and contempt of God. Among Bedlams you must play the Bedlam if you will escape the fangs of their revilings. And can you hope to please such men as these?

§. 41. 6. You shall have Satanical God-haters, and men of scared and desperate consciences to please, that are malicious and cruel, and will be pleased with nothing but some horrid iniquity, and the damning of your own souls, and drawing others to damnation. Like that Monster of Milan, that when he

had got down his enemy, made him Blaspheme God in hope to save his life, and then stab'd him, calling it a noble revenge, that killed the body, and damned the soul at once. There are such in the world, that will so visibly act the Devils part, that they would debauch your Consciences with the most horrid perjuries, perfidiousness and impiety, that they may triumph over your miserable souls. And if you think it worth the wilful damning of your souls, it's possible they may be pleased. If you tell them, we cannot please you, unless we will be dishonest, and displease God, and sin against our knowledge and consciences, and hazard our salvation, they will make but a jeast of such arguments as these, and expect you should venture your souls and all upon their opinions, and care as little for God and your souls as they do. Desperate sinners are loth to go to Hell alone: It is a torment to them to see others better than themselves. They that are cruel and unmerciful to themselves, and have no pity on their own souls, but will sell them for a Whore, or for preferment, and honour, or sensual delights, will scarce have mercy on the souls of others, Matth. 27. 25. His blood be on us, and on our children.

§. 42. 7. You will have rigorous, captious, uncharitable and unrighteous men to please: who will make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought, and watch for iniquity, Isa. 29. 20, 21. That have none of that charity which covereth faults, and interpreteth words and actions favourably; nor none of that justice which causeth men to do as they would be done by, and judge as they would be judged; but judging without mercy, are like to have judgement without mercy. And are glad when they can find any matter to reproach you: And if once they meet with it (true or false) they will never forget it, but dwell as the Flie on the ulcerated place.

ved: As is proved by the case of Saul and David, Bellisarius, Narset, Bonifacius, the two Sons of Huns, and one slain, and multitudes such like.

§. 43. 8. You will have passionate persons to please, whose judgements are blinded, and are not capable of being pleased. Like the sick and fore that are hurt with every touch; and at last, saith Seneca, with the very conceit that you touched them. How can you please them, when Displeasedness is their disease that abideth within them, at the very heart?

§. 44. 9. You will find that Censoriousness is a common Vice, and though few are competent judges of your actions, as not being acquainted with all the case, yet every one almost will be venturing to cast in his censure: A proud presumptuous understanding is a very common vice; which thinks it self presently capable of judging as soon as it heareth but a piece of the case, and is not conscious of its own fallibility, though it have daily experience of it. Few are at your elbow, and none in your heart, and therefore know not the circumstances and reasons of all that you do, nor hear what you have to say for your selves; and yet they will presume to censure you, who would have absolved you, if they had but heard you speak. It is rare to meet even with professors of greatest sincerity that are very tender and fearful of sinning, in this point of rash ungrounded judging, without capacity or call.

§. 45. 10. You live among unpeaceable twarlers and tale-carriers, that would please others by accusing you. Who is it that hath ears that hath not

Inter hæc quid agant quibus loquendi à Christo officium mandatur? Deo displicent, si taceant; hominibus si loquantur. Salvian. ad Eccles. Cath. l. 4.

Even for the greatness of your services, you may perish, by the suspicion and envy of those great ones whom you serve.

not such Vermin as these Earwigs busie at them? Except here and there an upright man, whose angry countenance hath still driven away such backbiting tongues. And all shall be said behind your backs, when you are incapable of answering for your selves. And if it be a man that the hearers think well of that accuseth or backbiteth you, they think it lawful then to believe them: And most that are their friends, and of their party, and for their interest, shall be sure to be thought so honest as to be credible. And it is not strange, for a learned, ingenious, yea, a godly person to be too forward in uttering from the mouths of others, an evil report: And then the hearer thinks he is fully justified for believing it, and reporting it again to others. David himself by the temptation of a Ziba, is drawn to wrong Mephibosheth the Son of his great deserving friend, 2 Sam. 16. 3, 4. No wonder then if Saul do hearken to a Doeg to the wrong of David, and murder of the Priests, Prov. 18. 8. *The words of a tale-bearer are as wounds.* Prov. 26. 20. *Where no wood is, the fire goeth out: so where there is no tale-bearer the strife ceaseth.* And when these are still near men, and you far off, it is easie for them to continue the most odious representation, of the most laudable persons actions in the world.

§. 46. 11. *The imperfection of all mens understandings and godliness is so great, that the differences of judgement that are among the best, will tend to the injury and undervaluing of their brethren:* One is confident that his way is right, and another is confident of the contrary: And to how great contentings and injuries such differences may proceed, he that knoweth not in this age, shall not know for me. We need not go to Paul and Barnabas for an instance (that was a far lighter case:) Nor to Epiphanius, Hierom and Chrysostome; nor to those Ages and Tragedies of contending Bishops that in the Eastern and Western Churches have been before us: Every one thinking his cause so plain, as to justify himself in all that he saith and doth, against those that presume to differ from him. And surely you may well expect some displeasure, even from good and learned men, when the Churches have felt such dreadful concussions, and bleedeth to this day, by so horrid divisions, through the remnants of that Pride and Ignorance which her Reverend Guides have still been guilty of.

Persum non curo legere: Lelium Dicimur volo: ut Lucilius.

I may add that you have guilty Consciences to please. And the Guilty are as Seneca speaks,

like one that hath an Ulcer, that at first is hurt with every touch, and at last even with the suspicion of a touch. Tutum aliqua res in mala Conscientia prestat, nulla securum. Putat enim etiam non deprehenditur, se posse deprehendi; & inter somnos movetur; & quoties alienus scelus loquitur, de suo cogitat. Sen. Epist. 106. & Ep. 97. Prima & maxima peccantium pena est peccasse. Hec & secunde pene premunt & sequuntur, timere semper & expavescere & securitati diffidere. Tyranno amici quoque sepe suspecti sunt. Tu ergo, si tyrannidem tuto tenere cupis, atque in ea constabili, civitatis principes tolle, sive illi amici, sive inimici videantur. Thrasylus in Epist. Periand. in Laertio. Plerumque ingenium est, ut errata aliorum vel minima perscrutantur, beneficia vero vel in propatulo posita pretereant; sicut Vultures corpora viva & sana non sentiunt, morticina vero & cadavera tametsi longe remota odore persequuntur. Galiadus in Arcan. Jesuit. p. 55.

§. 47. 12. *You have men of great Mutability to please:* That one hour may be ready to worship you as Gods, and the next to stone you, or account you as Devils, as they did by Paul, and Christ himself: What a Weather-cock is the mind of man? especially of the vulgar and the temporizers? When you have spent all your dayes in building your reputation on this Sand, one blast of Wind, or Storm at last, doth tumble it down, and all your cost and labour is lost. Serve men as submissively and carefully as you can; and after all, some accident or

failing of their unrighteous expectations, may make all that ever you did forgotten, and turn you out of the world with *Wolsey's* groans, [If I had served God as faithfully as man, I had been better rewarded, and not forsaken in my distress.] How many have fallen by the hands or frowns, of those whose favour they had dearly purchased? perhaps at the price of their salvation? If ever you put such confidence in a friend, as not to consider that it is possible he may one day prove your enemy, you know not man; and may perhaps be better taught to know him, to your cost.

§. 48. 13. *Every man living shall unavoidably be engaged by God himself, in some duties which are very lyable to misconstruction, and will have an outside and appearance of evil to the offence of those that know not all the inside and circumstances.* And hence it comes to pass, that a great part of History is little worthy of regard: Because the actions of publick persons are discerned but by the halves by most that write of them. They write most by hearsay; or know but the outside and seemings of things, and not the Spirit, and life, and reality of the case. Men have not the choosing of their own duties, but God maketh them by his Law and Providence: And it pleaseth him oft to try his servants in this kind: Many of the circumstances of their actions, shall remain unknown to men, that would justify them if they knew them; and account them as notorious scandalous persons, because they know them not. How like to evil was the Israelites taking the goods of the Egyptians? and how likely to lay them open to their censure? So was *Abrahams* attempt to sacrifice his Son? And so was *Dauids* eating the Shew-bread, and dancing almost naked before the Ark; *Christs* eating and drinking with publicans and sinners: *Pauls* circumcising *Timothy*, and purifying in the Temple; with abundance such like, which fall out in the life of every Christian. No wonder if *Joseph* thought once of putting *Mary* away, till he knew the evidence of her miraculous conception; And how lyable was she to censure by those that knew it not? O therefore how vain is the judgement of man! And how contrary are they frequently to the truth? And with what caution must History be read? And O how desirable is the great day of God, when all humane censure shall be justly censured?

§. 49. 14. *The perverseness of many is so great, that they require contradictions and impossibilities of you, to tell you that they are resolved never to be pleased by you.* If *John* use fasting, they say, *He hath a Devil:* If *Christ* come eating and drinking, they say, *behold a gluttonous person, and a wine-bibber, a friend of publicans and sinners.* If your judgement and practice be conformable to superiours, especially if it have admitted of a change, you shall be judged meer *Knaves* and *Temporizers:* If it be not, you shall be judged *disobedient, refractory and seditious.* If you speak fair and pleasingly, they will call you *flatterers and dissemblers:* If you speak more freely, though in a necessary case, they will say you *rail.* If I accept of preferment, they will say, I am ambitious, proud and worldly: If I refuse it (how modestly soever) they will say, I am discontented, and have seditious designs. If I preach not when I am forbidden, I shall be accused as *forsaking the Calling I undertook, and obeying man against God:* If I do preach, I shall be accounted disobedient and seditious. If a friend or kinsman desire me to help him to some place or preferment which he is not fit for, or which would tend to anothers wrong; if I should grant his desire, I shall be taken for dishonest, that by partiality wrong another.

Marth. 11. 18, 19.

another : If I deny it him, I shall be called unnatural or unfriendly, and worse than an Infidel. If I give to the poor as long as I have it, I shall be censured for ceasing when I have no more : They that know not whether you have it to give or not, will be displeased if you do not : And if many years you should maintain them freely, it is all as nothing as soon as you cease, either because your stock is spent, or beaule some other is made the necessary object of your Charity. If you be wronged in your estate, if you go to Law, they will say, you are contentious : If you let go your estate to avoid contention, they will say, you are silly fools or ideots. If you do any good works of charity to the knowledge of men, they will say, you are hypocrites and do it for applause : If you do it secretly, that no one know of it, they will say, you are covetous and have no good works, and though you make a greater profession of Religion, you do no good ; and others shall be censured so also for your sakes. If you be pleasant and merry, they will censure you as light and vain : If you be more grave and sad, they will say, you are melancholy or discontent. In a word, whatever you do, be sure by some it will be condemned ; and do or not do, speak or be silent, you shall certainly displease, and never escape the censures of the world.

§. 50. 15. *There is among men so great a contrariety of judgements, and dispositions, and interests, that they will never agree among themselves; and if you please one, the rest will be thereby displeased.* He that you please is an enemy to another ;

When the Divines of Heidelberg appointed *Witsius* to write his *Irenicon*, his very writing for Peace, and to persuade the Reformed from Apologies and Disputes, did give occasion of renewed stirrs to the Saxons, and *Swidijh* Divines, to tell men that they could have no peace with us. *Sculter. Curric. p. 46.*

and therefore you displease his enemy, by pleasing him. Sometime State-differences divide Kingdoms into parties, and one party will be displeased with you, if you be of the other, and both if you are neutral, or dislike them both : and each party think their cause will justify any accusations they can charge you with, or odious titles they can give you, if not any sufferings they can bring upon you. Church-differences and Sects have been found in all ages : And you cannot be of the opinion of every party : When the world aboundeth with such variety of conceits, you cannot be of all at once. And if you be of one party, you must displease the rest : If you are of one side in controverted opinions, the other side accounteth you erroneous : And how far will the supposed interest of their cause and party carry them ? One half of the Christian world at this day, condemneth the other half as Schismatical at least, the other half doing the like for them. And can you be Papists, and Protestants, and Greeks, and every thing ? If not, you must displease as many as you please. Yea, more, if mutable men shall change never so oft, they will expect that you change as fast as they, and whatever their contrary interests require, you must follow them in : One year you must swear, and another you must unswear all again : whatever cause or action they engage in, be it never so devilish, you must approve of it and countenance it, and all that they do, you must say is well done. In a word, you must teach your tongue to say or swear any thing, and you must sell your innocency, and hire out your consciences wholly to their service, or you cannot please them : *Michaiab* must say with the rest of the Prophets, *Go and prosper*, or else he will be hated, as not prophesying good of *Ahab*, but evil, 1 Kings 22. 8. And how can you serve all interests at once. It seems the providence of God hath, as of purpose, wheeled about the affairs of the world to try and shame man-pleasers and temporizers in the sight of the Sun. It is evident then, that if you will please all you must at once both speak and be silent, and verifie contradictions, and be in many places at once, and be of all mens minds, and for all mens ways. For my

part, I mean to see the world a little better agreed among themselves, before I will make it my ambition to please them. If you can reconcile all their opinions, and interests, and complexions, and dispositions, and make them all of One Mind and Will, then hope to please them.

§. 51. 16. *If you excel in any one Virtue or Duty, even that shall not excuse you from the contrary defamation, so unreasonable are malicious men.* Nothing in the world can secure you from censorious slanderous tongues. The perfect holiness of Jesus Christ could not secure him from being called a gluttonous person and a wine-bibber, and a friend of publicans and sinners. His wonderful contempt of worldly dignities and honours, and his subjection to *Cesar*, could not secure him from being slandered and crucified as *Cesars* enemy. The great piety of the ancient Christians excused them not from the vulgar calumny, that they met together for filthiness in the dark ; nor from the cry of the rabble, *Tollite impios, away with the ungodly*, because they were against the worshipping of Idols. I have known those that have given all that ever they had to the poor except their food and necessities, and yet (though it was to a considerable value) have been reproached as unmerciful by those that had not what they expected. Many a one hath been defamed with scandalous rumours of uncleanness, that have lived in untaunted chastity all their lives. The most eminent Saints have been defamed as guilty of the most horrid crimes, which never entered into their thoughts. The principal thing that ever I bent my Studies and care about, hath been the reconciling, Unity, and peace of Christians, and against unpeaceableness, uncharitableness, turbulence and division : And yet some have been found, whose interest and malice hath commanded them to charge me with that very sin, which I have spent my dayes, my zeal and study against. How oft have contrary factions charged me with perfectly contrary accusations ? I can scarce remember the thing that I can do in all the world, that some will not be offended at ? Nor the duty so great and clear, that some will not call my sin ? Nor the self-denial so great (to the hazard of my life) which hath not been called *self-seeking*, or something clean contrary to what it was indeed. Instead therefore of serving and pleasing this malicious unrighteous world, I condemn their blind and unjust censures, and appeal to the most righteous God.

§. 52. 17. *If you have a design for a name of honour when you are dead, consider what power a prevailing faction may have to corrupt the History of your life, and represent you to posterity perfectly contrary to what you are ; and how impossible it is for posterity to know whose History is the product of malicious shameless lies, and whose is the narrative of impartial truth.* What contrary Histories are there of particular persons and actions written by men of the same Religion : as of Pope Gregory the seventh, and the Emperours that contended with him : and about Pope Joan, and many the like cases, where you may read scores of Historians on one side, and on the other.

§. 53. 18. *Remember that the holiest Saints or Apostles could never please the world, nor escape their censures, slanders and cruelties ; no nor Jesus Christ himself.* And can you think by honest means to please them better than Christ and all his Saints have done ? You have not the wisdom that Christ had to please men, and to avoid offence : You have not the perfect innocency and unblameableness that Christ had : You cannot heal their sicknesses and infirmities, and do that good to them to please and win them, as Jesus Christ did. You cannot convince them,

They that saw *Strophens* face as it had been the face of an Angel, and heard him tell them that he saw Heaven opened, yet stoned him to death as a Blasphemer.

Acts 6. 15. & 7. 55. 56. 57. 58. 59. 60.

Socrates primus de vite ratione diffinitus, ac primus Philosophorum damnatus mortis. Laert. in Socrat. p. 92. *Mitra* prius de immortalitate animarum ac praeclara differtus. Ibid.

Fama liberrima Principum judex. Seneca in consolat. ad Martianum.

them, and constrain them to reverence you, by manifold miracles as Jesus Christ did. Can you imitate such an excellent pattern as is set you, by the holy, patient, charitable, unwearied Apostle Paul, Acts 20. & 1 Cor. 4. & 9. & 2 Cor. 4. & 5. & 6. & 10. & 11. & 12. If you cannot, how can you please them that would not be pleased by such unimitable works of *love and power*? The more Paul loved some of his hearers, the less he was beloved, 2 Cor. 12. 15. They used him as an enemy for telling them the truth, Gal. 4. 16. Though he became all things to all men, he could save but some, nor please but some, 1 Cor. 9. 22. And what are you that you should better please them?

Aristides having got the Sur-name of *Just*, was hated by the Athenians, who decreed to banish him: and every one that voted against him being

to write down his Name, a Clown that could not write, came to *Aristides* to desire him to write down *Aristides* name: He asked him whether he knew *Aristides*; and the man answered, no; but he would vote against him because his name was *Just*. *Aristides* concealing himself, fulfilled the mans desire, and wrote his own Name in the Roll and gave it him: so easily did he bear it to be condemned of the world for being *Just*: *Plutarch in Aristide*. It was not only *Socrates* that was thus used (*Saith Laertius*) Nam *Homerum* velut *infantem* *drachmis* *quingenta* *mulclavit*. *Tyrtaumque* *mentis* *impotem* *dixerunt*, &c. Which of the Prophets have not your Fathers persecuted? *Matth. 23.*

6. 55. 20. They are not pleased with God himself: yea, no man doth displease so many and so much as he: And can you do more than God to please them? or can you deserve their favour more than he? They are daily displeased with his works of providence: One would have rain, when another would have none: One would have the winds to serve his voyage, and another would have them in a contrary end: One party is displeased, because another is pleased and exalted: Every enemy would have his cause succeed, and the victory to be his: Every contender would have all go on his side. God must be ruled by them, and fit himself to the interest of the most unjust, and to the will of the most vicious, and do as they would have him, and be a servant to their lusts, or they will not be pleased with him. And his Holy Nature, and his Holy Word, and Holy Wayes, displease them more than his ordinary providence. They are displeased that his Word is to precise and strict, and that he commandeth them so holy and so strict a life, and that he threatneth all the ungodly with damnation: He must alter his Laws, and make them more loose, and fit them to their fleshly interest and lusts, and speak as they would have him, without any difficulties, before they will be pleased with them (unless he alter their minds and hearts.) And how do you think they will be pleased with him at last, when he fulfills his threatnings? When he killeth them, and turneth their bodies to dust, and their guilty souls to torment and despair.

6. 56. 21. How can you please men that cannot please themselves? Their own desire and choice will please them but a little while. Like children, they are soon weary of that which they cryed for: They must needs have it, and when they have it, it is naught, and cast away: They are neither pleased with it, nor without it. They are like sick persons that long for every meat, or drink they think of:

and when they have it, they cannot get it down: For the sickness is still within them that causeth their displeasure: How many do trouble and torment themselves by their passions and folly from day to day? And can you please such self-displeasers?

6. 57. How can you please all others, when you cannot please your selves? If you are persons fearing God, and feel the burden of your sins, and have life enough to be sensible of your diseases, I dare say there are none in the world so displeasing to you, as you are to your selves. You carry that about you, and feel that within you which displeaseth you more than all the enemies you have in the world. Your passions, and corruptions, your want of Love to God, and your strangeness to him and the life to come; the daily faultiness of your duties and your lives, are your daily burden, and displease you most. And if you be not able, and wise, and good enough to please your selves, can you be able, and wise, and good enough to please the world? As your sins are nearest to your selves, so are your graces; and as you know more evil by your selves, than others know, so you know more good by your selves. That little fire will not warm all the room, which will not warm the hearth it lyeth on.

6. 58. Direct. 10. Remember what a life of unquietness and continual vexation you choose. If you place your peace or happiness in the good will or word of man. For having shewed you how impossible a task you undertake, it must needs follow that the pursuit of it must be a life of torment: To engage your selves in so great cares, and be sure to be disappointed! To make that your end, which you cannot attain! To find that you labour in vain, and daily meet with displeasure instead of the favour you expected; must needs be a very grievous life. You are like one that dwelleth on the top of a mountain, and yet cannot endure the wind to blow upon him: Or like him that dwelleth in a wood, and yet is afraid of the shaking of a leaf. You dwell among a world of ulcerated, selfish, contradictory, mutable, unpleasable minds, and yet you cannot endure their displeasure. Are you Magistrates? The people will murmur at you, and those that are most incompetent and incapable will be the forwardest to censure you, and think that they could govern much better than you: Those that bear the necessary burdens of the common safety and defence, will say that you oppress them; and the malefactors that are punished, will say you deal unmercifully by them, and those that have a cause never to unjust, will say you wrong them, if it go not on their side: Are you Pastours and Teachers? You will seem too rough to one, and too smooth to another; yea too rough to the same man when by reproof or censure you correct his faults, who censurcth you as too smooth and a friend to sinners, when you are to deal in the cause of others. No sermon that you preach is like to be pleasing to all your hearers; nor any of your ministerial works. Are you Lawyers? The Clyents that lost their cause, behind your backs will call you unconscionable, and say you betrayed them: And those that prevailed, will call you covetous, and tell how much money you took of them, and how little you did for it: So that it's no wonder that among the vulgar, your profession is the matter of their reproach. Are you Physicians? You will be accused as guilty of the death of many that dye; and as covetous takers of their money whether the Patient dye or live: For this is the common talk of the vulgar, except of some few with whom your care hath much succeeded. Are you Trades-men? Most men that buy of you are so selfish, that except you will begger your selves, they will say you deceive them, and

Vis esse in mundo? Contemni & temere disce. Abr. Bucholtzer.

Socrates dicenti cuidam, Nonne tibi ille maledixit? Non inquit mihi enim ista non adjuvant.

Dicebat expadive, ut sese ex industria comiciis exponeret: Nam si ea dixerint que in nobis corrigenda sint, emendabunt: sin alias, nihil ad nos.

and deal unconscionably and sell too dear : Little do they mind the necessary maintenance of your families, nor care whether you live or gain by your trading ; But if you will wrong your selves to sell them a good penny-worth, they will say you are very honest men : And yet when you are broken, they will accuse you of imprudence, and defrauding your creditors. You must buy dear, and sell cheap, and live by the loss, or else displease.

Dicenti Alcibiadi, non esse tolerabilem Xantippen adeo morosam : Atqui, ait, ego ita hinc jam pridem affectus sum, ac si sonum trocheorum audiam. — Et mihi post Xantippes usum, reliquorum mortalium facilis toleratio est. Laert. in Socr.

Dir. 11. §. 59. Direct. 11. Remember still that the Pleasing of God is your business in the world, and that in Pleasing him your souls may have safety, rest and full content, though all the world should be displeased with you. God is enough for you : And his approbation and favour is your portion and reward. How sweet and safe is the life of the sincere and upright ones, that study more to be good than to seem good ? And think if God accept them that they have enough ? O what a mercy is an upright heart ? Which renounceth the world, and all therein that stands in competition with his God ? And taketh God for his God indeed, even for his Lord, his Judge, his Portion and his all ? Who in temptation remembreth the eye of God, and in all his duty is provoked and ruled by the will and pleasure of his Judge ? And regardeth the eye and thoughts of man, but as he would do the presence of a bird or beast, unless as piety, justice or charity, require him to have respect to man, in due subordination to God. Who when men applaud him as a person of excellent holiness and goodness, is fearful and solicitous lest the all-knowing God should think otherwise of him than his applauders : And under all the censures, reproaches and slanders of man (yea though through temptation good men should thus use him) can live in peace upon the approbation of his God alone ; and can rejoyce in his justification by his righteous judge, and gracious redeemer, though the inconsiderable censures of men condemn him. Verily I cannot apprehend, how any other man but this, can live a life of true and solid peace and joy. If Gods approbation and favour quiet you not, nothing can rationally quiet you. If the pleasing of him do not satisfy you though men, though good men, though all men should be displeased with you, I know not how or when you will be satisfied. Yea if you be above the censures and displeasure of the profane, and not also of the godly, (when God will permit them as Jobs wife and friends to be your trial) it will not suffice to an even contented quiet life. And here consider,

Nemo aliorum sensu miser est, sed suo : Et ideo non possunt cuiusquam falsi iudicio esse miseri, qui sunt vere sua conscientia beati. Salvian. de Gubern. l. 1.

Philosophi libertas molestia est omnibus. P. Scalig. multo magis fidelis Pastoris.

§. 60. 1. If you seek first to please God and are satisfied therein, you have but one to please instead of multitudes. And a multitude of masters are hardlier pleased than one. 2. And it is One that putteth you upon nothing that is unreasonable, for quantity or quality. 3. And one that is perfectly wise and good, not liable to misunderstand your case and actions : 4. And one that is most Holy, and is not pleased in iniquity or dishonesty. 5. And he is one that is impartial and most just, and is no respecter of persons, Acts 10. 34. 6. And he is one that is a competent Judge, that hath fitness and authority, and is acquainted with your hearts, and every circumstance and reason of your actions. 7. And he is one that perfectly agreeth with himself, and putteth you not upon contradictions or impossibilities. 8. And he is one that is constant and unchangeable ; and is not pleased with one thing to day, and

another contrary to morrow ; nor with one person this year, whom he will be weary of the next. 9. And he is one that is merciful, and requirerth you not to hurt your selves to please him : Nay he is pleased with nothing of thine but that which tendeth to thy happiness, and displeased with nothing, but that which hurts thy self or others : as a father that is displeased with his children when they defile or hurt themselves. 10. He is gentle though just in his censures of thee ; judging truly but not with unjust rigour, nor making your actions worse than they are. 11. He is one that is not subject to the passions of men, which blind their minds, and carry them to injustice. 12. He is one that will not be moved by tale-bearers, whisperers or false-accusers, nor can be perverted by any misinformation.

§. 61. Consider also the Benefits of taking up with the Pleasing of God. 1. The Pleasing of him is your Happiness it self : The matter of pure, and full, and constant comfort, which you may have continually at hand, and no man can take from you. Get this and you have the end of man : Nothing can be added to it, but the perfection of the same : Which is Heaven it self.

§. 62. 2. What abundance of disappointments and vexations will you scape, which tear the very hearts of man-pleasers, and fill their lives with unprofitable sorrows ?

§. 63. 3. It will guide and order your cares, and desires, and thoughts, and labours to their right and proper end ; and prevent the perverting of them, and spending them in sin and vanity on the creature.

§. 64. 4. It will make your lives not only to be Divine, but this Divine life to be sweet and easie, while you set light by humane censures which would create you prejudice and difficulties ! When others glory in wit, and wealth, and strength, you would Jer. 9. 23 glory in this that you know the Lord.

§. 65. 5. As God is above man, thy heart and life is highly ennobled by having so much respect to God, and rejecting inordinate respect to man : This is indeed to walk with God.

§. 66. 6. The sum of all graces is contained in this sincere desire to please thy God, and contentedness in this so far as thou findest it attained. Here is faith, and humility, and love, and holy desire, and trust, and the fear of God concentrated. You sanctifie the Lord of hosts himself, and make him your fear and dread, and Sanctuary, Isa. 8. 13, 14.

§. 67. 7. If humane approbation be good for you and worth your having, this is the best way to it ; for God hath the disposal of it. If a mans wayes please the Lord, he maketh even his enemies to be at peace with him, Prov. 16. 7. Appeasing their wrath, or restraining them from intended evil, or doing us good by that which they intend for hurt.

§. 68. See therefore that you live upon Gods approbation as that which you chiefly seek, and will suffice you : Which you may discover by these signs.

1. You will be most careful to understand the Scripture, to know what doth please and displease God. 2. You will be more careful in the doing of every duty, to fit it to the pleasing of God than man. 3. You will look to your Hearts and not only to your actions : to your ends, and thoughts and the inward manner and degree. 4. You will look to secret duties as well as publick, and to that which men see not, as well as unto that which they see. 5. You will reverence your consciences and have much to do with them, and will not slight them. When they tell you of Gods displeasure it will disquiet you : When they tell you of his approbation it will comfort you. 6. Your pleasing men will be charitable for their good, and pious in order to the pleasing of

of God, and not proud and ambitious for your honour with them, nor impious against the pleasing of God. 7. Whether men be pleased or displeased, or how they judge of you or what they call you, will seem a small matter to you as to your own interest,

in comparison of Gods judgement. You live not on them. You can bear their displeasure, censures and reproaches, if God be but pleased. These will be your evidences.

*Non est idoneus Philo-
sophic discipulus,
qui suum
pudorem non possit contemnere. Id. ibid. p. 723.*



PART V.

Directions against Pride, and for Humility.

Of this subject read the preface to my Book of self-denial: and Chap. 41. to Ch. 51.

§. 1. **P** R I D E, being reputed the great sin of the Devil by which he fell, is in the name and general notion of it, infamous and odious with almost all: but the nature of it is so much unknown, and the sin so undiscerned by the most, that it is commonly cherished, while it is commonly spoke against. Therefore the chief Directions for the conquering of it, are those that are for the full discovery of it: For when it is seen it is shamed, and to shame it is to destroy it.

Dir. 1.

§. 2. Direct. 1. Understand aright the nature of Pride, that you may neither ignorantly retain it, nor oppose your duty as supposed to be Pride. Here I shall tell you, 1. What Pride is, and what commandment it is against: And what Humility is which is its contrary. 2. Some seemings or appearances like Pride, which may make men censured as Proud, for that which is not Pride. 3. The counterfeits of Humility, which may make a Proud man seem to himself or others to be Humble.

Pride what.

§. 3. 1. **P** R I D E, is an inordinate self-exalting: or a lifting up our selves above the state or degree appointed us. It is called *umensavia*, because it is an appearing to our selves, and a desire to appear to others above what we are, or above others of our quality. It is a branch of **S E L F I S H N E S S**, and containeth man-pleasing as before described, and produceth Hypocrisy, and is its original and life. It containeth in it these following acts or parts. 1. A will to be higher or greater than God would have us be. 2. An overvaluing of our selves, or esteeming our selves to be Greater, Wiser or Better than indeed we are. 3. A desire that others should think of us, and speak of us, and use us, as greater, or wiser, or better than we are. 4. An endeavour or seeking to rise above our appointed place, or to be overvalued by others. 5. An ostentation of our inordinate self-esteem in outward signs of speech or action. Every one of these is an act of Pride. The three first are the inward acts of it in the Mind and Will, and the two last are its external acts.

Against what Commandment.

§. 4. As the Love of God and man are the comprehensive duties of the Decalogue, expressed most in the first and last Commandment, but yet extending themselves to all the rest; so **S E L F I S H N E S S** and **P R I D E** (which is a principal part of it) are the opposite sins, forbidden principally in the first and last Commandment, as contrary to the Love of God and man, but so as it is contrary to the rest. They are sins against the very Relation it self that God and man do stand in to us, and not only against a particular Law: They are against the very constitution of the Kingdom of God, and not only against the Administration: It is Treason or Idolatry against God, and a setting up our selves in some part of

his prerogative: And it is a monstrous extuberancy in the Body, and a rising of one member above and so against the rest; either superiours (and so against the fifth command) or equals (against the rest.)

§. 5. **H** U M I L I T Y is contrary to pride; and therefore consisteth, 1. In a contentedness with that degree and state which God hath assigned us. 2. In mean thoughts of our selves; esteeming our selves no Greater, Wiser or Better than we are. 3. In a willingness and desire that others should not think of us, or speak of us, or use us, as greater, or wiser, or better than we are; that they should give us no more honour, praise or Love than is our due; the redundancy being but a deceit or lye, and an abuse of us and them. 4. In the avoiding of all inordinate aspiring endeavours, and a contented exercise of our assigned offices, and doing the meanest works of our own places. 5. In the avoiding of all ostentation or appearance of that greatness, wisdom or goodness which we have not; and fitting our speeches, apparel, provisions, furniture and all our deportment and behaviour to the meanness of our parts, and place, and worth. This is the very Nature of Humility: The more particular signs I shall open afterwards.

§. 6. 1. **P** r i d e lying in the heart is oft mis-judged of by others, that see but the outward appearances, and sometime by the person himself that understapeth not the nature of it. The inward appearances that are mistaken for pride, and are not it, are such as these. 1. When a man in power and Government hath a spirit suitable to his place and work: This is not Pride but vertue. 2. When natural strength and vigor of spirits expelleth pusillanimity; especially when faith beholding God expelleth all inordinate respect to men and fear of all that they can do, this is not pride but Christian magnanimity and fortitude; and the contrary is not humility but weakness, and pusillanimity, and cowardize. 3. When a wise man knoweth in what measure he is wise, and in what measure other men are ignorant, or erroneous and when he is conscious of his knowledge, and delighted and pleased in it through the love of truth, and thankful to God for revealing it to him, and blessing so far his studies and endeavours, all this is mercy and duty, and not pride. For truth is amiable and delectable in it self. And he that knoweth must needs know that he knoweth; as he that seeth doth perceive by seeing that he seeth. And if it be a fault to know that I know, it must be a fault to know at all. But some knowledge is necessary and irresistible, and we cannot avoid it: And that which is good must be valued, and we must be thankful for it. Humility doth no more require that a wise man think his knowledge equal

C c with

Duplex est
Humili-
tas : una
lucida so-
lum & non
feruida :
que ex ra-
tione potius
quam ex
charitate
exercetur.
Altera que
lucida, fer-
uidaque
simul est ex
charitate
magis
quam ex
ratione ex-
ercetur :
non tamen
citra rati-
onem. —
Humilitas
enim (ut
& relique
virtutes)
opus est vo-
luntatis.
Nam sicut
virtutes
per ratio-
nem cog-
noscamus,
ita per di-
lectionem nobis sapiant : Thauler. flor. c. 7. p. 103, 104.

The out-
ward ap-
pearances
of Pride
that are
not it.

See Pla-
tark Tract.
How a
man may
praise
himself
without
incurring
blame?
He that is
blamed
and suffer-
eth re-
proach for
well-do-
ing, is ju-
stifiable if
he praise
himself,
&c. p. 304.

with a fools, or ignorant mans, than that a sound man take himself to be sick. 4. When a wise man valueth the useful knowledge which God hath given him, above all the glory and vanities of the world, which are indeed of lower worth, this is not *Pride*, but a due estimation of things. 5. When a wise man desireth that others were of his mind, for their own good, and the propagating of the truth, this is not *Pride*, but *Charity* and love of truth : Else preachers were the proudest men, and Paul had done ill in labouring so much for mens conversion, and saying to Agrippa, Acts 26. 29. [I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds.] 6. When an innocent man is conscious of his innocency, and a holy person is conscious of his holiness, and assured of his state in grace, and rejoiceth in it, and is thankful for it, this is not *Pride*, but an excellent privilege and duty. If Angels rejoice at the conversion of a sinner (Luke 15.) the sinner hath reason to rejoice himself : And if it be a sin to be unthankful for our daily bread, much more for grace and the hope of Glory. 7. When we value our good name, and the honour that is indeed our due, as we do other outward common mercies, not for themselves, but so far as they honour God, or tend to the good of others, or the promoting of truth or piety among men, desiring no more than is indeed our due ; nor over-valuing it as that which we cannot spare, but submitting it to the will of God, as that which we can be without ; this is not *Pride*, but a right estimation of the thing.

6. 7. The outward seemings which are oft mistaken for the signs and fruits of *Pride* by others, are such as these. 1. When a Magistrate or other Governour doth maintain the honour of his place, which is necessary to his successful Government ; and liveth according to his degree : When Princes, and Rulers, and Masters, and Parents, do keep that distance from their subjects, and servants, and scholars, and children, which is meet and needful to their good, it is usually mis-judged to be their *Pride*.

2. When a sinner is convinced of the necessity of Holiness in a time and place where it is rare ; and infidelity or prophaneness and ungodliness is the common road, the necessary singularity of such a one in giving up himself to the will of God, is commonly charged on him as his pride : As if he were proud that cannot be contented to be damned in Hell for company with the most ; or to despise salvation if most despise it, and to forsake his God when most forsake him ; and to serve the Devil when most men serve him. If you will not swear, and be drunk, and game, and spend your time, even the Lords day, in vanity and sensuality, as if you were afraid of being saved, and as if it were your business to work out your damnation, the world will call you proud and singular, and think it strange that you run not with them to excess of riot, speaking evil of you, 1 Pet. 4. 4. You shall quickly hear them say, [What, will you be wiser than all the Town? What a Saint! What a holy precisian is this?] When Lot was grieved for the filthiness of Sodom, they scorn him as a proud controller, Gen. 19. 9. [This one fellow came in to sojourn, and he will needs be a Judge.] And what thought they of Noah that walked with God in so great singularity, when the world was drowned in (and for) their wickedness? When David humbled his soul with

fasting, they turned it to his reproach, Psalm 69. 10. & 35. 13. Especially when any of the servants of Christ do press towards the highest degree of holiness, they shall be sure to be accounted Proud and Hypocrites. And yet they accuse not that child or servant of *Pride* who excelleth all the rest in pleasing them, and doing their work ! Nor do they take a sick man to be proud, if he be carefuler than others to recover his health. But he that will do most for Heaven, and most carefully avoideth sin and Hell, and is most serious in his Religion, and most industrious to please his God, this man shall be accounted Proud.

3. He that will not forsake his God and betray the truth, and wound his conscience by wilful sin, but will do as Daniel and the three confessors did, Dan. 6. & 3. and answer as they answered, will be accounted Proud. But it is no *Pride* to prefer God before men ; and to fear damnation more than imprisonment or death. The army of Martyrs did not in *Pride* prefer their own judgements before their superiours that condemned them ; but they did it in obedience to God and truth, when that was revealed to babes, which was hid from the wise, and prudent, and great, and noble of the world.

4. When those that are faithful to the honour of Christs sovereignty, dare not approve of Papal usurpations, against his Laws, and over his Church and the Consciences of his Subjects, they shall by the Popish usurpers be called Proud and despisers of Government ; as if a Usurper of the Kingly power should call us proud because we dare not consent to his pride ; or call us Traytors for not being Traytors as he is himself.

5. When a man that hath the sense of the matters of God and mens salvation upon his heart, is zealous and diligent to teach them to others, and if he be a Minister, be fervent and laborious in his ministry, he is called Proud, as one that must needs have all men of his mind : Though compassion to souls, and aptness to teach, and Preaching instantly in season and out of season, be his necessary duty required of God. And what is the Ministry for, but to change mens minds, and bring them to the full obedience of the truth?

6. If a man understandeth the truth, in any point of Divinity, better than most others, and holdeth any truth which is there in credit, or commonly received, he shall be accounted Proud, for presuming to be so singular, and seeming wiser than those that think they are wiser than he. But Humility teacheth us not to err for company, nor to grow no wiser when once we arrive at the common stature ; nor to forsake the truth which others understand not, nor to forbear to teach it because it is not known already. If some of the Pastours in Abassia, Syria, Armenia, Russia, Greece, or Italy, or Spain, were as wise as the Ministers in England are, it were no evidence of their *Pride*.

7. If a man that understandeth any thing contrary to the judgement of another, cannot forsake it, and think or say as another would have him ; especially if you contradict him in disputation ; he will take it to be your pride, and overvaluing your own understanding, and being too tenacious of your own conceits. Erroneous men that in their *Pride* are over eager to have others of their mind, will call you Proud, because you yield not to their pride. They think that the evidence is so clear on their side, that if you were not Proud you could not choose but think as they do.

8. Some humble men are naturally of a warm and earnest manner of discourse ; and their natural heat

Siquid
agere insti-
tus, lente
progrederi :
in eo autem
quod elige-
ris, firmiter
persiste.
Bias in La-
ert.

*pertinacior
tamen erat
(Chrysanthius)
nec de sententia
facile dis-
cedebat:
inquit Eu-
napius hu-
militatem
eius lau-
dans.*

*Bullingero
ob eruditio-
nem non
contemnen-
dam, mo-
rumque tam*

heat and eagerness of speech is frequently mis- judged to come from pride, till fuller acquaintance with their humble lives do rectifie the mistake. It is written of Bishop Hooper the Martyr, that [those that visited him once, condemned him of "over-austerity; they that repaired to him twice, "only suspected him of the same; those that con- "versed with him constantly, not only acquitted him "of all morosity, but commended him for sweetness "of manners: So that his ill nature consisted in "other mens little acquaintance with him] *Tho. Fullers Church Hist. lib. 7. pag. 402. and Godwin in Glocest. Bishops.* The same is true of very many worthy men.

9. If we zealously contend for the faith or the Peace of the Church against Heretical or Dividing persons, and their dangerous wayes, they will call us *Proud*, though God command it us, *Jud. 2. 3.* especially if we avoid them, and bid them not God speed, *Tit. 3. 10. 2 Joh. 10.*

10. When a man of understanding openeth the ignorance of another, and speaketh words of pity concerning him, though it be no more than *truth* and *charity* command, they will be taken to be the words of *supercilious pride*.

11. That plain dealing in reproof which God commandeth, especially to his *Ministers*, towards high and low, great and small, and which the Prophets and Servants of God have used, will be mis- judged as arrogancy and *Pride*. *Amos 7. 12, 13. 2 Chron. 25. 16. Acts 23. 4.* As if it were *Pride* to be true to God, and to pity souls, and seek to save them, and tell them in time of that which conscience will more closely and terribly tell them of, when it is too late!

12. Self-idolizing Papists accuse their inferiours for *Pride*, if they do but modestly exercise a *judge- ment of discretion* about the matters that their sal- vation is concerned in, and do not *implicitly believe* as they believe, and forbear to prove or try their say- ings, and swallow not all without any chewing, and offer to object the commands of God against any unlawful commands of men: As if God were con- tented to suspend his *Laws*, when ever mens com- mands do contradict them; or humility required us to please and obey men at the price of the loss of our salvation. They think that we should not busie our selves to enquire into such matters, but trust them with our souls, and that the Scriptures are not for the laity to read, but they must wholly rely up- on the clergy: And if a lay man enquire into their Doctrine or Commands, they say as *Dauids* brother to him, *1 Sam. 17. 28.* [With whom hast thou left the sheep in the wilderness? I know thy pride, and the naughtiness of thy heart.]

13. If a zealous humble preacher of the Gospel, that preacheth not himself but Christ, be highly esteemed and honoured for his works sake, and crowded after, and greatly followed by those that are edified by him; it is ordinary for the envious, and the enemies of Godliness, to say that he is *Proud*, and preacheth to draw disciples after him, and to be ad- mired by men; for they judge of the hearts of others by their own: As if they knew not that Christ and his most excellent servants have been crowded after without being thereby lifted up, or chargeable with pride? As the Sun is not accusable for being beheld and admired by all the world; nor fire and water, earth and air, food and rest, for being valued by all: Little do they know how deep a sense of their own unworthiness is renewed in the hearts of the most

applauded Preachers, by the occasion of mens esti- mation and applause, and how much they desire that none may over-value them, and turn their eye from the doctrine upon the person! And how oft they cry out with the laborious Apostle, *who is suf- ficient for these things?* And how oft they are tempted to cast off all through fear and sense of their unfitness, when the envious dullards fearlessly utter a dry discourse, and think that they are wronged be- cause they are not commended and followed as much as others; they think the *common sense* of all the faithful, and the love of truth, and care of their sal- vation, must be called *Pride*, because it carrieth men to prefer the means which is fited best to their edifi- cation and salvation.

14. If a humble Christian have after much tein- pation and a holy life, attained to well-grounded persuasions of his salvation, and be thankful to God, for sanctifying him, and numbring him with his little flock, when the world lyeth in wickedness, he will be taken for *Proud* by ungodly men, that cannot en- dure to hear before hand, of the difference which the judgement of God will declare, between the righteous and the wicked: As if it were *Pride* to be happy or to be thankful.

15. If a man that is falsely accused or slandered shall modestly deny the charge, and use that law- ful means which he oweth to his own vindication, he will be accused of *Pride* because he contradicteth proud accusers, and consenteth not to bely himself; yea though the dishonour of Religion, and the hin- derance of mens salvation, be the consequent of his dishonour.

16. Many of the poor do mistake their Superiours to be proud, if their apparel be not in fashion and value almost like their own, though it be sober and agreeable to their rank.

17. Some are of a more rustick or careless dis- position, unfit for complement; and some are taken up with serious studies and employments, so contra- ry to complement, that they have neither *time* nor *mind* for the observance of the humours of comple- mental persons; who because they expect it, and think they are neglected, do usually accuse such men of *Pride*.

Attila in- cessu adeo gestuosus & composi- tus, ut vel exinde superbissimi animi contraxerit infamiam. Callimach. Exper. de Attil. p. 341.

18. Some are of a silent temper, and are accused for *Pride*, because they speak not to others as oft as they expect it.

19. Some are naturally unapt to be familiar till they have much acquaintance, and are so far from impu- dent, that they are not bold enough to speak much to strangers and take acquaintance with them, no though it be with their inferiours; and therefore are ordi- narily mis-judged to be proud.

20. Some have contracted some unhandsome cu- stomes in their speech or gestures which to rash censurers seem to come from *Pride*, though it be not so. By all these *seemings* the humble are judged by many to be *Proud*.

Quod a magnatum ac proce- rum congressu abstineret (Chrysanthius) alieniorque fuit, non arrogantia aut fastui tribuendum est, quin potius rusticitas quam aut simplici- tas existimari debet in eo qui quid esset potestas ignorabat; ita vulga- riter, & minime dissimulanter cum illis verba faciebat. Eunapius in Chryso.

§. 8. III. There are also many counterfeits of *Hu- mility*, by which the *Proud* are taken to be *Humble*: As 1. An accusing of themselves and bewailing their vileness, through meer terror of Conscience as *Judas*, or the constraint of affliction as *Pharaoh*, or

of the face of death. 2. A customary confessing of such sins in prayer, or in speech with others, which the best are used to confess, and the confessing of them is taken rather to be an honour than a disgrace. 3. A Religious observance of those Commandments and Doctrines of men, which the Apostle speaketh of, *Col. 2. 18, 19, 20, 21, 22, 23.* which have a shew of wisdom in Will-worship and humility, and neglecting of the body, not in any honour to the satisfying of the flesh. 4. A holding of those Tenets, which doctrinally are most to mans abasement; but yet never humbled themselves at the heart. 5. A discreet restraint of boasting, and such a discommending of themselves, as tendeth to procure them the reputation of modesty and humility. 6. An affected condescension and familiarity with others, even of the lower sort, which may seem humility, when the poorest have their smiles and courtesie, and yet may be but the humility of *Abolom*, the fruit of pride, designed to procure the commendations of the world. 7. A choosing to converse with their inferiours, because they would bear sway, and be always the greatest themselves in the company: Like *Dionysius* the Tyrant, that when he was dethroned, turned Schoolmaster, that he might domineer among the boyes. 8. A constrained meanness of apparel, provisions and deportment: when poverty forceth men to speak and live, as if they were humble; whereas if they had but wealth and honours, they would live as high as the proudest of them all. How quiet is the Bear when he is chained up? and how little doth serve a Dog or a Fox when he can get no more? 9. An affected meanness and plainness in apparel, while pride runs out some other way! He that is odiously proud of his supposed wisdom, or learning, or holiness, or birth, or great reputation, may in his very pride be above the womanish and childish way of pride, in apparel and such other little toys. 10. A loathing and speaking against the pride of others, while he overlooks his own, perhaps because the pride of others cloudeth him, as the covetous hate others that are covetous, because they are the greatest hinderers of their gain: as Dogs fight for the bone which both would have. Many more counterfeits of Humility may be gathered, from what is said before of the seemings of Pride, whereto it is contrary.

Dir. 2. §. 9. Direct. 2. Observe the motions and discoveries of pride, towards God and Man, that it may not, like the Devil, prevail by keeping out of sight. Because this is the chief part of my work, I shall here distinctly shew you, the signs and motions of it, in its several wayes against God and Man.

Signs of the worst part of PRIDE against
G O D.

Sign 1. §. 10. Sign 1. Self-idolizing Pride doth cause men to glory in their supposed Greatness, when the Greatness of God should shew them their contemptible vileness; and to magnifie themselves, when they should magnifie their Maker. It makes the strong man glory in his strength, and the rich man in his wealth, and the Conquerour in his Victories, and Princes, and Rulers, and Lords of the Earth, in their Dominions, and Dignities, and power to do hurt or good to others: and say as *Nebuchadnezzar*, *Dan. 4. 30.* Is not this great Babylon that I have built, for the House of the Kingdom, by the might of my power, for the honour of my Majesty? How hard is it to be Great and truly Humble, and not to swell, and be lifted up in Heart, as they rise in Power? This God abhorreth as unsuitable to worms, and dust, and injurious to his honour, and

will make them know that Power, and Riches, and Strength are his, and that the Most High doth rule in the Kingdom of men, and giveth it to whom he will: *Dan. 4. 32.*

§. 11. Sign 2. Pride causeth men to set up their supposed Worth and Goodness above or against the Lord: So that they make themselves their principal End, and practise that which some of late presume to teach, that it is not God that can or ought to be mans End, but himself alone: As if we were made only for our selves, and not for our Creator: Pride makes men so considerable in their own esteem, that they live wholly to themselves, as if the world were to stand or fall with them: If they be well, all is well with them: If they are to dye, they take it as if the world were at an end. They value God, but as they do their food, or health, or pleasure, even as a means to their own felicity; not as preferring him before themselves, nor making him the chiefest in their End. They love themselves much better than God: And so far is man fallen from God to Himself, that he feeleth himself disposed to this as strongly, as that he taketh it to be his primitive nature, and therefore warrantable, and that it is impossible to go higher.

meritum nostrum presente merito Christi. Paul. Scaliger. Theol. Mundo Archetyp. Epist. I. 14.

§. 12. God is to be mans End, though we can add nothing to him: The highest Love supposeth no want in him that we love, but an excellency of Glory, Wisdom and Goodness, to which all our faculties offer up themselves in Admiration, Love and Praise: not only for the Delights of these, nor only that our persons may herein be happy; but chiefly that God may have his due; and his will may be pleased and fulfilled; and because his Excellencies deserve all this from men and Angels: When we love a man of wonderful Learning, and Wisdom, and Meekness, and Charity, and Holiness, and other Goodness, it is not chiefly for our selves, that we love him, that we may receive something from him: For we feel his Excellency command our Love, though we were sure that we should never receive anything from him: Nor is the Delight of Loving him our chief end, but a consequent, or the lesser part of our End: For we feel that we Love him before we think of the Delight. The Admiration, Love and Praise of God our ultimate End, hath no End beside their proper object: For it is it self the final act, even mans Perfection. Amiability magnetically attracteth Love: If you ask an Angel why he loveth God, he will say because he is infinitely amiable: and though in such motions nature secretly aimeith at its own perfection and felicity, and lawfully interesteth it self in this final motion, yet the Union being of such as are infinitely unequal, O how little do the glorified Spirits respect themselves in comparison of the blessed glorious God. See what I said of this before, Chap. 3.

Direct. 11. & 15.

§. 13. Sign 3. Pride maketh men more desirous to be over-loved themselves, than that God be loved by themselves or others. They would fain have the eyes and hearts of all men turned upon them, as if they were as the Sun, to be admired and loved by all that see them.

§. 14. Sign 4. Pride causeth men to depend upon themselves, and contrive inordinately for themselves, and trust in themselves; as if they lived by their own wit, and power, and industry more than by the favour and providence of God. *Isa. 9. 9.* Obad. 3.

ut lumen
lune in
presentia
solis non
apparet,
pari rati-
one esse si-
cundum in
presentia
primi; nec
73, 74. de

How God
is mans
End.

Idem so-
nant, sum-
me amari,
& esse fi-
nem ulti-
mum: at
proculdubio
Deus summe
amandus
est. unum
vero finem
Aristoteles
declaravit
esse, usum
virtutis in
vita sancta
& integra.
Hesych.
Illust. in
Aristot.

Sign 3.

Sign 4.

Sign 5.

Dan. 4:30.
Hab. 1:16.
Laert. in
Tol.
speareth
of the
Oracle of
Delphos ad-
judging
the *Tripes* to the Wife: So it was sent to *Thales* and from him to another, till it came to *Solon*, who sent it to the Oracle, saying, None is wiser than God: So should we all send back to God the praise and glory of all that is ascribed to us.

§. 15. Sign 4. Pride makes men return the thanks to themselves which is due to God for the mercies which they have received. God is thanked by them but in complement: But they seriously ascribe it to their care, or skill, or industry, or power: They sacrifice to their Net, and say, Our hand, our contrivance, our power, our good husbandry hath done all this.

Sign 6.

Laert. saith
that Py-
thagoras
first called
himself a
Philoso-
pher. Nul-
lum enim
hominum,
sed solum
Deum esse
sapientem
asserit:
Antea sc-
piz dicta,
que nunc
philoso-
phia: &
qui hanc profitebantur scopol appellati: Quicunque ad summam animi virtu-
tem excreverunt, hos nunc honestiore vocabulo, auctore Pythagora Philosophos
appellamus. pag. 7.

§. 16. Sign 6. Pride setteth up the wisdom of a foolish man against the infinite wisdom of God: It makes men presume to judge their Judge, and judge his Laws, before they understand them, and to quarrel with all that they find unsuitable to their own conceits; and say, How improbable is this or that? and how can these things be? He that cannot undo a pair of Tarrying Irons, or unriddle a Riddle till it be taught him, which afterwards appeareth plain, will question the truth of the Word of God about the most high unsearchable mysteries. Proud men think they could mend Gods Word, and they could better have ordered matters in the world, and for the Church, and for themselves, and for their friends, than the providence of God hath done.

Sign 7.

§. 17. Sign 7. Pride maketh men set up their own Love and Mercy above the Love and Mercy of God. *Augustine* mentioneth a sort of Hereticks called *Misericordes*; Merciful men: And *Origen* was led hereby into his errors. When they think of Hell fire and the number of the miserable, and the fewness of the saved, they consult with their ignorant compassion, and think that this is below the Love and Mercy which is in themselves, and that they would not thus use an enemy of their own; and therefore they censure the holy Scripture, and *Pride* inclineth them strongly to unbelief: while they forget the narrowness and darkness of their souls, and how unfit they are to censure God, and how many truths may be unseen of them, which would fully satisfy them if they knew them; and how quickly God will show them that which shall justify his Word and all his Works, and convince them of the folly and arrogance of their unbelief and censures.

Sign 8.

§. 18. Sign 8. Pride makes men pretend to be more Just than God: and to think that they could more justly Govern the world; and to censure Gods threatnings, and the sufferings of the good, and the prosperity of the wicked, as things so unjust, as that they thereby incline to atheism. So *James* and *John* would be more just than Christ, and call down fire on the rejecters of the Gospel: And the Prodigals Brother, *Luke 15.* repined at his Fathers lenity.

Sign 9.

Jer. 13:15,
17. & 43.
23.

§. 19. Sign 9. Pride maketh men sleight the authority and commands of God, and despise his messengers, and choose to be ruled by their own conceits, and lusts, and interests; when the humble tremble at his Word, and readily obey it. *Isa. 57. 15. Neh. 9. 16. 29. Isa. 9. 9.*

Sign 10.

§. 20. Sign 10. A proud man in power will expect that his will be obeyed before the will of God; and that the subjects of God displease their Master rather than him: He will think it a crime for a man to enquire first what God would have him do;

or to plead conscience and the commands of the God of Heaven, against the obeying of his unjust commands. If he offer you preferment, as *Balaam* did *Balaam*, he looketh you should be more taken with it, than with Gods offer of eternal life: If he threaten you, as *Nebuchadnezzar* did the three Witnesses, he looks that you should be more afraid of him than of God, who threatneth your damnation; and is angry if you be not.

§. 21. Sign 11. A proud man is more offended with one that would question his authority, or speak diminutively of his power, or displease his will, or cross his interest, than with one that sinneth against the authority, and will, and interest of God. He is much more zealous for himself and his own honour, than for Gods: and grieved more for his own dishonour; and hateth his own enemies more than Gods; and can tread down the interest of God and souls, if it seem but necessary to his honour or revenge: He is much more pleased and delighted with his own applause, and honour, and greatness, than with the glory of God, or the fulfilling of his will.

§. 22. Sign 12. Proud men would fain steal from God himself the honour of many of his most excellent works. If they are Rulers, they are more desirous that the thanks for the order and peace of Societies, be given by the people to them, than unto God: If they are Preachers, they would fain have more than their due, of the honour of mens Conversion and Edification: If they are Pastors, they would encroach upon Christs part of the Government of his Church. If they be bountiful to the poor, and do any good works, they would have more of the praise than belongeth to a Steward, or Messenger that delivereth the gifts of God: If they be Physicians, they would have the real honour of the Cure, and have God to have but a barren complement. Like the Atheistical Physician that reviled and beat his Patient for thanking God that he was well, when, saith he, it was I that cured you, and do you thank God for it?

§. 23. Sign 13. A proud man will give more to his Honour than to God: His estate is more at the command of his Pride, than of God. He giveth more in the view or knowledge of others, than he could persuade himself to do in secret. He is more bountiful in gifts that tend to keep up the credit of his liberality, than he is to truly indigent persons: It is not the good that is done, but the honour which he expecteth by it, which is his principal motive. He had rather be scant in works of greatest secret charity, than in apparel, and a comely port, and the entertaining of friends, or any thing that is for ostentation, and for himself.

§. 24. Sign 14. A proud man would have as great a dependance of others upon him as he can. He would have the estates, and lives, and welfare of all others at his will and power: That he might be much feared, and loved, and thanked, and that many may be beholden to him as the God or great Benefactor the world: He is not contented that good is done, and mens wants supplied, unless he have the doing of it, that so he may have the praise. If he save his enemy, it is but to make him beholden to him, and be said to have given him his life. Fain he would be taken to be as the Sun to the world, which mankind cannot be without.

§. 25. Sign 15. A proud man is very patient when men ascribe to him that which he knoweth to be above his due, though it be to the injury of God. He can easily forgive those that value and love him more than he deserveth, though they sin in doing it. He is seldom offended with any for overpraising him; nor for reverencing or honouring him too

too much; nor for setting him too high, or for giving or ascribing too much power to him, nor for obeying him before God himself: He careth not how much love, and honour, and praises, and thanks he hath, when a humble soul saith as Psal. 115. 1. *Not unto us, O Lord, not unto us, but unto thy Name* give the glory: And as the Angel to John that would have worshipped him, *See thou do it not, for I am thy fellow servant.* They know God will not give his glory to another, Isa. 42. 8. *In his Temple every one speaketh of his glory,* Psal. 29. 9. But of themselves they say, *I am a worm and no man: I am less than the least of all thy mercies; less than the least of all Saints: the chiefest of sinners:* How unfit am I for so much love, and praise, and honour?

Psal. 22. 6.

Gen. 32.

Ephes. 3. 8.

1 Tim. 1.

15.

Sign 16.

§. 26. Sign 16. A proud man would have his Reason to be the Rule of all the world, or at least, of all that he hath to do with. If there were Laws or Canons to be made, he would have the making of them: He would have all men take his counsel, as an Oracle: He would have all the world of his opinion; and sets more by those that thus esteem him and are of his opinion, and yield to all that he saith and doth, than by those that most earnestly desire to conform their minds to the Word of God, and differ from him in the understanding of any part of it. He loveth them better that enquire of him and take his word, than them that enquire of the Word of God: Though he cannot deny but it is Gods Prerogative to be infallible, and the Rule of the world.

Sign 17.

§. 27. Sign 17. A proud man affecteth the reputation of Gods Immutability as well as his Infallibility: He will stand to an error when once he hath vented it, and resist the Truth when once he hath appeared against it, to avoid the dishonour of being accounted *Mutable*, or one that formerly was deceived: His pride keepeth him from Repenting of any fault or error that he can but find a cloak for: If he have done wrong to God and mischief to the Church, he will do as much more to make it good, and justify it by any cruelty or violence. If he have once done you wrong, he will do more for fear of seeming to have wronged you: If he have slandered you, he will stab or hang you if he can, to justify his slander, rather than seem so mutable as to retract it.

Sign 18.

§. 28. Sign 18. A proud man affecteth a participation of Gods Omnisceience, and is eager to know more than God revealeth; (if he be an enquiring man whose pride runneth this way): Thus our first Parents sinned, by desiring to be as God in knowledge: This hath filled the world with proud contentions, and the Church with divisions, while proud Wisserically make things unrevealed the matter of their ostentation, imposition, censures or furious disputes: while humble souls are taken up in studying and practising things revealed, and keep themselves within Gods bounds, as knowing that God best knoweth the measure fittest for them, and that knowledge is to be desired and sought, but so far as it is useful to our serving or enjoying God, and the Good which Truth revealeth to us; and that knowledge may else become our sorrow, Eccles. 1. 1, 8. and Truth the instrument to torment us, as it doth the miserable souls in Hell.

Sign 19.

§. 29. Sign 19. A proud man is discontented with his Degree, especially if it be low: He would be higher in power, and honour, and wealth: yea, he is never so high but he would fain be one step higher. If he had a Kingdom, he would have another: and if he had the Dominions of the Turkish or Tartarian Emperour, he would desire to enlarge them, and to have more; and would not be satisfied till he

had all the world: Men feel not this in their low condition: They think, If I had but so much or so much, I would be content: But this is their ignorance of the insatiable Pride that dwelleth in them. Do you not see the greatest Emperours on Earth still seeking to be greater: Every man naturally would be a Pope, the Universal Monarch of the world: And every such Pope would have both Swords, and have Princes and people wholly at their will: And when they have no mind to hurt, they would have power to hurt; that all the world might hold their Estates, and Liberties, and Lives, as by their clemency and gift, and they might be as God to other men: And if they had attained this, Pride would not stop, till it had caused them to aspire to all the prerogatives of God, and to depose him and dethrone him of his Godhead and Majesty that they might have his place.

§. 30. Sign 20. A proud man would fain have Gods Independency: Though need make him stoop, yet he would willingly be beholden to none. Not only because in prudence he would keep his liberty, and not be unnecessarily the servant of men, nor under obligations to serve them in any evil way (For so the humblest would fain be Independent): But because he would be so great, and high, as to scorn to lean on any other. Thus you see how Pride is that great Idolatry that sets up man as in the place of God.

Signs of the next Degrees of Pride as against God.

§. 31. Sign 1. A Proud heart is very hardly brought to see the greatness of its sins, or to know its emptiness of Grace, or to be convinced of its unpardoned miserable state, or of the Justice of God if he should damn it to everlasting torments. Concerning others it may confess all this; but hardly of it self. Its own unbelief, and aversness from God and holiness, seemeth to it a small and tolerable fault: Its own pride, and lust, and worldliness, and sensuality, seem not to be so bad as to deserve damnation: Much less the smallest sin which it committeth. Though customarily they may say that God were just, if he did condemn them, yet they believe it not at the heart. The most convincing Preacher shall have much ado to bring a proud man heartily to confess that he is an enemy to God, a child of wrath, and under the guilt of all his sins, and sure to be condemned unless he be converted. He will confess that he is a sinner, or any thing else which the most godly must confess, or which doth not conclude him to be in a damnable unrenewed state: But to make an ungodly man know that he is ungodly, and an impenitent person know that he is impenitent, and an unsanctified person know that he is unsanctified, is wonderful hard, because that Pride hath dominion in them. *Are we blind also?* Say the proud incorrigible Pharisees to Christ, John 9. 40.

§. 32. Sign 2. A proud heart doth so much overvalue all that is in it self, that every common grace or duty doth seem to it to be a state of godliness: Their common knowledge seemeth to them to be saving illumination: Every little sorrow for their sin, or wish that they had done better, when they have had all the sweetness of it, doth go with them for true Repentance: Their heartless lip-labour goes for acceptable prayer: Their Image of Religion seemeth to them to be the life of godliness: They take their own presumption for true faith; and their false expectation, for Christian Hope, and their carnal security and blockish stupidity, for spiritual peace of conscience, and their desperate venturing

venturing their souls upon decit, they take for a Trusting them with God: If they forbear but such sins as their flesh can spare, as unnecessary to its ease, provision or content, yea, or such sins as the flesh commandeth them to forbear, as tending to their dishonour in the world; they take this for true obedience to God. Because they had rather have Heaven than Hell, when they must leave the Earth whether they will or no, they think that they are heavenly minded, and lay up their treasure there, and take it for their portion: Because conscience sometime troubleth them for their sin, they think they renew a sincere repentance; and think all is pardoned, because they daily ask for pardon: Their forced submission to the hand of God, they take for patience; And a [Lord have mercy on us, and forgive us, and save us] they take for a true preparation for death. Thus Pride deceiveth sinners, by making them believe that they have what they have not, and do what they do not, and are something when they are nothing, Gal. 6. 3. and by multiplying and magnifying the little common good that is in them.

Sign 3.

§. 33. Sign 3. A Proud heart hath very little sense of the necessity of a Saviour, to die for his sins, and satisfy Gods justice, and reconcile him to God: Notionally he is sick of sin; and notionally he thinks he needeth a Physician: But practically at the heart, he feelth little of his disease, and therefore little sets by Christ. He feelth not that which should thoroughly acquaint him with the Reasons of this blessed work of our Redemption: And therefore indeed is a stranger to the mystrie, and an unbeliever at the heart: and would turn Apostate if the tryal were strong enough. He never felt himself a condemned man, under the curse and wrath of God, and lyable to Hell: And therefore never lay in tears with Mary at his Saviours feet, nor melted over his bleeding Lord; nor feelingly said with Paul [He came to save sinners of whom I am chief] nor esteemed all things as loss and dung for the knowledge of Christ, that he might be found in him, Phil. 3. 7, 8. He is a Christian but as a Turk is a Mahometane, because it is the Religion of the King, and the Country, in which he was bred.

Sign 4.

§. 34. Sign 4. A Proud heart perceiveth not his own necessity of so great a change as a New birth, and of the Holy Ghost to give him a new nature, and plant the image of God upon him: He findeth perhaps some breaches in his soul; but he thinks there needs no breaking of the heart for them; nor pulling all down and building up his hopes anew: Amending his heart he thinks, may serve the turn, without making it and all things new: The new creature he taketh to be but Baptism, or some patching up of the former state, and amending some grosser things that were amiss. He will confess that without Christ and grace we can do nothing, but he thinketh this grace is an ordinary help. Whereas a humble soul is so emptied of it self, and perceiveth its deadness and insufficiency to good, that it magnifieth grace, and is wondrous thankful for it, as for a new and spiritual life.

Sign 5.

Rom. 5.

12, 17, 18,

19,

John 3. 3,

5, 8,

J. c. 17. 5.

§. 35. Sign 5. A Proud heart hath so little experimental sense of the great accusations which Scripture bringeth against the corrupted heart of man, that it is easily drawn into any Heresie which denieth them: As about our Original sin and misery and need of a Saviour: about the desperate wickedness of the heart, and mans insufficiency and impotencie to good, yea averfeness from it: Whereas humble men are better acquainted with the sin within them, that beareth witness to all these truths.

Sign 6.

§. 36. Sign 6. The Proud are insensible of the need and reason of all that diligence to mortifie the

flesh, and subdue corruptions, and watch the heart; and walk with God in holiness of life, which God requireth: He saith what need all this ado: He feelth not the need of it, and therefore thinks it's more ado than needs. But the humble soul is sensible of that within him that requireth it and justifieth the strictest wayes of God: The Rich think they have no need to labour; but labour is a poor mans life and maintenance: If he miss it a day, he feelth the want of it the next.

§. 37. Sign 7. Proud men are much insensible of the want of frequent and fervent Prayer unto God. Begging is the poor mans trade: The humble soul perceives the need of it: He finds as constant need of God, as of air, or bread, or life it self. And he knoweth that the exercise of our desires and faith, and the expression by prayer of our dependance upon God, is the way appointed for our supply: But the proud are full-stomach'd, and think this earnest frequent praying is but hypocritical needles work; and they cannot make a trade of begging, and therefore they are sent empty away.

§. 38. Sign 8. A proud man is a great undervaluer of all mercies, and unthankful for them; but especially for spiritual mercy. He receiveth it customarily as if it were his due; and customarily gives God thanks: But though he may rejoyce in the prosperity of his flesh, yet he is a stranger to holy thankfulness to God; and thinks diminutively of mercy: yea he is discontent and murmureth if God give him not as much as he desireth. Whereas the humble confess themselves unworthy of the least, Gen. 30. 10. 2 Chron. 32. 24, 25, 26. Hezekiahs lifting up and unthankfulness go together. A poor man will be very thankful for a penny or a piece of bread, which the rich would reject as a great indignity.

§. 39. Sign 9. Proud men are always impatient in their afflictions: If they have a stoutness or stupidity, yet they have not Christian patience: They take it as if God used them hardly or did them wrong. But the humble know that they deserve much worse, and that the mercy that is left them is contrary to their desert: And therefore say with the humbled Church, Mic. 7. 9. I will bear the indignation of the Lord because I have sinned against him: Lam. 3. 22. [It is because his compassions fail not that we are not consumed].

§. 40. Sign 10. Proud men are fearless of temptations, and confident of their strength and the goodness of their hearts: They dare live among snares, in pomp and pleasure, faring deliciously every day; among plays, and gaming, and lascivious company and discourse, and fear no hurt; their Pride making them insensible of their danger, and what tinder and gunpowder is in their natures, for every spark of temptations to catch fire in. But the humble are always suspicious of themselves, and know their danger, and avoid the snare. Prov. 14. 16. A wise man feareth and departeth from evil; but the fool rageth and is confident. Prov. 22. 3. A prudent man foreseeth the evil and hideth himself: but the simple pass on and are punished.

§. 41. Sign 11. Pride maketh men murmur if the work of God be never so well done, if they had not the doing of it; and sometimes by contending to have the honour of doing it, they destroy the work: If they are officers of Christ, they look more at the Power than their obligation; at the Dignity than at the Duty; and at what the people owe to them, than what they owe to God and to the people. They are like dogs that snarl at any other that would partake with them, or come into the house. They say not as Moses, Would all the Lords people were

were prophets. Yea the peace and unity of Church and State is often sacrificed to this cursed pride.

Sign 12. §. 42. **Sign 12.** Pride makes men ashamed of the service of God, in a time and place where it is disgraced by the world; and if it have dominion, Christ and holiness shall be denied or forsaken by them, rather than their honour with men shall be forsaken. If they come to Jesus, it is as *Nicodemus* did, *by night*: They are ashamed to own a reproached truth, or scorned cause, or servant of Christ: If men will but mock them with the nick-names or calumnies hatched in Hell, they will do as others, or forbear their duty: A scorn will do more to make them forbear praying in their families to God, than the Lyons den would do with *Daniel*, or the fiery furnace with the three Confessors *Dan.* 3. & 6. Especially if they be persons of honour and greatness in the world, then God must be merciful to them while they bow down in the house of *Rimmon*: As the Rich-man, *Luke* 18. 23. when he heard Christs terms, was very sorrowful, for he was very rich; so these because their honours and dignities are so great, do think them too good to let go for the sake of Christ: Had they but the proportion of the obscure vulgar to lay down, they could forsake it; but they cannot forsake so fair a portion, nor endure the reproach of so honourable a name. But O what contemptible things are these to a humble soul? He marvelleth what dreaming worldlings find, in the dotting thoughts and breath of fools, which men call Honour, that they should prefer it before the honour of God, and their real honour: When Christ hath told them, *Mark* 8. 38. That *whosoever shall be ashamed of him and his words, in an adulterous and fust generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with his holy Angels.* I now proceed to the signs of Pride in particular duties.

The Signs of Pride in and about Religious duties.

Sign 1.
Hic ergo
qui loquen-
di arte co-
teris homi-
nibus ex el-
lave viden-
tur, sedulo
monendi
sunt ut hu-
militate
induti
Christianam
discent non
contemnere
quos cogno-
verint mo-
rum vitia
quam ver-
borum am-
plius devi-
tare: Aug.
de Car.
studib. c. 9.

§. 43. **Sign 1.** A Proud person is most solicitous in and about that part of duty which is visible to man, and tendeth to advance him in mens esteem: And therefore he is more regardful of the outside than of the inside; of the words than of the heart. He taketh much pains if he be a preacher, to cast his sermon into such a form as tendeth to set forth his parts, according to the quality of them that he would please: If he live where wit is valued above grace, or pedantick gingling above a solid, clear, judicious, masculine discourse, he bends himself to the humour of his auditors, and acts his part as a stage-player for applause: If he live where serious earnest exhortations are in more request, he studieth to put an affected fervency into his stile, which may make the hearers believe that he believes himself, and to seem to be what indeed he is not, and to feel what he feeleth not: But all this while about his Heart he is little solicitous; and takes small pains to affect it with the reverence of God, and with a due estimation of his truth, and a due compassion of mens souls, and indeed to believe and feel what he would seem to believe and feel. So also in prayer and discourse, his chief study is to speak so as may best procure applause: And it is seldom that he is so cunning as to hide this his design from the observation of judicious men that know him: They may usually perceive that he is the Image of a Preacher or Christian, by affectation forcing himself to that which he is not truly serious in: He is sounding brass; a tinkling Cymbal; a bladder full of wind; a skin full of words; wise and devout in publick on the stage, but at home,

and with his companions in his ordinary converse, he is but common if not unclean: He is the admiration of fools, and the compassion of the wise: An Oracle at the first congress to those that know him not, and the pity of those that have seen him at home, and without his mask: He is like proud Gentlemen that bestow a great part of the morning, in mundifying and adorning themselves when they are to be seen, and go abroad, but at home are very homely. And usually the Proud being Hypocrites are secret haters of the most serious, and judicious Christians; because these are more quick-sighted than others, to see through the cloak of their Hypocrisy: Unless as their Charity constraining them to conceal their fears and jealousies, may reconcile the Hypocrite to them.

§. 44. **Sign 2.** Proud men are apt to put on themselves to any publick duty which may tend to magnifie them or set out their parts; and think themselves fitter to be preferred before others, and employed, than indeed they are. They are forward to speak in preaching or praying among others, or in ordinary talk: A little knowledge maketh them think that they are fit to be preachers: Whereas the humble say with *Moses*, who am I that I should go unto Pharaoh, &c. *Exod.* 3. 11. I am not eloquent, but slow of speech. O my Lord, send I pray thee by the hand of him whom thou wilt send, *Exod.* 4. 10, 13. Or as *Isaiah* 16. 5. Wo is me, for I am undone, because I am a man of unclean lips, &c. or as *Paul*, 2 Cor. 2. 16. Who is sufficient for these things? How many a Sermon hath Pride both studied and preached? And how many a prayer hath it formed? And how well are they like to be heard of God?

§. 45. **Sign 3.** The Proud are loath to be clouded by the greater abilities of others: They are content that weaker men pray or preach with them, that will not obscure but put off their parts, that they may have the prebeminence; as a dwarf that makes another seem a proper man: They are less troubled that God and the Gospel is dishonoured by the infirmities, insufficiency and faults of others, than that their glory is obscured by worthier men, though God be honoured and his work promoted. Whereas the humbled person wiseth from the bottom of his heart, that all the Lords people were Prophets; that all men could preach, and pray, and discourse, and live much better than he doth himself (though he would also be as good as they). He is glad when he heareth any speak more judiciously, powerfully and convincingly than he, rejoicing that Gods work is done, whoever do it: For he loveth Wisdom and Holiness, Truth and duty, not only because it is his own, but for it self and for God and for the souls of others. A Proud man envieth both the parts, and work, and honour of others: And is like the Devil, repining at the gifts of God; and the better and wiser any one is the more he envieth him: He is an enemy to the fruits of Gods beneficence; as if he would have God less Good and bountiful to the world, or to any but himself, and such as will serve his party and interest and honour with their gifts: His eye is evil because God is Good. If others be better spoken of than himself as more learned, able, wise or holy, it kindleth in his breast a secret hatred of them, unless they are such whose honour is his honour, or contributeth thereto: Whereas the holy humble soul, is sorry that he wants what others have, but glad that others have what he wants. He loveth Gods gifts where-ever he seeth them; yea though it were in one that hateth him: He would not have the world to be shut up in a perpetual night, because he may not be the Sun; but would have them receive that by another which

Sign 2.

Non potest
non indo-
ctus esse,
qui se do-
ctum cre-
dit, Her-
mar. Bar-
barus.

Sign 3.

Puny faith
[In com-
mending
another
you do
your self
right: For
he whom
you com-
mend is
either su-
perior or
inferior to
you: If he
be inferi-
or, if he
be to be
com-
mended,
then you
much
more: If
he be su-
perior, if
he be not
to be com-
mended,
then you
much less.
Lord Bacon
Essay. 54.
pag. 299.

he cannot give them, and is glad that they have a Sun though it be not he: Though some preached Christ of envy and strife, of contention and not sincerely, to add afflictions to his bonds, yet Paul rejoiced, and would joyce, that Christ was preached: Phil. 1. 15, 16, 17, 18.

Sign 4.

§. 46. Sign 4. When the Proud man is praying or preaching his eye is principally upon the hearers, and from them it is that his work is animated, and from them that he fetcheth principally the fire or motives of his zeal: He is thinking principally of their case, and all the while fishing for their love and approbation and applause: And where he cannot have it, the fire of his zeal goeth out: Whereas though the humble, subordinately look at men, and would do all to edification, yet it is not to be Loved by them so much as to exercise Love upon them; nor to seek for honour and esteem from them so much as to convert and save them; And it is God that he chiefly eyeth, and regardeth; and from him that he fetches his most powerful motives; and it his approbation that he expecteth: His eye and heart is so upon the auditors as to be more upon God: He would feed the sheep; but would please the Lord and Owner of them.

Sign 5.

§. 47. Sign 5. A Proud man after his duty is more inquisitive how he was liked by men, and what they think or say of him; than whether God and Conscience give him their approbation: He hath his scouts to tell him whether he be honoured or dishonoured: This is the return of prayer that he looks after: This is the fruit of preaching which he seeks to reap: But these are inconsiderable things to a serious humble soul: He hath God to please; his work to do; and sets not much by humane judgement.

Sign 6.

Clemens
Alex.
strom. l. 1.
c. 4. Ait
Fideli
Christiano
docenti vel
audienti
suffragari
audire.

§. 48. Sign 6. A Proud man is more troubled when he perceiveth that he is undervalued and miseth of the honour which he sought, than that his preaching succeeds not for the good of souls, or his prayers prevail not for their spiritual good: Every man is most troubled for missing that which is his end: To do good and get good, is the end of the sincere, and this he looks after, and rejoiceth if he obtain it, and is troubled if he miss it: To seem good, and wise, and able is the Proud mans end: And if the people honour him, it puffs him up with gladness, as if he were a happy man: And if they slight him or despise him, he is cast down, or cast into some turbulent passion, and falls a hating or wrangling with them that deny him the honour he expects, as if they did him a hainous wrong: As if a Physician should want both skill and care to cure his patients; but hateeth and revileth them, because they prefer another that is abler, and will not die to secure his honour, or magnifie his skill for killing their friends. The Proud mans honour is his Life and Idol.

Sign 7.

§. 49. Sign 7. The Heart of the Proud is not inclined to humbling duties; to penitent confessions and lamentations for sin, and earnest prayer for grace and pardon; but unto some formal observances and lip labour, or the Pharisees self-applause, I thank thee that I am not as other men, nor as this Publican: Not but that the humblest have great cause to bless God for their spiritual mercies, and his differencing grace: But the Proud thank God for that which they have not; for sanctification, when they are unsanctified; and for justification when they are unjustified; and for the assured hope of Glory; when they are sure to be damned if they be not changed by renewing grace; and for being made the heirs of Heaven while they continue the heirs of Hell: And therefore the proud are least afraid of

coming without right or preparation to the sacrament of the Body and blood of Christ: They rush in with confident presumption: When the humble soul is trembling without, as being oft more fearful to enter than it ought.

§. 50. Sign 8. Proud persons are of all others the

Sign 8.

most impatient of Church discipline, and incapable of living under the Government of Christ. If they sin, they can scarce endure the gentlest admonition: But if they are reprov'd sharply (or cuttingly) that they may be sound in the faith, you shall perceive that they smart by their impatience. But if you proceed to more publick reproof and admonition, and call them to an open confessing of their sin, to those whom they have wronged, or before the Congregation, and to ask forgiveness, and seriously crave the prayers of the Church, you shall then see the power of Pride against the ordinance and commands of God! How scornfully will they spurn at these reproofs and exhortations? How obstinately will they refuse to submit to their unquestionable duty? And how hardly are they brought to confess the most notorious sins? Or to confess that it is their duty to confess them; Though they would easily believe that it is the duty of another, and would exhort another to do that which they themselves refuse! The Physick seemeth so loathsome to them which Christ hath prescribed them; that they hate him that bringeth it, and will die and be damned before they will take it; but perhaps will turn again and all to rent you (unless where they are restrained by the secular arm.) But if you proceed to reject them, for their obstinate impenitencie in heynous sin, from the visible communion of the Church, you shall then see yet more how contrary Pride is to the Church-order and Government ordained by Christ. How bitterly will they hate those that put them to such (necessary) disgrace? How will they storm and rage and turn their fury against the Church; as if Christs remedy were the greatest injury to them in the world? You may read their Character in the second Psalm. Therefore Christ calleth men to come as little Children into his school: or else they will be unteachable and incorrigible, Math. 18. 3.

§. 51. Sign 9. A Proud man hath an Heretical Sign 9. disposition, even when he cryeth out against Hereticks. He is apt to look most after matters of dispute and contention in Religion; Obscure prophecies, Gods decrees, controversies which trouble the Church more than edifie, circumstances, ceremonies, forms, outwards, orders and words: And for his opinion in these he must be somebody.

§. 52. Sign 10. A Proud man is unsatisfied with his standing in communion with the Church of Christ, and is either ambitiously aspiring to a dominion over it, or is inclined to a separation from it: They are too good to stand on even ground with their brethren: If they may be Teachers or Rulers they can approve the constitution of the Church: But otherwise it is too bad for them to have communion with: They must be of some more refined or elevated society: They are not content to come out and be separate from the infidel and idolatrous world, but they must also come out and be separate from the Churches of Christ, consisting of men that make a credible profession of faith and godliness. They think it not enough to forbear sin themselves, and to have no fellowship with the works of darkness, but reprove them, nor to separate from men as they separate from Christ, but they will also separate from them in their duty, and odiously aggravate every imperfection, and fill the Church with clamors and contentions, and break it into factions by their schisms, Isa. 65. 5.

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and

Mat. 11. 19
Mat. 9. 11.
Mat. 15. 2.
3.

and this not for any true reformation or edifying of the body (for how can division elisie it?) but to tell the world that they account themselves more holy than the Church: Thus Christ himself was quarrelled with as *unholy* by the Pharisees, for eating with publicans and sinners: And his disciples for not washing before meat, and observing the traditions of the Elders; and for rubbing out corn to eat on the sabbath day: And they that *will not be strict* in their conformity to Christ, will be *righteous overmuch* and stricter than Christ would have them be, where Pride commandeth it: They will be of the strictest party and opinions, and make opinions and parties that are stricter, than Gods commands; and run into errors and schisms that they may be singular, from the general communion of the Church: and will be of a *lesser* than Christs little flock.

Signs of Pride in common converse.

Sign 1. §. 53. *Sign 1.* Pride causeth *subjects* to be too quick in censuring the actions of their *Governours*, and too *impatient* of what they suffer from them, and apt to murmur at them, and rebel against them. It makes inferiours think themselves competent judges of those commands and actions of their superiours, the Reasons of which they never heard, nor can be fit to judge of, unless they were of their council. It makes them forget all the benefits of Government, and mind only the burdens and suffering part, and say as *Corah*, *Ye take too much upon you, seeing all the Congregation are holy every one of them and the Lord is among them: Wherefore then lift ye up your selves above the Congregation of the Lord?* — *Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thy self altogether a Prince over us?* — *Wilt thou put out the eyes of these men?* Proud men are impatient, and aggravate their disappointments, and think they have reason and justice on their side.

Sign 2. §. 54. *Sign 2.* A Proud man is more disposed to command than to obey, and cannot serve God contentedly in a mean and low condition: He is never a good subject, or servant, or child; for subjection seems a slavery to him: He thinks it a baseness to be governed by another: He hath a Reason of his own, which still contradicteth the Reason of his Rulers, and a will of his own that must needs be fulfilled, and cannot submit or yield to Government: He is still ready to step out of his rank; and prepare for suffering by disorder, that he may taste the sweetness of present liberty! As if your horse or cattle should break out from you to be free, and famish in the winter, when snow depriveth them of grass. Whereas the humble know it is much easier to obey than Govern; and that the valleys are the most fruitful grounds, and that it is the Cedars and mountain trees that are blown down, and not the shrubs: And that a low condition affordeth not only more safety, but more quietness and leasure to converse with God: And that it is a mercy that others may be employed in his preservation, and keeping the walls, and watching the house, while he may follow his work in quietness and peace; And therefore willingly payeth honour and tribute to whom it is due.

Sign 3. §. 55. *Sign 3.* If a Proud man be a *Ruler*, he is apt to be *lifted up in mind*; and to despise his inferiours, as if they were *not men*, or he were *more*: He is apt to disdain the counsels of the wise, and to scorn admonition from the ministers of Christ, and

to hate every *Michea* that prophesieth not good of him, and to value none but flatterers, and discountenance faithful dealers, and not endure to hear of his faults: He is apt to fall out with the power of Godliness, and the Gospel of Christ, as that which seemeth to cross his interest; and to forget his own subjection to God, and the danger of his subjects: He is more desirous to be obeyed by his inferiours, than himself to obey his absolute Lord; He expecteth that *his commands* be obeyed though God command the contrary; and is more offended at the neglect of his Laws and Honour, than at the contempt of the Honour and Laws of God.

§. 55. *Sign 4.* If there be any place of office, honour or preferment void, a proud man thinks that *he is the fittest* for it, and if he seek it, he taketh it for an injury if another be preferred before him as more deserving: And though they that had a hand in putting him by, and preferring another, did it never so judiciously, and impartially, and for the common good, without any respect to any friend or interest of their own, yet all this will not satisfie the Proud, who knoweth no Reason or Law but *selfishness*; but he will bear a grudge to men for the most righteous necessary action: What ignorant men and impious have we known displeased, because they were not thought worthy to be Teachers in the Church? or because a people that knew the worth of their souls, had the wit and conscience to prefer a worthier man before them! What worthless men (in Corporations and elsewhere) have we seen displeased, because they were not chosen to be Governours? So unreasonable a sin is Pride.

§. 56. *Sign 5.* A proud man thinks when he looks at the works of his Superiours, that he could do them better himself, if he had the doing of them. There is not one of them of an hundred but think that they could rule better than the King doth, and judge better than the Judge doth, and perhaps preach better than the Preacher doth, unless his ignorance be so palpable as that he cannot question it. *Abolom* would do the people Justice, better than his Father *David*, if he were King. If all the matters of Church and Commonwealth were at his dispose, how confident is he, that they should be well ordered, and all faults mended; and O how happy a world should we have!

§. 57. *Sign 6.* A proud man is apt to overvalue his own knowledge, and to be much unacquainted with his Ignorance; He is much more sensible of what he knoweth, than how much he is wanting, of what he ought to know: He thinks himself fit to contradict the ablest Divine, when he hath scarce so much knowledge as will save his soul. If he have but some smattering, to enable him to talk confidently of what he understandeth not, he thinks himself fittest for the Chair; and is elevated to a pugnacious courage, and thinks he is able to dispute with any man; and constantly gives himself the victory: If it be a woman that hath gathered up a few Receipts, she thinketh her self fit to be a Physician, and venture the lives of dearest friends upon her ignorant skilfulness; when seven years study more is necessary to make such Novices know how little they know, and how much is utterly unknown to them, and seven years more to give them an encouraging taste of knowledge; yet Pride makes them Doctors in Divinity and Physick by its *Mandamus* without so much ado: And as they commenced, so they practise, in the dark; and to save the labour of so long studies, can spare, and gravely deride flatterer, he will entitle him by force to that which he is conscious that he is most defective in, *Lord Bacon Essay 52.*

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that knowledge, which they cannot get at cheaper rates. And, no wonder, when it is the nature of *Pride* and *Ignorance* to cause the birth and increase of each other. It were a wonder for an *Ignorant* person to be *Humble*; and when he knoweth not what abundance of excellent truths are still unknown to him, nor what difficulties there are in every controversy which he never saw. How many studious, learned, holy Divines would go many thousand miles (if that would serve) to be well resolved of many doubts in the Mysteries of Providence, Decrees, Redemption, Grace, Free-will, and many the like, and that after twenty or forty years study; when I can take them a Boy or a Woman in the Streets, that can confidently determine them all in a few words, and pity the ignorance or error of such Divines, and shake the head at their blindness, and say, God hath revealed them to themselves that are Babes! yea, and perhaps their confidence taketh dissenters for such heretical, erroneous, intolerable persons, that they look upon them as Heathens and Publicans, and either with the Papists reproach and persecute them, or with the lesser Sects divide from them, as from men that receive not the truth; and thus *Pride* makes as many Churches as there are different Opinions.

Sign 7. §. 58. Sign 7. *Pride* maketh men wonderful Partial in judging of their own *Vertues* and *Vices* in comparison of other mens. When the humble are complaining of their weaknesses and sinfulness, and have much ado to believe that they are any thing, or to discern the sincerity of their grace; and think their prayers are as no prayers, and their duties so bad that God will not regard them, the *Proud* think well of all they do, and are little troubled at their greater wants. They easily see another mans failings; but the very same or worse, they justify in themselves. Their own passions, their own over-reachings or injurious dealings, their own ill words, are smoothed over as harmless things, when other mens are aggravated as intolerable crimes: Another is judged by them unfit for humane societies, for less than that which they cannot endure to be themselves reproved for; and will hardly be convinced that it is any fault: So blind is *Pride* about themselves.

Sign 8. §. 59. Sign 8. *Pride* makes men hear their Teachers as Judges, when they should hear them as Learners and Disciples of Christ: They come not to be taught what they knew not, but to censure what they hear; and as confidently pass their judgement on it, as if their Teachers wanted nothing but their instructions to Teach them aright. I know that no *poysen* is to be taken into the soul, upon pretence of any mans authority; and that we must prove all things and hold fast that which is good: But yet I know that you must be Taught even to do this; and that the Pastors office is appointed by Christ as necessary to your good, and that the Scholars that are still quarrelling with their Teachers, and readier to Teach their Masters than to learn of them, and boldly contradicting what they never understood, are too proud to become wise: And that Humility and Reason teacheth men to learn with a sense of their ignorance, and the necessity of a Teacher.

Sign 9. §. 60. Sign 9. A proud man is alwayes hard to be pleased, because he hath too great expectations from others: He looks for so much observance and respect, and to be humoured and honoured by all, that it is too hard a task for any man to please him that hath much to do with him, and hath any other Trade to follow: He that will please him, must either have little to do with him, and come but seldom in his way; or else he must study the art of

man-pleasing, complement and flattery, till he be ready to commence Doctor in it, and must make it his Trade and business, as Nurses to do tend the sick; or quiet Children. One look, or word, or action, will every day fall cross; and some respect or complement will be wanting. And as godly humble men do justly aggravate their sins from the Greatness and Excellency of God whom they offend; so the proud man foolishly aggravates every little wrong that is done him, and every word that is said against him, and every supposed omission or neglect of him, by the high Estimation he hath of himself against whom it is done.

§. 61. Sign 10. The proud are desirous of Precedency among men: To be saluted with the first; and taken by Great ones into the greatest favour; and to be set in the upper room, at Table, and at Church; and to take the better hand: He grudgeth at those that are set above him and preferred before him, unless they are much his Superiours: Or if he have the wit to avoid the disgrace of contending for such trifles, and shewing the childishness of his *Pride* to others, yet he retaineth a displeasure at the heart. When the humble give precedence to others; and set themselves at the lower end.

§. 62. Sign 11. A proud man expecteth that all the good that he doth be remembered, and that others do keep a register of his good works, and take notice of his learning, worth and vertues: As their own memories are stronger here than in any thing, so they think other mens should be: As if (being conscious how unfit they are for the esteem of God) they thought all were lost which is not observed and esteemed by men: As their eye is upon themselves, so they think the eye of others should be also; and that as their own, to admire the good, and not to see the infirmities and evil.

*Hesich. Il-
lust. faith
of Arcepi-
laus, in
communi-
candis fa-
cultatibus ac deferendis beneficiis supra quam dici potest promptus atque fa-
cilius fuit: Alienissimus à captanda gloriola à beneficio, quod latere mal-
erat: Invisens Ctesibium agrotantem, quum videret illum in agitate esse,
clam cervicali suppositis crumenam nummariam, qua ille inventa, Arcepsilai
inquit, hinc ludus est.*

§. 62. Sign 12. No man is taken for so great a friend to the proud as their admirers: whatever else they be, they love those men best, that highest esteem them: The faults of such they can extenuate and easily forgive: Let them be Drunkards; or Whoremongers, or Swearers, or otherwise ungodly, the proud man loveth them according to the measure of their honouring him: If you would have his favour, let him hear that you have magnified him behind his back, and that you honour him above all other men. But if the holiest servant of God think meanly of him, and speak of him but as he is; especially if he think they are disesteemers of him, or are against his interest and honour, all their wisdom and holiness will not reconcile him to them, if they were as wise or good as Peter or Paul: It signifieth nothing to him that they are honourers of God, if he think they be not honourers of him. Nay, he will not believe or acknowledge their goodness, but take all for hypocrisie, if they suit not with his interest or honour: and all because he is an Idol to himself.

§. 64. Sign 13. A proud man is apt to domineer with insolency, when he gets any advantage, and perceiveth himself on the higher ground. He saith as Pilate to those that are in his power, Know-est thou not that I have power to crucifie thee, and power to release thee? Forgetting that they have no power at all against any, but what is given them from

Pfal. 10. 2. *from above.* Victories and successes lift up fools, and make them look big and forget themselves, as if their shadows were longer than before: Servants got on Hosebuck will speak disdainfully of Princes that are on foot. *David saith; The proud have had me in derision.* If they get into places of power by preferment, they cannot bear it, but are puffed up and intoxicated, as if they were not the same men they were: They deal worse by their inferiours if they humour them not, than Balaam by his Ass: when they have made them speak, their insolency cannot bear it, whereas the humble remembreth how far he is equal with the lowest, and dealeth gently with his servants themselves, remembering that he also hath a Master in Heaven, Ephes. 6. 9.

Sign 14. §. 65. *Sign 14.* A proud man is impatient of being contradicted in his speech; be it right or wrong you must say as he, or not gainsay him. Hence it is that Gallants think that a mans life is little enough to expiate the wrong, if a man presume to say, *they Lye.* I know that Children, and servants, and other inferiours must not be unreverent or immodest, in an unnecessary contradicting the words of their superiors, but must silently give place when they cannot assent to what is said: But yet an impatience of sober and reasonable contradiction, even from an inferior or servant, is not a sign of a humble mind.

Sign 15. §. 66. *Sign 15.* Where-ever a proud man dwelleth, he is turbulent and impatient if he have not his will: If he be a publick person, he will set a Kingdom all on fire, if things may not go as he would have them. Among the crimes of the last and perilous times, Paul numbereth these; to be *Lovers of their own selves, boasters, proud, traytors, heady, high-minded* — If they have to do in Church affairs, they will have their will and way, or they will cast all into confusion, and hinder the Gospel, and turn the Churches upside down. In Towns and Corporations they are heady and turbulent, to have their wills. In families there shall be no peace, if every thing may not go their way? They cannot yield to the judgement of another.

Sign 16. §. 67. *Sign 16.* Proud men are passionate and contentious, and cannot put up injuries or foul words: When a humble man giveth place to wrath, and avengeth not himself, nor resisteth evil; but is meek and patient, forbearing and forgiving, and so heaping coals of fire on his enemies heads: Only by *Pride cometh contention*, Prov. 13. 10. *He that is of a proud heart stirreth up strife*, Prov. 28. 25. What is their wrath, their scorns, their railing and endeavouring to vilifie those that have offended them, but the foam and vomit of their pride? *Proud, haughty, scorner is his name, that dealeth in proud wrath*, Prov. 21. 24.

Sign 17. §. 68. *Sign 17.* A proud man is either an open or a secret boaster: If he be ashamed to shew his Pride by open boasting, then he learneth the skill of setting out himself, and making known his excellencies in a closter and more handsome way: His own commendations shall not seem the design of his speech, but to come in upon the by, or before he was aware, as if he thought of something else: or it shall seem necessary to some other end, and a thing that he is unavoidably put upon, as against his will. Or he will take upon him to conceal it, but by a transparent veil, as some proud women hide their beauties: Or he will conjoin the mention of some of his infirmities, but they shall be such as he thinks no matter of disgrace, but like proud womens beauty-spots, to set out the better part which they are proud of: But one way or other, either by ostentation or insinuation, his work is to make known all

that tenderth to his honour, and to see that his goodness, and wisdom, and greatness be not unknown or unobserved: And all because he must have mens approbation, the hypocrites reward: He is as buried if he be unknown. *Proud and boasters* are joyned together, Rom. 1. 30. 2 Tim. 3. 2. *Thenudas the deceiver, boasted himself to be some body*, Acts 5. 36. *Simon Magus gave out that himself was some great one, and the people all gave heed to him from the least to the greatest, saying, This man is the great power of God*, Act. 8. 9, 10. *Such love the praise of men more than the praise of God*: John 12. 43. But the humble hath learned another kind of language; not affectedly but from the feeling of their hearts, to cry out, I am vile: I am unworthy to be called a child; My sins are more than the hairs of my head: And he hateth their vanity that by unseasonable or immoderate commendations, endeavour to stir him up to pride, and so to bring him to be vile indeed, by proclaiming him to be excellent. Much more doth he abhor to praise himself, having learned, Prov. 27. 2. *Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.* He praiseth himself by Works, and not by Words, Prov. 31. 31.

§. 69. *Sign 18.* A proud man loveth honourable Names and Titles: as the Pharisees to be called Rabbi: Matth. 23. And yet they may have so much wit as to pretend, that it is but to promote their service for the common good, and not that they are so weak to care for empty names; or else that they were forced to it, by some bodies kindness without their seeking, and against their wills.

§. 70. *Sign 19.* Pride doth tickle the heart of fools with content and pleasure to hear themselves applauded, or see themselves admired by the people, or to hear that they have got a great reputation in the world, or to be flockt after, and cryed up, and have many followers. *Herod loveth to hear in commendation of his Oration, It is the voice of a God*, Act. 12. 22: and not of a man: It is a feast to the proud, to hear that men abroad do magnifie him, or see that those about him do reverence, and love, and honour, and idolize him. Hence hath the Church been filled with busie Sect-masters, even of those that seemed forwardest in Religion; which was sadly prophesied of by Paul to the Ephesians, Acts 20. 29, 30. Two sorts of troublers under the name of Pastors, pride hath in all Ages thrust upon the Church; *Devouring Wolves, and dividing Sect-masters*: [For I know this, that after my departure, shall grievous Wolves enter in among you, not sparing the flock: Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. See also Rom. 16. 16, 17.]

§. 71. *Sign 20.* Pride maketh men censorious and uncharitable: They extenuate other mens vertues and good works; and suspect ungroundedly their sincerity: A little thing serves to make them think or call a man an hypocrite! Very few are honest, or sincere, or godly, or humble, or faithful, or able, or worthy in their eyes, even among them that are so indeed, or that they have cause to think so: A slight conjecture or report seemeth enough to allow them to condemn or defame another. They quickly see the More in a Brothers eye. Their pride and fancy can create a thousand Hereticks, or Schismatics, or hypocrites, or ungodly ones, that never were such but in the Court of their presumption. Especially if they take men for their adversaries, they can cast them into the most odious shape, and make them any thing that the Devil will desire them. But the humble are charitable to others, as conscious of much infirmity in themselves, which

which makes them need the tenderness of others. They judge the best till they know the worst, and censure not men until they have both evidence to prove it, and a call to meddle with them, having learned, *Matth. 7. 1, 2, 3, 4. Judge not that ye be not judged.*

Sign 21. §. 72. Sign 21. Pride causeth men to hate reproof: The proud are forward in finding faults in others; but love not a plain Reprover of themselves. Though it be a duty which God himself commandeth, Lev. 19. 17. as an expression of love, and contrary to hatred, yet it will make a proud man to be your enemy, Prov. 15. 12. A scorner loveth not one that reproveth him, neither will he go unto the wise, Prov. 9. 7, 8. He that reproveth a scorner getteth himself shame; and he that rebuketh a wicked man, getteth himself a blot: Reprove not a scorner, lest he hate thee: Rebuke a wise man, and he will love thee. It galleth their hearts, and they take themselves to be injured, and they will bear you a grudge for it, as if you were their enemy: If they valued or honoured you before, you have lost them or angered them if you have told them of their faults: If they love to hear a Preacher deal plainly with others, they hate him when he dealeth so with them: Herod will give away Johns head, when he hath first imprisoned him for telling him of his Sin, though before he revered him and heard him gladly. They can easily endure to be evil, and do evil, but not to hear of it. As if a man that had the Leprosie loved the disease, and yet hated him that telleth him that he hath it, or would cure him of it. This pride is the thing that hath made men so unprofitable to each other, by driving faithful reproof and admonition almost out of the world, because men are so proud that they will not bear it. Hence it is that others hear oftner of men faults, than they do themselves, and that backbiting is grown the common fashion, because proud sinners drive away reprovers, by their impatience and displeasure. Husbands and Wives, yea, Servants with their Masters are so far out of love with just reproof, that they can hardly bear it. He must be exceeding skilful in smoothing and oyling every word, and making it more like to a commendation or flattery, than a reproof, that will escape their indignation.

Sign 22. §. 73. Sign 22. When a proud man is justly reproofed, he studieth presently to deny or extenuate his fault; to shew you that he is more tender of his honour, than of his honesty. It is a hard thing to bring him to free confession, and to thank you for your love and faithfulness, and to resolve upon more watchfulness for the time to come: When the humble soul is readier to believe that he is faulty, than that he is innocent, and to say more against himself than you shall say (if truly.) This one sign may tell you how commonly pride reigneth in the world. How few are they among many that are heartily thankful for a just and necessary reproof? Mark them whether the first word they speak in answer to you, be not either a denial or an excuse, or an upbraiding you with something that they think you faulty in, or else a passionate proud repulse, bidding you, meddle with your selves?

Sign 23. §. 74. Sign 23. Pride maketh men talkative; and more desirous to speak than to hear, and to teach than to be taught; because such think highly of their own understandings; and think others have more need of their instructions, than they of other mens. Not that Humility is any enemy to communicative

*Inter Bene-
dicti sig-
na Humili-
tatis (in
regula) est,
ut pauci
verba etiam rationalia loquatur, non clamorosa voce: Taciturnitas usque ad
interrogationem: sed hæc semper intelligenda sunt, salvo amore veritatis,
& amatum.*

Charity, or to zealous endeavours for the converting

and edifying of souls: But a teaching, talking disposition, where there is no need, and beyond the measure of your calling and abilities, when you have more need to learn your selves, is the fruit of Pride. When you take less heed what another saith to you, than you expect he should take of what you say to him: when your talk is not so much by way of question as becomes a learner, but in the discourses and dictates of a Teacher: when you are so full of anything that is your own, and so contemptuous of what is said by others, that you have not the patience to hear them silently till they come to the end, but unmannerly interrupt them, and set in your selves; which is as much as to say, Hold your tongue, and let me speak that am more wise and worthy: when you strive to have the most words, and to be speaking; as Horses in a race strive who shall go foremost: This is because pride puffs you up, and moves your tongues as a leaf is shaken by the wind: it fills your sails; and makes you like Bagpipes that are lowdest when they are full of wind and pressed. *Ecccl. 10. 14. A fool is full of words. Prov. 10. 19. In the multitude of words there wanteth not sin: but he that refraineth his lips is wise.*

§. 75. Sign 24. Pride maketh men excessively loth to be beholden to others; so that some will starve or perish before they will stoop so far as to seek or be obliged to thankfulness by any; especially if they be such as they have any quarrel with. And this they take for manlike gallantry, and a scorning to be base. I confess that as Paul saith to servants, if we can be free, we should rather choose it; and that no man should unnecessarily make himself a debtor to another, by being beholden to him: especially Ministers, who should avoid all Temptations of dependance upon man: and therefore should neither hang on Great ones, lest they be tempted to unfaithful silence or flattery, nor needlessly live on the peoples charity, lest they be hindered from the free exercise of their Ministry: Therefore Paul laboured with his hands where he thought it would hinder his work to be chargeable to the Churches, or give occasion to the envious to reproach him: And he would rather dye than any should make this his glorying void, 1 Cor. 9. 15. Innocency and Independency, as Mr. Bolton was wont to say, do steel the face, and help a Minister to be bold and faithful. As Camerarius said when he was invited to the Court,

Alterius ne sit, qui sumus esse potest.

But yet man is a sociable creature; and we are made to be helpful to each other: we are like the wheels of a Watch, that can none of them do their work alone, without the concurrence of the rest: And therefore a proud man that would live wholly on himself, and scorneth to be beholden, would break himself off from the place that God hath set him in, and separate himself from humane society, and be either a world of himself or a God to others. But God hath caused all the members purposely to stand in need of one another, that none might be despised, and that all might still exercise Love in communicating, and Humility in accepting of each others help.

§. 76. Sign 25. Pride maketh people desirous to equal their Superiours, and exceed their equals, in Apparel, or handsome dwellings, and provisions; and entertainments, and all appearances that tend to set them out, and make them seem considerable in the world: For it excessively regards the eye of man: A fit re-

Humilitas est 1. Necessaria: 2. Subdere se majori, & non præferre se equali. 2. Abundans: subdere se equali, nec præferre se minori: 3. Perfecta: subdere se minori. Gloss. sup. Matth. 3. Humilitatis 7. gradus secundum Anselmum sunt. 1. Opinione: 1. Se contemptibilem cognoscere, 2. Hoc non dolere. 2. Manifestatione: 1. Hoc confiteri: 2. Hoc persuadere. 3. Patienter sustinere hæc dici, 3. Voluntate: 1. Pati contemptibiliter se tractari. 2. Hoc idem amare. Anselm. lib. de similit.

spect

spect to Decency must be had (so we place no greater a necessity in it than we ought :) But pride would fain go with the highest, and have more curiosity than needs; and maketh a greater matter of Decency than the thing requireth. I am not of their humour, that censure every man whose hair is not of their cut, and whose garments are not of their fashion, and who are bred in a way of more gentility and ceremony than my self: But yet the affectation of imitating fashion-mongers, and bearing a port above ones rank, and rather desiring the converse and company of superiours than inferiours, and to live like those that are a step above us, than those that are a step below us, are signs as significant of Pride, as the Robes of a Judge or a Doctor are of their dignities and degrees. I am sure Humility hath learnt this lesson, Rom. 12. 16. *Mind not high things; but condescend to men of low estate: be not wise in your own eyes.* As for the ridiculous effeminate fashions and deportment of some men, and the spots, and paintings, and nakedness, and other antick fashions of some women, and the many hours which they daily waste in dressings, and adornings, and preparing themselves for the sight of others, they are the badges of so foolish and worse than childish a sort of pride, that I will not trouble my self and the Reader in reprehending them. Manly pride is ashamed of such toys. Let the Patrons of them please their Patients, by proving them lawful, while they have no wiser work to do; and when they have done, let them go on to prove that it is lawful for sober persons to wear such Irons as they do in Bedlam; and that such Chains as they in Newgate wear, are no signs of a prisoner; and that it is lawful for an honest woman to wear a Harlots habit. If the proud have no more wit than to wear the badges of their childishness or distraction, and shew their shame to all they meet, and make themselves as ridiculous as men that lay aside their Breeches, and wear Side-coats again like children, I will leave them to themselves, and will not now trouble them with any longer contradiction.

Sign 26. §. 77. *Sign 26.* Proud persons are ashamed and troubled if any necessary force them, to go lower in apparel, or provisions, or deportment, than others do of their degree: To shew you that it is not as a Duty that Decency is regarded by them, but as the ornaments of pride: else they would be quiet when Providence maketh it cease to be their duty! They are not so much ashamed of sin, and the neglect of God and their salvation, as they are to be seen in sordid attire, or in a poor and homely garb: Beggars and servants shew here that they are as proud as Lords. What abundance of them go but seldom to Church, and give this as a reason [I wanted clothes:] As if they would neglect their souls, their God their greatest duty, rather than do it in such Clothes as they do their common work? Doth Christ appoint you to give him the meeting, that by his Ministers he may instruct you for salvation, and that you may ask and receive the pardon of your sins, and will you disappoint him and refuse to come, for want of better clothes? Sure you do not think that these are the Wedding Garment which he requireth you to bring? You would beg if you were naked or in rags: and will you not come to beg of God, because you have no better clothes? Do you set more by the reputation of your clothes, than the means of your salvation? How little do such wretches set by God, and by his mercy now, that will shortly on their death-beds cry for Mercy, without any such regard of clothes. Naked they come into the world, and naked they must go out, and yet they will turn their backs on the Worship of God, for want of clothes. They are not ashamed nor afraid to be ungodly, and to forsake

their duty; but they are ashamed of torn or poor attire. What, say they, shall we make our selves ridiculous! When their pride and ungodliness is cause of a thousand fold more shame. We read of thousands, even of the poor, that crowded after Christ to hear him; but of none that staid at home for want of clothes; when it is like they had no better than yours.

§. 78. *Sign 27.* If a proud man be wronged, he looketh for great submission before he will forgive: you must lye down at his feet, and make a very full confession, and behave your self with great submission; especially if the Law be in his hands. And he is prone to revenge, and cruel in his revenge: But if he have wronged others, he is hardly brought to confess that he wronged them; and more hardly to humble himself for reconciliation, and ask them forgiveness: when a humble person is ready to let go his right for peace, and easily forgive, and easily stoopeth to ask forgiveness.

§. 79. *Sign 28.* Lastly, Pride maketh men indifferently desire to have an honourable memorial kept of their names when they are dead (if they are persons that rise to the hopes of such a remembrance:) Many a monument hath Pride erected: Many a Book it hath written to this end: Many a good work materially it hath done, and made it bad by such a base intention! Many a Hospital, and Alms-house, and School-house it hath built! And many a pound it hath given to charitable uses in pretension, but to proud and selfish uses in intention. Not that any should causelessly suspect anothers ends, or blemish the deserved honour of good works, which it is lawful ordinally to regard: But we should suspect our own hearts, and take heed of so horrible a sin, which would turn the excellentest parts and works into poison or corruption: And remember how heinous a thing it is, for a man to be laying proud designs, when he is turning to the dust, and going to appear before his Judge? yea, to set up the monuments of his Pride over his rotten flesh and bones: And to shew that he dyeth in so great a sin without repentance, by endeavouring that as much as may be of it may survive, when he is dead and gone! If such wicked ends do sometime offer to intrude into necessary excellent works, an honest heart must abhor them and cast them out, and beg forgiveness; and not for that forbear his work, nor refuse the comfort of his more sincere desires and intents: But such good works do sink the hypocrite into Hell, that are principally done as a service to Pride, to leave a name on earth behind him.

§. 80. Thus I have been long in shewing you the signs of Pride, because the discovery is a great part of the cure: Not that every proud person hath all these signs: For every one hath not the same temptations or occasion to shew it: But every one hath some and many of these: And he that hath any one of them, hath a sign of Pride. And again I say, that for all this, our Reputation as it subserveth the Honour of God and our Religion, and our brethrens good, must be carefully by all just means preserved, and by necessary defences vindicated from calumniators: Though we must quietly bear whatever infamy or slander we are tried with.

§. 81. *Direct. 3.* Having understood the Nature and the signs or effects of PRIDE, consider next of the dreadful consequents and tendency of it, both as it leadeth to farther sin and unto misery. Which I shall briefly open to you in some particulars.

§. 82. 1. At the present it is the Heart of the old man, and the root and life of all corruption, and of dreadful signification, if it be predominant. If any mans heart be lifted up, the Lord will have no pleasure

Anaxagoras (in Laert. p 87.) Cum vidisset Mausolus sepulchrum: Monumentum, inquit, pretiosum & lapidibus ornatum, deliciarum imago.

*Aeneas
Sylvius in
Boem. c. 65.
speaking
of the
boasting of
the Monk
Capistrus,
saith,
superaverat
seculi pom-
pas, calca-
verat ava-
ritiam, li-
bidinem
subigerat,
gloriam
contemnere
non potuit.
Nemo est
tam sanctus*

sure in him, or it is not upright in him: Hab. 2. 4. I had rather have my soul in the case of an obscure humble Christian that is taken notice of by few or none but God, and is content to approve himself to him, than in the case of the highest and most eminent and honourable in Church or State, that looks for the observation and praise of men: God judgeth not of men by their great parts, and profession, and name; but justifieth the humbled soul that is ashamed to lift up his face to Heaven, and thinketh himself unworthy to speak to God, or to have communion with his Church, or to come among his servants; but standing afar off, smiteth upon his breast, and saith (in true Repentance) O God, be merciful to me a sinner. Luke 18. 13. Pride is as a plague-mark on the soul.

qui dulcedine gloriae non capiatur. Facilius regna viri excellentes, quam gloriam contemnunt. Inter omnia vitia tu semper es prima, semper es ultima: nam omne peccatum te accedente committitur, & te recedente dimittitur. Innocent. de contemp. mundi. l. 2. c. 31.

§. 83. 2. There is scarce a sin to be thought on that is not a spawn in the bowels of Pride. To instance in some few (besides all that are expressed in the signs,) 1. It maketh men *Hypocrites*, and seem what they are not, for the praise of men. 2. It makes men *Lyars*: Most of the Lyes that are told in the world, are to avoid some *disgrace* and *shame*, or to get men to think highly of them. When a sin is committed against God or your superiours, instead of humble confession, *Pride* would cover it with a lye. 3. It causeth *covetousness*, that they may not want provision for their *Pride*. 4. It maketh men flatterers and time-servers, and man-pleasers, that they may win the good esteem of others. 5. It makes men run into profaneness, and riotousness, to do as others do to avoid the shame of their reproach and scorn, that else would account them singular and precise. 6. It can take men off from any duty to God that the company is against: They dare not pray, nor speak a serious word of God, for fear of a jeer from a scorners mouth. 7. It is so contentious a sin, that it makes men firebrands in the societies where they live: There is no quiet living with them longer than they have their own saying, will and way: They must bear the sway, and not be crossed: And when all is done, there is no pleasing them; for the missing of a word, or a look, or a complement, will catch on their hearts, as a spark on gunpowder. 8. It tears in pieces Church and State: Where was ever civil war raised, or Kingdom endangered or ruined, or Church divided, oppressed or persecuted, but *Pride* was the great and evident cause? 9. It devoureth the mercies and good creatures of God, and sacrificeth them to the Devil! It is a chargeable sin! What a deal doth it consume in cloaths, and buildings, and attendance, and entertainments, and unnecessary things. 10. It is an odious thief and prodigal of precious time. How many hours that should be better employed, and must one day be accounted for, are cast away upon the foresaid works of *Pride*? Especially in the needless complements and visits of Gallants, and the dressings of some vain light-headed women, in which they spend almost half the day, and can scarce find an hour in a morning for prayer, or meditation, or reading the Scriptures, because they cannot be ready: Forgetting how they disgrace their wretched bodies, by telling men that they are so filthy or deformed, that they cannot be kept sweet and cleanly and seemly without so long and much ado. 11. It is odiously *unjust*: A proud man makes no bones of any falsehood, slander, deceit or cruelty, if it seem but necessary to his greatness, or honour, or

preferment, or ambitious ends. He careth not who he wrongeth or betrayeth, that he may rise to his desired height, or keep his greatness. Never trust a Proud man further, than *his own interest* bids you trust him. 12. *Pride* is the pander of whoredom and uncleanness: It is an incentive to lust in themselves, and draws the proud to adorn and set forth themselves in the most enticing manner, as tends to provoke the lust of others. Fain they would be thought comely that others may admire them, and be taken with their comeliness: If they thought that none would see them, they would spare their ornaments. And if a common decency were all that they affected, they would spare their curiosities and fashionable superfluities: Even they that would not be unclean in gross fornication with any, yet would be esteemed beautiful and desirable, and do that which tendeth to corrupt the minds of fools that see them. These, and indeed almost all sin, are the natural progeny of *Pride*.

§. 85. 3. As to the *misery* which they bring on themselves and others, 1. The greatest is, that they *forfake God* and are in danger to be forsaken by him: For God abhorreth the Proud, and beholdereth them as afar off. So far as you are Proud you are hated by him, and have no acceptance or communion with him. *Pride* is the highway to utter apostasie. It blindeth the mind: It maketh men confident in their own conceits; and venturous upon any new opinion; and ready to quarrel with the word of God before they understand it: When any thing seems hard to them, they presently suspect the truth of the matter, when they should suspect their dark unfurnished minds. Mark those that are Proud in any Town, or any company of professors of piety, and if any infection of heresie or infidelity come into that place, these are the men that will soonest catch it. Mark those that have turned from Truth or Godliness, and see whether they be not such as were proud and superficial in Religion before. But God giveth Grace, and more Grace to the humble: He dwelleth with them, and delighteth in them.

2. A proud man is a tormenter of himself. Setting his mind on the *Thoughts of men*, and desiring more of their esteem than he can attain, and that which is unsatisfying vapidity when he hath obtained it: He is still under fruitless vexatious desires, and frequent disappointments: Every thing that he seeth, and every word almost that he heareth, or every complement omitted can disturb his peace, and break his sleep, and cast him into a fever of passion or revenge: This wind that swelleth him, is running up and down, and disquieting him in every part: Who would have such a fire in his breast, that will not suffer him to be quiet?

3. *Pride bringeth sufferings*, and then maketh them seem intolerable: It makes the sinner more vex and gall his mind with striving and impatient aggravating his afflictions, than the suffering of it self would ever do.

4. *Pride is a deep-rooted and a self preserving sin*: And therefore harder to be killed and rooted up than other sins. It hindereth the discovery of it self. It driveth away the light: It hateth reproof: It will not give the sinner leave to see his pride when it is reprov'd; Nor to confess it if he see it; nor to be humbled for it if he do confess it; nor to loath himself and forsake it, though conviction and terror seems to humble him. Even while he heareth all the signs of pride, he will not see it in himself: When he feelth his hatred of reproof, and knoweth that this is a sign of pride in others, yet he will not know it in himself: If you would go about to cure him of this or any other fault, you shall feel that you are handling a wasp

Jam. 4. 6.
1 Pet. 5. 5.
1st. 57. 15.
Prov. 16.
19.
Prov. 29.
23.
Vain glorious men are the scorn of wife men, the admiration of fools, the idols of flatterers, and the slaves of their own Pride.
Lord Bacon.
Essay 54.

wasps or an adder : Yet when he is spitting the venom of pride against the reprovcr, he perceiveth not that he is proud : This venom is his nature, and therefore is not felt nor troublesome : If all the Town or Congregation should note him as notoriously proud, yet he himself, that should best know himself, will not observe it. It is a wonder to see how this sin keepeth strength, in persons that have long taken pains for their souls, and seem to be in all other respects the most serious mortified Christians ! Yet let them but be touched in their interest or reputation, or seem to be slighted ; or see another preferred before them while they are neglected, and they boyl with envy, malice or discontent, and shew you that the Heart of sin, even SELFISHNESS and PRIDE is yet alive, unbroken and too strong. Especially if they are not persons of a natural gentleness and mildness, but of a more passionate temper ; then Pride hath more oyl and fuel to kindle it into these discernable flames. He is a Christian indeed that hath conquered Pride.

5. Pride is the defence not only of it self, but of every other sin in the heart or life. For it hateth reproof and keepeth off the remedy ; It hideth, and extenuateth, and excuseth the sin, and thinketh well of that which should be hated.

6. Pride hindereth every means and duty, from doing you good ; and oft-times corrupteth them, and turneth them into sin. Sometimes it keepeth men from the duty, and sometime it keepeth them from the benefit of the duty. It makes men think that they are so whole and well as to have little need of all this physick, yea or of their daily necessary food. They think all this is more ado than needs : What need of all this preaching, and praying, and reading, and holy conference, and meditation, and heavenly mindedness ? One is ashamed of it, and another wants it not, and another is above it ; and they ask you, where are we commanded to pray in our family, and to pray so oft, and to hear so oft, and read any book but the Holy Scriptures, &c. For they feel no obligation from General commands, (as to pray continually, and always, and not wax faint, nor be weary of well doing, to redeem the time, and do all to edification, and be fervent in spirit serving the Lord, &c.) Because they feel not that need or sweetness which should help them to perceive that frequency is good or necessary for them. If the Physician bid two men [eat often,] and one of them hath a strong appetite, and the other hath none ; he that is hungry will interpret the word [often] to signifie thrice a day at least, and he that hath no appetite will think that once a day is [often]. Healthful men do not use to ask, How prove you that I am bound to eat twice or thrice a day ? Feeling the need and benefit, they will be satisfied with an allowance without a command : They will rather ask, How prove you that I may not do it ? For they feel reason in themselves to move them to it, if God restrain them not. So it is with an humble soul about the means of his edification and salvation : It feelth a need of preaching, and prayer, and holy spending the Lords day, and family duties, &c. Yea it feelth the need and benefit of frequency in duties, and is glad of leave to draw near to God, and feels the bond of Love constrain : Whereas the Proud are full and senseless, and could easily be content with little in Religion, if the Laws of God or man constrained them not ; and will do no more than needs they must. Yea some of late have been advanced by Pride, above all Ordinances ; that is, above obedience to God, in the use of his appointed means ; but not above the need of means, nor above the plagues prepared for the proud and disobedient. Humility secureth men from many such pernicious opinions.

§. 86. Direct. 4. To the conquering of Pride is it

necessary that you perceive that indeed it is in your selves, and is the radical sin, and the very poison of your hearts ; and that you set your selves watchfully to mark its motions ; and make it a principal part of your Religion and business of your lives to overcome it, and to walk in Humility with God and man. For if you see not that it is your sin, you will let it alone, and little trouble your selves about it. Pride liveth in men that seem Religious, because they perceive it not, or think they have but some small degree, which is not dangerous. And they see it not in themselves, because they mark not its operations and appearances : The life in the root, must be perceived in the branches, in the leaves and fruit. If you saw more evil in this than in many more disgraceful sins, and set your selves as heartily and diligently to conquer it, as you do to cast out the sins which would make you be judged by men to be utterly ungodly, no doubt but the work would more happily go on, and you would see more excellent fruits of your labour, in the work of mortification, than most Christians see.

§. 86. Direct. 5. Be much in humbling exercises ; but so as to take heed of mistaking the nature of them, or running into extreams. I have told you the true nature of Humility before. Abundance of Christians

are tempted by Satan to think it consisteth much more than it doth, in passionate grief, and tears, and bodily exercises, of long and frequent fastings, and confessions, and penance or such like : And thus Satan diverteth them from true endeavours for true Humiliation, by keeping them employed all their dayes, in striving for tears, or in these external exercises ! Whereas you should most strive, for such a sight of your sinfulness and nothingness, as will teach you highly to esteem of Christ, and to loath your selves, and take your selves to be as vile and sinful as you are, and will make you humbly beg for mercy, and stoop to any means to obtain it ; and will make you patient under the rebukes and chastisements of God, and under the contempts and injuries of men : This is the Humility which you must labour for. But in order to this, external exercises of Humiliation must be used : Especially studying the holy Law of God, and searching your selves, and confession of sin and moderate seasonable fastings, and taming of the flesh. And indeed the exercises of Humiliation do most become those, that are most prone to Pride : And the doctrine of those men who cry down true Humiliation, doth come from Pride, and is made to cherish Pride in others. A humble soul cannot receive it ; but is proner here to run into excess.

§. 87. Direct. 6. There is no more powerful means to take down Pride than to look seriously to God, and set your selves before his eyes, and consider how he loveth the humble, and abhorreth the Proud. One sight of God by a lively faith, would make you know with whom you have to do, and teach you to abhor your selves as vile. A glow-worm is not discerned in the sunshine, though it glister in the dark. A glimpse of the Majesty of God, would make thee with Isa. 6. cry out, Woe is me, for I am undone, a man of unclean lips, &c. and with the Israelites desire that Moses and not God might speak unto you lest you dye. Men are Proud because they know not God, and look not to him, but to fellow sinners with whom they think they may be bold to compare themselves.

Remember also that God is as it were engaged against the proud both in the holiness of his nature, and in honour : For a proud man sets up himself against him, and is such an Idol as God will either take down by grace, or spurn into the fire of destruction : And if he do appear before God among others in days and external exercises of humiliation, you may judge how much an abhorred person will be accepted. It is not

A summary of the signs of Humility.

not to all that are clothed in sackcloth, but to the humble soul that God hath respect: Even to the self-aborring person, who judgeth himself unworthy to come among the people of God, or to be door-keepers in his house, or to eat of the crumbs of the childrens bread; that subject themselves to one another, and think no office of love and service too low for them to perform to the least believer, that in charitable meekness instruct opposers, and bear contradiction and contempt from men; that patiently suffer the injuries of enemies and friend, and heartily forgive and love them; that bear the most sharp and plain reproofs with gentleness and thanks; that think the lowest place in mens esteem, affections and respects the fittest for them; that are much more solicitous how they love others, than how others love them, and how they discharge their duties to others, than how others do what they ought for them; that will take up with smaller evidence to think well of the hearts or actions of others, than of their own; that reprove themselves often and sharper than other men reprove them; and are readier to censure themselves than others, or than most others are to censure them; that have a low esteem of their own understandings, and parts, and doings, and therefore are readier to learn than teach, and to hear than speak; that highly value every bit and drop of mercy, especially Christ, and Grace, and Glory—— These are the humble that God accepteth, and this is the fast that he requireth. These are they that pray effectually, and that must save the land: These only are sensible what sin is; when others feel it not, or are proud in the midst of their largest confessions and tears: These only do from their hearts acknowledge their desert of Gods severest judgements, and justifie God when he afflicteth them: Others rather marvel at the greatness and continuance of judgements, and expostulate with God as dealing hardly and unkindly with them, and tell him how good a people he afflicteth: These only understand the sinfulness of their very humiliations and prayers, through the weakness of that good which should be in them, and the mixture of much evil; when the proud are marvelling if God hear them not at the first word: These only wait in patience for Gods answer, and accept of mercy in his time and measure, when the proud are short-winded, and if God come not just when they expected, they do with *Saul* make haste, or murmur at his providence, and say it is in vain to serve the Lord, and begin to think of forsaking him and taking some better way. These proud ones that have joyned in outward Humiliations, and have lift up themselves in heart, while they cast down their bodies, are they that have turned the heart of God so much against us, to break us in pieces, because he hath found among us, so many of the proud whom he taketh for his enemies: We have had those *humbling themselves in our assemblies*, that were wise in their own eyes, despising, and scorning, and reviling their Teachers; such as undervalued and censured others, that were not for their opinions and interest; that overloved the respect and honour that is from men; and could not endure to be disesteemed or little set by; that could not bear an injury or a foul word, but were prone to anger, if not revenge, that could not seek peace, nor stoop to others; nor bear plain-dealing in reproof; nor forgive a wrong without much submission; that had high expectations from others; and loved those best that most esteemed them; that counted it baseness to stoop to the meanest places or services for others good; yea that quarrelled with God, his word and providences, and valued no other mercies but those that exalted themselves or pleased their flesh (which proved judgements:) And yet while they

thus by pride excommunicated themselves from the face of God, and made themselves abhorred by him, they separated from the holiest assemblies and servants of God in the land, as unworthy of communion with such as *they*, unless they would first become of their opinion or sect. We little consider how great a hand *this Pride* hath had in our desolations. Luk. 1. 51. God hath been scattering the proud of all sorts in the imaginations of their own hearts.

§. 88. Direct. 7. *Look to a humbled Christ to Dir. 7. humble you.* Can you be proud while you believe that your Saviour was clothed with flesh, and lived in meanness, and made himself of no reputation, and was despised and scorned and spit upon by sinners, and shamefully used and nailed as a malefactor to a cross? The very incarnation of Christ is a condescension and humiliation enough to pose both men and Angels, transcending all belief but such as God himself produceth by his supernatural testimony and spirit. And can Pride look a crucified Christ in the face, or stand before him? Did God take upon him the form of a servant, and must thou domineer and have the highest place? Had not Christ a place to lay his head on? and must thou needs have thy adorned well-furnished rooms? Must thou needs brave it out in the most fantastick fashion, instead of thy Saviours seamless coat? Doth he pray for his murderers? And must thou be revenged for a word or petty wrong? Is he patiently spit upon and buffeted? And art thou ready through proud impatency, to spit upon or buffet others? Surely he that *condemned sin in the flesh*, condemned no sin more than *Pride*.

§. 89. Direct. 8. *Look to the examples of the Dir. 8. most eminent saints, and you will see they were all most eminent in humility.* The Apostles before the coming down of the Holy Ghost on them, contended which of them should be the greatest (which Christ permitted that he might most sharply rebuke it, and leave his warning to all his Ministers and Disciples to the end of the world, that they that would be greatest must be the servants of all, and that they must by conversion become as little children, or never enter into the Kingdom of God.) But afterward in what humility did these Apostles labour, and live and suffer in the world? Paul *made himself, a servant unto all, that he might gain the more, though he was free from all men*, 1 Cor. 9. 10. They submitted themselves to all the injuries and affronts of men; to be accounted the plagues and troublers of the world, and as the scorn and off-scouring of all things, and a gazing stock to Angels and to men. And are you better than they? If you are, you are more humble, and not more proud.

§. 90. Direct. 9. *Look to the holy Angels that con- Dir. 9. descend to minister for man; and think on the blessed souls with God, how far they are from being proud; And remember if ever thou come to Heaven how far thou wilt be from pride thy self.* Such a sight as *Isaiah* would take down pride, Isa. 6. 1, 2, 3. *I saw the Lord sitting upon a Throne, high and lifted up, and his train filled the Temple: Above it stood the Seraphims: Each one had six wings: with two he covered his face, and with two he covered his feet, and with two he fled (signifying Humility, Purity and obedience.) And one cried unto another and said, Holy, Holy, Holy is the Lord of Hosts: His Glory is the fulness of the whole earth.* So Rev. 4. 8. and vers. 10. *The Elders fall down, and cast down their Crowns before him that sitteth on the Throne. Look up to Heaven and you'll abhor your pride.*

§. 91. Direct. 10. *Look upon the great imperfecti- Dir. 10. on of thy grace and duties.* Should that man be proud that hath so little of the spirit and image of Jesus

1 Sam. 13, 9, 10, 11, 12.

Signs of Pride.

Mat. 9. 24. Mar. 5. 40.

Joh. 15. 20. Phil. 2. 7, 8, 9, 10.

Psal. 22. 7. Psal. 44. 13.

1 Cor. 4. 12, 13, 14, 15. Act. 24. 5.

wasps or an adder: Yet when he is spitting the venom of pride against the reprove, he perceiveth not that he is proud: This venom is his nature, and therefore is not felt nor troublesome: If all the Town or Congregation should note him as notoriously proud, yet he himself, that should best know himself, will not observe it. It is a wonder to see how this sin keepeth strength, in persons that have long taken pains for their souls, and seem to be in all other respects the most serious mortified Christians! Yet let them but be touched in their interest or reputation, or seem to be slighted; or see another preferred before them while they are neglected, and they boyl with envy, malice or discontent, and shew you that the Heart of sin, even SELFISHNESS and PRIDE is yet alive, unbroken and too strong. Especially if they are not persons of a natural gentleness and mildness, but of a more passionate temper; then Pride hath more oyl and fuel to kindle it into these discernable flames. He is a Christian indeed that hath conquered Pride.

5. Pride is the defence not only of it self, but of every other sin in the heart or life. For it hateth reproof and keepeth off the remedy; It hideth, and extenuateth, and excuseth the sin, and thinketh well of that which should be hated.

6. Pride hindereth every means and duty, from doing you good; and oft-times corrupteth them, and turneth them into sin. Sometimes it keepeth men from the duty, and sometime it keepeth them from the benefit of the duty. It makes men think that they are so whole and well as to have little need of all this physick, yea or of their daily necessary food. They think all this is more ado than needs: What need of all this preaching, and praying, and reading, and holy conference, and meditation, and heavenly mindedness? One is ashamed of it, and another wants it not, and another is above it; and they ask you, where are we commanded to pray in our family, and to pray so oft, and to hear so oft, and read any book but the Holy Scriptures, &c. For they feel no obligation from General commands, (as to pray continually, and always, and not wax faint, nor be weary of well doing, to redeem the time, and do all to edification, and be fervent in spirit serving the Lord, &c.) Because they feel not that need or sweetness which should help them to perceive that frequency is good or necessary for them. If the Physician bid two men [eat often], and one of them hath a strong appetite, and the other hath none; he that is hungry will interpret the word [often] to signifie thrice a day at least, and he that hath no appetite will think that once a day is [often]. Healthful men do not use to ask, How prove you that I am bound to eat twice or thrice a day? Feeling the need and benefit, they will be satisfied with an allowance without a command: They will rather ask, How prove you that I may not do it? For they feel reason in themselves to move them to it, if God restrain them not. So it is with an humble soul about the means of his edification and salvation: It feelth a need of preaching, and prayer, and holy spending the Lords day, and family duties, &c. Yea it feelth the need and benefit of frequency in duties, and is glad of leave to draw near to God, and feels the bond of Love constrain: Whereas the Proud are full and senseless, and could easily be content with little in Religion, if the Laws of God or man constrained them not; and will do no more than needs they must. Yea some of late have been advanced by Pride, above all Ordinances; that is, above obedience to God, in the use of his appointed means; but not above the need of means, nor above the plagues prepared for the proud and disobedient. Humility secureth men from many such pernicious opinions.

§. 86. Direct. 4. To the conquering of Pride is

necessary that you perceive that indeed it is in your selves, and is the radical sin, and the very poyson of your hearts; and that you set your selves watchfully to mark its motions; and make it a principal part of your Religion and business of your lives to overcome it, and to walk in Humility with God and man. For if you see not that it is your sin, you will let it alone, and little trouble your selves about it. Pride liveth in men that seem Religious, because they perceive it not, or think they have but some small degree, which is not dangerous. And they see it not in themselves, because they mark not its operations and appearances: The life in the root, must be perceived in the branches, in the leaves and fruit. If you saw more evil in this than in many more disgraceful sins, and set your selves as heartily and diligently to conquer it, as you do to cast out the sins which would make you be judged by men to be utterly ungodly, no doubt but the work would more happily go on, and you would see more excellent fruits of your labour, in the work of mortification, than most Christians see.

§. 86. Direct. 5. Be much in humbling exercises; Dir. 5. but so as to take heed of mistaking the nature of them, or running into extreams. I have told you the true nature of Humility before. Abundance of Christians are tempted by Satan to think it consisteth much more than it doth, in passionate grief, and tears, and bodily exercises, of long and frequent fastings, and confessions, and penance or such like: And thus Satan diverteth them from true endeavours for true Humiliation, by keeping them employed all their dayes, in striving for tears, or in these external exercises! Whereas you should most strive, for such a sight of your sinfulness and nothingness, as will teach you highly to esteem of Christ, and to loath your selves, and take your selves to be as vile and sinful as you are, and will make you humbly beg for mercy, and stoop to any means to obtain it; and will make you patient under the rebukes and chastisements of God, and under the contempts and injuries of men: This is the Humility which you must labour for. But in order to this, external exercises of Humiliation must be used: Especially studying the holy Law of God, and searching your selves, and confession of sin and moderate seasonable fastings, and taming of the flesh. And indeed the exercises of Humiliation do most become those, that are most prone to Pride: And the doctrine of those men who cry down true Humiliation, doth come from Pride, and is made to cherish Pride in others. A humble soul cannot receive it; but is proner here to run into excess.

§. 87. Direct. 6. There is no more powerful means Dir. 6. to take down Pride than to look seriously to God, and set your selves before his eyes, and consider how he loveth the humble, and abhorreth the Proud. One sight of God by a lively faith, would make you know with whom you have to do, and teach you to abhor your selves as vile. A glow-worm is not discerned in the sunshine, though it glister in the dark. A glimpse of the Majesty of God, would make thee with Isa. 6. cry out, Woe is me, for I am undone, a man of unclean lips, &c. and with the Israelites desire that Moses and not God might speak unto you lest you dye. Men are Proud because they know not God, and look not to him, but to fellow sinners with whom they think they may be bold to compare themselves.

Remember also that God is as it were engaged against the proud both in the holiness of his nature, and in honour: For a proud man sets up himself against him, and is such an Idol as God will either take down by grace, or spurn into the fire of destruction: And if he do appear before God among others in days and external exercises of humiliation, you may judge how much an abhorred person will be accepted. It is

not

A summary
of the
signs of
Humility.

not to all that are clothed in sackcloth, but to the humble soul that God hath respect: Even to the self-aborring person, who judgeth himself unworthy to come among the people of God, or to be door-keepers in his house, or to eat of the crumbs of the childrens bread; that subject themselves to one another, and think no office of love and service too low for them to perform to the least believer, that in charitable meekness instruct opposers, and bear contradiction and contempt from men; that patiently suffer the injuries of enemies and friend, and heartily forgive and love them; that bear the most sharp and plain reproofs with gentleness and thanks; that think the lowest place in mens esteem, affections and respects the fittest for them; that are much more solicitous how they love others, than how others love them, and how they discharge their duties to others, than how others do what they ought for them; that will take up with smaller evidence to think well of the hearts or actions of others, than of their own; that reprove themselves often and sharper than other men reprove them; and are readier to censure themselves than others, or than most others are to censure them; that have a low esteem of their own understandings, and parts, and doings, and therefore are readier to learn than teach, and to hear than speak; that highly value every bit and drop of mercy, especially Christ, and Grace, and Glory—— These are the humble that God accepteth, and this is the fast that he requireth. These are they that pray effectually, and that must save the land: These only are sensible what sin is; when others feel it not, or are proud in the midst of their largest confessions and tears: These only do from their hearts acknowledge their desert of Gods severest judgements, and justifie God when he afflicteth them: Others rather marvel at the greatness and continuance of judgements, and expostulate with God as dealing hardly and unkindly with them, and tell him how good a people he afflicteth: These only understand the sinfulness of their very humiliations and prayers, through the weakness of that good which should be in them, and the mixture of much evil; when the proud are marvelling if God hear them not at the first word: These only wait in patience for Gods answer, and accept of mercy in his time and measure, when the proud are short-winded, and if God come not just when they expected, they do with *Saul* make haste, or murmur at his providence, and say it is in vain to serve the Lord, and begin to think of forsaking him and taking some better way. These proud ones that have joyned in outward Humiliations, and have lift up themselves in heart, while they cast down their bodies, are they that have turned the heart of God so much against us, to break us in pieces, because he hath found among us, so many of the proud whom he taketh for his enemies: We have had those *humbling themselves in our assemblies*, that were wise in their own eyes, despising, and scorning, and reviling their Teachers; such as undervalued and censured others, that were not for their opinions and interest; that overloved the respect and honour that is from men; and could not endure to be disesteemed or little set by; that could not bear an injury or a foul word, but were prone to anger, if not revenge, that could not seek peace, nor stoop to others; nor bear plain-dealing in reproof; nor forgive a wrong without much submission; that had high expectations from others; and loved those best that most esteemed them; that counted it baseness to stoop to the meanest places or services for others good; yea that quarrelled with God, his word and providences, and valued no other mercies but those that exalted themselves or pleased their flesh (which proved judgements:) And yet while they

thus by pride excommunicated themselves from the face of God, and made themselves abhorred by him, they separated from the holiest assemblies and servants of God in the land, as unworthy of communion with such as *they*, unless they would first become of their opinion or sect. We little consider how great a hand *this Pride* hath had in our desolations. Luk. 1. 51. God hath been scattering the proud of all sorts in the imaginations of their own hearts.

§. 88. Direct. 7. Look to a humbled Christ to Dir. 7. humble you. Can you be proud while you believe that your Saviour was clothed with flesh, and lived in meanness, and made himself of no reputation, and was despised and scorned and spit upon by sinners, and shamefully used and nailed as a malefactor to a cross? The very incarnation of Christ is a condescension and humiliation enough to pose both men and Angels, transcending all belief but such as God himself produceth by his supernatural testimony and spirit. And can Pride look a crucified Christ in the face, or stand before him? Did God take upon him the form of a servant, and must thou domineer and have the highest place? Had not Christ a place to lay his head on? and must thou needs have thy adorned well-furnished rooms? Must thou needs brave it out in the most fantastick fashion, instead of thy Saviours seamless coat? Doth he pray for his murderers? And must thou be revenged for a word or petty wrong? Is he patiently spit upon and buffeted? And art thou ready through proud impatency, to spit upon or buffet others? Surely he that condemned sin in the flesh, condemned no sin more than *Pride*.

§. 89. Direct. 8. Look to the examples of the Dir. 8. most eminent saints, and you will see they were all most eminent in humility. The Apostles before the coming down of the Holy Ghost on them, contended which of them should be the greatest (which Christ permitted that he might most sharply rebuke it, and leave his warning to all his Ministers and Disciples to the end of the world, that they that would be greatest must be the servants of all, and that they must by conversion become as little children, or never enter into the Kingdom of God.) But afterward in what humility did these Apostles labour, and live and suffer in the world? Paul made himself, a servant unto all, that he might gain the more, though he was free from all men, 1 Cor. 9. 10. They submitted themselves to all the injuries and affronts of men; to be accounted the plagues and troublers of the world, and as the scorn and off-scouring of all things, and a gazing stock to Angels and to men. And are you better than they? If you are, you are more humble, and not more proud.

§. 90. Direct. 9. Look to the holy Angels that con- Dir. 9. descend to minister for man; and think on the blessed souls with God, how far they are from being proud; And remember if ever thou come to Heaven how far thou wilt be from pride thyself. Such a sight as *Isaias* would take down pride, Isa. 6. 1, 2, 3. I saw the Lord sitting upon a Throne, high and lifted up, and his train filled the Temple: Above it stood the Seraphims: Each one had six wings: with two he covered his face, and with two he covered his feet, and with two he fled (signifying Humility, Purity and obedience.) And one cried unto another and said, Holy, Holy, Holy is the Lord of Hosts: His Glory is the fulness of the whole earth.] So Rev. 4. 8. and vers. 10. The Elders fall down, and cast down their Crowns before him that sitteth on the Throne. Look up to Heaven and you'll abhor your pride.

§. 91. Direct. 10. Look upon the great imperfecti- Dir. 10. on of thy grace and duties. Should that man be proud that hath so little of the spirit and image of

1 Sam. 13.
9, 10, 11,
12.

Signs of
Pride.

Mat. 9. 24.
Mar. 5. 40.

Joh. 15. 20.
Phil. 2. 7.
8, 9, 10.

Psal. 22. 7.
Psal. 44. 13.

1 Cor. 4.
12, 13, 14,
15.
Act. 24. 5.

Jesus Christ? That believeth no more, and feareth God no more? And loveth him no more? And can no better *trust* in him, nor *rest* upon his word and love? Nor no more *delight* in him nor in his holy laws and service? One would think that the lamentable weakness of any one of all these graces, should take down pride and abase you in your own eyes? Is he a Christian that doth not even abhor himself, when he perceiveth how little he loveth his God, and how little all his meditations on the Love and blood of Christ, and of the infinite Goodness of God, and of the heavenly Glory, do kindle the fire, and warm his heart? Can we observe the darkness of our minds, and ignorance of God, and strangeness to the life to come, and the woful weakness of our faith, and not be abased to a loathing of our selves? Can we choose but even abhor those hearts that can love a friend, and love the toys and vanities of this life, and yet can love their God no more? That take no more pleasure in his name, and praise, and word, and service, when they can find pleasure in the accommodations of their flesh? Can we choose but loath those hearts that are so averse to God, so loth to think of him, so loth to pray to him, so weary of prayer or holy meditation or any duty, and yet so forward to the business and recreations of the flesh? Can we feel how coldly and unbelievingly we pray, how ignorantly or carnally we discourse, how confusedly and vainly we think, and how slothfully we work, and how unprofitably we live, and yet be proud, and not be covered with shame? O for a serious Christian to feel how little of God, of Christ, of Heaven is upon his heart, and how little appeareth in any eminent holiness and fruitfulness and heavenliness of life, is so humbling a consideration, that we have much ado to own our selves, and not lye down as utterly desolate: Should that soul admit a thought of pride, that hath so little Grace as to be uncertain whether he have any at all in sincerity or not? That cannot with assurance call God *Father*, or plead his interest in Christ or in the promises? nor knoweth not if he dye this hour, whether he shall go to Heaven or Hell? Should he be proud that is no readier to dye? and no more assured of the pardon of sin? nor willing to appear before the Lord? If one pained member will make you groan, and walk dejectedly, though all the rest do feel no pain, a soul that hath this *universal weakness*, a weakness that is so *sinful* and so *dangerous*, hath cause to be continually humbled to the dust.

Dir. 11. §. 92. Direct. 11. Look upon thy great and manifold sins, which dwell in thy heart, and have been committed in thy life, and there thou wilt see cause for great humiliation. If thy body were full of Toads and Serpents, and thou couldst see or feel them crawling in thee, wouldst thou then be proud? Why so many sins are ten thousand fold worse, and should make thee far viler in thy own esteem. If thou wert possessed with Devils, and knewest it, wouldst thou be proud? Why Devils possessing thy body are not so bad or hurtful to thee, as sin in thy soul. The sight of a sin should more take down thy pride, than the sight of a Devil. Should that man be proud that hath lived as thou hast lived, and sinned as thou hast sinned, from thy childhood until now? that hath lost so much time, and abused so much mercy, and neglected so much means, and omitted so many duties to God and man, and been guilty of so many sinful thoughts, and so many false or foolish words, and hath broken all the Laws of God? Should not he be deeply humbled that hath yet so much ignorance, error, unbelief, hypocrisy, sensuality, worldliness, hard-heartedness, security, un-

charitableness, lust, envy, malice, impatience and selfishness, as is in thee? Should not thy very *Pride* it self be matter of thy great humiliation, to think that so odious a sin should yet so much prevail? Look thus on thy leprous defiled soul, and turn thy very *Pride* against it self? Know thy self, and thou canst not be Proud.

§. 93. Direct. 12. Look also to the desert of all thy sins, even unto Hell it self, and try if that will bring thee low. Though *Pride* came from Hell effectively, yet Hell objectively may afford thee a remedy against it. Think on the worm that never dyeth, and the fire that never shall be quenched, and consider whether *Pride* become that soul, that hath deserved these. Wilt thou be proud in the way to thy damnation? Thou mightest better be proud of thy Chains and Rope when thou art going to the Gallows. Think whether the miserable souls in Hell, are now minding neat and well set attire, or seeking for dominion, honour or preferment, or contending who shall be the greatest, or striving for the highest rooms, or setting out themselves to the admiration and applause of men, or quarrelling with others for undervaluing or dishonouring them? Do you think there is any place or matter there for such works of *Pride*, when God abaseth them?

§. 94. Direct. 13. Look to the day of Judgement, Dir. 13. when all proud thoughts and looks shall be taken down, and to the endless misery threatened to the proud. Think of that world in which your souls must ere long appear, before the Great and Holy God whose Presence will abase the proudest sinner. When the Tyrants and Gallants, and Wantons of the Earth, must with trembling and amazement give up their accounts to the most righteous Judge of all the world, then where are their lofty looks and language? Then where is their glory, and gallantry, and proud imperious domineering, and their scornful despising the humble lowly ones of Christ? Would you then think that this is the same man, that lately could scarce be seen or spoken with? that looked so big, and swaggered it out in wealth and honour? Is this he that could not endure a scorn, or to be slighted or undervalued, or plainly reprov'd? that must needs have the honour and precedency in wit, and greatness, and command? Is this the man that thought he was perfect and had no sin; or that his sins were so small, as not to need the humiliation, renovation and holy diligence of the Saints? Is this the woman that spent half the day in dressing up her self, and house, and furniture, for the view of others, and must needs be in the newest or the nearest fashion? that was wont to walk in an artificial pace, with a wandering eye, in a wanton garb, as if she were too good to tread on the earth? Oh then how the case will be altered with such as these? Can you believe and consider how you must be judged by God, and yet be Proud?

§. 95. Direct. 14. Look to the Devils themselves Dir. 14. that tempt you to be Proud, and see what *Pride* hath brought them to; and remember that a proud man is the image of the Devil, and *Pride* is the Devils special sin. He that envieth your happiness, knoweth by sad experience the way to misery; and therefore tempteth you to be proud; that you may come by the same Way, to the same End that he himself is come to. The Angels which kept not their first estate, but left their own habitation, are reserved in everlasting chains under darkness, to the judgement of the great day: Jude 6.

§. 96. Direct. 15. Look well upon thy self both Dir. 15. body and soul, and think whether thou be a person fit for *Pride*. God hath purposely clothed thine immortal soul, in the course attire of corruptible flesh, and placed it in so poor and ruinous a Cottage, that

that it might be kept from *pride*: yea, he made this frail and corruptible body, to be a constitutive part of our very persons, that in knowing it, we may know our selves. Some will have a dead mans skull stand by them, in their Studies or Chambers, as an Antidote against pride. But God hath fastned us yet

*Fama est fictilibus cœnasse Agathoclea Regem,
Atque abacum Samio sepe onerasse luto.
Fœcula gemmatis cum poteret aurea vasis,
Et misceret opes pauperumque final,
Quærenti causam respondit; Rex ego qui sum
Sicanie, figulo sum genitore satius.
Fortunam reverenter habes, quicunque repente
Dives ab exili progredire loco.*

Anfon. li. Epigram.

closer to mortality: Death dwelleth in our bowels. We are apt to marvel that so noble a soul should be lodged in so mean a body, made of the earth, to which it must return? A Stone is durable and clean; but my flesh is corruptible, and must turn to loathsome filth and rottenness: A Marble Pillar will stand firm and beautiful from age to age, but I must perish and consume in darkness. The Seats we sit upon, the Pillars we lean to, the Stones we tread upon, will be here, when we are turned to dust. The house that I build, may stand when I am rotten in the Grave: A Tree will live, when he that planted it is dead. Our bodies are of no better materials than the Brutes: Our substance is in a continual flux or waste, and loseth something every day; and if it were not repaired and patched up by daily air and nourishment, it would soon be spent, and our Oyle consumed. If you were chained to a dead carcass, which you must still carry about with you, it were not a matter so fit to humble you, as to be united so nearly to so vile a body of your own. We carry a dunghil continually within us: Alas, how silly a piece is the greatest, the strongest and the comeliest of you all? What is that flesh which you so much pamper, but a skin full of corruption? a bag of filth, of flegm or choller or such like excrements? If the curiousest Dames had but a sight of the flegm in their heads and bowels, the choler about their liver and galls, the worms or filth in other parts, they would go near to vomit at such a sight: The Swine or Beast hath as clean an inside: And what if this filth be covered with a whiter skin, or clearer colour than your neighbours have, is there any cause of *pride* in that? When sickness hath altered and consumed you, then where is that which you called *Beauty*? If but the Leprosie or the Small Pox deform it, or a Feavor, Consumption or Dropsie waste it, or the Stone, or Gowr, or any such torment seize upon thee, thou wilt feel or see that which may shame thy pride. Should such a worm be proud, that cannot, though he be a *Herod*; keep the worms from eating him alive? that in a flux cannot retain his excrements? that cannot bear easily the aking of a tooth? If thou be fit for *Pride*, forbid diseases to touch thy flesh, or stain thy beauty: Do not be sick, nor weak, nor pained: Let not the Worm and corruption be thy guests: Or if thou be so poor a thing, as cannot hinder any of these, then know thy self, and be ashamed of *Pride*.

And when thou art in sickness, thou wilt be burdensome to others: It's likely thou must have their helps, even to feed thee, to dresse thee, to turn thee, and keep thee clean: And when all is done thou must dye, and be laid in darkness in a grave! There must thou lye rotting night and day, till thy flesh be turned into earth. The grafs doth wither when it is cut down, but yet it is sweet: The Tree that is cut down, will rot in time; but not with such a loathsome stink as we. He that had seen what the late doleful Wars did often shew us, when the fields were strowed with the carcasses of men, and when

they lay by heaps among the rubbish of the Ditches of Towns and Castles that had been assaulted, would think such loathsome lumps of flesh, should never have been proud. When once death hath deprived thy body of its soul, thy best friends will quickly be weary of the remainder, and glad to rid thee out of sight and smell: Go to the Church-yard, and look on the dust and bones that are there cast up and scattered, and bethink thee whether those that must come to this have reason to be proud? See whether there be any differing mark of honour upon the dust of the rich, or strong, or beautiful? and whether the bones there strive for principality and dominion? Therefore the desire of adorned Monuments upon mens Graves, is one of the most odious sorts of pride: when the neighbourhood of rottenness and dust doth shame it: As our serious Poet Herbert saith,

*When th' hair grows sweet with Pride and lust,
The powder doth forget the dust.*

And though thy soul be far nobler than thy body, yet here how ignorant, and weak, and distempered is it? How full of false Ideas are mens minds? How little know they of that which they might know, or are confident they do know! How dark are we about all the works of God, and about his word: much more about himself? The greatest Doctors are strongly tempted to be Scepticks; and the ignorant that this year are confident to a contempt and censoriousness of all that differ from them, perhaps the next year do change their judgements, and recant themselves.

And are our Hearts and lives any happier than our understandings? While we are imprisoned in flesh, and its interest is ours, and its appetites and passions have so much advantage, to corrupt, seduce or disturb the soul? Know thy self, and *Pride* will dye.

§. 97. Direct. 16. *If thou have any thing to be Dir. 16. proud of, remember what it is, and that it is not thine own, but given or lent thee by that God who chiefly hateth Pride.* 1. Art thou tempted to be proud of *Riches*? Remember that they are in themselves but dross, which will leave thee at the grave as poor as any: And as to their *Usefulness*, they are but thy Masters talents; and the more thou hast, the greater will be thine account: And very few rich men scape the snare, and come to Heaven: Thy charge and danger therefore should rather humble thee, and make thee exceedingly to fear. Read *Jam. 5. 1, 2, 3, 4.* and *Luke 12. 19, 20.*

2. Is it *Greatness*, and dominion, or humane applause, or honour that you are proud of? Remember, that this also is in it self a dream, that maketh thee really neither better nor safer than other men. Thou standest upon higher ground, where thou hast more than others of the storms and dangers, and shalt be levelled with the lowest in thy fall: And as to the Use of thy Power and Greatness, it is for God, and not thy self! And so great will be thy reckoning, according to the trust reposed in thee, as would affright a considerate believer to foresee.

3. Is it *youthful strength* that you are proud of? How little can it do for thee, of that which thou most needest? And how soon will it be turned to weakness? How many are cut off in youth, and their life is among the unclean, as *Elihu* speaks Job 36. 14. *Their bones are full of the sins of their youth, which shall lye down with them in the dust.* Job 20. 11.

4. Is it *Beauty* that you are proud of? I have told you what sickness and death will do to that before. When God rebuketh man for sin, he makes his beauty to consume as a moth: surely every man

is vanity, *Psal.* 39. 11. Read *Psal.* 49. 12, 13, 14. And if your beauty would continue, how little good will it do you? and who but fools do look at the skin of a rational creature, when they would discern their worth? A fool, and a slave of lust and Satan, may be beautiful. A Sepulchre may be gilded that hath rottenness within: Will you choose the finest purple, or the fullest? Who but a child or fool will value his Book by the fineness of the cover, or gilding of the leaves, and not by the worth of the matter within? *Abisalom* was beautiful, and what the better was he? *2 Sam.* 14. 25. *Prov.* 31. 30. *Favour is deceitful, and beauty is vain; but a woman that feareth the Lord she shall be praised.*

5. If it be fine Clothes and gaudy Ornaments that you are proud of, it is a sin so foolish and worse than childish, that I shall give it no other confutation, than to tell you, that it contradicth it self, by making the person a scorn and laughing-stock to others, when their design was to be more admired; and that an Als or a Post may have as fine and costly attire as you; and that shortly you shall change it for a Winding-sheet.

6. Is it your birth, and progenitors, and great friends that you are proud of? Personal merits are incomparably more excellent, than this relation to the most meritorious parents; much more than a relation to their empty titles. *Cain* was the Son of *Adam* the Father of mankind, and *Cham* of *Noah*, and *Esa* of *Jacob*, and *Abisalom* of *David*; when a godly Son of a wicked Father is more honourable than they. Your ancestors are but of the common stock of sinful *Adam*: and your great friends may possibly become your enemies: and it is little that the greatest of them can do for you, if God be not your friend.

7. Is it your learning, or wisdom, or ability for speech or action that you are proud of? Remember that the Devils and many that are now in Hell, have far exceeded you in these: And that the wiser you are indeed, the humbler you will be; and by pride you confute your ostentation of your wisdom: *Achitophel's* wisdom which saveth not the owner from perdition, is little cause of glorying. *Jer.* 8. 8, 9. There were men that boasted of their wisdom, even in the Law of God, who yet were ashamed and dismayed: for they rejected the Word of the Lord: and then what wisdom could there be in them? Therefore thus saith the Lord, Let not the wise man glory in his wisdom, nor let the mighty man glory in his might, let not the rich man glory in his riches, but let him that gloryeth glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise loving kindness, judgement and righteousness in the earth: for in these do I delight, saith the Lord: *Jer.* 9. 23, 24. Those were not unlearned, of whom *Paul* speaketh, *1 Cor.* 1. 20. Where is the Wise? Where is the Scribe? Where is the Disputer of this world? Hath not God made foolish the wisdom of this world?

8. Is it success in Wars or great undertakings that you are proud of? But by whose strength did you perform it? And how unhappy a success is that which hindereth your success in the work of your salvation? And how many have been brought down again to shame, that have been lifted up in pride of their successes?

9. Is it the applause of men that proclaim your excellency that you are proud of? Alas, how poor a portion is the breath of man? And how mutable are your applauders? that perhaps the next day will turn their tunes, and as much reproach you. Will you be proud of Praise, when it is the Devils whistle purposely to entice you into this pernicious snare; that he may destroy you? It is a danger to be feared; for it destroyeth many: but not a benefit much to be re-

joyced in, much less to be proud of; for few are the better for it. Titles and applause increase not real worth and virtue, but puff up many with a mortal tympanie.

10. Is it your grace and goodness or eminency in Religion that you are proud of? This is most absurd; when predominant Pride is a certain sign that you have no saving grace at all; and so are proud of what you have not: And if you have it, so far as you are proud of it you abuse it, contradict it and destroy it: For Pride is to Grace, what the Plague or Consumption is to Health. It is Novices that have least grace and knowledge, that are aptest to be puffed up with Pride, and thereby to fall into the condemnation of the Devil, *1 Tim.* 3. 6. that is, into the like punishment for the like sin. When the Pot boyleth over, that which was in it is lost in the fire. Rise not too high in the esteem of your grace, lest you risest to the loss of it. Be not high-minded, but fear, *Rom.* 11. 20. When you think you stand, take heed lest you fall, *1 Cor.* 10. 12.

§. 98. Direct. 17. Look to the nature and tendency of every Grace and Ordinance, and Duty; and use them diligently; for they all tend to the destruction of Pride. Knowledge discerneth the folly and pernicious tendency of Pride, and abundant matter for Humiliation: Faith is the casting off our pride, and going with empty hungry souls to Christ for mercy and supply: It sheweth us the most powerful fight in the world for the humbling of a soul, even a Crucified Christ, and a most Holy God, and a glorified society of humble souls, and a dreadful judgement and damnation for the proud. I might shew you the same of every grace and duty, but for being tedious.

§. 99. Direct. 18. Look to the humbling Judgements of God on your selves and others, and turn them all against your Pride. You will sure think it an unsuitable and unseasonable thing for the calamitous to be proud. Are you not oft complaining of one thing or other, upon your consciences, your bodies, your estates, your names, your relations or friends? and yet will you be proud while you complain? If the Judgements that have already befallen you, humble you not, if God love you, and will save you, you may expect you should feel more; and the load should be increased, till it make you stoop. O miserable obstinate sinners! that can groan with sickness, and yet be proud! and murmur under want, and yet be proud! and daily crossed by one or other, and yet be proud! yea, and tormented with fears of Gods displeasure, and yet be proud! Have not all the Wars, and blood, and ruines that have befallen us in these Kingdoms, been yet enough to take down pride? Many humbling fights we have seen; and many humbling stripes we have felt; and yet are we not humbled? We have seen houses robbed, and Towns fired, and the Countrey pillaged, and the blood of many thousands shed, and their carcases scattered about the fields: and yet are we not humbled? If we were proud of our Riches, they have been taken from us: If proud of our buildings, they have been turned into ruinous heaps: If we have been proud of our Government, and the Fame and Glory of our Countrey, we have seen how our sins have pulled down our Government, dishonoured our Rulers, and blemished our Glory, and turned it into shame: and yet are we not humbled? If you lived in a house infected with the Plague, and had buried Father, and Mother, and Brothers, and Sisters, and but a very few were left alive, expecting when their turn came next, if these few were not humbled, would you not think them blind and foolish persons? Do you yet look high, and contend for preheminance, and look for honour, and envy others, and desire to domineer, and have your will and way, and set out your selves

Dir. 18.

Dir. 17.

Ita. 3.

selves in the neatest dress? Must you have sharper stripes, before you will be humbled? Must greater injuries, and violences, and losses, and fears, and reproaches be the means? Why will you choose so painful a remedy, by frustrating the easier? If it must be so, the judgement shall shortly come yet nearer to thee: It shall either strip thee of the rest, or cover thee with shame, or lay thee in pain upon thy Couch, where thy head shall ache, and thy heart be sick, and thy body weary, and thou shalt pant and gasp for breath: Wilt thou then be proud, and contest for honour? When thou expectest hourly when thy proud and guilty soul, shall be turned out of thy body, and appear before the Holy God? When the Bell is read, to toll for thee, and thy Winding-sheet to be fetched out, and thy Coffin prepared, and the Bier to be fetched to carry thee to thy Grave, and leave thee in the dark with worms and rottenness; Wilt thou then be proud! Where then are your high looks, and lofty minds, and splendid ornaments, and honours! Then will you be climbing into higher rooms, and seeking to be revenged on those that did eclipse your honour? Saith David even of Princes and all the sons of men, Psal. 146. 3, 4. His breath goeth forth: he returneth to his earth; in that very day his thoughts perish.

Dir. 19. §. 100. Direct. 19. Look on the lamentable effects of Pride about you in the world, and that will help you to see the odiousness and pernicious nature of it. Do you not see how it setteth the whole world on fire? how it raiseth Wars, and ruineth Kingdoms, and draweth out mens blood, and filleth the world with malice, and hatred, and cruelty, and injustice, and treasons, and rebellions, and destroyeth mercy, truth and honesty, and all that is left of God upon the mind of man! Whence is all the confusion, and calamity, all the censoriousness, revilings and cruelties, which we have seen, or felt, or heard of, but from Pride? What is it that hath trampled upon the Interest of Christ and his Gospel through the world, but pride? What else is it that hath burnt his Martyrs, and made havock of his servants, and distracted and divided his Church with Schisms, and set up so many Sect-masters and Sects, and caused them almost all to set against others, but this cursed unmortified Pride? He that hath seen but what Pride hath been doing in England in this age, and yet discerneth not its hatefulnes and perniciousness, is strangely blind. Every proud man is a plague or burden to the place he liveth in: If he get high, he is a Nabal: a man can scarce speak to him: He thinks all under him are made but to serve his will and honour, as inferiour creatures are made for man. If he be an inferiour, he scorneth at the honour and government of his Superiours, and thinks they take too much upon them, and that it is below him to obey. If he be rich, he thinks the poor must all bow to him, as to the Golden Calf, or Nebuchadnezzars Golden Image: If he be poor, he envieth the rich, and is impatient of the state that God hath set him in: If he be learned, he thinks himself an Oracle: If unlearned, he despiseth the knowledge which he wanteth, and scorneth to be taught. What state soever he is in, he is a very Salamander, that liveth in the fire, he troubleth House, and Town, and Countrey, if his power be answerable to his heart: he is an unpolished stone, that will never lye even in any building; he is a natural enemy to quietnes and peace.

Dir. 20. §. 101. Direct. 20. Consider well how God hath designed the humbling of all that he will save, in his whole contrivance of the work of our Redemption. He could have saved man by keeping him in his primitive innocency, if he had pleased. Though he causeth not sin, he knoweth why he permitteth it. He thought it not enough that man should have the thought

of creation to humble him, as being taken from the dust, and made of nothing; but he will also have the sense of his moral nothingness and sinfulness to humble him: He will have him beholden to his Redeemer and Sanctifier for his new life and his Salvation, as much as to his Creator for his natural life. He is permitted first to undo himself, and bring himself under condemnation, to be a child of death, and near to Hell, before he is ransomed and delivered: that he may take to himself the shame of his misery, and ascribe all his hopes and recovery to God. No flesh shall be justified by the works of the Law, or by a righteousness of his own performance; but by the satisfaction and merits of his Redeemer; that so all boasting may be excluded, and that no flesh might glory in his sight, and that man might be humbled, and our Redeemer have the praise to all eternity. And therefore God prepareth men for faith and pardon, by humbling works, and forceth sinners to condemn themselves before he will justify them.

§. 102. Direct. 21. Read over the character which Christ himself giveth of his true Disciples; and you will see what great self-denial and humility he requirerh in all. In your first conversion you must become as little children, Matth. 18. 3. Instead of contending for superiority and greatness you must be ambitious of being servants unto all. Matth. 23. 11. & 20. 27. You must learn of him to be meek and lowly of heart, Matth. 11. 28, 29. and to stoop to wash your brethrens feet, John 13. 5. 14. Instead of revenge or unpeaceable contending for your right, you must rather obey those that injuriously command you, and turn the other cheek to him that smiteth you, and let go the rest to him that hath injuriously taken from you; and blest them that curse you, and pray for them that hurt and persecute you, and despihtfully use you, Matth. 5. 39, 40, 41, 44. These are the followers of Christ.

§. 103. Direct. 22. Remember how Pride contradicth it self by exposing you to the hatred or contempt of all. All men abhor that Pride in others which they cherish in themselves. A humble man is well thought of by all that know him; and a proud man is the mark of common obloquy. The rich disdain him: the poor envy him; and all hate him, and many deride him: This is his successe.

§. 104. Direct. 23. Look still unto that dismal end, which Pride doth tend unto. It threatneth Apostasie: If God forsake any one among you, and any of you forsake God, his Truth, and your Consciences, and be made as Lots Wife, a monument of his vengeance for a warning unto others, it will be the proud and self-conceited person. It maketh all the mercies of God, your duties and parts, and objectively your very graces, to be its food and fewel. It is a sign you are near some dreadful fall, or heavy judgement: For God hath given you this prognostick, Luke 14. 11. & 1. 51. Prov. 15. 25. & 16. 5. Isa. 2. 11, 12. An Ahab is safer when he humbleth himself; and an Hezekiah is falling when he is lifted up. They are the most hardened sinners, scorning reproof, and therefore ordinarily forsaken tosh by God and man, and left to their self-delusion till they perish.

§. 105. Direct. 24. Converse with humbled and afflicted persons, and not with proud secure worldlings. Be much in the house of mourning, where you may see the end of all the living, and be made better by laying it to heart; and let not your hearts be in the house of mirth, Ecclef. 7. 2, 3, 4. Delight not to converse with men that be in honour and understand not, but are like the beasts that perish, for though they think of perpetuating their houses, and call their lands after their own names, yet they abide not in their honour: and this their way is their folly, souls,

Rom. 3. 19,
20, 23, 27.
& 4. 2.
1 Cor. 1.
29.
Ephes. 2. 9.
Dir. 21.

Luke 22.
26.
Mark 10.
44.
Mark 9.
35, 36.
2 Tim. 2.
24.
Dir. 22.

Dir. 23.

Dir. 24.

though yet their posterity approve their sayings, Psal. 49. 20. 12. 13, 14. Converse with penitent humbled souls, that have seen the odiousness of sin, and the wickedness and deceitfulness of the heart, and can tell you by their own feeling what cause of humiliation is still before you! With these are you most safe.

6. 106. I have been the larger against PRIDE, as seeing its prevalency in the world, and its mischievous effects on souls and families, Church and State, and because it is not discerned and resisted by many as it ought: I would fain have God dwell in your hearts, and peace in your societies, and fain have you stand fast in the hour of temptation, from prosperity or adversity, and fain have affliction easie to you: But none of this will be without humility. I am loth that under the mighty hand of God we should be unhumbled; even when judgements bid us lay our mouths in the dust. The storms have been long up; the Cedars have fallen: It is the Shrubs, and bending Willows that now are likest to scape.

1 Pet. 5. 8.
Lam. 3. 29.
& 2. 19.
Amos 3. 8.
1 Pet. 5. 5.
Jam. 4. 6.
Dan. 5. 22.
2 Chron.
34. 27.

I am loth to see the prognosticks of wrath upon your souls, or upon the Land. I am loth that any of you should through Pride be unhumbled for sin, or ashamed to own despised godliness: or that any that have seemed Religious, should prove seditious, unpeaceable or Apostates: And therefore I beseech you in a special manner, take heed of pride; be little in your own esteem: Praise not one another unseasonably; be not offended at plain reproofs: Look to your duties, and then leave your reputations to the will of God. Rebuke pride in your children: Use them to mean attire and employments: Cherish not that in them which is most natural (now) and most pernicious. God dwelleth with the Humble, and will take the Humble to dwell with him, Isa. 57. 15. Job 22. 29. Put on humbleness of mind, meekness, long-suffering, forbearing one another, Col. 3. 12, 13. Be clothed with humility: Serve the Lord with all humility of mind, and he will exalt you in due time, Acts 20. 19. 1 Pet. 5. 6, 7.

PART VI.

Directions against Covetousness, or Love of Riches, and against worldly Cares.

See an excellent Tract. de Divitiis ascribed to Sixt. 3. in Bibl. Pat. (though accused of Pelagianism.)

Dir. 1.

I Shall say but little on this subject now, because I have written a Treatise of it already, called [The Crucifying of the World by the Cross of Christ,] in which I have given many Directions (in the Preface and Treatise) against this sin.

§. 1. Direct. 1. Understand well the Nature and Malignity of this sin; both what it is, and why it is so great and perillous: I shall here shew you, 1. What Love of Riches is lawful: 2. What it is that is unlawful, and in what this sin of Covetousness or Worldliness doth consist: 3. Wherein the Malignity or Greatness of it lyeth: 4. The Signs of it: 5. What Counterfeits of the contrary vertue do hide this sin from the eyes of worldlings: 6. What false appearances of it, do cause many to be suspected of Covetousness unjustly.

Lawful Love of Creatures.

§. 2. I. All love of the creature, the world, or riches is not sin: For 1. The works of God are all Good, as such: and all Goodness is amiable. As they are related to God, and his Power, and Wisdom, and Goodness is imprinted on them, so we must love them, even for his sake. 2. All the impressions of the Attributes of God appearing on his works, do make them as a Glass in which at this distance we must see the Creatour, and their sweetness is a drop from him, by which his Goodness and Love is tasted: And so they were all made to lead us up to God, and help our minds to converse with him, and kindle the Love of God in our breasts, as a Love-token from our dearest friend: And thus as the means of our communion with God, the Love of them is a duty, and not a sin. 3. They are naturally the means of sustaining our bodies, and preserving life, and health, and alacrity: And as such, our sensitive part hath a Love to them, as every Beast hath to their food: And this Love in it self is not of moral kind, and is neither a vertue nor a vice: till it either be used in obedience to our Reason (and so it is good) or in disobedience to it, (and so it is evil.) 4. The creatures are necessary means to support our bodies, while we are doing God the service which we owe him in the world: And so they must be Loved as a means to his service: Though we cannot say pro-

perly that Riches are ordinarily thus necessary: 5. The Creatures are necessary to sustain our bodies in our journey to Heaven, while we are preparing for eternity: And thus they must be loved as remote helps to our salvation. And in these two last respects we call it in our prayers [our daily bread.] 6. Riches may enable us to relieve our needy brethren, and to promote good works for Church or State. And thus also they may be loved: so far as we must be thankful for them, so far we may Love them: For we must be Thankful for nothing but what is Good.

§. 3. II. But Worldliness or sinful Love of Riches is, 1. When Riches are loved, and desired, and sought more for the Flesh, than for God or our Salvation: even as the matter or means of our worldly prosperity, that the flesh may want nothing to please it and satisfy its desires. Or that Pride may have enough wherewith to support it self, by gratifying and obliging others, and living at those rates, and in that splendour, as may shew our Greatness, or further our Domination over others. 2. And when we therefore desire them in that proportion which we think most agreeable to these carnal ends, and are not contented with our daily bread, and that proportion which may sustain us as passengers to Heaven, and tend most to the securing of our souls, and to the service of God. So that it is the end by which a sinful Love of Riches is principally to be discerned; when they are loved for pride or flesh-pleasing, as they are the matter of a worldly corporal felicity; and not principally for God and his service, and servants, and our salvation. And indeed as Sensualists love them, they should be hated.

§. 4. Worldliness is either predominant, and so a certain sign of death; or else mortified and in a subdued degree, consistent with some saving grace. Worldliness predominant as in the Ungodly is [When men that have not a lively belief of the everlasting happiness, nor have not laid up their treasure and hopes in Heaven, do take the pleasure and prosperity of this life for that felicity which is highest in their esteem, and dearest to their hearts, and therefore love the Riches of the world, or full provisions, as the mat-

Covetousness what, Phil. 3. 7, 8, 9. Jam. 1. 10. Phil. 4. 11. 1 Tim. 6. 8. Prov. 23. 4. Labour not to be Rich.

Worldliness when predominant. Luke 14. 26, 33.

ter and means of this their temporal felicity.] Worldliness in a mortified person, is [When he that hath laid up his treasure in Heaven, and practically esteemeth his everlasting hopes above all the pleasure and prosperity of the flesh, and seeketh first the Kingdom of God and his righteousness, and useth his estate principally for God and his salvation, hath yet some remnants of inordinate desire to the prosperity and pleasure of the flesh, and some inordinate desire of Riches for that end; which yet he hateth, lamenteth, resisteth, and so far subdueth, that it is not predominant, against the interest of God and his salvation.] Yet this is a great sin, though it be forgiven.

The Malignity of it.

Ephes. 5. 5.
Col. 3. 5.
Jam. 4. 4.

§. 5. III. The Malignity or Greatness of this sin consisteth in these points, (especially when it is predominant.) 1. The love of the World, or of Riches, is a sin of Deliberation, and not of meer temerity or sudden passion: Worldlings contrive the attaining of their ends. 2. It is a sin of Interest, Love and Choice, set up against our chiefest Interest: It is the setting up of a false end, and seeking that; and not only a sin of error in the means, or a seeking the right end in a mistaken way. 3. It is Idolatry, or a denying God, and deposing him in our hearts, and setting up his creatures in his stead, in that measure as it prevaileth. The worldling giveth that Love, and that Trust unto the creature, which is due to God alone: He delighteth in it instead of God, and seeketh and holdeth it as his felicity instead of God: And therefore so far as any man loveth the world, the love of the Father is not in him. 1 Joh. 2. 15. And the friendship of the world is enmity to God. 4. It is a contempt of Heaven; when it must be neglected, and a miserable world preferred. 5. It sheweth that unbelief prevaileth at the heart, so far as worldliness prevaileth: for if men did practically believe the Heavenly Glory, and the promise thereof, they would be carried above these present things. 6. It is a debasing of the soul of man, and using it like the Brutes, while it is principally set upon the serving of the flesh, and on a temporal felicity, and neglecteth its eternal happiness and concerns.

7. It is a perverting of the very drift of a mans life, as employed in seeking a wrong end, and not only of some one faculty or act: It is an habitual sin of the state and course of mind and life, and not only a particular actual sin. 8. It is a perverting of Gods creatures to an End and Use clean contrary to that which they were made and given for: and an abusing God by his own gifts by which he should be served and honoured: And a destroying our souls with those mercies which were given us for their help and benefit. This is the true character of this heinous sin. In a word, it is the forsaking God, and turning the heart from him, and alienating the Life from his service, to this present world, and the service of the flesh. Fornication, drunkenness, murder, swearing, perjury, lying, stealing, &c. are very heinous sins: But a single act of one of these committed rashly in the violence of passion, or temptation, speaketh not such a malignant turning away of the heart habitually from God, as to say a man is Covetous or a Worldling.

Signs of Worldliness.

Rom. 13. 14.

Mar. 6. 19.

1 Tim. 3. 8.

Phil. 3. 18.

Ezek. 33. 31.

Jer. 9. 23.

§. 6. IV. The signs of Covetousness are these: 1. Not preferring God and our everlasting Happiness before the Prosperity and Pleasure of the flesh; but valuing and loving fleshly prosperity above its worth. 2. Esteeming and loving the creatures of God as provision for the flesh, and not to further us in the service of God. 3. Desiring more than is needful or useful to further us in our duty. 4. An inordinate eagerness in our desires after earthly things. 5. Dis-

trustfulness, and carking cares, and contrivances for time to come. 6. Discontent, and trouble, and repining at a poor condition, when we have no more than our daily bread. 7. When the world taketh up our thoughts inordinately: when our thoughts will easilier run out upon the world, than upon better things: And when our thoughts of worldly plenty are more pleasant and sweet to us, than our thoughts of Christ, and Grace, and Heaven: And our thoughts of want and poverty are more bitter and grievous to us, than our thoughts of sin and Gods displeasure. 8. When our speech is freer and sweeter about prosperity in the world, than about the concerns of God and our souls. 9. When the world beareth sway in our families and converse, and shutteth out all serious endeavours in the service of God, and for our own and others souls: Or at least doth cut short Religious duties, and is preferred before them, and thrusteth them into a corner, and maketh us slightly huddle them over. 10. When we are dejected over much, and impatient under losses, and crosses, and worldly injuries from men. 11. When worldly matters seem sufficient to engage us in contentions, and to make us break peace: and we will by Law-suits seek our right, when greater hurt is liker to follow to our brothers soul, or greater wrong to the cause of Religion, or the honour of God, than our Right is worth. 12. When in our trouble and distress we fetch our comfort more from the thoughts of our provisions in the world, or our hopes of supply, than from our trust in God, and our hopes of Heaven. 13. When we are more thankful to God or man, for outward riches, or any gift for the provision of the flesh, than for hopes, or helps in order to salvation: for a powerful Ministry, good Books, or seasonable instructions for the soul. 14. When we are quiet and pleased if we do but prosper, and have plenty in the world, though the soul be miserable, unsanctified and unpardoned. 15. When we are more careful to provide a worldly, than a heavenly portion, for children and friends, and rejoyce more in their bodily, than their spiritual prosperity, and are troubled more for their poverty, than their ungodliness or sin. 16. When we can see our brother have need, and shut up the bowels of our compassion; or can part with no more than meer superfluities for his relief: when we cannot spare that which makes but for our better being, when it is necessary to preserve his Being it self: or when we give unwillingly or sparingly. 17. When we will venture upon sinful means for gain, as lying, over-reaching, deceiving, flattering, or going against our Consciences, or the Commands of God. 18. When we are too much in expecting liberality from others, and think that all we buy of, should sell cheaper to us than they can afford, and consider not their loss or want, so that we have the gain: nor are contented if they be never so bountiful to others, if they be not so to us. 19. When we make too much ado in the world for riches, taking too much upon us, or striving for preferment, and flattering great ones, and envying any that are preferred before us, or get that which we expected. 20. When we hold our money faster than our innocency, and cannot part with it for the sake of Christ, when he requireth it; but will stretch our consciences and sin against him or forsake his cause, to save our estates: Or will not part with it for the service of his Church, or of our countrey, when we are

Mark 7. 22.

Job 1. 21.

1 Tim. 6.

17. 18.

Mal. 3. 8. 9.

Judg. 7. 21.

Due res

maxime ho-

mines ad

maleficium

impellunt,

Luxuries

& Avari-

tia. Cic. 1.

ad Heren.

Corrupti

sunt depr-

vati que

mores ad-

mirati-um

Idem

2. Offic.

Nihil est tam sanctum quod non violari, nihil tam munitum quod non expugnari pecunia possit. Cicero 2. in Verrum. When Alexander sent Phocion an hundred talents, he asked, why he rather sent it to him, than all the rest of the Athenians? He answered, Because he took him to be the only honest man in Athens: whereupon Phocion returned it to him again; intreating him to give him leave to be honest still.

called

called to it. 21. When the Riches which we have are used but for the pampering of our flesh, and superfluous provision for our posterity, and nothing but some inconsiderable crumbs or driblets are employed for God and his servants, nor used to further us in his service, and towards the laying up of a treasure in Heaven. These are the *signs* of a worldly covetous wretch.

§. 7. V. The *counterfeits* of liberality or freedom from covetousness which deceive the worldling are such as these. 1. He thinks he is not Covetous because he hath a necessity of doing what he doth for more : Either he is in debt or he is poor, and scarcely hath whereon to live ; And the poor think that none are worldlings and covetous but the Rich. But he may love riches that wanteth them, as much as he that hath them : If you have a necessity of labouring in your callings, you have no necessity of loving the world, or of caring inordinately, or of being discontented with your estate : Impatience under your wants, shews a love of the world and flesh, as much as other mens bravery that possets it.

§. 8. 2. Another thinks he is not a worldling, because if he could but have necessities even food and rayment and conveniencies for himself and family, he would be content ; and it is not riches or great matters that he desireth. But if your hearts are more set upon the getting of these necessities or little things, than upon the preparing for death, and making sure of the Heavenly treasure, you are miserable worldlings still : And the poor man that will set his heart more upon a poor and miserable life, than upon heaven, is more unexcusable than he that setteth his heart more upon Lordships and Honours than upon Heaven : Though both of them are but the slaves of the world, and have as yet no treasure in Heaven. *Math. 6. 19, 20, 21.* And moreover, you that are now so covetous for a little more, if you had that, would be as covetous for a little more still ; and when you had that, for a little more yet. You would next wear better cloathing, and have better fare ; and next you would have your house repaired, and then you would have your land enlarged, and then you would have something more for your children ; and you would never be satisfied : You think otherwise now ; but your hearts deceive you : You do not know them. If you believe me not, judge by the case of other men that have been as confident as you, that if they had but so much or so much they would be content ; but when they have it, they would still have more. And this which is your pretence is the common pretence of almost all the covetous : For Lords and Princes think themselves still in as great necessity as you think your selves : As they have more, so they have more to do with it ; and usually are still wanting as much as the poor. The question is not *How much you desire*, but to *what use* ? And to *what end*, and in *what order* ?

§. 9. 3. Another thinks he is not covetous because he coveteth not any thing that is his neighbours : They think that covetousness is on y a desiring that which is not our own. But if you love the world, and worldly plenty inordinately, and covet more, you are covetous worldlings, though you wish it not from another. It is the worldly mind and love of wealth that is the sin at the root : The ways of getting it are but the branches.

§. 10. 4. Another thinks he is no worldling because he useth no unlawful means, but the labour of his calling, to grow rich. The same answer serves to this. The love of wealth for the satisfying of the flesh is unlawful, whatever the means be : And is it not also an unlawful means of getting, to neglect God

and your souls, and the poor, and shut out other duties for the world, as you often do ?

§. 11. 5. Another thinks he is no worldling because he is contented with what he hath, and coveteth no more. When that which he hath is a full provision for his fleshly desires. But if you over-love the world, and delight more in it than God, you are worldlings though you desire no more. He is described by Christ as a miserable worldly fool, *Luke 12. 19, 20.* that saith, [*Soul take thy ease, eat, drink and be merry, thou hast much goods laid up for many years.*] To over-love what you have is worldliness as well as to desire more.

§. 12. 6. Another thinks he is no worldling, because he gives God thanks for what he hath, and asked it of God in prayer. But if thou be a Lover of the world, and make provision for the desires of the flesh, it is but an aggravation of thy sin, to desire God to be a servant to thy fleshly lusts, and to thank him for satisfying thy sinful desires : Thy prayers and thanks are prophane and carnal : They were no service to God but to thy flesh : As if a drunkard or a glutton should beg of God provision for their greedy throats, and thank him for it when they have it : Or a fornicator should pray God to be a pander to his lusts, and then thank him for it : Or a wanton gallant should make fine clothes and gallantry, the matter of his prayer and thanksgiving.

§. 13. 7. Another thinks he is no worldling because he hath some thoughts of Heaven, and is loth to be damned when he can keep the world no longer, and prayeth often, and perhaps fasteth with the Pharisee twice a week, and giveth alms often, and payeth tythes, and wrongeth no man. But the Pharisees were covetous for all these : *Luke 16. 14.* The question is not whether you think of Heaven, and do something for it ? But whether it be Heaven or Earth which you seek first, and make the end of all things else, which all are referred to : Every worldling knoweth that he must dye, and therefore he would have Heaven at last for a reserve, rather than Hell. But where is it that you are laying up your treasure, and that you place all your Happiness and hopes ? And where are your hearts ? On earth or in Heaven ? *Col. 3. 1, 2, 3. Mat. 6. 20, 21.* The question is not whether you give now and then an alms to deceive your Consciences, and part with so much as the flesh can spare, as a swine will down when he can eat no more : But whether all that you have be devoted to the will of God, and made to stoop to his service and the saving of your souls, and can be forsaken rather than Christ forsaken. *Luke 14. 33.*

§. 14. 8. Another thinks that he is not Covetous because it is but for his Children that he provideth : And he that provideth not for his own, is worse than an infidel. *1 Tim. 5. 8.* But the Text speaketh only of providing necessities for our families and kindred rather than cast them on the Church to be maintained. If you so overvalue the world, that you think it the happiness of your children to be Rich, you are worldlings and Covetous both for your selves and them : It is for their Children that the Richest and Greatest make provision, that their posterity may be great and wealthy after them ; and this maketh them the more worldlings and not the less ; because they are covetous for after ages, when they are dead, and not only for themselves.

§. 15. 9. Another thinks he is no worldling because he can speak as hardly of covetous men as any other : But many a one revileth others as covetous that is covetous himself : Yea covetous men are aptest to accuse others of covetousness, and of selling too dear, and buying too cheap, and giving too little because they would get the more themselves. And many

*Luke 18.
11, 12, 13.
Matth. 6.
16, 18.*

It was one of Chilons sayings, *Lapidibus cotibus aurum examini : auro autem bonorum malorumque hominum mentem cuius modi sit comprobant : i. e. As the touchstone tryeth Gold, so Gold tryeth mens minds, whether they be good or bad. Laertius in Chil. p. 43.*

many Preachers by their reading and knowledge, may make a vehement sermon against worldliness, and yet go to Hell at last for being worldlings. Words are cheap.

§. 16. 10. Another thinks he is not covetous, because he purposeth to leave much to charitable uses when he is dead. I confess that much is well: I would more would do so. But the flesh it self can spare it, when it seeth that it must lie down in the grave. If they could carry their riches with them, and enjoy them after death, they would do it, no doubt. To leave it when you cannot keep it any longer, is not thank-worthy. So the glutton and drunkard, and whoremonger, and the proud must all leave their pleasure at the grave. But do you serve God or the flesh with your Riches while you have them? And do you use them to help or to hinder your salvation? Deceive not your selves, for God is not mocked. Gal. 6. 7.

Luke 12. 48. & 16. 9, 10. Marth. 25. 2 Cor. 8. 14, 15. §. 17. VI. Yet many are falsely accused of covetousness upon such grounds as these. 1. Because they possess much and are Rich: For the poor take the Rich for worldlings. But God giveth not to all alike: He putteth ten talents into the hands of one servant, and but one into anothers: And to whom men commit much, of them will they require the more: Therefore to be entrusted with more than others, is no sin, unless they betray that trust.

§. 18. 2. Others are accused as covetous because they satisfy not the covetous desires of those they deal with, or that expect much from them, and because they give not where it is not their duty, but their sin to give. Thus the buyer saith the seller is covetous: and the seller saith the buyer is covetous, because they answer not their covetous desires: An idle beggar will accuse you of uncharitableness, because you maintain him not in sinful idleness. The proud look you should help to maintain their pride: The drunkard, and rvyorot, and gamesters expect their parents should maintain their sin. No man that hath any thing, shall scape the censure of being covetous, as long as there is another in the world that covereth that which he hath: selfishness looketh to no rules but their own desires.

§. 19. 3. Others are judged covetous because they give not that which they have not to give: Those that know not anothers estate, will pass conjectures at it: And if their handsome apparel or deportment, or the common fame, do make men think them richer than they are, then they are accounted covetous because their bounty answereth not mens expectations.

§. 20. 4. Others are thought covetous because they are laborious in their callings, and thrifry, and saving, not willing that any thing be lost. But all this is their duty: If they were Lords or Princes, idleness, and wastfulness would be their sin. God would have all men labour in their several callings that are able: And Christ himself said, when he had fed many thousands by miracle, yet [Gather up the fragments that remain, that nothing be lost] The question is, How they use that which they labour so hard for, and save so sparingly. If they use it for God, and charitable uses, there is no man taketh a righter course. He is the best servant for God, that will be laborious and sparing that he may be able to do good.

§. 21. 5. Others are thought covetous because to avoid hypocrisy, they give in secret, and keep their works of charity from the knowledge of men: These shall have their Reward from God: and his wrath shall be the reward of their presumptuous censures.

§. 22. 6. Others are thought covetous because they lawfully and peaceably seek their right, and let

not the unjust and covetous wrong them at their pleasure. It's true, we must let go our right, when ever the recovering of it will do more hurt to others, than it will do us good: But yet the Laws are not made in vain: Nor must we encourage men in covetousness, thievery and deceit, by letting them do what they list: Nor must we be careless of our masters talents: If he intrust us with them, we must not let every one take them from us, to serve his lusts with.

§. 23. Direct. 2. Seriously consider of your everlasting state, and how much greater things than Riches you have to mind: Behold by faith the endless joyes which you may have with God, and the endless misery which worldlings must undergo in Hell.

There is no true cure for an earthly mind, but by shewing it the far greater matters to be minded: by acquainting it better with its own concerns; and with the greater miseries than poverty or want which we have to scape; and the greater good than worldly plenty which we have to seek. It's want of faith that makes men worldlings: They see not what is in another world: They say their Creed, but do not heartily believe the day of Judgement, the resurrection of the body and the life everlasting. There is not a man of them all, but if he had one sight of Heaven and Hell, would set lighter by the world than ever he did before; and would turn his covetous care and toil, to a speedy and diligent care of his salvation. If he heard the joyful praises of the saints, and the woful lamentations of the damned, but one day or hour, he would think ever after that he had greater matters to mind, than the scraping together a heap of wealth. Remember man that thou hast another world to live in; and a far longer life to make provision for; and that thou must be in Heaven or Hell for ever: This is true, whether thou believe it or not: And thou hast no time but this to make all thy preparation in: And as thou believest and livest and labourest now, it must go with thee to all eternity: These are matters worthy of thy care: Canst thou have while to make such a pudder here in the dust, and care and labour for a thing of nought, while thou hast such things as these to care for, and a work of such transcendent consequence to do? Can a man that understands what Heaven and Hell is, find room for any needless matters, or time for so much unnecessary work? The providing for thy salvation is a thing that God hath made thy own work, much more than the providing for the flesh. When he speaks of thy Body, he saith, Take no thought for your life, what you shall eat or drink, nor for your body what you shall put on — for your father knoweth that ye have need of all these things, Matth. 6. 25, 32. Be careful for nothing, Phil. 4. 6. Cast all your care upon him, for he careth for you. 1 Pet. 5. 7. But when he speaks of your salvation he bids you, work it out with fear and trembling, Phil. 2. 12. and give diligence to make your calling and election sure, 2 Pet. 1. 10. and strive to enter in at the strait gate, Matth. 7. 13. Luke 13. 24. Labour not for the meat that perisheth, but for that which endureth to everlasting life, John 6. 27. That is, Seek first the Kingdom of God and his righteousness, and all these things shall be added to you: Matth. 6. 33. Look up to Heaven man: and remember that there is thy Home, and there is thy Hopes, or else thou art a man undone for ever: and therefore it is for that that thou must care and labour. Believe unfeignedly that thou must dwell for ever in Heaven or Hell as thou makest thy preparation here, and consider of this as becometh a man, and then be a worldling and covetous if thou canst: Riches will seem dust and chaff to thee,

Nullius rei eget qui virtutum dives est: quorum indigentia vere miseros, ac proinde misericordissime facit. Petrar. Di. al. 44. li. 2.

Diis maxime propinquus qui minimis eget. So that perishest, but for that which endureth to everlasting life, John 6. 27. That is, Seek first the Kingdom of God and his righteousness, and all these things shall be added to you: Matth. 6. 33. Look up to Heaven man: and remember that there is thy Home, and there is thy Hopes, or else thou art a man undone for ever: and therefore it is for that that thou must care and labour. Believe unfeignedly that thou must dwell for ever in Heaven or Hell as thou makest thy preparation here, and consider of this as becometh a man, and then be a worldling and covetous if thou canst: Riches will seem dust and chaff to thee,

thee, if thou *believe* and *consider* thy everlasting state. Write upon the doors of thy Shop and Chamber; [*I must be in Heaven or Hell for ever*] or [*This is the time on which my endless life dependeth*]; and methinks every time thou readest it, thou shouldst feel thy covetousness stabbed at the heart. O blinded mortals! that love like worms to dwell in earth! would God but give you an eye of faith, to foresee your end, and where you must dwell to all eternity, what a change would it make upon your earthly minds? Either *faith* or *sense* will be your guides. Nothing but *Reason* sanctified by *Faith* can govern *sense*. Remember that thou art not a beast, that hath no life to live but this: Thou hast a Reasonable Immortal soul, that was made by God for higher things; even for God himself, to admire him, Love him, serve him and enjoy him. If an Angel were to dwell a while in flesh, should he turn an earthworm, and forget his higher life of glory? Thou art like to an incarnate Angel; and must be equal with the Angels when thou art freed from this sinful flesh. Luke 20. 36. O beg of God a Heavenly light, and a Heavenly mind, and look often into the word of God, which tells thee where thou must be for ever: and *worldliness* will vanish away in shame.

Dir. 3. §. 24. Direct. 3. Remember how short a time thou must keep and enjoy the wealth which thou hast gotten: How quickly thou must be stript of all.

1 Cor. 7. 31.

Canst thou keep it when thou hast it? Canst thou make a covenant with *Death*, that it shall not call away thy soul? Thou knowest before-hand that thou art of short continuance, and the world is but thy Inn or passage, and that a narrow grave for thy flesh to rot in, is all that thou canst keep of thy largest possessions, save what thou laiest up in Heaven, by laying it out in obedience to God. How short is life? How quickly gone? Thou art almost dead and gone already. What is a few days or a few years more? And wilt thou make so much ado for so short a life? And so careful a provision for so short a stay? Yea how *uncertain* is thy time as well as short? Thou canst not say what world thou shalt be in to-morrow. Remember man, that *Thou must die, Thou must die, Thou must quickly die; Thou knowest not how soon*; breath yet a few breaths more and thou art gone: And yet canst thou be covetous, and drown thy soul with earthly cares? Dost thou soberly read thy Saviours warning, Luke 12. 19, 20, 21. Is it not spoken as to thee? *Thou fool, this night thy soul shall be required of thee, then whose shall those things be which thou hast provided? So is every one that layeth up Riches for himself, and is not Rich towards God.* If thou be rich to day, and be in another world to-morrow, had not poverty been as good? Distracted soul! Dost thou make so great a matter of it, whether thou have much or little for so short a time? and takest no more care either where thou shalt be, or what thou shalt have to all eternity? Dost thou say, thou wilt cast this care on God? I tell thee, he will make thee care thy self, and care again before he will save thee? And why canst thou not cast the care of smaller matters on him, when he commandeth thee? Is it any great matter whether thou be Rich or Poor, that art going so fast unto another world, where these are things of no signification? Tell me if thou wert sure that thou must die to-morrow, (yea of the next month or year,) wouldst thou not be more indifferent whether thou be Rich or Poor? And look more after greater things. Then thou wouldst be of the Apostles mind, 2 Cor. 4. 18. *We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen*

are eternal. Our eye of faith should be so fixed on invisible *eternal* things, that we should scarce have leisure or mind to look at or once regard the things that are visible and *temporal*. A man that is going to execution scarce looks at all the bustle or business that is done in Streets and Shops as he passeth by; because these little concern him in his departing case: And how little do the wealth and honours of the world concern a soul that is going into another world, and knows not but it may be this night. Then keep thy wealth, or take it with thee, if thou canst.

§. 25. Direct. 4. Labour to feel thy greatest Dir. 4. wants, which worldly wealth will not supply. Thou hast sinned against God; and money will not buy thy pardon: Thou hast incurred his displeasure, and money will not reconcile him to thee: Thou art condemned to everlasting misery by the Law, and money will not pay thy ransom: Thou art dead in sin, and polluted, and captivated by the flesh, and money will sooner encrease thy bondage, than deliver thee. Thy Conscience is ready to tear thy heart for thy willful folly and contempt of grace; and money will not bribe it to be quiet: Judas brought back his money, and hanged himself, when Conscience was but once awaked. Money will not enlighten a blinded mind, nor soften a hard heart, nor humble a proud heart, nor justify a guilty soul. It will not keep off a Feaver or Consumption; nor ease the Gout, or Stone, or Tooth-ache! It will not keep off ghastly death; but dye thou must, if thou have all the world. Look up to God, and remember that thou art wholly in his hands: and think whether he will love or favour thee for thy wealth. Look unto the day of Judgement, and think whether money will there bring thee off: or the Rich speed better than the poor?

Prov. 11. 4. Riches profit not in the day of wrath.

§. 26. Direct. 5. Be often with those that are sick Dir. 5. and dying, and mark what all their Riches will do for them; and what esteem they have then of the world; and mark how it useth all at last. Then you shall see that it forsaketh all men in the hour of their greatest necessity and distress; when they would cry to friends, and wealth, and honour, if they had any hopes, If ever you will help me, let it be now: If ever you will do any thing for me, O save me from death, and the wrath of God: But, alas, such cries would be all in vain. Then, O then, one drop of mercy, one spark of grace, the smallest well grounded hope of Heaven, would be worth more than the Empire of *Cesar* or *Alexander*! Is not this true sinner? Dost thou not know it to be true? And yet wilt thou cheat and betray thy soul? Is not that best now, which will be best then? And is not that of little value now, which will be then so little set by? Dost thou not think that men are wiser then than now? Wilt thou do so much and pay so dear, for that which will do thee no more good, and which thou wilt set no more by when thou hast it? Doth not all the world cry out at last of the deceitfulness of riches, and the vanity of pleasure and prosperity on Earth, and the perniciousness of all worldly cares? And doth not thy conscience tell thee, that when thou comest to dye, thou art like to have the same thoughts thy self? And yet wilt thou not be warned in time? Then all the content and pleasure of thy plenty and prosperity will be past: And when it's past it's nothing: And wilt thou venture on everlasting wo, and cast away everlasting joy, for that which is to day a dream and shadow, and to-morrow, or very shortly will be nothing? The poorest then will be equal with thee: And will honest poverty or over-loved wealth, be sweeter at the last? How glad then wouldst thou be, to have been without thy wealth, so thou mightest have been without the sin and

Jer. 17. 11.

Jam. 5. 1, 2.

Remember Gebzi, Achab, Judas, Ananias and Sapphira, Demetrius, Demas. Jer. 6. 13. Jer. 8. 10. Maxime vituperanda est avaritia senilis. Quid enim abjurdus quam quo minus vite restat, eo plus viticii quere? Cicero in Cat. Maj.

Chillon in Laert. p. 43. Damnum potius quam turpe lucrum eligendum; nam id si mel. tantum doloris esse, hoc semper.

and guilt! How glad then wouldst thou be, to dye the death of the poorest Saint? Do you think that Poverty or Riches are liker to make a man loth to dye? or are usually more troublesome to the Conscience of a dying man? O look to the end, and live as you dye, and set most by that, and seek that now, which you know you shall set most by at last, when full experience hath made you wiser.

Dir. 6.

9. 27. Direct. 6. Remember that Riches do make it much harder for a man to be saved, and the love of this world is the commonest cause of mens damnation. This is certainly true, for all that Poverty also hath its temptations; and for all that the poor are far more numerous than the rich: For even the poor may be undone by the love of that wealth and plenty which they never get: and those may perish for over-loving the world, that yet never prospered in the world. And if thou believe Christ, the point is out of Controverlie: For he saith, Luke 18. 24, 25, 26, 27. How hardly shall they that have riches enter into the Kingdom of God? For it is easier for a Camel to go through a Needles eye, than for a rich man to enter into the Kingdom of God. And they that heard it said, Who then can be saved? And he said, The things which are impossible with men, are possible with God. So Luke 6. 24, 25. But wo unto you that are rich, for you have received your consolation: Wo unto you that are full, for ye shall hunger. Make but sense of these and many such like Texts, and you can gather no less than this from them, that Riches make the way to Heaven much harder, and the salvation of the rich to be more difficult and rare, proportionably, than of other men: And Paul saith, 1 Cor. 1. 26. Not many wise men after the flesh, not many mighty, not many noble are called. And the Lovers of riches, though they are poor must remember that it is said, 1 Tim. 6. 10. That the Love of money is the root of all evil: And 1 John 2. 15. Love not the world, nor the things that are in the world: For if any man love the world, the love of the Father is not in him: Do you believe that here lyeth the danger of your souls? and yet can you so love, and choofe, and seek it? Would you have your salvation more difficult, and doubtful, and impossible with men? You had rather choofe to live where few dye young, than where most dye young? and where sicknesses are rare, than where they are common? If you were sick, you had rather have the Phylicion, and Medicines, and Dyet which cure most, than those which few are cured by? If the Countrey were better with Thieves, you had rather go the way that most scape in, than that few scape in. And yet so it may but please your flesh, you will choofe that way to Heaven, that fewest scape in; and you will choofe that state of life which will make your salvation to be most hard and doubtful? Doth your Conscience say that this is wisely done? I know that if God put Riches into your hand, by your Birth, or his blessing on your honest labours, you must not cast away your Masters talents, because he is austere; but by a holy improvement of them, you may further his service and your salvation. But this is no reason why you should over-love them, or desire and seek so great a danger. Believe Christ heartily, and it will quench your Love of Riches.

Dir. 7.

9. 28. Direct. 7. Remember that the more you have, the more you have to give account for. And if the day of Judgement be dreadful to you, you should not make it more dreadful, by greatning your own accounts. If you desired Riches but for the service of your Lord, and have used them for him, and can truly give in this account, that you laid them not out for the needles pleasure or pride

of the flesh, but to furnish your selves, and families, and others for his service, and as near as you could employ them according to his will, and for his use, then you may expect the reward of good and faithful servants: But if you desired and used them for the pride and pleasure of your selves while you lived, and your posterity or kindred when you are dead, dropping some inconsiderable crums for God, you will then find that Mammon was an unprofitable Master, and Godlines with content would have been greater gain.

Prov. 3. 14.
1 Tim. 6.
5, 6.

9. 29. Direct. 8. Remember how dear it costeth men, thus to hinder their salvation, and greaten their danger and accounts. What a deal of precious Time is lost upon the world by the Lovers of it, which might have been improved to the getting of Wisdom and Grace, and making their calling and election sure? If you had believed that the gain of holy wisdom, had been so much better than the gaining of Gold, as Solomon saith, Prov. 3. 14. you would have laid out much of that time in labouring to understand the Scriptures, and preparing for your endles life. How many unnecessary Thoughts have you cast away upon the world, which might better have been laid out on your greater concerns? How many cares, and vexations, and passions doth it cost men, to overload themselves with worldly provisions? Like a foolish traveller, who having a dayes journey to go, doth spend all the day in gathering together a load of meat, and clothes and money, more than he can carry, for fear of wanting by the way: or like a foolish runner that hath a race to run for his life, and spends the time in which he should be running, in gathering a burden of pretended necessities. You have all the while Gods work to do, and your souls to mind, and judgement to prepare for, and you are tiring and vexing your selves for unnecessary things; as if it were the top of your ambition, to be able to say in Hell, that you dyed rich, 1 Tim. 6. 5, 6, 7, 8, 9, 10. Godliness with contentment is great gain: For we brought nothing into this world, and it is certain that we can carry nothing out. And having food and raiment, let us be therewith content: But they that will be Rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition: For the love of money is the root of all evil, which while some coveted after, they have erred (or been seduced) from the faith, and pierced themselves through with many sorrows. Piercing sorrows here, and damnation hereafter, are a very dear price to give for money. For saith Christ himself, What shall it profit a man to gain all the world, and lose his own soul? Or what shall a man give in exchange for his soul? that is, What money or price will recover it, if for the love of gain he lose it? Mark 8. 36, 37. Prov. 15. 27. He that is greedy of gain, troubleth his own house, but he that hateth gifts, shall live. Do you not know, that a godly man contented with his daily bread, hath a far sweeter and quieter life and death, than a self-troubling worldling? You may easily perceive it. Prov. 15. 16. Better is little with the fear of the Lord, than great treasure and trouble therewith.

Lige Petrarque lepidam historiam de avaro filio & liberali patre. Dial. 13. li. 2.

Saith Plutarch, de tranquillitate animi. Alexander wept because he was not Lord of the world, when Crates having but a Wal-let and a thred-bare Cloke, spent his whole life in mirth and joy, as if it had been a continual festival holiday. Psal. 37. 16. Prov. 16. 8.

9. 30. Direct. 9. Look much on the life of Christ on earth, and see how strangely he condemned worldlines, by his example: Did he choofe to be a Prince or Lord, or to have great possessions, lands, or money, or sumptuous buildings, or gallant attendance, and plentiful provisions? His housing you may read of, Matth. 8. 20. Foxes have holes and the Birds of the air have nests; but the Son of man hath not where to lay his head. His clothing you may read of at his crucifying when they parted it.

Dir. 9.

Luke 9. 58.

Socrates dixit, Opes & nobilitates, non solum nihil in se habere honestatis, verum & omne malum ex eis oboriri. Laert. in Socrat.

As for money, he was fain to send Peter to a Fifth for some to pay their tribute. If Christ did scrape and care for Riches, then so do thou: If he thought it the happiest life, do thou think so too. But if he contemned it, do thou contemn it: If his whole life was directed to give thee the most perfect example of the contempt of all the prosperity of this world, then learn of his example, if thou take him for thy Saviour, and if thou love thy self. *Though he was rich, yet for our sakes he became poor, that you through his poverty might be rich,* 2 Cor. 8. 9.

Dir. 10. §. 31. Direct. 10. *Think on the example of the primitive Christians, even the best of Christs servants, and see how it condemneth worldliness.* They that by miracle in the name of Christ could give limbs to the lame, yet tell him, *Silver and Gold have we none.* Acts 3. 6. Those that had possessions sold them, and laid the money at the Apostles feet, and they had all things common, to shew that faith overcometh the world, by contemning it, and subjecting it to charity, and devoting it entirely to God. Read whether the Apostles did live in sumptuous houses, with great attendance, and worldly plenty and prosperity? And so of the rest.

Chrysostome faith, his enemies charged him with many crimes, but never with Covetousness or wantonness: And so it was with Christ and his enemies.

Dir. 11. §. 32. Direct. 11. *Remember to what ends all worldly things were made and given you, and what a happy advantage you may make of them by renouncing them as they would be provision for your lusts, and by devoting your selves and them to God.* The use of their sweetness is, to draw your souls to taste by faith the heavenly sweetness. They are the Looking-glasses of souls in flesh that are not yet admitted to see these things spiritual face to face. They are the provender of our bodies; our travelling furniture and helps; our Inns, and solacing company in the way; they are some of Gods Love-tokens; some of the lesser pieces of his Coin, and bear his Image and superscription: They are drops from the Rivers of the eternal pleasures; to tell the mind by the way of senses how good the Donor is, and how amiable; and what higher Delights there are for souls; and to point us to the better things which these foretell: They are messengers from Heaven to testify our Fathers care and love, and to bespeak our thankfulness, love and duty; and to bear witness against sin, and bind us faster to obedience: They are the first Volume of the Word of God: The first Book that man was set to read, to acquaint him fully with his Maker: As the Word which we read and hear is the Chariot of the Spirit, by which it maketh us access to the soul; so the delights of sight, and taste, and smell, and touch, and hearing were appointed as an ordinary way for the speedy access of heavenly love and sweetness to the Heart, that upon the first perception of the goodness and sweetness of the creature, there might presently be transmitted by a due progression, a deep impression of the goodness of God upon the soul: That the creature being the Letters of Gods Book, which are seen by our eye, the sense (even the Love of our great Creator) might presently be perceived by the mind: and no letter might once be lookt upon but for the sense: no creature ever seen, or tasted, or heard, or felt in any delectable quality, without a sense of the Love of God: That as the touch of the hand upon the strings of the Lute do cause the melody, so Gods touch by his mercies upon our hearts, might presently tune them into Love, and Gratitude, and Praise. They are the Tools by which we must do much of our Masters work: They are means by which we may refresh our bre-

thren, and express our love to one another, and our love to our Lord and Master in his servants: They are our Masters stock which we must trade with, by the improvement of which, no less than the Reward of endless Happiness may be attained. These are the Uses to which God gives us outward mercies. Love them *thou*, and Delight in them, and Use them *thou*, and spare not: yea, seek them *thou*, and be thankful for them. But when the creatures are given for so excellent a use, will you debase them all by making them only the fuel of your lusts, and the provisions for your flesh? And will you love them and dote upon them in these base respects; while you utterly neglect their noblest use? You are just like children that cry for Books, and can never have enow; but it's only to play with them because they are fine; but when they are set to learn and read them, they cry as much because they love it not: Or like one that should spend his life and labour in getting the finest clothes, to dress his Dogs and Horses with, but himself goeth naked and will not wear them.

Even Diogenes the Tyrant was bound to Philo- sopher: To Plato he gave above fourscore Talents, Laert. Is Platone, and much to Aristip- pus and many more, and he offered

much to many Philosophers that refused it. And so did Crassus.

§. 33. Direct. 12. *Remember that God hath promised to provide for you, and that you shall want nothing that is good for you, if you will live above these worldly things, and seek first his Kingdom, and the righteousness thereof.* And cannot you trust his promise? If you truly believe that he is God, and that he is true, and that his particular providence extendeth to the very numbring of your hairs, you will sure trust him rather than trust to your own forecast and industry. Do you think his provision is not better for you than your own? All your own care cannot keep you alive an hour, nor cannot prosper any of your labours, if you provoke him to blast them. And if you are not content with his provisions, nor submit your selves to the disposals of his love and wisdom, you disoblige God, and provoke him to leave you to the fruits of your own care and diligence: And then you will find that it had been your wiser way to have trusted God.

Dir. 12. Marth. 10. 30. Luke 12. 7.

§. 34. Direct. 13. *Think often on the dreadful importance and effects of the Love of Riches, or a worldly mind.* 1. It is a most certain sign of a state of death and misery where it hath the upper hand. It is the departing of the heart from God to crea- tures: See the malignity of it before. Good men on the face of the ca-

lamitous world, and enquire into the causes of all the oppressions, rapines, cruelties, and inhumanity which have made men so like to Devils: Look into the corrupted, lacerated Churches, and enquire into the cause of their contentions, divisions, usurpations, malignity, and cruelty against each other: And you will find that Pride and worldliness are the Causes of all. When men of a Proud and worldly mind have by fraud, and friendship, and Simony Usurped the Pastorship of the Churches, according to their Minds and Ends, they turn it into a Malignant Domination, and the carnal worldly part of the Church, is the great enemy and Persecutor of the spiritual part; and the fleshly Hypocrite, as Cain against Abel, is filled with envy against the serious believer, even out of the bitter displeasure of his mind, that his deceitful Sacrifice is less respected: what Covetousness hath done to the advancement of the pretended Holy Catholick Church of Rome, I will give you now, but in the words of an Abbot and Chronicler of their own, Abbas Urspergens. Chron. p. 321. *Vix remansit aliquis Episcopatus, sive dignitas Ecclesiastica, vel etiam Parochialis Ecclesie, que non fieret litigiosa, & Romam deduceretur ipsa causa, sed non manu vacua. Gaudet mater nostra Roma, quoniam aptantur catarracta thesaurorum in terra, ut ad te confluant rivi & aggeres nummorum in magna copia. Letari super iniquitate filiorum hominum; quoniam in recompensationem cantorum malorum, datur tibi precium. Jocundare super adjuvice tua discordia; quia erupit de puteo infernalis abyssi, ut accumulentur tibi multa pecuniarum premia. Habes quod semper sisili, decanta Canticum, quia per malitiam hominum non per tuam Religionem, orbem vicisti. Ad te trahit homines, non ipsorum devotio, aut pura Conscientia, sed scelerum multiplicium perpetratio, & litium decisio, precio comparata.*

Fortun. Galindas speaking of Pope Paul the fifth, his love to the Jewesses for helping him to money, faith, *Adco prestat acquirendarum pecuniarum*

niam quam animarum studiosum & peritum esse, apud illos, qui cum anima-
rum Christi sanguine redemptarum, in se curam receperint, vel quid anima sit
nesciant, vel non plura animam hominis quam piscis faciunt: quod eredo
suum officium Piscatum quendam esse aliquando per strepitum inaudierint:
quibus propterea gravior fuerit, qui Animam auri cum Paracello, quam ani-
mam Saxonie Electoris invenisse nuntiet. Arcan. Soci. Jesu pag. 46.

Lege ibid. Instruct. secret. de Jesuitarum praxi.

Et Joh. Sarisbur. l. 7. c. 21. de Monach. Potentiores & ditiores fa-
vori vel mercede recepta facilius (absolutione) exonerant, & peccatis alie-
nis humeros supponentes, jubent abire in tunicas & vestes pullas, quicquid illi
si commissi deplorant — Si eis obloqueris, Religionis inimicus, & veritatis
diceris impugnator.

have been overtaken with heinous sins; but it's hard
to find where Scripture calleth any of them Cove-
tous. A heart secretly cleaving most to this present
world and its prosperity, is the very killing sin of eve-
ry hypocrite, yea, and of all ungodly men. 2. *World-*

Mar. 6. 24.

Mar. 13.

22.

Luke 16.

13, 14.

Luke 14.

33.

Luke 18.

22, 23.

Matth. 6.

19, 20, 21.

1 Tim. 6.

6, 7, 8.

1 John 2.

15.

Prov. 28. 9.

Prov. 18. 8.

Jam. 4. 3.

Prov. 28.

20.

He that

maketh

haste to be

rich, shall

not be inno-

cent.

Jam. 5. 1.

2, 3, 4, 5.

1 John 3.

17.

2 Tim 4.

10.

lines makes the Word unprofitable; and keepeth
men from believing and repenting, and coming home
to God, and minding seriously the everlasting world:
What so much hindereth the Conversion of sinners,
as the love and cares of earthly things? They cannot
serve God and Mammon: Their treasure and hearts
cannot chiefly be both in Heaven and Earth? They
will not yield to the terms of Christ that love this
world: They will not forsake all for a treasure in
Heaven. In a word, as you heard, The love of

money is the root of all evil, and the Love of the Fa-
ther is not in the lovers of the world. 3. It de-
stroyeth holy meditation, and conference, and turn-
eth the thoughts to worldly things: And it corrup-
teth Prayer, and maketh it but a means to serve

the flesh, and therefore maketh it odious to God.
4. It is the great hinderance of mens necessary pre-
paration, for death and judgement, and stealeth away
their hearts and time till it is too late. 5. It is the

great cause of contentions even among the nearest
relations; and the cause of the Wars and calamities
of Nations; and of the woful divisions and persecu-
tions of the Church; when a worldly generation
think that their worldly interest doth engage them,
against self-denying and spiritual principles, practices
and persons. 6. It is the great cause of all the in-
justice, and oppression, and cruelty that rageth in
the world. They would do as they would be done by,
were it not for the love of money. It maketh men

perfidious and false to all their friends and engage-
ments: No vows to God, nor obligations to men,
will hold a Lover of the world. The world is his
God, and his worldly interest is his rule and law.
7. It is the great destroyer of Charity and Good
works: No more is done for God and the poor,
because the Love of the world forbids it. 8. It dis-
ordereth and profaneth families; and betrayeth the
souls of Children and Servants to the Devil: It
turneth out prayer, and reading the Scripture, and
good books, and all serious speeches of the life to
come, because their hearts are taken up with the
world; and they have no relish of any thing but the
provisions of their flesh: Even the Lords own Day
cannot be reserved for holy works, nor a duty per-
formed, but the world is interposing, or diverting
the mind. 9. It tempteth men to sin against their
knowledge, and to forsake the truth, and fit them-
selves to the rising side, and save their bodies and
estates, whatever become of their souls: It is the
very price that the Devil gives for souls! With this
he bought the soul of Judas, who went to the Pha-
risees with a [What will you give me, and I will
deliver him to you:] With this he attempted Christ
himself, Matth. 4. 9. All these will I give thee, if
thou wilt fall down and worship me. It is the cause
of Apostasy and unfaithfulness to God: And it's the
price that sinners sell their God, their Conscience
and their salvation for. 10. It depriveth the soul

of holy communion with God, and comfort from
him, and of all foretaste of the life to come, and fi-
nally of Heaven it self: For as the Love of the
world keepeth out the Love of God and Heaven, it
must needs keep out the hopes and comforts which
should arise from holy love. It would do much to
cure the love of money, and of the world, if you
knew how pernicious a sin it is.

When the Fleece groweth long, the Mark wears out.

§. 35. Direct. 14. Remember how base a sin it is, Dir. 14.
and how dishonourable and debasing to the mind of
man: If earth be baser than Heaven, and money
than God, then an earthly mind is baser than a hea-
venly mind: As the Serpents feeding on the dust is
a baser life than that of Angels, that are employed in
admiring, and obeying, and praising the Most Holy
God.

§. 36. Direct. 15. Call your selves to a daily Dir. 15.
reckoning, how you lay out all that God committeth to
your trust; and try whether it be so as you would
hear of it at judgement. If you did but use to sit in
judgement daily upon your selves, as those that be-
lieve the judgement of God, it would make you
more careful to use well what you have, than to get
more: And it would quench your thirst after plenty
and prosperity, when you perceived you must give
so strict an account of it: The flesh it self will less
desire it, when it finds it may not have the use
of it.

§. 37. Direct. 16. When you find your Covetous- Dir. 16.
ness most eager and dangerous, resolve most to cross
it, and give more to pious or charitable uses than
at another time. For a man hath reason to fly fur-
thest from that sin, which he is most in danger of.
And the acts tend to the encrease of the habit.
Obeying your Covetousness doth increase it: And
so the contrary acts, and the disobeying and dis-
pleasing it, do destroy it. This course will bring
your Covetousness into a despair of attaining its de-
sires; and so will make it sit down and give over the
pursuit. It is an open protesting against every co-
vetous desire: and an effectual kind of repenting:
and a wise and honest disarming sin, and turning its
motions against it self to its own destruction: Use
it thus oft, and Covetousness will think it wisdom
to be quiet.

§. 38. Direct. 17. Above all take heed that you Dir. 17.
think not of reconciling God and Mammon, and
mixing Heaven and Earth to be your felicity, and
of dreaming that you may keep Heaven for a re-
serve at last, when the world hath been loved as your
best, so long as you could keep it. Nothing so much
defendeth worldliness, as a cheating hope, that you
have it but in a subdued pardoned degree; and that
you are not worldlings, when you are: And no-
thing so much supports this hope, as because you
confess that Heaven only must be your last refuge,
and full felicity, and therefore you do something for
it on the by. But is not the world more loved,
more sought, more delighted in, and faster held?
Hath it not more of your hearts, your delight, de-
sire and industry? If you cannot let go all for Hea-
ven, and forsake all this world, for a treasure above,
you cannot be Christs true Disciples.

§. 39. Direct. 18. If ever you would overcome Dir. 18.
the love of the world, your great care must be to mor-
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provision.

1 Tim. 6.
17, 18.
Christs
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mark is
plainest
on the
Sheep that
are thorn-

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more: And it would quench your thirst after plenty
and prosperity, when you perceived you must give
so strict an account of it: The flesh it self will less
desire it, when it finds it may not have the use
of it.

sum, nocturnis tenebris daret locum. Victor. Ut. de Eugen. Episc. Cath.
Plato compareth our life to a Game at Tables: We may wish for a
good throw, but whatever it be, we must play it as well as we can.
Plutarch. de tranquill. anim.

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§. 39. Direct. 18. If ever you would overcome Dir. 18.
the love of the world, your great care must be to mor-
tifie the Flesh; for the world is desired but as its
provision.

Luke 14.
26, 27, 30,
33.

Socrates
sepe cum
eorum que
publice ven-
debantur
multitudi-
nem intue-
retur, secum
ista volu-
bat, Quam
multus ipse
non ego?
Laert. in
Socr.
Pecuniam
perdidisti?
Bene, si te
illa non per-
didit:

quod jam multis possessoribus suis fecit. Gaude tibi ablatum unde infici
posses, teque illa sum inter pericula transivisse. Petrarch. l. 2. Dial. 13.

Exod. 18. 21. 14. 1 Tim. 3. 3. Col. 3. 5. 6. 40. Did men but know how much of an un-
godly damnable state, doth consist in the Love of
the world; and how much it is the enemy of
souls; and how much of our Religion consisteth in
the contempt and conquest of it; and what is the
meaning of their renouncing the World in their ba-
ptismal Covenant; and how many millions the Love
of the world will damn for ever; they would
not make such a stir for nothing, and spend all

provision. A mortified man hath no need of that,
which is a sensualists felicity. Quench your hy-
dropical feverish thirst, and then you will not make
such a stir for drink. Cure the disease which en-
rageth your appetite; and that is the safest and
cheapest way of satisfying it: Then you will be
thankful to God, when you look on other mens
wealth and gallantry, that you need not these things!
And you will think what a trouble, and burden,
and interruption of your better work and comfort,
it would be to you, to have so much land, and so
many servants, and goods, and business, and persons
to mind, as rich men have: And how much better
you can enjoy God and your self in a more re-
tired quiet state of life. But of this more in the
next Part.

their dayes in providing for their perishing flesh;
nor think them happiest that are richest; nor boast
themselves of their hearts desire, and bless the Co-
vetous whom the Lord abhorreth, Psal. 10. 3. They
would not think that so small a sin which Christi-
ans should not so much as name (but in detestation)
Ephes. 5. 3. When God hath resolved that the co-
vetous shall not inherit the Kingdom of God, 1 Cor.
6. 10. Ephes. 5. 5. And a Christian must not so
much as eat with them, 1 Cor. 5. 11. Did Christ say
in vain, Take heed and beware of Covetousness? Luke
12. 15. Woe to him that coveteth an evil Covetousness
to his house, that he may set his nest on high, that
he may be delivered from the power of evil, Hab.
2. 9. O what deserving servants hath the world,
that will serve it so diligently, so constantly, and at so
dear a rate, when they before-hand know that be-
sides a little transitory deluding pleasure, it will pay
them with nothing but everlasting shame! O won-
derful deceiving power, of such an empty shadow,
or rather wonderful folly of mankind! That when
so many ages have been deceived before us, and al-
most every one at death confesseth it did but de-
ceive them, so many still should be deceived, and
take no warning by such a world of examples. I
conclude with Heb. 13. 5. Let your conversation be
without Covetousness, and be content with such things
as ye have: for he hath said, I will never leave
thee, nor forsake thee.

PART VII.

Directions against the Master sin; SENSUALITY, FLESH-PLEASING or Voluptuousness.

§. 1. I shall be the shorter on this also, because I
have spoken so much already in my Trea-
tise of Self-denial. Before we come to
more particular Directions, it is needful
that we discern the nature and evil of the sin which
we speak against: I shall therefore 1. Tell you what
is meant by [Flesh] here: And 2. What flesh-
pleasing it is that is unlawful, and what sensuality is.
3. Wherein the Malignity of this sin consisteth.
4. I shall answer some Objections. 5. I shall shew
you the Signs of it. 6. The Counterfeits of the
contrary: 7. And the false Signs, which make some
accused wrongfully by themselves or others.

What is
meant by
Flesh.

§. 2. I. Because you may find in Writings be-
tween the Protestants and Papists, that it's become a
Controversie, whether by [flesh] in Scripture
(where this sin is mentioned) be meant the Body it
self, or the soul so far as it is unregenerate, I shall
briefly first resolve this question. When we speak
of the unregenerate part, we mean not that the soul
hath two parts, whereof one is regenerate and the
other unregenerate: But as the purblind eye hath
both Light and Darkness in the same subject, so
is it with the soul which is regenerate but in part,
that is, in an imperfect degree: And by the unrege-
nerate part, is meant the whole soul so far as it is
unregenerate. The word [flesh] in its primary sig-
nification, is taken for that part of the Body as such
without respect to sin: and next for the whole body,
as distinct from the soul. But in respect to sin and
duty, it is taken 1. Sometime for the sensitive ap-
petite, not as sinful in it self, but as desiring that

which God hath obliged Reason to deny it. 2. More
frequently for this sensitive appetite as inordinate,
and so sinful in its own desires: 3. Most frequently
for both the inordinate sensitive appetite it self, and
the Rational powers, so far as they are corrupted by
it, and sinfully disposed to obey it, or to follow inor-
dinately sensual things: But then the Name is pri-
marily taken for the sensual appetite it self, (as dis-
eased) and but by participation for the Rational
powers. For the understanding of which, you must
consider, 1. That the appetite it self might innocently
(even in innocency) desire a forbidden object: when
it was not the Appetite that was forbidden, but the
Desire of the Will, or the actual taking it. That a
man in a Feavor doth Thirst for more than he may
lawfully drink, is not of it self a sin: But to Desire
it by Practical Volition, or to Drink it is a sin: For
it is these that God forbids; and not the Thirst which
is not in our power to extinguish. That Adam had
an Appetite to the forbidden fruit was not his sin:
but that his will obeyed his appetite, and his mouth
did eat. For the Appetite and sensitive nature is of
God, and is in nature antecedent to the Law: God
made us Men, before he gave us Laws: And the Law
commandeth us not, to alter our selves from what
he made us, or any thing else which is naturally our
of our power. But it is the sin of the will and exe-
cutive powers, to do that evil which consisteth in
obeying an innocent Appetite: The Appetite is ne-
cessary, and not free; and therefore God doth not
direct his commands or prohibitions to it directly,
but to the Reason and free-will. 2. But since mans
fall, the Appetite it self is corrupted and become in-
ordinate,

ordinate, that is, more impetuous, violent and unruly than it was in the state of Innocency; by the unhappy distempers that have befallen the Body it self. For we find now by experience, that a man that useth himself to sweet and wholsome temperance, hath no such impetuous strivings of his Appetite against his reason (if he be healthful) as those have that are either diseased, or used to obey their appetites: And if Use and Health make so great alteration, we have cause to think that the Depravation of Nature by the Fall did more. 3. This inordinate appetite is sin, by Participation; so far as the Appetite may be said to be Free by participation, though not in it self: Because it is the Appetite of a Rational free-agent: For though sin be first in the will in its true form, yet it is not the will only that is the subject of it (though primarily it be) but the whole man, so far as his acts are Voluntary: For the will hath the Command of the other faculties: and they are Voluntary acts which the will either commands, or doth not forbid when it can and ought. To lye is a voluntary sin of the man, and the tongue partaketh of the guilt. The will might have kept out that sin, which caused a disorder in the appetite. If a Drunkard or a Glutton provoke a venerous inordinate appetite in himself, that lust is his sin, because it is voluntarily provoked. 4. Yet such additions of inordinacy, as men stir up in any Appetite, by their own actual sins and customs, are more aggravated and dangerous to the soul, than that measure of distemper which is merely the fruit of original sin. 5. This inordinateness of the sensitive Appetite, with the meer Privation of Rectitude in the Mind and Will, is enough to cause mans Actual sin. For if the Horses be headstrong, the meer weakness, sleepiness, negligence, or absence of the Coachman is enough to concur to the overthrow of the Coach: So if the Reason and Will had no Positive inclinations to evil or sensual objects, yet if they have not so much Light and Love to higher things, as will restrain the sensual appetite, it hath positive inclination enough in it self to forbidden things to ruine the soul by actual sin. 6. Yet (though it be a great controversie among Divines) I conceive that in the Rational Powers themselves, there are Positive habitual inordinate inclinations to sensual forbidden things. For as actually it's certain the Reason of the Proud and Covetous do contrive, and oft approve the sin, and the Will embrace it; so these are done so constantly in a continued stream of action by the whole man, that it seems apparent that the same faculties which run out in such strong and constant action, are themselves the subjects of much of the inclining Positive habits: And if it be so in additional acquired sin, it's like it was so in Original sin. 7. Though sin be formally subjected first in the Will, yet Materially it is first in the sensitive appetite (at least this sin of Flesh-pleasing or sensuality is: The flesh or sensitive part is the first Desirer, though it be sin no further than it is voluntary. 8. All this set together telleth you further; that the word [*flesh*] signifieth the sensual inclinations of the whole man; but first and principally the corrupted sensual appetite; and the Mind and Wills (whether Privative or Positive) concurrence, but secondarily, and as falling in with sense. The Appetite 1. Preventeth Reason, 2. And resisteth reason: 3. And at last corrupteth and eniceth Reason and Will to be its servants and purveyors.

§. 3. And that the name [*flesh*] doth primarily signifie the sensitive appetite it self, is evident in the very notation of the name. Why else should the Habits or Vices of the Rational powers be called [*Flesh*] any more than [*Spirit*] or any thing else? If it were only in respect of their object, they should

be called [*the World*] also, because that is their object: It is a certain Rule, that That faculty is most predominant in man, whose Object is made his chiefest End. Sensitive delights being made the felicity and end of the unsanctified, it followeth that the sensitive faculties are predominant; which being called *Flesh*, (by a nearer Trope) the Mind from it receives the denomination. The Scriptures also shew this plainly: I remember not any one place in the Old Testament where there is any probability that the word [*flesh*] should signifie only the Rational soul as unrenewed: Math. 16. 17. *Flesh and blood hath not revealed this unto thee*: that is, mortal man hath not revealed it. Mat. 26. 41. *The Spirit is willing, but the flesh is weak*: that is, your Bodies are weak, and resist the willingness of your souls: For sinful habits are not here called *flesh*: that is, Man by natural Generation can beget but natural man, called *Flesh* from the visible part; and not the spiritual life which nature is now destitute of. Rom. 7. 25. *With my flesh I serve the Law of sin*; that is, with my sensitive powers, and my mind so far as captivated thereto: Rom. 8. 1, 5. *Flesh and Spirit are oft opposed*: They that are of the flesh mind the things of the flesh, &c. that is, They in whom the sensitive interest and appetite are predominant: For it is called the Body here, as well as the flesh, v. 10, 11, 13. The mind is here included; but it is as serving the flesh and its interest, Gal. 5. 16, 17, 19. *Flesh and Spirit are in the same manner opposed*. And 2 Pet. 2. 18: the Lusts of the flesh are in this sense mentioned: And Ephes. 2. 3. Rom. 7. 18. Rom. 13. 14. 1 Cor. 5. 5: 1 Pet. 2. 11. in which there is mention of *fleshly lusts, which fight against the Spirit, and fleshly wisdom, making provision for the flesh, &c.* And Col. 2. 18. there is indeed the name of a *fleshly mind*, which is but a mind deceived and subservient to the flesh, so that the flesh it self, or sensitive interest and appetite are first signified in all or most places, and in some, the Mind as subservient thereto.

§. 4. It is of the greater consequence that this be rightly understood, lest you be tempted to imitate the Libertines, who think the flesh or sensitive part is capable of no moral good or evil, and therefore all its actions being indifferent, we may be indifferent about them, and look only to the superiour powers: And others that think that the Scripture by [*flesh*] meaneth only the Rational soul as unrenewed, do thereupon cherish the *Flesh it self* and pamper it, and feed its unruly lusts and never do any thing to tame the body; but pray daily that God would destroy the flesh within them, that is, their sinful habits of Reason and Will, while they cherish the cause, or neglect a chief part of the cure. And on the contrary, some Papists that look only at the Body as their enemy, are much in fastings, and bodily exercises, while they neglect the mortifying of their carnal minds.

§. 5. II. How far flesh-pleasing is a sin, I shall what distinctly open to you in these propositions. 1. The Pleasing or displeasing of the sensitive appetite in it self considered, is neither sin nor duty, good or evil; but as commanded or forbidden by some Law of God; which is not absolutely done.

2. To please the flesh by things forbidden is undoubtedly a sin, and so it is to displease it too: Therefore this is not all that is here meant, that the Matter that pleaseth it must not be things forbidden.

3. To overvalue the Pleasing of the Flesh is a sin: And to prefer it before the Pleasing of God, and



Flesh-pleasing is a sin.

and the holy preparations for Heaven, is the state of carnality, and ungodliness, and the common cause of the Damnation of souls. The Delight of the Flesh or Senses is a *Natural Good*; and the natural desire of it in it self (as is said) is neither vice nor virtue: But when this little natural Good is preferred before the Greater Spiritual, Moral or Eternal Good, this is the sin of Carnal minds, which is threatened with death, *Rom. 8. 1, 5, 6, 7, 8, 13.*

4. To buy the pleasing of the flesh at too dear a rate, as the loss of time, or with care and trouble above its worth, and to be too much set on making provisions to please it, doth shew that it is overvalued, and is the sin forbidden, *Rom. 13. 14.*

5. When any desire of the Flesh is inordinate, immoderate, or irregular for matter, or manner, quantity, quality or season, it is a sin to please that *inordinate* desire.

6. When *Pleasing the flesh* doth too much pamper it, and cherish filthy lusts, or any other sin, and is not necessary on some other account, as doing greater good, it is a sin: But if *Life* require it, *lust* must be subdued by other means.

Si organum in habitant, et animo sufficiens fuerit, satis est virium.
Corpus namque propter animi servitium fecisse naturam, nemo tam corporis servus est, qui nesciat. Id si proprio munere fungitur, quid acculas, seu quid amplius requiras? Petrarch. li. 2. Dial. 2.
Vires corporis sunt vires carceris, ut Petrarch. li. 1. Dial. 5. What mean you to make your prison so strong? said Plato to one that over-pampered his flesh. *Marf. Ficin. in Vita Plat.*

7. When *pleasing the flesh* doth hurt it, by impairing health, and so making the body less fit for duty, it is a sin; And so almost all *intemperance* tendeth to breed diseases: And God commandeth *Temperance* even for the Bodies good.

8. When unnecessary *Flesh-pleasing* hindereth any duty of Piety, Justice, Charity or self-preservation, in thought, affection, word or deed, it is sinful.

9. If any *Pleasing of the Flesh* can be imagined to have no tendency directly or indirectly to any moral Good or Evil, it is not the Object of a moral Choosing or Refusing; but like the winking of the eye, which falls not under deliberation, it is not within the compass of morality.

10. Every *Pleasing of the flesh*, which is capable of being referred to a higher end, and is not so referred, and used, is a sin: And there is scarce any thing, which is eligible, which a vacant waking man should deliberate on, but should be referred to a higher end; even to the glory of God, and our salvation; by cheering us up to Love and Thankfulness, and strengthening or fitting us some way for some duty: This is apparently a sin; 1. Because else *Flesh-pleasing* is made our ultimate end, and the Flesh an Idol, if ever we desire it only for it self, (when it may be referred to a higher end.) For though the sensitive Appetite of it self hath no *intended end*, yet whatsoever the *will desireth* is either as an *End*, or as a *Means*: That which is not desired as a *Means* to some *Higher end*, is desired as our *ultimate end* it self, (in that act.) But God only is mans lawful ultimate end. 2. Because it is against an express command, 1 Cor. 10. 31. [whether ye eat or drink, or whatever ye do, do all to the glory of God.] 3. Be-

He is a good Christian that remotely and ultimately referreth all the creatures unto God, and eateth and drinketh, &c. more to fit him for Gods service, than to please the flesh: But it is much more than this which the Creature was appointed for; even for a present communication of the sense of the goodness of God unto the heart. As the Musician that toucheth but the Keys of his Harpical or Organs, causeth that sweet harmonious sound, which we hear from the strings that are touched within; so God ordained the order, beauty, sweetness, &c. of the Creature, to touch the sense with such a pleasure, as should suddenly touch the inward sense with an answerable delight in God, who is the giver of the life of every Creature. But alas where is the Christian that doth thus eat and drink, and thus take pleasure in all his Mercies? When contrarily our hearts are commonly so diverted from God by the Creature, that so much delight as we find in it, so much we lose of our delight in God, yea of our regard and remembrance of him.

cause else we shall take Gods creatures in vain, and cast them away in waste. 4. And we shall lose our own Benefit to which the Creature or Pleasure should be improved. 5. And we shall silence Reason, when it should direct; and we shall suspend the Government of the will, and give the government (so long) to the flesh or brutish appetite: For *that faculty ruleth*, whose object is our end. These reasons clearly prove it a sin to terminate our desires in any act of flesh-pleasing as our end, and look no higher, when it is a matter of moral choice and deliberation.

11. But the sin here is not simply that the *flesh is pleased*, but that the duty of referring it to a higher end is omitted: so that it is a sin of omission (unless we proceed to refer better things as a means to it.)

12. The intending of Gods Glory or our spiritual good, cannot be distinctly and sensibly re-acted in every particular pleasure we take, or bit we eat, or thing we use: But a sincere *Habitual Intention* well laid at first in the Heart, will serve to the right use of many particular Means. As a man purposeth at his first setting out to what place he meaneth to go, and afterward goeth on, though at every step he think not sensibly of his end: so he that devoteth himself to God, and in general designeth all to his Glory, and the furtherance of his duty and salvation, will carry on small particulars to that end, by a secret unobserved action of the soul, performed at the same time with other actions, which only are observed. Heth at intendeth but his *health* in eating and drinking, is not remembering his health at every bit and cup: and yet hath such a Habit of care and caution, as will unobservedly keep him in his way, and help him to fit the means unto the end. As the accustomed hand of a Musician can play a Lesson on his Lute, while he thinks of something else; so can a resolved Christian faithfully do such accustomed things as eating and drinking and cloathing him and labouring in his calling, to the good ends which he (first actually, and still habitually) resolved on, without a distinct remembrance and observable intention of that end.

13. The body must be kept in that condition (as far as we can) that is fittest for the service of the soul: As you keep your Horse, neither so pampered as to be unruly, nor yet so low as to disable him for travel: But all that health and strength which makes it not *unruly*, maketh it the more serviceable. It is not the *Life* of the Body, but the *Health* and the *Cheerfulness* which maketh it fit for duty: And so much pleasing of the flesh as tendeth but to its Health and Cheerfulness, is a duty, where it can be done without greater hurt the other way. A heavy body is but a dull and heavy servant to the mind; yea, a great impediment to the soul in duty, and a great temptation to many sins; as sickly and melancholy persons, and many dull and phlegmatick people know by sad experience. It is as great a duty to help the Body to its due alacrity and fitness for service, as it is to tame it, and bring it under by fasting and sackcloth when it is proud or lustful. And they that think *fasting* on certain dayes, in a formal manner, is acceptable to God; when the state of the body is not help, but rather hurt and hindered by it, as if it were a thing required for it self, do mistakingly offer a Sacrifice to God, which he requireth not; and take him to be an enemy to man, that desireth his pain and grief, when it tendeth not to his good. A Mower that hath a good Sythe will do more in a day, than another that hath a bad one can do in two: every Workman knoweth the benefit of having his

in periculis monitor fidus.

Et li. 1. Dial. 3. Multis periculosa & pestilens sanitas est, qui tutius egrotassent. Nasquam pejus quam in sano corpore, aeger animus habitat.

Et Dial. 4. Quamvis mala, quamvis pessima aegritudo videatur, optabile malum tamen, quod mali remedium sit majoris.

Tools

Tools in order : And every Traveller knows the difference between a cheerful and a tired Horse. And they that have tryed health and sickness know what a help it is in every work of God, to have a healthful body, and cheerful spirits, and an alacrity and promptitude to obey the mind. When the sights of prospects, and beauteous buildings, and fields, and countreys, or the use of walks, or gardens, do tend to raise the soul to holy contemplation, to admire the Creatour, and to think of the glory of the life to come (as Bernard used his pleasant walks;) this Delight is lawful, if not a duty where it may be had. So when Musick doth cheer the mind, and fit it for thanks and praise to God : And when the Rest of the Body, and the use of your best Apparel, and moderate feasting, on the Lords Day, and other dayes of Thanksgiving, do promote the spiritual service of the day, they are good and profitable, but to those that are more hindered by fulness, even abstinence on such dayes is best. So that the use of the body must be judged of as it is a *Means* or an *Expression* of the good or evil of the mind.

14. Sometime the *present time* must be most regarded herein, and sometimes the *future*. For when some great *sin* or *judgement* or other reason calls us to a *Fast*, when it becomes needful to the ends of that *present day*, we must do it, though the Body were so weak that it would be *somewhat* the worse afterward ; so be it that the *Good* which we may expect by *it that day*, be greater than the good which it is like to deprive us of *afterward* : otherwise the *after loss* if greater is more to be avoided.

15. Many things do *Remotely* fit us for our main end, which *nearly* and *directly* seem to have no tendency to it. As those that are only to furnish us with natural strength, and vigour, and alacrity, or to prevent impediments : As a Travellers hood and cloak, and other carriage seem rather to be *hinderances* to his speed ; but yet are necessary for preventing the cold and wet which else might hinder him more. Yea, a *possible uncertain danger* or impediment if *great*, may be prevented with a *certain small impediment*. So it is meet that our Bodies be kept in that health and alacrity which is ordinarily necessary to our duty ; and in eating and drinking, and lawful recreations, it is not only the *next* or *present duty*, which we prepare for, but for the duty which may be very distant.

16. Ordinarily it is safest to be more fearful of *excess* of *fleshy pleasure*, than of *defect*. For ordinarily we are all very prone to an *excess*, and also the *excess* is usually more *dangerous*. When *excess* is the Damnation of *all* or *most* that ever perish, and *Defect* is but the *Trouble* and hinderance, but never or rarely the Damnation of any, it's easie then to see on which side we should be most fearful, cautelous and vigilant.

17. Yet *excessive scrupulousness* may be a *greater sin*, and a *greater hinderance* in the work of God, than some *small excesses* of flesh-pleasing, which are committed through ignorance or inadvertency. When an honest heart which preferreth God before the Flesh, and is willing to please him though it displease the Flesh, shall yet mistake in some small particulars, or commit some daily errors of infirmity or heedlessness, it is a far less hinderance to the main work of Religion, than if that man should daily perplex his mind with scruples, about every bit he eats, whether it be not too pleasing or too much ; and about every word he speaks, and every step he goes, as many poor tempted melancholy persons do ; thereby disabling themselves, not only to Love, and Praise and Thankfulness, but even all considerable service.

In sum, All pleasing of the senses or flesh, which is lawful, must have these qualifications. 1. Gods

Glory must be the ultimate end. 2. The matter must be lawful, and not forbidden. 3. Therefore it must not be to the hinderance of duty. 4. Nor to the drawing of us to sin. 5. Nor to the hurt of our health. 6. Nor too highly valued, or too dearly bought. 7. The measure must be moderate : where any of these are wanting it is sin : And where *flesh-pleasing* is Habitually in the bent of Heart and Life preferred before the *Pleasing of God*, it proves the soul in captivity to the *flesh* and in a *damnable condition*.

§. 6 III. I am next to shew you the *evil* or *malignity* of predominant *Flesh-pleasing* : For if the greatness of the sin were known, it would contribute much to the cure. And, 1. Understand that it is the *sin of sins* ; the *end* of all sin, and therefore the very sum and Life of all. All the evil wicked men commit, is *ultimately* to please the *flesh* : The love of *flesh-pleasing* is the cause of all. Pride and Covetousness, and Whoredom, and wantonness, and gluttony and drunkenness, and all the rest are but either the immediate works of sensuality and *Flesh-pleasing*, or the distant service of it, by laying in provision for it : And all the malicious enmity and opposition to God and Godliness is from hence, because they cross the interest and desires of the *flesh* : The final cause is it for which men invent and use all the Means that tend to it. Therefore all other sin being nothing but the means for the pleasing of our fleshly appetites and fancies, it's evident that *flesh-pleasing* is the common cause of them all ; and is to all other sin as the spring is to the watch, or the poise to the clock ; the weight which giveth them all their motion. Cure this sin and you have taken off the poise, and cured all the *positive* sins of the soul : Though the *privative* sins would be still uncured, if there were no more done ; Because that which makes the clock stand still, is not enough to make it go right : But indeed nothing but the *Love of Pleasing God*, can truly cure the *Love of flesh-pleasing* : and such a cure is the cure of every sin, both positive and privative, active and defective.

§. 7. 2. *Flesh-pleasing* is the *Grand Idolatry* of the world : and the *Flesh* the *greatest Idol* that ever was set up against God. Therefore Paul saith of sensual worldlings, that *their Belly is their God*, and thence it is that they *mind earthly things*, and *glory in their shame*, and are *enemies to the cross of Christ*, that is to *sufferings for Christ*, and the doctrine and duties which would cause their sufferings. That is a mans God which he taketh for his chief Good, and Loveth best, and trusteth in most, and is most desirous to please : And this is the *flesh* to every sensualist : He *loveth pleasure more than God*, 2 Tim. 3. 2, 4. He *savourerth* or *mindeth* the things of the *flesh*, and *liveth* to it and *walketh after it* : Rom. 8. 1, 5 ; 6, 7, 8. 13. He *maketh provision* for it to *satisfie its appetite* or *lusts*, Rom. 13. 14. He *soweth* to the *flesh* ; Gal. 6. 8. and *fulfillerth* his lust, when it *lusteth* against the spirit, Gal. 5. 16, 17. And thus while concupiscence or sensuality hath dominion, sin is *slid* to have dominion over them, and they are servants to it, Rom. 6. 14 ; 20. For to whom men *yield themselves servants* to obey, his servants they are whom they *serve* or *obey* : Rom. 6. 16. It is not bowing the knee and praying to another, that is the chief Idolatry : As *Loving*, and *Pleasing*, and *Obeying*, and *Trusting*, and *Seeking*, and *Delighting* in him, are the chiefest parts of the service of God, which he preferreth before a *thousand sacrifices* or complements : So *Loving* the *flesh*, and *Pleasing* it, and *Obeying* it, and *Trusting* in it, and *Seeking*, and *Delighting* in its pleasures, are the chief service of the *Flesh* ; and more than if you offered

sacrifice to it, and therefore is the *Grand Idolatry*: And so the flesh is the great *enemy of God*, which hath the chiefest Love and Service which is due to him, and robs him of the *Hearts* of all mankind that are carnal and un sanctified. All the *Baals*, and *Jupiters*, and *Apolloes* and other Idols of the world, set together have not so much of the *Love and Service* due to God, as the *Flesh alone* hath. If other things be Idolized by the sensualist, it is but as they *subserve his flesh*, and therefore they are made but *inferiour Idols*: He may Idolize his *wealth*, and Idolize *men* in power and worldly greatness; but it is but as they can help or hurt his *Flesh*: This hath his Heart: By the interest of the flesh, he judgeth of his condition; by this he judgeth of his friends: By this he chooseth his actions or refuseth them; and by this he measureth the words and actions of all others. He takes all for Good which pleaseth his *Flesh*, and all for bad that is against his pleasure.

§. 8. 3. The flesh is not only the *common Idol*, but the most *devouring Idol* in all the world. It hath not, as subservient flattered Idols have, only a knee and complement, or now and then a sacrifice or ceremony; but it hath the *heart*, the *tongue*, the *body* to serve it; the *whole estate*, the service of friends, the use of *wit* and utmost *diligence*; in a word, it hath *All*. It is loved and served by the sensualist, as *God* should be loved and served by his own, even *with all the Heart, and Soul and Might*: They honour it *with their substance and the first fruits of their increase*. It is as faithfully served as *Christ* requireth to be of his disciples: Men will part with *Father and Mother and Brother and Sister and nearest friends*, and all that is against it, for the *pleasing of their flesh*: Nay *Christ* required men to part with no greater matter for him than transitory earthly things, which they must shortly part with whether they will or no: but they do for the flesh ten thousand thousand fold more than ever they were required to do for *Christ*: They *forsake God* for it: They *forsake Christ and Heaven* and their *Salvation* for it: They *forsake all the solid comforts of this life*, and all the *joyes of the life* to come for it. They sell all that they have, and lay down the price at its feet: Yea more than all they have, even all their *Hopes* of what they *might have* to all eternity: They suffer a martyrdom in the flames of *Hell* for ever, for their *flesh*: All the pains they take is for it: All the wrong they do to others; and all the stir and ruins that they make in the world, is for it: And all the time they spend is for it; and had they a thousand years more to live they would spend it all accordingly: If any thing seem excepted for *God*, it is but the bones, or crumbs, or leavings of the flesh: Or rather it's nothing: For *God* hath not indeed the hours which he seems to have: He hath but a few fair words and complements, when the flesh hath their hearts in the midst of their hypocritical worship, and on his holy day: And they serve him but as the *Indians* serve the *Devil*, that he may serve their turns, and do them no hurt.

§. 9. 4. How *base an Idol* is the *Flesh*? If all the derision used by *Elijah* and the *Prophets* against the *Heathenish Idolatry*, be due, is not as much due against the *Idolatry* of all the sensual? Is it so great a madness to serve an *Idol* of silver, or gold, or stone, or wood? What better is it to serve an *Idol* of flesh and blood? A paunch of guts? That's full of filth and excrements within, and the skin it self, the cleanest part, is ashamed to be uncovered? We may say to the *Carnal* worldling, as *Elijah* to the *Baalists*, and more: Call upon your *God* in the hour of your distress: Cry aloud: Perhaps he is asleep, or he is blowing his nose, or vomiting or purging; Certainly he will be shortly rotting in the grave,

more loathsome than the dirt or dung upon the earth: And is this a *God* to sacrifice all that we can get to? And to give all our time and care and labour, and our souls and all to? O judge of this *Idolatry* as *God* will make you judge at last!

§. 10. 5. And here next consider, how *impious* and *horrid an abasement* it is of the *eternal God*, to prefer so *vile a thing* before him? And whether every ungodly sensual man, be not a constant practical *Blasphemer*? What dost thou but say continually by thy practice, [This dunghil, nasty *flesh* is to be preferred before *God*: to be more loved and obeyed and served! It deserveth more of my time than he: It is more worthy of my delight and love.] *God* will be judge, (and judge in righteousness ere long) whether this be not the daily language of thy life, though thy tongue be taught some better manners. And whether this be *Blasphemy* judge thy self. Whether thou judge *God* or the *flesh* more worthy to be pleased, and which thou thinkest it better to please, ask thy own heart, when Cards, and Dice, and Eating, and Drinking, and Gallantry, and Idleness, and Greatness, and Abundance, do all seem so sweet unto thee, in comparison of thy thoughts of *God*, and his holy word and service! And when morning and night, and whenever thou art alone, those thoughts can run out with unweariedness or pleasure, upon these provisions for thy *flesh*, which thou canst hardly force to look up unto *God*, a quarter of an hour, though with unwillingness.

§. 11. 6. Think also what a *contempt of Heaven* it is, to prefer the *pleasing of the flesh* before it. There is but *two ends* which all men aim at; the *pleasing of the flesh on earth*, or the *enjoying of God in Heaven* (unless any be deluded to think that he shall have a sensual life hereafter too, as well as here:) And these two stand one against the other: And he that sets up one doth renounce (or as good as renounce) the other: If ye sow to the *flesh*, of the *flesh* ye shall reap corruption: But if ye sow to the *spirit*, of the *spirit* ye shall reap everlasting life. Gal. 6. 8. Your wealth, and honour, and sports, and pleasures, and appetites are put in the scales against *Heaven*, and all the *Joyes and Hopes* hereafter, (To say you hope to have them both, is the cheat of *infidelity*, that believes not *God*.) And is not *Heaven* most basely esteemed of by those, that prefer so base a thing before it?

§. 12. 7. Remember that *flesh-pleasing* is a great *contempt and treachery* against the *soul*. It is a great *contempt* of an *immortal soul*, to prefer its *corruptible flesh* before it, and to make its *servant* to become its master; and to ride on horseback, while it goes, as it were, on foot: Is the *flesh* worthy of so much time and cost and care, and so much ado as is made for it in the world, and is not a never dying soul worth more? Nay it is a *betraying of the soul*: You set up its *enemy* before it; and put its safety into an *enemies* hands: And you cast away all its *Joyes and Hopes* for the gratifying of the *flesh*. Might it not complain of your cruelty and say, Must my endless happiness be sold to purchase so short a pleasure for your *flesh*? Must I be undone for ever, and lie in *Hell*, that it may be satisfied for a little time? But why talk I of the *souls* complaint? Alas it is it self that it must complain of! For it is its own doing! It hath its choice; The *flesh* can but tempt it, and not constrain it: *God* hath put the chief power and government into its hands: If it will sell its own eternal hopes, to pamper worms meat, it must speed accordingly. You would not think very honourably of that man wit or honesty, who would sell the patrimony of all his children, and all his friends that trusted him therewith,

therewith, and after sell their persons into slavery, and all this to purchase him a delicious feast, with sports and gallantry for a day! And is he wiser or better that selleth (in effect) the inheritance of his soul, and betrayeth it to Hell and Devils, for ever, and all this to purchase the *fleshly pleasure* of so short a life?

§. 12. 8. Remember what a *Beastly* life it is, to be a *sensualist*. It is an unmaning of your selves. *Sensual pleasures are brutish pleasures: Beasts have them as well as men.* We have the higher faculty of reason, to subdue and rule the beastly part: And Reason is the *Man*; and hath a higher kind of felicity to delight in: Do you think that Man is made for no higher matters than a Beast? And that you have not a more noble object for your delight than your Swine or Dog hath, who have the pleasure of meat, and lust, and play, and ease, and fancy as well as you? Certainly where *sensual pleasures* are preferred, before the higher pleasures of the soul, that man becomes a Beast or worse, subjecting his Reason to his brutish part.

§. 13. 9. Think what an *inconsiderable pitiful felicity*, it is that *fleshly* persons choose: How *small* and *short* as well as *sordid*. O how quickly will the game be ended? And the delights of boyling lust be gone? How quickly will the drink be past their throats, and their delicate dishes be turned into filth? How short is the sport and laughter of the fool? And how quickly will that face be the index of a pained body, or a grieved self-tormenting mind? It is but a few dayes till all their stately greariness will be levelled; and the most adorned pampered flesh will have no more to shew, of all the pleasure which was so dearly bought, than a *Lazarus*, or the most mortified faint. A few dayes will turn their pleasure into anguish, and their jollity into groans, and their ostentation into lamentation, and all their glory into shame. As every moment puts an end to all the pleasures of their lives that's past, and it is now to them as if it had never been; so the last moment is at hand, which will end the little that remains. And then the sinner will with groans confels, that he hath made a miserable choice, and that he might have had a more durable pleasure if he had been wise. When the skull is cast up with the spide, to make room for a successour, you may see the hole where all the meat and drink went in, and the hideous feat of that face which sometime was the discovery of wantonness, pride and scorn: but you'll see no signs of mirth or pleasure.

§. 14. 10. Lastly consider, that there is scarce a sin in the world more *unexcusable* than this. The *flesh-pleaser* seeth the end of all his sensual delights, in the faces of the sick, and in the corpse that are daily carried to the earth; and in the graves, and bones, and dust of those that sometime had as merry a life as he: His reason can say, all this is gone with them, and is as if it had never been; and so it will shortly be with me. He knoweth that all the pleasure of his life past, is now of no value to himself. His warnings are constant, close and sensible: And therefore he hath the greater sin.

The Plea of Flesh-pleasers.

§. 15. IV. Object. 1. *What hurt is it to God, or any one else, that I please my flesh? I will not believe that a thing so harmless will displease him.* *Ans.* Merely as it is *Pleasure*, it hath no hurt in it: But as it is *inordinate* or *immoderate* pleasure; or as it is *overloved*, and preferred before God and your salvation; or as it is greater than your delight in God; or as it wants its proper end, and is loved merely for it self, and not used as a means to higher things; and as it is made a hinderance to the soul, and to spiritual pleasure, and the service of God; and

as it is the brutish delight of an ungoverned rebellious appetite, that mastereth reason, and is not under obedience to God. Though sin can do God no hurt, it can do you hurt, and it can do him wrong: I think I have shewed you what hurt and poyson is in it already: It is the very rebellion of corrupted nature: The turning of all things upside down: The taking down God, and Heaven, and Reason, and destroying the use of all the creatures, and setting up *Flesh-pleasing* instead of all, and making a *Brut* your God and Governour. And do you ask *what harm there is in this*? So will your child do, when he desireth any play, or pleasure: and the sick when they desire to please their appetite. But your *Father*, and *Physician*, and *Reason*, and not *Brutish Appetite* must be Judge.

§. 16. Object. 2. *But I feel it is natural to me, and therefore can be no sin.* *Ans.* 1. The inordinate, violent unruly appetite is no otherwise *Natural* to you, than as a *leprosie* is to a leprous generation: And will you love your *disease*, because it is *natural*? It is no otherwise *Natural*, than it is to be malicious, and revengeful, and to disobey your Governours, and abuse your neighbours: And yet I think they will not judge you innocent, for rebellion or abuse, because it's *natural* to you. 2. Though the Appetite be *natural*, is not Reason to Rule it as *natural* to you? And is not the *subjection* of the Appetite to Reason *natural*? If it be not, you have lost the nature of man, and are Metamorphosed into the nature of a Beast. God gave you a *higher nature* to govern your appetite and *lower nature*: And though Reason cannot take away your Appetite, it can rule it and keep you from fulfilling it, in any thing or measure that's unmeet.

§. 17. Object. 3. *But it appeareth by the case of Eve, that the Appetite was the same in innocency: therefore it is no sin.* *Ans.* You must not forget the difference between 1. The Appetite it self: 2. The violence and unruly disposition of the appetite: 3. And the actual obeying and pleasing of the appetite. The first (the Appetite it self) was in *innocency*, and is yet no sin: But the other two (the violence of it, and the obeying it) were not in *innocency*, and are both sinful.

§. 18. Object. 4. *But why would God give innocent man an Appetite that must be crost by Reason? and that desired that which Reason must forbid?* *Ans.* The sensitive nature is in order of generation before the Rational: And Reason and Gods Laws do not make sense to be no sense. You may as well ask, why God would make Beasts which must be restrained and ruled by men? and therefore have a desire to that which man must restrain them from? You do but ask, Why God made us men and not Angels? Why he placed our souls in flesh? He oweth you no account of his creation: But you may see it's meet that Obedience should have some trial by difficulties and opposition, before it have its commendation and reward: He gave you a Body that was subject to the soul; as the Horse unto the rider; and you should admire his Wisdom, and thank him for the governing power of Reason; and not murmur at him, because the Horse will not go as well without the guidance of the rider, or because he maketh you not able to go as fast and well on foot. So much for the Sensualists Objections.

§. 19. V. The signs of a *Flesh-pleaser* or *Sensualist*. Signs of *list* are these, (which may be gathered from what is said already) 1. When a man in desire to please his appetite, referreth it not (actually or habitually) to a higher end, viz. the fitting himself to the service of God; but sticketh only in the de-

light. 2. When he looks more *desirously* and *indul-
strously* after the *prosperity* of his *Body*, than of his
Soul. 3. When he will not part with, or forbear
his pleasures when God forbiddeth them, or when
they hurt his soul, or when the necessities of his soul
do call him more lowly another way: But he must
have his delight whatever it cost him, and is so set
upon it, that he cannot deny it to himself. 4. When
the pleasures of his flesh, exceed his delights in
God, and his holy Word and Wayes and the fore-
thoughts of endless pleasure; and this not only in
the *passion*, but in the *estimation*, *choice* and *prose-
cution*. When he had rather be at a Play, or Feast,
or Gaming, or getting good bargains or profits in
the world, than to live in the life of faith, and love,
a holy and heavenly conversation. 5. When men
set their minds to contrive and study to make provi-
sion for the pleasures of the flesh; and this is *first*
and *sweetest* in their thoughts. 6. When they had
rather *talk*, or *hear*, or *read* of fleshly pleasures,
than of spiritual and heavenly delights. 7. When
they love the company of merry sensualists, better
than the Communion of Saints, in which they may
be exercised in the praises of their Maker. 8. When
they account that the best calling and condition, and
place for them to live in, where they have the plea-
sure of the flesh, where they have ease, and fare
well and want nothing for the body, rather than
that where they have far better help and provision
for the soul, though the flesh be pinched for it.
9. When he will be at more cost to please his flesh,
than to please God: 10. When he will believe or
like no Doctrine but Libertinism, and hateth mortifi-
cation as too strict preciseness. By these and such
other signs, *sensuality* may easily be known: Yea, by
the main bent of the life.

Counter-
feits of
Mortifica-
tion.

§. 20. VI. Many *flesh-pleasers* flatter themselves
with better titles, being deceived by such means as
these. 1. Because they are against the doctrine of
Libertinism, and hold as strict opinions as any. But
flesh-pleasing may stand with the doctrine of mortifi-
cation, and the strictest opinions, as long as they are
not put in practice.

2. Because they live not in any gross disgraced
vice: They go not to Stage-plays, or unseasonably
to Ale-houses or Taverns; they are not drunken,
nor gamesters, nor spend their hours in unnecessary
recreations or pastimes: They are no fornicators,
nor wallow in wealth. But the *flesh* may be *pleased*
and served in a way that hath no disgrace accompa-
nying it in the world: May not a man make his ease,
or his prosperity, or the pleasing of his appetite
without any infamous excesses, to be as much his
felicity and highest end, and that which practically
he taketh for his *Best*, as well as if he did it in a
shameful way? Is not many a man a *gluttonous flesh-
pleaser*, that maketh his delight the highest end of
all his eating and drinking; and pleaseth his appetite
without any restraint, but what his *health* and *re-
putation* put upon him, though he eat not till he vo-
mit or be sick? Even the *flesh* it self may forbid a
sensualist to be *drunk*, or to eat till he be sick. For
sickness and *shame* are *displeasing* to the flesh.
Many a man covereth a life of *sensuality*, not only
with a seeming temperance, unproved of men, but
also with a seeming strictness and austerity. But
conscience might tell them, *where* they have their

Luk. 16. 25. *good things*.

3. Some think they are no *sensual flesh-pleasers*,
because they live in constant misery, in poverty and
want, labouring hard for their daily bread; and
therefore they hope that they are the *Lazarus's*
that have their sufferings here: But is not all this

against thy *Will*? Wouldst thou not fare as well as
the rich, and live as idly, and take thy pleasure, if
thou hadst as much as they? What thou *wouldst do*,
that thou *dost* in Gods account. It is thy *will* that
thou shalt be judged by. A Thief doth not become
a true man when the Prison or Stocks do hinder him
from stealing, but when a changed heart doth hin-
der him.

4. Others think that they are no *flesh-pleasers*,
because their *wealth*, and *places*, and *degrees* of ho-
nour allow them to live high in dyet and delights.
It's like the Rich man, Luke 16. who was clothed
with purple and fine linnen, and fared sumptuously
every day, did live upon his own, and as he thought
agreeably to his rank and place: And the fool, Luke
12. 19, 20. that said, *Soul take thy ease, eat, drink
and be merry*, did intend to please himself but with
his own, which God had given him as a blessing on
his land and labour. But no mans *Riches* allow him
to be *voluptuous*: The commands of *taming* and *mor-
tifying* the *flesh*, and not living after it, nor *making
provision* for it, to *satisfie its lusts*, belong as much
to the rich as to the poor: Though you are not to
live in the same garb with the poor, you are as much
bound to *mortification* and *self-denial* as the poorest.
If you are Richer than others, you have more to
serve God with, but not more than others to serve
the flesh with. If poverty deny them any thing
which might better enable their bodies or minds to
serve God, you may so far go beyond them, and use
with thankfulness the mercies given you: But you
must no more be *flesh-pleasers* than they.

5. And some deceive themselves by interposing
sometimes a formal fast, as the *fleshly* Pharisee that
fasted twice a week, Luke 18. 12. and then they
think that they are no sensualists. I speak not of the
Popish fasting with Fish and Delicates, (this is not so
much as a shew of mortification.) But what if you
really fast as oft as the Pharisees did, and quarrel
with Christs Disciples for not fasting, Matth. 9.
14, 15. Will not a sensualist do as much as this, if
his Physician require it for his health? If the scope
of your lives be *fleshly*, it is not the interruption of a
formal fast, that will acquit you; which perhaps doth
but quicken your appetite to the next meal.

§. 21. VII. Yet many are wrongfully taken by
others (if not by themselves) to be *sensual* by such
mistakes as these. 1. Because they live not as
meanly and scantily as the poor who want things ne-
cessary or helpful to their duty: But by that rule I
must not be *well*, because other men are sick; or I
must not go apace, because the lame can go but slow-
ly! If poor men have bad Horses, I may ride on the
best I can get, to dispatch my business, and redeem
my time, so I prefer not costly useless ostentation,
before true serviceableness. 2. Others are accused as
sensual, because the weakness of their bodies requi-
reth a more tender usage, and dyet, than healthful
mens: some bodies are unsuited for duty if they
fast: And some are useless through sickness and in-
firmities, if they be not used with very great care.
And it is as truly a duty to *cherish a weak body*
to enable it for Gods service, as to *save an unruly lust-
ful body*, and keep it from offending him. 3. Some
Melancholy conscientious persons are still accusing
themselves through meer scrupulosity; questioning
almost all they eat, or drink, or wear, or do, whether
it be not *too much*, or *too pleasing*: But it is a *cheer-
ful sobriety* that God requireth, which neither *pam-
pereth* the body, nor yet disableth or hindereth it
from its duty; and not an unprofitable wrangling
scrupulosity.

§. 22. Direct. 1. The first and Grand Direction against *Flesh-pleasing*, is, *that you be sure by a serious living faith to see the Better things with God; and to be heartily taken up in minding, loving, seeking and securing them.* All the other directions are but subservient to this: For certainly mans soul will not be idle, being a living active principle: And it's as certain, that it will not act but upon some End, or for some End. And there are no other Ends to take us up, but either the things temporal or eternal: And therefore there is no true cure for a sensual Love of temporal things, but to turn the heart to things eternal. Believingly think first of the certainty, greatness and eternity of the Joies above: and then think that these may more certainly be yours, than any worldly Riches or delights, if you do not contemptuously reject them: And then think that this is the time in which you must make sure of them and win them, if ever you will possess them; and that you are sent into the world of purpose on this business: And then think with your selves, how *fleshy pleasures* are the only competitors with the everlasting pleasures; and that if ever you lose them, it will be by over-loving these transitory things; and that one half of your work for your salvation lyeth in killing your affections to all below, that they may be alive to God alone: And lastly, think how much higher and sweeter pleasures even in this life, the godly do enjoy than you; and you are losing them while you prefer these sordid pleasures. Do you think that a true Believer hath not a more excellent delight in his fore-thoughts of his immortal blessedness with Christ, and in the assurance of the Love of God, and communion with him in his holy service, than you or any sensualist hath in *fleshy pleasures*? Sober and serious Meditation on these things, will turn the mind to the true delights.

Dir. 2. §. 23. Direct. 2. *Be acquainted with the range of sensual desires, and follow them, and watch them in all their extravagancies.* Otherwise while you are stopping one gap, they will be running out at many more. I have given you many instances in my Treatise of *Self-denial*. I will here briefly set some before your eyes:

1. Watch your *Appetites* as to meat and drink, both quantity and quality: Gluttony is a common unobserved sin: The flesh no way enslaves men more than by the appetite: As we see in Drunkards and Gluttons, that can no more forbear, than one that thirsteth in a burning Feavor.
2. Take heed of the lust of uncleanness, and all degrees of it, and approaches to it: especially immodest embraces and behaviour.
3. Take heed of ribald filthy talk, and Love Songs, and of such incensing snares.
4. Take heed of too much sleep and Idleness.
5. Take heed of taking too much delight in your Riches, and lands, your buildings, and delectable conveniences.
6. Take heed lest Honours or worldly Greatness, or mens applause become your too great pleasure.
7. And lest you grow to make it your delight, to think on such things when you are alone, or talk idly of them in company with others.
8. And take heed lest the success and prosperity of your affairs do too much please you, as him, Luke 12. 20.
9. Take not up any inordinate pleasure in your children, relations, or nearest friends.
10. Take heed of a delight in vain, unprofitable, sinful company.
11. Or in fineness of apparel, to set you out to the eyes of others.

12. Take heed of a delight in Romances, Play-books, feigned stories, useles news, which corrupt the mind, and waste your time.

13. Take heed of a delight in any recreations, which are excessive, needles, devouring time, discomposing the mind, enticing to further sin, hindring any duty, especially our delight in God. They are miserable souls that can delight themselves in no more safe or profitable things, than Cards, and Dice, and Stage-plays, and immodest dancings.

§. 24. Direct. 3. *Next to the universal Remedy mentioned in the first Direction, see that you have the particular remedies still at hand, which your own particular way of flesh-pleasing doth most require.* And let not the love of your vanity prejudice you against a just information, but impartially consider of the disease and the remedy. Of the particulars anon.

§. 25. Direct. 4. *Remember still that God would give you more pleasure, and not less, and that he will give you as much of the Delights of sense, as is truly good for you, so you will take them in their place, in subordination to your heavenly delights.* And is not this to encrease and multiply your pleasure? Is not health, and friends, and food, and convenient habitation much sweeter as the fruit of the Love of God, and the fore-tastes of everlasting mercies, and as our helps to Heaven, and as the means to spiritual comfort, than of themselves alone? All your mercies are from God: He would take none from you, but sanctifie them, and give you more.

§. 26. Direct. 5. *See that Reason keep up its authority, as the Governour of sense and appetite:* And so take an account, whatever the Appetite would have, of the Ends and Reasons of the thing, and to what it doth conduce. Take nothing and do nothing meerly because the sense or appetite would have it; but because you have Reason so to do, and to gratifie the appetite. Else you will deal as Brutes, if Reason be laid by (in humane acts).

§. 27. Direct. 6. *Go to the Grave, and see there the end of fleshy pleasure, and what is all that it will do for you at the last.* One would think it should cure the mad desire of plenty and pleasure, to see where all our wealth, and mirth, and sport, and pleasure must be buried at last.

§. 28. Direct. 7. *Lastly, be still sensible that flesh is the grand Enemy of your souls, and flesh-pleasing the greatest hinderance of your salvation.* The Devils enmity and the worlds are both but subordinate to this of the Flesh: For its Pleasure is the End, and the world and Satans temptations are both but the means to attain it. Besides the malignity opened before, consider,

1. How contrary a voluptuous life is to the blessed example of our Lord, and of his servant Paul and all the Apostles? Paul tamed his body and brought it into subjection, lest having preached to others, himself should be a cast-away, 1 Cor. 9. 27. And all that are Christs have crucified the flesh, with the affections and lusts thereof. Gal. 5. 24. This was signified in the ancient manner of baptizing, (and so is still by Baptism it self); when they went over head in the water and then rose out of it, to signifie that they were dead and buried with Christ, Rom. 6. 3, 4. and rose with him to newness of life: This is called our being Baptized into his death: And seems the plain sense of 1 Cor. 15. 29. of being Baptized for the dead, that is, for dead; or to shew that we are dead to the world, and must dye in the world, but shall rise again to the Kingdom of Christ, both of Grace and Glory.

The enmity of the flesh.

2. Sensuality sheweth that there is no true belief of the life to come, and proveth so far as it prevail-eth the absence of all grace.

3. It is a home-bred continual traitor to the soul : A continual tempter, and nurse of all sin : The great withdrawer of the heart from God : and the common cause of Apostasy it self : It still fighteth against the Spirit : *Gal. 5. 17.* And is seeking advantage from all our Liberties, *Gal. 5. 13.* *2 Pet. 2. 10.*

4. It turneth all our outward mercies into sin, and strengthneth it self against God by his own benefits.

5. It is the great cause of our afflictions : For God will not spare that Idol which is set up against him : Flesh rebelleth, and flesh shall suffer.

6. And when it hath brought affliction, it is most impatient under it, and maketh it seem intolerable. A flesh-pleaser thinks he is undone, when affliction

depriveth him of his pleasure.

7. Lastly, it exceedingly unsitteth men for Death : For then *Flesh* must be cast into the dust, and all its pleasure be at an end : O doleful day to those that had their good things here, and their portion in this life ! When all is gone that ever they valued and sought ; and all the true felicity lost, which they brutishly contemned ? If you would joyfully then bear the dissolution and ruine of your flesh, O master it, and mortifie it now. Seek not the ease and pleasure of a little walking breathing clay, when you should be seeking and fore-tasting the everlasting pleasure. Here lyeth your danger and your work : Strive more against your own flesh, than against all your Enemies in Earth and Hell : If you be saved from this, you are saved from them all. Christ suffered in the flesh, to tell you that it is not pampering, but suffering that your flesh must expect, if you will reign with him.

CHAP. V.

Further Subordinate Directions, for the next great duties of Religion ; necessary to the right performance of the former.

See the
Directions
how to
spend eve-
ry day,
*Tom. 2.
chap. 17.*

Directions for REDEEMING or well improving TIME.

§. 1. **T**IME being Mans opportunity for all those works for which he liveth, and which his Creator doth expect from him, and on which his endless life dependeth, the REDEEMING or well improving of it, must needs be of most high importance to him : And therefore it is well made by holy Paul the great mark to distinguish the Wise from fools : *Ephes. 5. 15, 16.* See then that you walk circumspectly ; not as fools, but as wise, Redeeming the time : So *Col. 4. 5.* I shall therefore give you special Directions for it, when I have first opened the nature of the duty to you, and told you what is meant by Time, and what by Redeeming it.

§. 2. Time in its most common acception is taken generally for all that space of this present life which is our opportunity for all the works of life, and the measure of them. Time is often taken more strictly, for some special Opportunity which is fitted to a special work ; which we call the season or the fittest time : In both these senses Time must be Redeemed.

§. 3. As every work hath its season which must be taken, *Eccles. 3. 1.* So have the greatest works assigned us for God and our souls some special seasons besides our common time. 1. Some Times God hath fitted by Nature for his service. So the Time of Youth, and health, and strength is specially fit for holy work. 2. Some Time is made specially fit by Gods Institution ; As the Lords Day above all other days. 3. Some Time is made fit by Governours appointment : as the hour of publick Meeting for Gods Worship, and Lecture-days ; and the hour

for family-worship, which every Master of a family may appoint to his own household. 4. Some Time is made fit by the temper of mens Bodies ; The Morning hours are best to most, and to some rather the Evening ; and to all, the Time when the Body is freest from pain and disabling weaknesses. 5. Some Time is made fit by the course of our necessary natural or civil business, as the day is fitter than the sleeping time of the night, and as that hour is the fittest wherein our other employments will least disturb us. 6. Some Time is made fit by a special show of Mercy publick or private ; as when we dwell in godly families, among the most exemplary helpful company, under the most lively excellent means, the faithfulest Pastors, the profitabest Teachers, the best Masters or Parents, and with faithful friends. 7. Some Time is made fit by particular acts of Providence : as a Funeral Sermon at the death of any near us ; as the presence of some able Minister or private Christian, whose company we cannot ordinarily have ; or a special leisure, as the Eunuch had to read the Scripture in his Chariot, *Acts 8.* 8. And some Time is made specially fit by the special workings of Gods Spirit upon the heart ; when he more than ordinarily illuminateth, teacheth, quickneth, sofineth, humbleth, comforteth, exciteh or confirmeth. As Time in general, so specially these seasons must be particularly improved for their several works : we must take the Wind and Tide while we may have it, and be sure to strike while the Iron is hot. 9. And some Time is made fit by others necessities and the call of God : As it is the Time to relieve the poor when they

Whats
meant by
Time.

What are
the special
seasons of
duty.

they ask, or when they are most in want; or to help our neighbour when it will do him most good: to visit the sick, the imprisoned and afflicted in the needful season, *Matth. 25*. Thus are the godly like Trees planted by the River side, which bring forth fruit in their season, *Psal. 1. 3*. So to speak in season to the ignorant or ungodly for their conversion, or to the sorrowful for their consolation, *Isa. 50. 4*. 10. Our own *Necessity* also maketh our seasons: So the Time of age and sickness is made by necessity the season of our special repentance and preparation for death and judgement: 11. The present Time is commonly made our season, through the uncertainty of a fitter or of any more: *Prov. 3. 27. Withhold not Good from him to whom it is due, when it is in the power of thy hand to do it: Say not unto thy neighbour, Go and come again, to morrow I will give, when thou hast it by thee: Eccles. 11. 2. Give a portion to seven, and also to eight, for thou knowest not what evil shall be upon the earth. Prov. 27. 1. Boast not thy self of to morrow; for thou knowest not what a day may bring forth. Gal. 6. 10. As we have therefore opportunity, let us do good to all men; especially to them who are of the household of faith.* These are our special seasons.

What Redeeming Time supposeth.

§. 4. To Redeem Time supposeth 1. That we know what we have to do with Time, and on what we ought to lay it out; and of how great worth the things are for which we must redeem it: 2. That we highly value Time in order to this necessary work. 3. That we are sensible of the greatness of our sin and loss, in our negligent or wilful losing so much as we have done already. 4. That we know the particular season of each duty. 5. And that we set less by all that which we must part with in our Redeeming Time, than we do by Time it self, and its due ends: Or else we will not make the bargain.

What it containeth.

§. 5. And as these five things are presupposed, so these following are contained in our Redeeming Time. 1. To Redeem Time is to see that we cast none of it away in vain; but use every minute of it as a most precious thing, and spend it wholly in the way of duty. 2. That we be not only doing good, but doing the Best and Greatest Good which we are able and have a call to do. 3. That we do not only the Best things, but do them in the best manner and in the greatest measure, and do as much good as possibly we can: 4. That we watch for special opportunities. 5. That we presently take them when they fall, and improve them when we take them. 6. That we part with all that is to be parted with, to save our time. 7. And that we forecast the preventing of impediments, and the removal of our clogs, and the obtaining of all the Helps to expedition and success in duty. This is the true Redeeming of our Time.

To what Uses Time must be Redeemed.

§. 6. The Ends and Uses which Time must be Redeemed for are these. 1. In general and ultimately, it must be all for God; Though not all employed directly upon God, in meditating of him, or praying to him; yet all must be laid out for him, immediately or mediately; that is, either in serving him, or in preparing for his service; in mowing or in whetting, in travelling or in baiting to fit us for travail: And so our time of sleep and feeding and needful recreation is laid out for God. 2. Time must be Redeemed especially for works of Publick benefit: For the Church and State: for the souls of many: especially by Magistrates and Ministers, who have special charge and opportunity: who must spend and be spent for the peoples sakes, though rewarded with ingratitude and contempt, *2 Cor. 12. 14. 15*. 3. For your own souls, and your everlasting

life: For speedy conversion without delay, if you be yet unconverted: For the killing of every soul-endangering sin, without delay: For the exercise and increase of young and unconfirmed Grace, and the growth of knowledge; for the making sure our Calling and Election: And for the storing up provisions of Faith, and hope, and love, and comfort against the hour of suffering and of death.

4. We must Redeem Time for the souls of every particular person, that we have opportunity to do good to: especially for children and servants and others whom God hath committed to our trust. 5. For the welfare of our own Bodies that they may be serviceable to our souls. 6. And lastly for the Bodily welfare of others. And this is the order in which those works lye, for which and in which our Time must be Redeemed.

The Price that Time must be Redeemed with is, From what and at what price it must be Redeemed.

1. Above all, by our utmost Diligence: That we be still doing, and put forth all our strength, and run as for our lives; and whatever our hand shall find to do, that we do it with our might, remembering that there is no work, nor device, nor knowledge, nor wisdom in the grave whither we go, *Eccles. 9. 10*. Our sluggish ease is an easie price to be parted with for precious Time. To Redeem it, is not to call back Time past; nor to stop Time in its hasty passage; nor to procure a long life on earth: but to save it, as it passeth, from being devoured and lost, by sluggishness and sin.

2. Time must be Redeemed from the hands, and by the loss, of sinful pleasures, sports and revellings, and all that is of it self, or by accident unlawful: from wantonness, and licentiousness and vanity, *Rom. 13. 11, 12, 13, 14*. Both these are set together. [And that knowing the Time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed: The night is far spent; the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light: let us walk honestly as in the day, not in rioting and drunkenness; not in chambering and wantonness; not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof.]

3. Time must be Redeemed from things indifferent and lawful at another time, when things necessary do require it. He that should save mens lives, or quench a fire in his house, or provide for his family, or do his Masters work, will not be excused if he neglect it, by saying that he was about an indifferent or a lawful business. Natural rest and sleep must be parted with for Time, when necessary things require it. Paul Preached till midnight being to depart on the morrow, *Act. 20. 7*. The Lamenting Church calling out for Prayer faith, *Arise: cry out in the night, in the beginning of the watches pour out thy heart like water before the face of the Lord, Lam. 2. 19*. Cleanthes Lamp must be used by such, whose Sun-light must be otherwise employed. 4. Time must be Redeemed from worldly business and commodity, when matters of greater weight and commodity do require it. Trades, and Plow, and profit must stand by, when God calls us (by necessity or otherwise) to greater things. Martha should not so much as trouble her self in providing meat for Christ and his followers to eat, when Christ is offering her food for her soul, and she should with Mary have been hearing at his feet, *Luk. 10. 42*. Worldlings are thus called by him, *Isa. 55. 1, 2, 3*. *Ho every one that thirsteth, come ye to the water — Wherefore do you spend your money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight it self in fatness.*

5. Time must be Redeemed from smaller Duties, which in their season must be done, as being no duties, when they hinder Greater duty which should then take place. It is a duty in its time and place to shew respect to neighbours and superiours, and to those about us, and to look to our family affairs: but not when we should be at Prayer to God, or when a Minister should be Preaching, or at his necessary studies: Private Prayer and Meditation and visiting the sick are duties: But not when we should be at Church, or about any greater duty which they hinder.

The Directions contemplative for Redeeming Time.

Dir. 1. 6. 8. Direct. 1. Still keep upon thy Heart by Faith and Consideration, the lively sense of the Greatness and absolute necessity of that work, which must command thy Time; remembering who setteth thee on work, and on what a work he sets thee, and on what terms, and what will be the end. It is God that calleth thee to labour: And wilt thou stand still or be doing other things, when God expecteth duty from thee? Moses must go to Pharaoh when God bids him go: Jonas must go to Ninive when God bids him go: yea Abraham must go to Sacrifice his Son when God bids him go. And may you go about your fleshly pleasures, when God commandeth you to his service? He hath appointed you a work that is worth your Time and all your labour; to know him, and serve him and obey him, and to seek everlasting life! How diligently should so excellent a work be done? and so blessed and glorious a master be served? especially considering the unutterable importance of our diligence! we are in the race appointed us by our Maker, and are to Run for an immortal Crown: It's Heaven that must be now won or lost: And have we Time to spare in such a race? We are fighting against the enemies of our salvation. The question is now to be resolved, whether the Flesh, the World and the Devil, or We, shall win the day, and have the victory. And Heaven or Hell must be the issue of our warfare: And have we Time to spare in the midst of such a fight? when our very loss of Time, is no small part of the enemies conquest? Our most wise Omnipotent Creator hath been pleased to make this present life to be the trying preparation for another, resolving that it shall go with us all for ever, according to our preparations here: And can we play and loyter away our Time, that have such a work as this to do. O miserable senseless souls! do you believe indeed the Life everlasting, and that all your lives are given you now, to resolve the question whether you must be in Heaven or Hell for ever? Do you believe this? Again I ask you, Do you believe this? I beseech you ask your Consciences over and over, whether you do indeed believe it? Can you believe it, and yet have Time to spare? what! find Time to play away, and game away, and idle and prate away, and yet believe that this very Time is given you to prepare for life eternal? and that salvation or damnation lyeth on the race which now, even now, you have to run? Is not such a man a Monster of stupidity? If you were asleep, or mad, it were the more excusable to be so senseless: But to do thus awake, and in your wits! — O where are the brains of those men, and of what metal are their hardened hearts made, that can idle and play away that Time, that little Time, that only Time, which is given them for the everlasting saving of their souls! Verily sirs, if sin had not turned the ungodly part of the world into a Bed-

lam, where it is no wonder to see a man out of his wits, people would run out with wonder into the Streets to see such a monster as this, as they do to see mad men in the Countrey where they are rare; and they would call to one another, Come and see a man, that can trifle and sport away his Time, as he is going to Eternity, and is ready to enter into another world! Come and see a man that hath but a few dayes to win or lose his soul for ever in, and is playing it away at Cards and Dice, or wasting it in doing nothing? Come and see a man that hath hours to spare, and cast away upon trifles, with Heaven and Hell before his eyes. For thy souls sake, consider and tell thy self, If thy estate in the world did lye upon the spending of this day or week, or if thy life lay on it, so that thou must live or dye, or be poor or rich, sick or well as thou spendest it, wouldst thou then waste it in dressings, or complement, or play? and wouldst thou find any to spare upon impertinent triflings? Or rather wouldst thou not be up betime, and about thy business, and turn by thy games, and thy diverting company, and disappoint thy idle visiters, and let them find that thou art not to be spoken with, nor at leisure to do nothing, but wilt rather seem uncivil and morose, than be undone! And wouldst thou do thus for a transitory prosperity or life, and doth not life eternal require much more? Will thy weighty business in the world resolve thee, to put by thy friends, thy play-fellows and sports, and to shake off thy idleness? and should not the business of thy salvation do it? I would desire no more to confuse the distracted Time-wasters, when they are disputing for their idle sports and vanities, and asking, what harm is in Cards and Dice, and stage-plays, or tedious feasts or complementing, adorning idleness, than if I could help them to one sight of Heaven and Hell, and make them well know what greater business they have to do, which is staying for them while they sleep or play. If I were just now in disputing the case with an idle Lady, or a sensual belly-slave or gamester, and he were asking me scornfully, what hurt is in all this? if one did but knock at his door and tell him, The King is at the door and calls for you, it would make him cast away his game and his dispute: Or if the house were on fire, or a Child fallen into the fire or water, or Thieves breaking in upon them, it would make the Ladies cast by the other Lace or Ribbon? Or if there were but a good bargain or a Lordship to be got, they could be up and going, though sports and game and gawdery were cast off: And yet the foresight of Heaven and Hell, though one of them is even at the door, will not do as much with them: Because Heaven is as nothing to an unbeliever, or an inconsiderate senseless wretch; And as it is nothing to them when it should move them, it shall be nothing to them when they would enjoy it. Say not, Recreation must be used in its season: I know that necessary whetting is no letting: But God and thy own Conscience shall tell thee shortly, whether thy Recreation, feasting, long dressings, and idleness, were a necessary whetting or refreshment of thy Body to fit it for that work which thou wast born and livest for; or whether they were the Pastimes of a voluptuous fleshly bruit, that lived in these pleasures for the love of pleasure. Verily if I lookt but on this one unreasonable sin of Time-wasting, it would help me to understand the meaning of Luke 15. 17. *Ἐστὶν ταῦτ' ἰσχυρὸν*, that the Prodigal is said to Come to himself; and that conversion is the bringing a man to his wits.

6. 9. Direct. 2. Be not a stranger to the condition of thy own soul, but look home till thou are acquainted what

what state it is in, and what it is in danger of, and what it wanteth, and how far thou art behind hand in thy provisions for immortality: and then be an idle Time-waster if thou canst. Could I but go down with thee into that dungeon Heart of thine, and shew thee by the light of truth what is there! could I but let in one convincing beam from Heaven, which might fully shew thee what a condition thou art in, and what thou hast to do with thy remaining Time, I should have no need to dispute thee out of thy childish fooleries, nor to bid thee, be up and doing for thy soul, no more than to bid thee stir if a Bear were at thy back, or the house in a flame about thy ears. Alas, our ordinary Time-wasters are such, as are yet unconverted carnal wretches, and are all the while in the power of the Devil, who is the chief master of the sport, and the greatest gainer. They are such as are utter strangers to the regenerating sanctifying work of the Holy Ghost; and are yet unjustified, and under the guilt of all their sins, and certain to be with Devils in Hell for ever, if they dye thus before they are converted! (This is true, sinner, and thou wilt shortly find it so, by grace or vengeance, though thy blind and hardened heart now rise against the mention of it!) And is this a case for a man to sit at cards and dice in, or to sport and swagger in? The Lord have mercy on thee, and open thy eyes before it is too late, or else thy Conscience will tell thee for ever in another manner than I am telling thee now, that thou hadst need to have better improved thy Time, and hadst greater things to have spent it in. What, for a man in *thy case*! in an unrenewed, unsanctified, unpardoned state, to be thus casting away that *little Time*, which all his hopes lye on? and in which, if ever, he must be recovered, and saved! O Lord, have mercy on such senseless souls, and bring them to themselves before it be too late! I tell thee man, an enlightened person that understandeth what it is, and hath escaped it, would not for all the Kingdoms of the world, be a week or a day in thy condition, for fear lest death cut off his hopes and shut him up in Hell that very day: He durst not sleep quietly in thy condition a night, lest death should snatch him away to Hell, and canst thou sport and play in it, and live securely in a sensual course? O what a thing it is to be hoodwinked in misery, and to be led asleep to Hell? who could perswade men to live thus awake, and go dancing to Hell with their eyes open! O if we should but imagine a *Peter* or a *Paul* or any of the blessed, to be again brought into such a case as one of these unsanctified sinners, and yet to know what now they know! what would they do? would they feast, and game, and play and trifle away their time in it? or would they not rather suddenly bewail their former mispent time, and all their sins, and cry day and night to God for mercy, and fly to Christ, and spend all their time in Holiness and obedience to God! Alas poor sinner, do but look into thy heart, and see there what thou hast yet to do) of greater weight than trimming and playing :) I almost tremble to think and write what a case thou art in, and what thou hast to do, while thou livest as if thou hadst Time to spare! If thou know not, I will tell thee, and the Lord make thee know it: Thou hast a hardened heart to be yet softened; and an unbelieving heart to be brought to a lively powerful Belief of the word of God and the unseen world: Thou hast an unholy Heart and life to be made Holy, if ever thou wilt see the face of God, *Heb. 12. 14. Matth. 18. 3. Joh. 3. 3, 5, 6.* Thou hast a Heart-full of sins to be mortified and subdued: and an unreformed life to be

reformed: (And what abundance of particulars do these Generals contain!) Thou hast a pardon to procure through Jesus Christ, for all the sins that ever thou didst commit, and all the duties which ever thou didst omit: Thou hast an offended God to be reconciled to, and for thy estranged soul to know as thy Father in Jesus Christ! what abundance of Scripture truths hast thou to learn which thou art ignorant of? How many holy duties, as Prayer, Meditation, holy conference, &c. to learn which thou art unskilful in? and to perform when thou hast learned them? How many works of Justice and Charity to mens souls and bodies hast thou to do? How many needy ones to relieve as thou art able? and the sick to visit, and the naked to cloath, and the sad to comfort, and the ignorant to instruct, and the ungodly to exhort? *Heb. 3. 13. Heb. 10. 25. Ephes. 4. 29.* what abundance of duty hast thou to perform in thy Relations? to Parents or Children, to Husband or Wife, as a Master or a Servant, and the rest? Thou little knowest what sufferings thou hast to prepare for! Thou hast Faith, and Love and Repentance and patience and all Gods graces, to get and to exercise daily, and to increase? Thou hast thy accounts to prepare, and assurance of salvation to obtain, and Death and Judgement to prepare for: what thinks thy heart of all this work! Put it off as lightly as thou wilt, it is God himself that hath laid it on thee, and it *must be done in time* or thou must be undone for ever! And yet it must not be thy *toy*, but thy *delight*: This is appointed thee for thy chiefest recreation. Look into the Scripture and into thy Heart, and thou wilt find that all this is to be done. And dost thou think in thy Conscience that this is not greater business, than thy gawdy dressings, thy idle visits, or thy needless sports? which is more worthy of thy Time?

§. 10. Direct. 3. Remember how gainful the Redeeming of Time is, and how exceeding comfortable in the review? In Merchandize, or any trading; in husbandry or any gaining course, we use to say of a man that hath grown rich by it, that he hath made use of his Time! But when Heaven, and communion with God in the way, and a life of holy strength and comfort, and a death full of joy and hope is to be the gain, how cheerfully should Time be Redeemed for these? If it be pleasant for a man to find himself thrive and prosper in any rising or pleasing employment, How pleasant must it be continually to us, to find that in redeeming Time the work of God and our souls do prosper? Look back now on the Time that is past, and tell me which part is sweetest to thy thoughts! However it be now, I can tell thee, at death, it will be an unspeakable comfort, to look back on a well spent life; and to be able to say in humble sincerity, My time was not cast away on worldliness, ambition, idleness, or fleshly vanities or pleasures; but spent in the sincere and laborious service of my God, and making my calling and election sure, and doing all the good to mens souls and bodies that I could do in the world: It was entirely devoted to God and his Church and the good of others and my soul! What a joy is it when going out of the world, we can in our place and measure say with our blessed Lord and pattern, *John 17. 4, 5. [I have Glorified thee on earth: I have finished the work which thou gavest me to do: and now O Father, glorify me with thy self]* Or as *Paul*, *1 Tim. 4. 6, 7, 8. [I am now ready to be offered, and the time of my departure is at hand: I have fought a good fight: I have finished my course: I have kept the faith: Henceforth there is laid up for me a Crown of Righteousness, which*

the Lord, the Righteous Judge shall give —]
 And 2 Cor. 1. 12. [*For our rejoicing is this, the testimony of our Conscience, that in simplicity and godly sincerity, not with fleshly wisdom, we have had our conversation in the world: It's a great comfort in sickness to be able to say with Hezekiah, Isa. 38. 3. Remember now O Lord I beseech thee, how I have walked before thee, in truth and with a perfect heart, and have done that which is good in thy sight: O Time well spent is a precious cordial to a soul that is going to its final sentence, and is making up its last and general accounts: Yea the reviews of it will be joyful in Heaven: which is given, though most freely by the Covenant antecedently, yet as a Reward by our most righteous judge, when he comes to sentence men according to that Covenant.*

Dir. 4.

§. 11. Direct. 4. *Consider on the contrary how sad the review of ill spent time is, and how you will wish you had spent it when it is gone. Hast thou now any comfort in looking back on thy despised hours? I will not so far wrong thy understanding, as to question whether thou know that thou must dye. But thy sin alloweth me to ask thee, Whether at thy dying hour it will be any comfort to thee to remember thy pastimes? And whether it will then better please thee, to find upon thy account, so many hours spent in doing good to others, and so many in prayer, and studying the Scriptures and thy Heart, and in preparing for death and the life to come; so many in thy calling obediently managed in order to eternity; or to hear, so many hours spent in idleness, and so many in needless sports and playes, hawking and hunting, courting and wantonness, and so many in gathering and providing for the flesh, and so many in satisfying its greedy lusts. Which reckoning doth thy Conscience think would be most comfortable to thee at the last? I put it to thy own Conscience, if thou wert to dye to morrow, how thou wouldst spend this present day? Wouldst thou spend it in idleness and vain pastimes? Or if thou wert to dye this day, where wouldst thou be found, and about what exercises? Hadst thou rather death found thee in a Play-house, a Gaming-house, an Ale-house in thy fleshly jollity and pleasure? Or in a holy walking with thy God, and serious preparing for the life to come? Perhaps you'll say, that, *If you had but a day to live, you would lay by the labours of your calling, and yet that doth not prove them sinful.* But, I answer, There is a great difference between an evil, and a small unseasonable Good: If death found thee in thy honest calling, holily managed, Conscience would not trouble thee for it as a sin: And if thou rather chooseth to dye in prayer, it is but to chooseth a greater duty in its season: But sure thou wouldst be loth on another account to be found in thy Time-wasting pleasures! And Conscience, if thou have a Conscience, would make thee dread it as a sin: Thou wilt not wish at death that thou hadst never laboured in thy lawful calling, though thou wouldst be found in a more seasonable work: But thou wilt wish then, if thou understand thy self, that thou hadst never lost one minutes Time, and never known those sinful vanities and temptations which did occasion it. O spend thy Time as thou wouldst review it!*

Dir. 5.

§. 12. Direct. 5. *Go hear and mark how other men at Death do set by Time, and how they wish then that they had spent it. It is hardly possible for men in health, especially in prosperity and security, to imagine how precious Time appeareth to an awakened dying man! Ask them then whether life be too long, and men have any Time to spare? Ask them then whether slugging or working, playing*

*or praying be the better spending of our Time? Both Good and Bad, saints and sensualists, do use then to be high esteemers of Time. O then what would an ungodly unprepared sinner give, for some of the Time which he used before as nothing worth? Then the most Holy servants of Christ are sensible how they sinned, in losing any of their Time! O then how earnestly do they wish, that they had made much of every minute? And they that did most for God and their souls, that they had done much more! Now if they were to pray over their prayers again, how earnestly would they beg! And how much more good would they do, if Time and talents were restored! I knew familiarly a most holy, grave and Reverend Divine, who was so affected with the words of a Godly woman, who at her death, did often and vehemently cry out, *O Call Time again! O Call Time again!* that the sense of it seemed to remain on his heart, and appear in his praying, preaching and conversation to his death. Now you have Time to cast away upon every nothing: But then you will say with David, Psalm 89. 47. *Remember how short my Time is!* And as Hagar fate down and wept when her water was spent, Gen. 21. 15, 16. So then you will lament when Time is gone or just at an end, that you set no more by it, while you had it! O sleepy sinner! Thy heart cannot now conceive how thou wilt set by Time, when thou hearest the Physician say, *You are a dead man!* And the Divine say, *You must prepare now for another world!* When thy heart saith, *All my dayes are gone!* I must live on earth no more! all my preparing time is at an end! Now what is undone must be undone for ever! O that thou hadst now but the esteem of Time, which thou wilt have then, or immediately after! Then, [*O pray for me, that God will recover me and try me once again!* O then how I would spend my time!] And is it not a most incongruous thing to see the same persons, now idle and toy away their time, and perhaps think that they do no harm, who know that shortly they must cry to God, [*O for a little more Time, Lord, to do the great work that's yet undone! A little more Time to make sure of my salvation!*] May not God then tell you, you had Time till you knew not what to do with it! You had so much Time that you had many and many an hour to spare for idleness and vanity, and that which you were not ashamed to call *Pastime*.*

§. 13. Direct. 6. *Remember also that when Judgment comes, God will call you to account, both for every hour of your mispent Time, and for all the Good which you should have done in all that time, and did it not. If you must give account for every idle word, then sure for every idle hour: Matth. 12. 36. And if we must be judged according to all the talents we have received, and the improvement of them required of us, then certainly for so precious a talent as our Time. Mat. 25. And how should that man spend his Time that believeth he must give such account of all? Even to the most just and Holy God, who will judge all men according to their works; and cause them all to reap as they have sowed. O spend your Time as you would hear of it in Judgment.*

§. 14. Direct. 7. *Remember how much time you have lost already: and therefore if you are not impenitent, and insensible of your loss, it will provoke you to redeem with the greater diligence, the remnant which mercy shall vouchsafe you. How much lost you in childhood, youth and riper age! How much have you lost in ignorance? How much in negligence? How much in fleshly pleasure and vanity?*

nity? How much in worldliness, and many other sins? O that you knew but what a loss it was, if it had been but one year, or week, or day. Do you think you have spent your Time as you should have done? And as befecmed those that had such work to do? If not; do you repent of it, or do you not? If you do not, you have no hope to be forgiven! If you do Repent, you will not sure go on to do the same. Who will believe that he Repents of gaming, revelling, or other idle loss of time, who doth so still while he professeth to Repent? Hethat hath lost the beginning of the day, must go the faster in the end, if he will perform so great a journey. Can you remember the hours and years that you have mispent, in the follies of childhood, and the vanities of inconsiderate youth, and yet still trifle, and not be provoked by penitent shame and fear to diligence? Have you not yet cast away enough of such a precious treasure, but you will vilifie also the little which remains?

Dir. 8. §. 15. Direct. 8. Remember the swift and constant motion of your neglected Time. What haste it makes! And never staves! That which was here while you spake the last word, is gone before you can speak the next. Whatever you are doing, or saying, or thinking of, it's passing on without delay. It stayeth not while you sleep! Whether you remember and observe it and make use of it, or not, it glides away! It stayeth not your leisure. It hasteth as fast while you play as while you work; while you sin, as when you repent. No Monarch so potent as to command it a moment to attend his will! We have no more *Joshuas* to stop the Sun: It is above the jurisdiction of the Princes of the earth! It will not hear them if they command or request it to delay its haste, but the smallest moment! Crowns and Kingdoms would be no price, to hire it to loiter but while you draw another breath. Your lives are not like the cloaths of the Israelites in the wilderness, that wax not old: But like the provisions of the Gibeonites, worn and wasted while you are passing but a little way. And is Time so swift, and you so slow? Will you stand still and see it pass away, as if you had no use for it; no work to do, nor no account to give?

Dir. 9. §. 16. Direct. 9. Consider also how unrecoverable Time is when it's past. Take it now or it's lost for ever. All the men on earth, with all their power, and all their wit, are not able to recall one minute that is gone: All the riches in this world cannot redeem it, by reversing one of those hours or moments, which you so prodigally cast away for nothing. If you would cry and call after it till you tear your hearts, it will not return. Many a thousand have tried this by sad experience, and have cried out too late, O that we had now that Time again which we made so light of! But none of them did ever attain their wish! No more will you. Take it therefore while you have it: It is now as liberal to the poorest beggar as to the greatest Prince! Time is as much yours as his. Though in your youth and folly you spend as out of the full heap, as if Time would never have an end, you shall find it is not like the widows oyl, or the loaves and fishes multiplied by a Miracle: But the hour is at hand, when you will wish you had gathered the fragments and the smallest crumbs, that nothing of so precious a commodity had been lost; even the little minutes, which you thought you might neglect and be no losers. Try whether you can stop the present moment, or recall that which is gone by already, before you vilifie or loiter away any more; lest you repent too late.

Dir. 10. §. 17. Direct. 10. Think also how exceeding little

Time thou hast, and how near thou alway standest to eternity: Job 7. 1. Is there not an appointed time to man upon earth? Are not his dayes also like the dayes of an hireling? Job 14. 1, 2. Man that is born of a woman is of few dayes and full of trouble: He cometh forth like a flower, and is cut down: He fleeth also as a shadow and continueth not. Job 9. 25, 26. Now my dayes are swifter than a post: they flee away; they see no good: they are passed away as the swift ships; as the Eagle that hasteth to the prey. O what is this inch of hasty Time? How quickly will it all be gone? Look back on all the Time that's past: If thou have lived threescore or fourscore years, what is it now? Doth it not seem as yesterday since thou wast a child? Do not dayes and nights wheel on apace? O man, how short is thy abode on earth? How small a Time will leave thee in eternity? What a small and hasty moment will bring thee, to the state in which thou must remain for ever? Every night is as the death or end, of one of the few that are here allotted thee. How little a while is it till thy mortal sickness? Till thou must lye under languishing decays and pain? Till thy vital powers shall give up their office, and thy pulse shall cease, and thy soul shall take its silent undiscerned flight, and leave thy body to be hid in darkness, and carried by thy friends to the common earth? How short a Time is it betwixt this and the digging of thy grave? Betwixt thy pleasures in the flesh, and thy sad farewell, when thou must say of all thy pleasures, They are gone? Betwixt thy cares and businesses for this world, and thy entrance into another world, where all these vanities are of no esteem? How short is the Time between thy sin, and thy account in judgement? Between the pleasure and the pain? And between the patient holiness of the Godly, and their full reward of endless joyes? And can you spare any part of so short a life? Hath God allotted you so little Time, and can you spare the Devil any of that little? Is it not all little enough for so great a work, as is necessary to your safe and comfortable death? O remember when sloth or pleasure would have any, how little you have in all? And out of how small a stock you spend? How little you have for the one thing necessary? The providing for eternal life? And how unreasonable it is to be playing away time, so near the entrance into the endless world?

Dir. 11. §. 18. Direct. 11. Remember also how uncertain that little Time is which you must have. As you know it will be short, so you know not how short. You never yet saw the day or hour, in which you were sure to see another. And is it a thing becoming the Reason of a man, to slug or cast away that day or hour, which for ought he knows may be his last? You think that though you are not certain, yet you are likely to have more? But nothing that is hazardous should be admitted in a business of such moment: Yea when the longest life is short; and when so frail a body liable to so many hundred maladies and casualties, and so sinful a soul, do make it probable as well as possible, that the third of thy life should be cut off ere long, even much before thy natural period; When so many score at younger years, do come to the grave, for one that arriveth at the ripeness of old age; is not then the uncertainty of thy Time, a great aggravation of the sinfulness of thy not-redeeming it? If you were sure you had but one year to live, it would perhaps make you so wise, as to see that you had no Time to spare. And yet do you waste it, when you know not that you shall live another day? Many a one is this week trifling away their Time, who will be dead the next week; who yet would have spent

it better if they had thought but to have dyed the next year. O man! what if death come before thou hast made thy necessary preparation? Where art thou then? When Time is *uncertain* as well as *short*, hast thou not work enough of weight, to spend it on? If Christ had set thee to attend and follow him in greatest holiness a thousand years; shouldst thou not have gladly done it? And yet canst thou not hold out for so short a life? Canst thou not watch with him one hour? He himself was provoked by the nearness of his death, to a speedy dispatch of the works of his life? And should not we? *Matth. 26. 18.* He sendeth to prepare his last communion feast with his Disciples, thus: *My time is at hand: I will keep the passover at thy house with my Disciples.* And *Luke 22. 15.* *With desire have I desired to eat this passover with you before I suffer:* So should you rather say, *My time is short: my death is at hand; and therefore it concerneth me to live in the knowledge and communion of God, before I go hence into his presence; especially when as Eccles. 9. 12. Man knoweth not his time.* Many thousands would have done better in their preparations, if they had known the period of their time. *Matth. 24. 43. But know this, that if the good man of the house, had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up: Therefore be ye also ready: For in such an hour as ye think not, the son of man cometh?* *Mar. 13. 33. Take ye heed, watch and pray; for ye know not when the time is.*

Dir. 12. §. 19. Direct. 12. Never forget what attendance thou hast while thou art idling or sunning away thy Time: How the patience and mercy of God are staying for thee: And how Sun and Moon and all the creatures are all the while attending on thee? And must God stand by, while thou art yet a little longer abusing and offending him? Must God stay till thy Cards, and Dice, and Pride, and worldly unnecessary cares will dismiss thee, and spare thee for his service? Must he wait on the Devil and the world and the flesh; to take their leavings, and stay till they have done with thee? Canst thou marvel if he make thee pay for this? If he turn away and leave thee to spend thy time, in as much vanity and idleness as thou desirest? Must God and all his creatures wait on a careless sinner, while he is at his fleshly pleasures? Must life and time be continued to him, while he is doing nothing that is worthy of his Life and time? The long-suffering of God did wait on the disobedient in the days of Noah: *1 Pet. 3. 20.* But how dear did they pay for the contempt of this forbearance?

Dir. 13. §. 20. Direct. 13. Consider soberly of the ends for which thy life and Time are given thee by God: God made not such a creature as man for nothing: He never gave thee an hours Time for nothing: The life and time of brutes and plants is given them to be serviceable to thee: But what is thine for? Dost thou think in thy Conscience that any of thy Time is given thee in vain? When thou art slugging, or idling or playing it away, dost thou think in thy Conscience that thou art wisely and honestly answering the ends of thy Creation and Redemption and hourly preservation? Dost thou think that God is so unwise, or disregarding of thy Time and thee, as to give thee more than thou hast need of? Thou wilt blame thy Taylor if he cut out more cloath, than will make thy garments meet for thee, and agreeable to thy use: And thou wilt blame thy Shoemaker if he make thy Shoes too big for thee. And dost thou think that God is so lavish of Time, or so unskillful in his works of providence, as to cut thee out more Time, than the work which he hath cut thee out requireth? He that will call thee to a reckoning for all, hath certainly

given thee none in vain. If thou canst find an hour that thou hast nothing to do with, and must give no account for, let that be the hour of thy *pastime*. But if thou knewest thy need, thy danger, thy hopes and thy work, thou wouldst never dream of having Time to spare. For my own part, I must tell thee, if thou have Time to spare, thy case is very much different from mine! It is the daily trouble and burden of my mind, to see how slowly my work goes on, and how *hastily* my Time! and how much I am like to leave undone, which I would fain dispatch! How great and important businesses are to be done, and how short that life is like to be, in which they must be done, if ever! Methinks if every day were as long as ten, it were not too long for the work which is every day before me, though not incumbent on me as my present duty (for God requireth not impossibilities,) yet exceeding desirable to be done. It is the Work that makes the Time a mercy: The Time is for the Work: If my work were done, which the good of the Church and my soul requireth, what cause had I to be glad of the ending of my Time; and to say with *Siméon, Lord, now lettest thou thy servant depart in peace.* Remember then that God never gave thee one minute to spend in vain; but thy very ease, and rest, and recreations must be but such and so much as fit thee for thy work; and as help it on, and do not hinder it: He redeemed and preserveth us, that we might serve him in holiness and righteousness before him all the days of our lives, *Luke 1. 74. 75.*

§. 21. Direct. 14. Remember still that the Time of **Dir. 14.** this short uncertain life is all that ever you shall have, for your preparation for your endless life. When this is spent, whether well or ill, you shall have no more. God will not try those with another life on earth, that have cast away and mispent this. There is no returning hither from the dead, to mend that which here you did amiss. What good you will do, must Now be done; And what Grace you would get, must Now be got. And what preparation for Eternity you will ever make, must Now be made! *2 Cor. 6. 2. Behold now is the accepted time! Behold now is the day of salvation!* *Heb. 3. 7, 13. Wherefore, as the Holy Ghost saith, To day if you will hear his voice, harden not your hearts:— But exhort one another daily while it is called to day, lest any of you be hardened by the deceitfulness of sin.* Have you but one life here to live, and will you lose that one, or any part of it? Your Time is already measured out: The glass is turned upon you: *Rev. 10. 5, 6. And the Angel— lifted up his hand to Heaven, and swore by him that liveth for ever and ever, — that Time should be no longer.* Therefore whatever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest. *Eccles. 9. 10.* What then remaineth, but that the Time being short, and the fashion of these things passing away, you use the world as if you used it not, and redeem this Time for your eternal happiness, *1 Cor. 7. 29.*

§. 22. Direct. 15. Remember still that sin and **Dir. 15.** Satan will lose no time: and therefore it concerneth you to lose none: The Devil your adversary goeth about like a roaring Lion, seeking whom he may devour: *1 Pet. 5. 8. Be sober therefore and vigilant to resist him,* *V. 7, 9.* If he be busy and you be idle, if he be at work in spreading his Nets, and laying his snares for you, and you be at play and do not mind him, it is easie to fore-tell you what will be the issue. If your enemies be fighting while you sit still or sleep, it is easie to prognosticate who will have the Victory. The weeds of corruption are continually growing: sin like a constant spring is still running: The world is still enticing; and the flesh is still inclining to its prohibited

See my
Book call-
ed Now or
Never.

prohibited delights : None of these Enemies will make a Truce, or a Cessation with you, to sit still as long as you sit still ! So far are they from forbearing you, while you are idle, or gratifying the flesh, that even this is the fruit and evidence of their industry and success. Lose no Time then, and admit of no interruptions of your work, till you can persuade your enemies to do the like.

Dir. 16. §. 23. Direct. 16. Consider what a senseless contradiction it is of you, to overlove your Lives, and yet to cast away your Time. What is your Time but the duration of your lives ? You are loth to dye, and loth your Time should be at an end : and yet you can as prodigally cast it away, as if you were weary of it, or longed to be rid of it. Is it only the last hours, that you are loth to lose ? Are not the middle parts as precious, and to be spared and improved ? Or is it only to have Time, and not to use it, that you desire ? No means is good for any thing, but to further the attainment of the end : It is not good to you, if it do you no good. To have food or rayment without any use of them, is as bad as not to have them. If you saw a man tremble with fear lest his purse be taken from him, and yet take out his money himself, and cast it away, or give it all for a straw or feather, what would you think of that mans wit ? And do not you do the like and worse, when you are afraid lest Death should end your Time, and yet you your selves will idle it away, and play it away, and give it for a little worldly self ? But I know how it is with you : It is for the present pleasure of the flesh, and for the sweetness of life it self, that you value life, and are so loth to dye, and not for any higher ends : But this is to be brutish, and to unman your selves, and simply to vilifie your lives, while you idolize them : Such mad contradictions sin infers. You make your Life your ultimate end, and desire to Live but for Life it self, or the pleasures of life, and so you make it instead of God and Heaven, which should be intended as your proper end : And yet while you refer it not to these higher ends, and use it but for the present pleasure ; you vilifie your selves and it, as if Man did differ from a Dog or other Brute, but in some poor degree of present pleasure.

Dir. 17. §. 24. Direct. 17. Consider that in your loss of Time, you lose all the mercies of that time. For Time is pregnant with great unvaluable mercies : It is the Cabinet that containeth the Jewels : If you throw away the purse, you throw away the money that is in it : O what might you get in those precious hours which you cast away ? How much better a treasure than money might you win ? How much sweeter a pleasure than all your Games and Sports might you enjoy ? You might be soliciting God for life eternal ! You might be using and increasing grace ! You might be viewing by faith, the blessed place and company in which you may abide for ever. All this and more, you are losing while you are losing time. You choose as a pleasure that heavy curse, Levit. 26. 20. Your strength shall be spent in vain. Why do you not also take it for a pleasure, to cast away your gold, or health ? I tell you, a very little time, is worth a great deal of Gold and Silver. You cast a way a more precious commodity.

Dir. 18. §. 25. Direct. 18. Think seriously how Christ and his Apostles, and holiest servants in all ages spent their Time. They spent it in praying, and preaching, and holy conference, and in doing good, and in the works of their outward callings in subserviency to these : But not in Cards, or Dice, or Dancing, or Stage-plays, or pampering the flesh, nor in the pursuit of the profits and honours of the world. I read where Christ was all night in praying, Luke 6. 12. but not where he spent an hour in playing. I know you will say,

that you expect not to reach their degree of holiness. But let me remember you, that he is not sincere that desireth not to be perfect. And that he is graceless, who wilfully keepeth any beloved sin, which he had not rather be delivered from ; and that wilfully refuseth any duty, and had not rather perform it as he ought. And that you are the more needy, though Christ, and his Apostles, and Servants, were the more Holy ! And that the poor have more need to beg, and work, and be sparing of what they have, than the rich : And therefore if Christ and his holiest servants, were sparing of their time, and spent it in works of holiness and obedience, have not you greater need to do so than they ? Have not you more need to pray and learn Gods Word, and prepare for death, than Christ and his Apostles ? Are you not more behind hand, as having lost much time ? Let your wants instruct you.

§. 26. Direct. 19. Forget not that a spending time may come, when you will think all too little, that now you can provide, by the most diligent redeeming of your time. If a Garrison expect a Siege, so sharp and long as will spend up their provisions, they will prepare accordingly that they perish not by famine. Temptations may be stronger, and then you will find that you should now have gathered strength to overcome them ; and have bestirred you in the getting day, that you might be able to stand in the evil day, Eph. 6. 13. It is those that now loiter and lose their time, and gather not knowledge and strength of grace, who fall in tryal : when sufferings for righteousness sake, shall be as a siege to you, and when poverty, wrongs, provocations, sickness and the face of death shall be as a siege to you, then you will find all your faith, and hope, and love and comfort to be too little ; and then you will wish that you had now bestir'd you, and laid in better provision, and laid up a good foundation or treasure in store for the time to come. 1 Tim. 6. 19.

§. 27. Direct. 20. Lastly, Forget not how Time is esteemed by the damned, whose time and hope is gone for ever ; and how thou wilt value it thy self if thou sin thy soul into that woful state. What thinkest thou would those miserable creatures now give (if they had it) but for one dayes time, upon those terms of mercy which thou dost now enjoy it ? Would they sleep it away, or be at their games and merriments, while God is offering them Christ and Grace ? Dost thou think they set not a higher price on Time and mercy, than sinners upon earth ? Dost it not tear their very hearts for ever, to think how madly they consumed their lives ? and wasted the only Time that was given them to prepare for their salvation ? Do those in Hell now think them wise, that are idling or playing away their time on earth ? O no ! their feeling and experience sufficiently confuteth all that Time-wasters now plead for their sottish prodigality. I do not believe that thou canst at once believe the Word of God, concerning the state of damned souls, and yet believe that thy idle and vain expence of Time, would not vex thy conscience, and make thee even rage against thy self, if ever sin should bring thee thither ! O then thou wouldst see, that thou hadst greater matters to have spent thy time in, and that it deserved a higher estimation and improvement. O man ! beseech the Lord to prevent such a conviction, and to give thee a heart to prize thy time before it is gone ; and to know the worth of it, before thou know the want of it.

Mors in
terribilis
est, quorum
cum vita
omnia ex-
tinguntur.
Cicero.
Parad. 1.

See the many aggravations of sinful Delay in my Directions for sound Conversion.

Tit. 2. Directions Contemplative for Redeeming Opportunity.

§. 28. **O**ppportunity or Season is the flower of Time! All Time is precious; but the season is most precious: The present Time is the season to works of present necessity: And for others, they have all their particular seasons, which must not be let slip.

Dir. 1. Direct. 1. Remember that it is the great difference between the happy Saint and the unhappy world, that one is wise in time, and the other is wise too late. The godly know while knowledge will do good: The wicked know when knowledge will but torment them. All those that you see now so exceedingly contrary in their judgement to the godly, will be of the very same opinion shortly, when it will do them no good. Bear with their difference and contradiction; for it will be but a very little while. There is not one man that now is the furious enemy of holiness, but will confess ere long that Holiness was best: Do they now despise it as tedious fantastical hypocrisy? They will shortly know that it was but the cure of a distracted mind, and the necessary duty to God, which Religion and right reason do command: Do they now say of sin, What harm is in it? They will shortly know that it is the poyson of the soul, and worse than any misery or death. They will think more highly of the worth of Christ, of the necessity of all possible diligence for our souls, of the preciousness of Time, of the wisdom of the Godly, of the excellencies of Heaven, and of the Word of God and all holy Means, than any of those do that are now reproached by them, for being of this mind. But what the better will they be for this? No more than Adam for knowing good and evil. No more than it will profit a man when he is dead, to know of what disease he dyed. No more than it will profit a man to know what is poyson, when he hath taken it and is past remedy. The Thief will be wise at the Gallows; and the Spend-thrift prodigal when all is gone. But they that will be safe and happy, must be wise in Time. The godly know the worth of Heaven before it is lost: and the misery of damnation, before they feel it; and the necessity of a Saviour while he is willing to be a Saviour to them; and the evil of sin before it hath undone them; and the preciousness of Time before it is gone; and the worth of mercy while mercy may be had; and the need of praying, while praying may prevail: They sleep not till the door is shut, and then knock and cry, *Lord open to us*, as the foolish ones, *Mat. 25*. They are not like the miserable world, that will not believe, till they come where Devils believe and tremble; nor Repent till torment force them to repent. As ever you would escape the dear-bought experience of fools, *be wise in time*; and leave not Conscience to answer all your cries, and moans and fruitless wishes, with this doleful peal, *Too late! Too late!* Do but know now by an effectual faith, what wicked men will know by feeling and experience when it is too late, and you shall not perish. Do but live now as those enemies of Holiness will wish they had lived when it is too late, and you will be happy. Now God may be found: Seek the Lord while he may be found, and call upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon, *Isa. 55. 6, 7*. Read but the doleful lamentation of Christ over Jerusalem, *Luke 19. 41, 42*, and then bethink you,

what it is to neglect the season of mercy and salvation: He beheld the City and wept over it, saying, *If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hidden from thine eyes!*

§. 29. Direct. 2. Remember that the neglecting of the season is the frustrating and destroying of the work. When the season is past, the work cannot be done. If you sow not in the time of sowing, it will be in vain at another time: If you reap not, and gather not in harvest, it will be too late in Winter to hope for fruit. If you stay till the Tide is gone, or take not the Wind that fits your turn, it may be in vain to attempt your Voyage. All works cannot be done at all times: Christ himself saith, *I must work while it is day: the night cometh when none can work*, *John 9. 4*. Say not then, The next day may serve the turn: The next day is for another work: and you must do both.

§. 30. Direct. 3. Consider that if the work should not be impossible, yet it will be difficult out of season; when in its season it might be done with ease. How easily may you swim with the Tide? and sail with the Wind? and form the Iron if you hammer it while it is hot? How easily may many a disease be cured, if it be taken in Time, which afterwards is incurable? How easily may you bend a tender Twig, and pluck up a Plant, which will neither be plucked up nor bended when it is grown up to be a Tree? When you complain of difficulties in Religion, bethink you whether your loss of the fittest season, and acquainting your selves no sooner with God, be not the cause?

§. 31. Direct. 4. Consider that your work out of season is not so good or acceptable, if you could do it. Every thing is beautiful in its season, *Eccles. 3. 11*. To speak a word in season to the weary is the skill of the faithful messengers of peace: *Isa. 50. 4*. When out of season good may be turned into evil. Who will thank you for giving Physick, or food, or clothing to the dead? Or pitying the poor when it is too late? In Time all this may be accepted.

§. 32. Direct. 5. Remember that if thou omit the season, thou art left to uncertainties both for time, and means, and grace. Lose this Time, and for ought thou knowest, thou lovest all. Or if thou have Time, it may be curst with barrenness, and never fruit may more grow on it: Preachers may be taken from thee: and gracious company may be taken from thee. Helps and means may be turned into hindrances and opposition and strong temptations: And then you will find what it was to neglect the season! Or if you have the continuance of all helps and means, how know you that God will set in by his grace, and bless them to you, and move your hearts? He may resolve that if you resist him now, his Spirit shall strive with you no more? If while it is called, to day, you will harden your hearts, he may resolve to leave you to the hardness of Pharaoh, and to get himself a name upon you, and use you as vessels of wrath prepared by your neglect and obstinacy for destruction.

§. 33. Direct. 6. Bethink you how all the Creatures keep their proper seasons, in the service which God hath appointed them for you. The Sun riseth and setteth in its season, and keepeth its diary and annual course; and misseth not a minute. So do the other Celestial motions. You have day and night, and seed-time and harvest, Summer and Winter, Spring and Fall, and all exactly in their seasons: *Jer. 8. 7*. Yea the Stork in the Heavens knoweth her appointed time, and the Turtle and the Crane, and the Swallow observe the time of their coming: but my people know not the

the judgement of the Lord. Shall only man neglect his season?

Dir. 7. §. 34. Direct. 7. Consider, how you know and observe the season for your worldly labours, and should you not much more do so in greater things? You will not Plow when you should Reap; nor do the work of the Summer in the Winter: You will not lye in bed all day, and go about your business in the night. You will be inquisitive that you may be skilful in the seasons for your benefit or safety in the world: and should you not much more be so for a better world? Matth. 16. 3. O ye hypocrites! ye can discern the face of the skies!

Luk. 20. 10. but can ye not discern the signs of the times? As at Harvest you look for the fruit of your Land, so doth God in season expect fruit from you, Mark 12. 2. The godly are like a Tree that's planted by the Rivers side, which bringeth forth its fruit in season, Psal. 1. 3. Shall worldlings know their season, and shall not we?

Dir. 8. §. 35. Direct. 8. Consider how vigilant the wicked are to know and take their season to do evil! And how much more should we be so in doing good? Seducers will take the opportunity to deceive. The Thief and the Adulterer will take the season of secrecy and darkness: The Ambitious and Covetous will take the season for profit and preferment: The Malicious watch their seasons of revenge: And have we not more need and more encouragement than they? Is it Time for them to be building their own houses, and growing great by covetousness and oppression, and is it not Time for you to be honouring God, and providing for your endless life? They cannot sleep unless they do Evil, Prov. 4. 16. and can you sleep securely while your Time passeth away and your work is undone?

Dir. 9. §. 36. Direct. 9. Remember that the Devil watcheth the season of Temptation to destroy you: He prevaileth much by taking the time: when he seeth you disarmed, forgetting God, in secure prosperity, fittest to hearken to his temptations: The same temptations out of season might not prevail. And will you let your enemy out-do you?

Dir. 10. §. 37. Direct. 10. Consider how earnest you are with God in your necessities and distress, not only to relieve and help you, but to do it speedily and in season. You would rather have him prevent the season, than to let it pass. You are impatient till deliverance come, and can hardly stay the time till it be ripe. When you are in pain and sickness, you would be delivered speedily: you

are ready to cry, How long Lord, how long! Psal. 70. 5. And as David, Psal. 102. 13. The time, yea the time is come: Psal. 40. 17. Make no long tarrying O my God! It would not satisfy you if God should say, I will ease you of your pain the next year. Why then should you neglect the Time of duty, and use so many delays with God? He giveth you all your mercies in their season: why then do you not in season, give up your selves to his love and service? when you have his promise, that you shall reap in due season if you do not faint, Gal. 6. 9.

Tit. 3. Directions Practical for Redeeming Time.

§. 38. Direct. 1. **T**HE first point in the art of Dir. 1. Redeeming Time, is, to dispatch first with greatest care and diligence, the greatest works of absolute necessity, which must be done, or else we are undone for ever. First see that the great work of a sound conversion or sanctification be certainly wrought within you: Make sure of your saving interest in Christ: get proof of your adoption and peace with God, and right to everlasting life: Be able to prove to your Consciences from the word of God, and from your Regenerate Heavenly hearts and lives, that your souls are justified and safe; and may comfortably receive the news of death, when ever it shall be sent to call you hence: And then, when you have done but this much of your work, you will incur no such loss of Time, as will prove the loss of your souls or happiness. Though still there is much more work to do, for your selves and others, yet when this much is soundly done, you have secured the main. If you lose the Time in which you should be renewed by the spirit of Christ, and in which you should lay up your treasure in Heaven, you are lost for ever. Be sure therefore that you look first to this: And then if you lose but the Time in which you might have grown rich or got preferment; your loss is tolerable; you know the worst of it: You may see to the end of it. Yea, if you lose the Time in which you should increase in Holiness, and edify others, the loss is grievous; but yet it will not lose you Heaven: Therefore as Solomon directeth the Husbandman, Prov. 24. 27. Prepare thy work without and make it fit for thy self in the field; and afterwards build thine house: so I advise you, to see first that the necessary work be done: when that's done, and well done, you may go quietly and cheerfully about the rest: seek first the Kingdom of God and his righteousness; O what a deal is done when this is done?

§. 39. Direct. 2. Learn to understand well the Dir. 2. degrees of duties, which is the greater and which the less, that when two seem to require your Time at once, you may know which of them to prefer. Not only to know which is simply and in it self the greatest, but which is the greatest for you, and at that season, and as considered in all the circumstances. A great part of the art of Redeeming Time, consisteth in the wise discerning and performing of this; to give precedency to the greatest duty. He loseth his Time, who is getting a penny when he might get a pound: who is visiting his Neighbour, when he should be attending his Prince: who is weeding his Garden, when he should be quenching a fire in his house, though he be doing that which in it self is good. So is he losing his Time who is preferring his body before his soul; or man before God; or indifferent things before necessary; or private duties before publick; or less edifying before the more edifying; or Sacrifice before necessary mercy. The order of good works I have shewed you before, Chap. 3. Dir. 10. which you may peruse.

§. 40. Direct. 3. Be acquainted with the season Dir. 3. of every duty, and the duty of each season; and take them in their Time. And thus one duty will help on another: whereas misplacing them and disordering them, sets them against one another, and takes up your time with distracting difficulties, and loseth you in confusion. As he that takes the morning hour for prayer, or the fittest vacant hour, shall do it quietly, without the disturbance of his other affairs; when if

the season be omitted, you shall scarce at all perform it, or almost as ill as if you did it not at all : so is it in point of Conscience, reproof, reading, hearing, meditating and every duty : A wise and well skilled Christian should bring his matters into such order, that every ordinary duty should know his place, and all should be as the links of one chain which draw on one another ; or as the parts of a Clock or other Engine, which must be all conjunct, and each right placed : A Workman that hath all his Tools on a heap or out of place, spends much of the day in which he should be working in looking his Tools : When he that knoweth the place of every one, can presently take it, and lose no time. If my Books be thrown together on a heap, I may spend half the day in looking for them when I should use them : but if they be set in order and I know their places, it spares me that time. So is it in the right Timing of our duties.

Dir. 4. §. 41. Direct. 4. Live continually as under the Government of God ; and keep Conscience tender, and in the performance of its office ; and alwayes be ready to render an account to God and Conscience of what you do. If you live as under the Government of God, you will be still doing his work ; you will be remembering his judgement ; you will be trying your work whether it be such as he approveth : This will keep you from all Time-wasting vanities. If you keep Conscience tender, it will presently check and reprehend you for your sin : and when you lose but a minute of Time it will tell you of the loss : whereas a *fear'd Conscience* is past feeling, and will give you over to *lasciviousness*, Ephes. 4. 19. 1 Tim. 4. 2. and will make but a jest at the loss of time ; or at least will not effectually tell you either of the sin or loss : If you keep Conscience to its office, it will ask you frequently, what you are doing ? and try your works : It will take account of Time when it is spent, and ask you, *what you have been doing ?* and how you have spent every day and hour : And (as Seneca could say) *He will be the more careful what he doth, and how he spends the day, who looks to be called to a reckoning for it every night.* This will make the foreseen day of Judgement have such a continual awe upon you, as if you were presently going to it ; while conscience, with respect to it, is continually fore-judging you. Whereas they that have silenced or discarded Conscience, are like School-boys that bolt their Master out of doors, who do it with a design to spend the time in play, which they should have spent in learning : But the after-reckoning pays for all.

§. 42. Here for the further Direction of your Consciences, I shall lay you down a few Rules, for the right spending of your Time. 1. Spend it in nothing (as a deliberate moral act) which is not truly, directly or remotely an act of obedience to some Law of God : (of meer natural acts, which are no objects of moral choice, I speak not.) 2. Spend it in nothing which you know must be Repented of. 3. Spend it in nothing which you dare not, or may not warrantably pray for a blessing on from God. 4. Spend it in nothing which you would not review at the hour of death, by an awakened, well-informed mind. 5. Spend it in nothing which you would not hear of in the day of judgement. 6. Spend it in nothing which you cannot safely and comfortably be found doing, if death should surprize you in the act. 7. Spend it in nothing which *flesh-pleasing* persuadeth you to, against your Consciences, or with a secret grudge or doubting of your Consciences. 8. Spend it in nothing which hath not some tendency, directly or remotely to your ultimate end, the pleasing of God, and enjoying him in Love for ever. 9. Spend it in nothing which tendeth to do more hurt than good :

that would do a great hurt to your self or others, under pretence of doing some little good, which perhaps may better be done another way. 10. Lastly, spend it in nothing which is but a smaller good, when a greater should be done.

§. 43. Direct. 5. Do your best to settle your selves Dir. 5. where there are the greatest helps and smallest hinderances to the Redeeming of your Time : And labour more to accommodate your habitation, condition and employments to the great ends of your life and time, than to your worldly honour, ease or wealth. Live where is best trading for the soul : You may get more by Gods ordinary blessing in one year, in a godly family, or in fruitful company, and under an able godly Minister, than in many years in a barren soil, among the ignorant, dead-hearted, or prophane, where we must say as David, *I held my peace even from good, while the wicked is before me* — Psal. 39. 1, 2. And when we must do all the good we do through much opposition ; and meet with great disadvantages and difficulties, which may quickly stop such dull and backward hearts as ours : If you will prefer your profit before your souls in the choice of your condition, and will plunge your selves into distracting business and company, your Time will run in a wrong unprofitable chanel.

§. 44. Direct. 6. Contrive before hand with the Dir. 6. best of your skill for the preventing of impediments, and for the most successful performance of your work. If you leave all to the very time of doing, you will have many hinderances rise before you, and make you lose your Time, which prudent forecast might have prevented. As for the improving of the Lords Day, if you do not beforehand so order your business, that all things may give place to holy duties, you will meet with so many disturbances and temptations, as will lose you much of your Time and benefit : so for family duties, and secret duties ; and meditation and studies and the works of your callings ; If you do not forecast what hinderance is like to meet you, that you may prevent it before the time, you must lose much Time, and suffer much disappointment.

§. 45. Direct. 7. Endure patiently some smaller Dir. 7. inconvenience and loss, for the avoiding of greater, and for the redeeming of Time for greater duties ; and let little things be resolutely cast out of your way, when they would draw out your Time by insensible degrees. The Devil would cunningly steal that from you by drops, which he cannot get you to cast away profusely at once : He that will not spend prodigally by the pounds, may run out by not regarding pence. You shall have the pretences of decency and seemliness, and civility, and good manners, and avoiding offence, and censure, and of some necessity too, to draw out your precious Time from you by little and little ; And if you are so easie as to yield, it will almost all be wasted by this temptation. As if you be Ministers of Christ whose Time must be spent in your studies and pulpits, and in conference with your people, and visiting them and watching over them, and it is your daily groans, that Time is short and work is long, and that you are forced to omit so many needful studies, and pass by so many needy souls, for want of Time ; yet if you look not well about you, and will not bear some censure and offence, you shall lose even the rest of the Time, which now you do improve. Your friends about you will be tempting and telling you, O this friend must needs be visited, and the other friend must be civilly treated ; you must not shake them off so quickly : They look for more of your time and company : you are much obliged to them : they will say you are uncivil and morose : such a scholar comes to be acquainted with you ; and

and he will take it ill; and misrepresent you to others, if you allow him not Time for some familiar discourse. It's one that never was with you before; and never took up any of your Time: (And so faith the next and the next as well as he.) Such a one visited you, and you must needs visit him again. There is *this journey* or *that* which must needs be gone: and *this business* and *that* which must needs be done: Yea ones very family-occasions will steal away all his Time if he watch not narrowly: we shall have this servant to talk to, and the other to hear, and our Relations to respect, and abundance of little things to mind, so little as not to be named by themselves, about meat and drink, and cloaths and dressing, and house, and goods, and servants, and work, and tradesmen and messengers, and marketing, and payments, and cattle, and a hundred things not to be reckoned up, that will every one take up a little of your Time, and those *littles* set together will be *all*. As the covetous Usurer that to purchase a place of Honour, agreed for a month, to give a penny to every one that asked him: which being quickly noised abroad in the City, there came so many for their pence, as took all that he had, and made him quit his place of Honour, because he had nothing left to maintain it. So perhaps you are an eminent much valued Minister; and this draweth upon you such a multitude of acquaintance, every one expecting a little of your Time, that among them all, they leave you almost none for your studies, whereby not only your Conscience is wounded, but your parts are quenched, and your work is starved and poorly done, and so your admirers themselves begin to set as light by you as by others, for that which is the effect of their own importunity. And as in our yearly expences of our money, there goeth near as much in little matters, not to be named by themselves, and incidental unexpected charges, of which no account can be given beforehand, as doth in food and rayment and the ordinary charges which we foreknow, and reckon upon; just so it will be with your precious Time, if you be not very thrifty and resolute, and look not well to it: you will have such abundance of little matters, scarce fit to be named which will every one require a little, and one begin where the other endeth, that you will find in the review, when Time is gone, that Satan was too cunning for you, and cheated you by drawing you into seeming necessities. This is the grand Reason why *Marriage* and *House-keeping* are so greatly inconvenient to a Pastor of the Church; that can avoid them, because they bring upon him such abundance of these *little diversions* which cannot be foreseen. In this case a conscientious man (in what calling soever) must be *Resolute*: And when he hath endeavoured with Reason to satisfy expectants, and put by diversions, if that will not serve, he must neglect them, and cast them off, and break away, though he lose by it in his estate, or his repute, or his peace it self, and though he be censured for it to be imprudent, uncivil, morose, or neglective of his friends: God must be pleased who ever be displeased: we must satisfy our minds with his alone approbation, instead of all: Time must be spared whatever be lost or wasted: and the *Great things* must be done whatever become of the less: Though where *both* may be done, and the lesser hinder not the greater, and rob us not of Time from necessary things, there we must have a care of both.

Dir. 8.

46. Direct. 8. Labour to go alwayes furnished and well provided for the performance of every duty which may occur. As he that will not lose his Time in Preaching, must be well provided; so he

that will not lose his Time in *solitariness* must be alwayes furnished with matter for profitable meditation: And he that would Redeem his Time in company must be alwayes furnished with matter for profitable discourse: He that is full, will be ready to pour out to others; and not be silent and lose his Time for want of matter, or skill, or zeal: for in all these three your provision doth consist. An ignorant empty person wants matter for his thoughts and words: An Imprudent person wants skill, to use it. A careless cold indifferent person, wants life to set his faculties on motion; and oyl and poise to set the wheels of his soul and body a going. Betink you in the morning what company you are like to meet, and what occasions of duty you are like to have; and provide your selves accordingly before you go, with matter and resolution. Besides the general preparative of *habitual Knowledge, charity and zeal*, which is the chief; you should also have your *particular preparations* for the duties of each day: A workman that is strong and healthful, and hath all his tools in readines and order, will do more in a day, than a sick man, or one that wanteth tools, or keeps them dull and unfit for use, will do in many. Psalm 37. 30, 31. *The mouth of the Righteous speaketh wisdom, and his tongue talketh of judgement: (And no wonder, when) The Law of his God is in his Heart: none of his steps shall slide. Out of the abundance of the heart the mouth speaketh: A good man out of the good Treasure of his heart, bringeth forth good things: Matth. 12. 35. Every Scribe which is instructed to the Kingdom of Heaven, is like a man that is an householder that bringeth forth out of his treasure things new and old. Matth. 13. 52.*

47. Direct. 8. Promise not long life to your selves, but live as those that are alwayes uncertain of another day, and certain to be shortly gone from hence. The groundless expectation of long life, is a very great hindrance to the Redeeming of our Time. Men will spend prodigally out of a full purse, who would be sparing if they knew they had but a little, or were like to come to want themselves. Young people and healthful people are under the greatest temptation to the loss of Time. They are apt to think that they have Time enough before them, and that though it's possible that they may dye quickly, yet it is more likely that they shall live long; and so putting the day of death far from them, they want all those awakenings, which the face of death doth bring to them that still expect it: and therefore want the wisdom, zeal and diligence which is necessary to the Redemption of their time. Pray therefore as Psalm 90. 12. *So teach us to number our dayes, that we may apply our hearts to wisdom.* Dream not of rest and plenty for many years, when you have no promise to live till the next morning. Luke 12. 19, 20. When they perceive death is at hand and time is near an end, almost all men seem highly to esteem of Time, and promise to spend it better if God would but try them once again. Do you therefore continually perceive that death is even at hand, and time near an end, and then it will make you continually more wise, than death maketh the most; and to redeem your Time as others purpose to Redeem it when it is too late.

48. Direct. 9. Sanctifie all to God that you have and do, And let Holiness to the Lord, be written upon all: whether you eat or drink let it be intended and ordered ultimately to his Glory: Make all your civil relations, possessions, and employments, thus Holy; designing them to the service and pleasing of God, and to the everlasting good of your selves or others, and mixing holy meditation

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Act. 6. 5.
Mat. 7. 17.
Luk. 6. 45.
Mat. 12. 34.

Dir. 9.
1 Cor. 10.
31.
Zech. 14.
20, 21.
Rom. 6. 19,
22.
Luk. 1. 75.

¹ Tim. 5. 5. and prayer with them all in season : And thus we are
¹ Tim. 4. 5. bid, to pray continually, and in all things give thanks.

² Tim. 2. 1. Thes. 5. 17, 18. And in all things to make known
 our requests to God, in prayer, supplication and giving
 of thanks. Phil. 4. 6. And all things are sanctified
 by the word and prayer : This sacred Alchymie, that
 turneth all our conversation, and possessions and
 actions into Holy, is an excellent part of the art of
 Redeeming Time.

Dir. 10. §. 49. Direct. 10. Lastly, be acquainted with the
 great Thieves that rob men of their Time, and with
 the Devils methods in enticing them to lose it, and
 live in continual watchfulness against them. It is a
 more necessary thriftiness to be sparing and saving
 of your Time, than of your money. It more con-
 cerneth you to keep a continual watch, against the
 things which would rob you of your Time, than
 against those Thieves that would break your house,
 and rob you by the high-way. Those persons that
 would tempt you to the loss of Time, are to be taken
 as your enemies, and avoided. I shall here recite
 the names of these Thieves, and Time-wasters, that
 you may detect them, and save your Time and souls
 from their deceits.

Tit. 4. The Thieves or Time-wasters to be
 watchfully avoided.

Thief 1. §. 50. Th. 1. **O**ne of the greatest Time-wasting
 sins is idleness, or sloth. The
 slothful see their Time pass away, and their work
 undone, and can hear of the necessity of Redeeming
 it, and yet they have not hearts to stir : When they
 are convinced that duty must be done, they are still
 delaying, and putting it off from day to day, and
 saying still, I will do it to morrow or hereafter. To
 morrow is still the sluggards working day ; and to
 day is his idle day. He spendeth his Time in fruit-
 less wishes : He lyeth in bed, or sitteth idly, and
 wisheth, Would this were labouring : he feasteth his
 flesh, and wisheth that this were fasting : He follow-
 eth his sports and pleasures, and wisheth that this
 were prayer, and a mortified life. He lets his heart
 run after lust, or pride, or Covetousness, and wisheth
 that this were heavenly mindedness, and a laying up a
 treasure above. Thus the soul of the sluggard de-
 fireth and hath nothing : but the soul of the diligent
 shall be made fat, Prov. 13. 4. Prov. 21. 25. The
 desire of the slothful killeth him ; for his hands refuse
 to labour. Every little opposition or difficulty will
 put him by a duty : Prov. 20. 4. The sluggard will
 not plow by reason of the cold : therefore shall he
 beg in harvest, and have nothing : Prov. 22. 13. The
 slothful man saith, There is a Lyon without : I shall
 be slain in the streets. Prov. 26. 14, 15, 16. As the
 door turneth upon his hinges, so doth the slothful
 upon his bed : The slothful hideth his hand in his bo-
 som : it grieveth him to bring it again to his mouth.
 And at last his sloth depraves his Reason, and bribeth
 it to plead the cause of his negligence : The sluggard
 is wiser in his own conceit, than seven men that
 can render a reason : Time will slide on, and duty
 will be undone, and your souls undone, if impious
 slothfulness be predominant. Prov. 15. 19. The way
 of the slothful man is as a hedge of thorns ; but the
 way of the righteous is made plain. You seem still
 to go through so many difficulties, that you will never
 make a successful journey of it. Yea, when he is in
 duty, the slothful is still losing Time. He prayeth
 as if he prayed not, and laboureth as if he laboured
 not, as if the fruit of holiness past away, as hastily

as worldly pleasures. He is as slow as a Snail ; and
 rides so little ground, and doth so little work, and so
 poorly resisteth opposition, that he makes little of it,
 and all is but next to sitting still and doing nothing.
 It is a sad thing that men should not only lose their
 time, in sinful pleasures ; but they must lose it also in
 reading, and hearing, and praying, by doing all in a
 heartless drowsiness ! Thus he also that is slothful in
 his work is brother to him that is a great waster,
 Prov. 18. 9. If he begin in the Spirit, and for a
 Spurt seem to be in earnest, he flags, and tireth, and
 endeth in the flesh : Prov. 12. 27. The slothful rost-
 eth not that which he took in hunting : but the sub-
 stance of a diligent man is precious. If he see and
 confess a vice, he hath not a heart to rise against it,
 and resolutely resist it, and use the means by which
 it must be overcome. Prov. 24. 30, 31, 32, 33, 34.
 I went by the field of the slothful, and by the Vineyard
 of the man void of understanding ; and lo it was
 all grown over with Thorns, and Nettles had cover-
 ed the face thereof, and the stone-wall thereof was
 broken down. Then I saw and considered it well,
 I looked upon it and received instruction. Yet a lit-
 tle sleep, a little slumber, a little folding of the hands
 to sleep. So shall thy poverty come as one that tra-
 velleth, and thy want as an armed man. Shake off

then this unmanly sluggishness : Remember that Phil. 3. 11,
 you run for the immortal Crown : and therefore 12, 13, 14,
 see that you lose no time, and look not at the things 15.
 that are behind ; that is, do not cast an eye, or lend
 an ear to any person or thing that would call you
 back or stop you : Heaven is before you, Judg. 18. 9.
 We have seen the Land, and behold it is very good :
 and are ye still ? be not slothful to go and to enter,
 and possess the Land, (as the five Danite Spies
 said to their brethren.) Abhor a sluggish habit of
 mind : Go cheerfully about what you have to do :
 and do it diligently and with your might : Even
 about your lawful worldly business, it is a Time-
 wasting sin to be slothful : If you are servants or
 labourers you rob your Masters and those that hire
 you ; who hired you to work and not to be idle.
 Whatever you are, you rob God of your service,
 and your selves of your precious Time, and all that
 you might get therein. It's they that are lazy in
 their Callings, that can find no Time for holy du-
 ties : Ply your business the rest of the day, and
 you may the better redeem some time for prayer and
 reading Scripture. Work hard on the Week dayes,
 and you may the better spend the Lords day en-
 tirely for your souls. Idle persons (servants or
 others) do cast themselves behind hand in their
 work, and then say they have no time to pray or
 read the Scripture : Sloth robbeth multitudes of
 a great part of their lives : Prov. 19. 15. Sloth-
 fulness casteth into a deep sleep : and an idle soul
 shall suffer hunger. You cannot say, No man hath
 hired you, when you are askt, Why stand you idle,
 Matth. 20. 3, 6. See how sharply Paul reproveth
 idleness, 2 Thess. 3. determining that they that will
 not work should not eat ; and that they be avoided as
 unfit for Christian society : And 1 Tim. 5. 13.
 he sharply rebuketh some Women that learn to be
 idle, wandering about from house to house. And
 Rom. 12. 11. Not slothful in business, but fervent
 in spirit serving the Lord. A painful diligent
 person is still redeeming time, while he doth that
 which is good : and a slothful person is always
 losing it.

§. 51. Th. 2. The second Thief or Time-waster Thief 2.
 is, Excess of sleep. Necessity cureth most of the
 poor of this : but many of the rich are guilty of it.
 If you ask me, What is excess ? I answer, All
 that is more than is needful to our health and business.
 So

So much as is necessary to these, I reprehend not : And therefore the infirm may take more than the healthful ; and the old more than the young : And those that find that an hours sleep more will not hinder them, but further them in their work, so that they shall do the more, and not the less, as being unfit without it, may use it as a means to the after improvement of their Time. But when sluggish persons spend hours in bed which neither their health nor labours need, meerly out of a swinish love of sleep ; yea, when they will have no work to do, or Calling to employ them, but what shall give place to their sleepy disease, and think they may sleep longer than is necessary, because they are rich and can afford it, and have no necessary business to call them up ; these think they may consume their precious time, and sin more, and wrong their souls more, because God hath given them more than others : As if their servant should plead that he may sleep more than others, because he hath more wages than others. O did these drowsie wretches know, what work they have to do for God, and their poor souls, and those about them, it would quickly awake them, and make them stir : Did they but know how earnestly they will shortly wish, that they had all those hours to spend again, they would spend them better now than in drowsiness ! Did they but know what a woful account it will be, when they must be answerable for all their time, to say, we spent so many hours every week or morning, in excess of sleep ; they would be rowled from their Sty, and find some better use for their time, which will be sweeter in the review, when Time is ended, and must be no more.

Thief 3. §. 52. *Th. 3.* The next *Thief* or *Time-waster* is *inordinate adorning of the body*. The poor may thank God that they are free also from the temptations to this ; and can quickly dress them and go about their business : But many Ladies and Gallants

Noli moves mulierum : Dum molitur, dum comatur, annus est.
Terent.

are so guilty of this Vice, that I wonder conscience is so patient with them. O poor neglected, undrest souls ! O filthy consciences, never cleansed from your pollutions, by the Spirit or blood of Christ ! Have you not better use for precious hours, than to be washing, and pinning, and dressing, and curling, and spotting, and powdering, till ten or eleven a clock in the morning, when honest labourers have done one half of their dayes work ! While you are in health, were not six a clock in the morning a fitter hour for you, to be dressed, that you might draw near to the most Holy God in holy prayer, and read his Word, and set your souls, and then your families, in order for the duties of the following day ? I do not say that you may go no neater than poor labouring people, or that you may bestow no more time than they in dressing you : But I say, that for your souls and in your callings, you are bound by God to be as diligent as they : and have no more Time given you to lose than they, and that you should spend as little of it in neatifying you as you can : and be sensible that else the loss is your own : And that abundance of precious hours which your Pride consumeth, will lye heavy one day upon your consciences : And then you shall confess, I say you shall confess it with aking hearts, that the duties you owed to God and man, and the care of your souls, and of your families, should have been preferred before your appearing neat and spruce to men : If you have but a journey to go, you can rise earlier and be sooner dressed : but for the good of your souls, and the redeeming of your precious time, you cannot : O that God would but shew you what greater work you have to do with those

precious hours ! and how it will cut your hearts to think of them at last ! If you lay but hopelessly sick of a Consumption, you would be cured it is like of this prouddisease, and bestow less of your time in adorning the flesh, which is hastening to the grave and rottenness ! And cannot you now see how *time* and life consumes ? and what cause you have with all your care and diligence, to use it better before it is gone ? I know they that are so much worse than childish, as prodigally to cast away so many hours in making themselves fine for the sight of men, and be not ashamed to come forth and shew their sin to others, will scarce want words to excuse their crime, and prove it lawful, (be they sense or nonsense.) But conscience it self shall answer all, when Time is gone, and make you wish you had been wiser. You know not, Ladies and Gallants, how precious a thing Time is ! You little feel what a price your selves will set upon it at the last : You little consider what you have to do with it : you see not how it hasteth, and how near you stand to vast eternity ! you little know how despised Time will look a awakened Conscience in the face ! Or what it is to be found unready to dye : I know you lay not to heart these things : For if you did, you *could not*, I say, you *could not*, so lightly cast away your time. If all were true that you say, that indeed your *place* and *honour* requireth, that your precious morning hours be thus spent, I profess to you, I should pity you more than Gally-slaves, and I would bleis me from such a *place* and *honour*, and make haste into the course and company of the poor, and think them happy that may better spend their time. But indeed your excuses are frivolous and untrue, and do but shew that Pride hath prevailed to captivate your Reason to its service. For we know Lords and Ladies, as great as the rest of you, (though alas, too few) that can quickly be up and dressed, and spend their early hours in prayer and adorning their souls, and can be content to come forth in a plain, and incurious attire ; and yet are so far from being derided, or thought the worse by any whose judgement is much to be regarded, that they are taken justly for the honour of their order : And if it were not that some few such keep up the honour of your rank, I will not tell you how little in point of Morality it would be honoured !

§. 53. *Th. 4.* Another *Time-wasting Thief* is *Un-necessary pomp and curiosity in retinue, attendance, house, furniture, provision and entertainments, together with excess of complement and ceremony, and servitude to the humours and expectations of Time-wasters*. I crowd them all together, because they are all but wheels of the same Engine, to avoid prolixity. Here also I must prevent the cavils of the guilty, by telling you that I reprove not all that in the rich, which I would reprove if it were in the poor : I intend not to level them, and judge them by the same measure. The rich are not so happy as to be so free as the poor, either from the temptation, or the seeming necessity and obligation : Let others pity the poor : I'll pity the Rich, who seem to be pinched with harder *Necessities* than the poor : even this seeming Necessity of wasting their *precious Time* in complement, curiosity and pomp ; which the happy Poor may spend in the honest labours of their Callings ; wherein they may at once be profitable to the Commonwealth, and maintain themselves, and meditate or confer of holy things : But yet I must say, that the Rich shall give an account of Time, and shall pay dear for that which unnecessary excesses do devour : And that instead of envying the state and *curiosity* of others,

Nihil mihi magis quam pompa displicet ; non solum quia mala, & humilitatis contraria ; sed quia difficilis, & quies adversa est.
Petrarch. in vita sua.

others, and seeking to excel or equal them to avoid their obloquy, they should contract and bring down all customs of excess, and shew their high esteem of Time, and detestation of Time-wasting *curiosity*; and imitate the most sober, grave and holy; and be a pattern to others of employing Time in needful, great and manly things; I say *Manly*, for so childish is this Vice, that men of gravity and business do abhor it: and usually men of *Vanity* that are guilty of it, lay it all on the *Women*, as if they were ashamed of it, or it were below them. What abundance of precious Time is spent, in unnecessary state of *attendance*, and *provisions*? What abundance under pretence of cleanliness and neatness is spent in needless *curiosity* about *rooms*, and *furniture*, and *accommodations*, and matters of meer *pride*, *vain-glory* and *ostentation* covered with the honest name of *decency*? What abundance is wasted in *entertainments*, and *unnecessary visits*, *complements*, *ceremony*, and *servitude* to the humours of men of *Vanity*? I speak not for nastiness, and uncleanness, and uncomeliness: I speak not for a Cynical morosity or unfociableness: When Conscience is awakened, and you come to your selves, and approaching death shall better acquaint you with the worth of Time, you will see a *mean* between these two; and you will wish you had most feared the Time-wasting prodigal extremum. Methinks you should freely give me leave to say, that though *Martha* had a better excuse than you, and was cumbered about many things for the entertainment of such a guest as Christ himself with all his followers who look for no curiosity, yet *Mary* is more approved of by Christ, who neglected all this, to Redeem the Time for the good of her soul, by sitting at his feet to hear his Word: she chose the better part, which shall not be taken from her. Remember I pray you, that *One thing is necessary*: I hope I may have leave to tell you, that if by you or your servants, God, and your souls, and prayer, and reading the Scriptures, and the profitable labours of an honest Calling, be all or any of them neglected, while you or they are neatifying this room, or washing out that little spot, or setting straight the other wrinkle, or are taken up with feminine trifling, proud curiosities, this is preferring of dust before Gold, of the least before the greatest things: And to say, that *decency* is commendable, is no excuse for neglecting God, your souls, or families; or leaving undone any one greater work, which you or your servants might have been doing that while: I say, any work that is greater *all things considered*. O that you and your families would but live, as those that see how fast Death cometh! how fast Time goeth? and what you have to do? and what your unready souls yet want? This is all that I desire of you: And then I warrant you, it would save you many a precious hour, and cut short your works of curiosity, and deliver you from your slavery to *Pride*, and the esteem of vain Time-wasters.

Nimia omnia nimium exhibent negotium.

Abundance of little things that have all their conveniences have all their inconveniences also, and take up our time, and so would shut our greater things, if they be not cast aside themselves, and would become great sins by such a consumption of our Time. Luke 10 42.

Thief 5. §. 54. *Th. 5.* Another Time-wasting sin, is needlessness, *leis and tedious feasting, gluttony, and tipping*: which being of the same litter, I set together. I speak not against moderate, seasonable, and charitable Feasts: But alas, in this luxurious sensual age, how commonly do men sit two hours at a Feast, and spend two more in attending it before and after, and not improving the Time in any pious or profitable

discourse: yea, the Rich spend an hour ordinarily in a common Meal, while every Meal is a Feast indeed; and they fare as their predecessour, *Luke 16. deliciously or sumptuously every day.* Happy are the poor, that are free also from this temptation: You spend not so much Time in the daily addresses of your souls to God, and reading his Word, and taking an account of the affairs of conscience, and preparing for death; as you do in stuffing your guts, perhaps at one Meal. And in Taverns and Ale-houses among the pots, how much Time is wasted by Rich and poor? O remember while you are eating and drinking, what a corruptible piece of flesh you are feeding and serving; and how quickly those mouths will be filled with dust? and that a soul that is posting so fast unto eternity, should find no Time to spare for vanity: And that you have important work enough to do, which if performed, will afford you a sweeter and a longer Feast!

§. 55. *Th. 6.* Another Time-wasting sin is idle *Thief 6.* *Talk*: What abundance of precious Time doth this consume: Harken to most mens discourse when they are sitting together, or working together, or travelling together, and you shall hear how little of it is any better than silence: (and if not better, it is worse:) So full are those persons of *Vanity* who are empty, even to silence, of any thing that is good, that they can find and feed a discourse of *nothing*, many hours and dayes together; and as they think, with such fecundity and floridness of style, as deserveth acceptance if not applause. I have marvelled oft at some wordy Preachers, with how little matter they can handsomely fill up an hour! But one would wonder more to hear people fill up, not an hour, but a great part of their day, and of their lives, and that without any study at all, and without any holy and substantial Subject, with words, which if you should write them all down and peruse them, you would find that the sum and conclusion of them is *nothing*! How self-applaudingly and pleasingly they can *ex tempore* talk idly and of nothing a great part of their lives! I have heard many of them marvel at a poor unlearned Christian, that can pray *ex tempore* many hours together in very good order and well-composed words: But are they not more to be marvelled at, that can very handsomely talk of *nothing* ten times as long, with greater copiousness, and without repetitions, and that *ex tempore*, when they have not that variety of great commanding Subjects to be the matter of their speech? I tell you, when Time must be reviewed, the consumption of so much in idle talk, will appear to have been no such venial sin, as empty careless sinners now imagine.

§. 56. *Th. 7.* Another Thief which by the aforesaid *Thief 7.* means would steal your Time, is *Vain and sinful company*. Among whom a spiritual Physician that goeth to cure them, or a holy person that is full and resolute to bear down vain discourse, I confess may well employ his Time, when he is cast upon it, or called to it. But to dwell with such, or choose them as our familiars, or causelessly, or for complacency keep among them, will unavoidably lose abundance of your time! If you would do good, they will hinder you: If you will speak of good, they will divert you, or reproach you, or wrangle and cavil with you, or some way or other stop your mouths. They will by a stream of vain discourse, either bear down, and carry you on with them, or fill your ears, and interrupt and hinder the very thoughts of your minds, by which you desire to profit your selves, when they will not let you be profitable to others.

§. 57. *Th. 8.* Another notorious Time-wasting *Thief 8.* *Thief*, is needlessness, *inordinate sports and games*, which are commonly stigmatized by the offenders themselves, with the infamous name of *PASTIMES*; and

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and masked with the deceitful title of *Recreations*: such as are Cards and Dice, and Stage-plays, and Dancings, and Revellings, and excesses in the most lawful sports, especially in Hunting, and Hawking, and Bowling, &c. Whether all these are lawful or unlawful in themselves, is nothing to the present question: but I am sure that the precious hours which they take up, might have been improved to the saving of many a thousand souls, that by the loss of Time are now undone and past recovery. Except malicious enemies of Godliness, I scarce know a wretcheder sort of people on the earth, and more to be lamented, than those fleshly persons, who through the love of sensual pleasure, do waste many hours day after day, in Plays and Gaming and Voluptuous courses; while their miserable souls are dead in sin, enslaved to their fleshly lusts, unreconciled to God, and find no delight in him, or in his service, and cannot make a recreation of any Heavenly work. How will it torment these unhappy souls, to think how they plaid away those hours, in which they might have been pleasing God, and preventing misery, and laying up a treasure in Heaven? And to think that they sold that precious time, for a little fleshly sport, in which they should have been working out their salvation, and making their calling and election sure? But I have more to say to these anon.

Thief 9.

§. 58. *Th. 9.* Another *Time-wasting Thief* is, *excess of worldly cares and business*. These do not only as some more disgraced sins, pollute the soul with deep stains in a little time, and then recede; but they dwell upon the mind, and keep possession, and keep out good: They take up the greatest part of the lives of those that are guilty of them. The world is first in the morning in their thoughts, and last at night, and almost all the day: The world will not give them leave, to entertain any sober fixed thoughts, of the world to come; nor to do the work which all works should give place to. The World devoureth all the Time almost that God and their souls should have: It will not give them leave to Pray, or Read, or Meditate, or Discourse of holy things: even when they seem to be Praying or hearing the Word of God, the World is in their thoughts: And as it's said, Ezek. 33. 31. *They come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love; but their heart goeth after their Covetousness*: In most families there is almost no talk nor doings but all for the world: These also will know, that they had greater works for their precious time, which should have always had the precedence of the World.

Thief 10.

7. 59. *Th. 10.* Another *Time-waster* is, *vain un-governed and sinful thoughts*. When men are wearied with *vain works and sports*, they continue unwearied in *vain thoughts*; when they want company for vain Discourse and Games, they can waste the time in idle, or lustful, or ambitious or Covetous thoughts alone without any company. In the very night time while they wake and as they travail by the way, yea while they seem to be serving God, they will be wasting the Time in useless thoughts; so that this devoureth a greater proportion of precious Time, than any of the former: when Time must be reckoned for, what abundance will be found upon most mens accounts, as spent in idle sinful thoughts! O watch this Thief; and remember, though you may think that a *vain Thought* is but a little sin, yet Time is not a little or contemptible commodity, nor to be cast away on so little a thing as idle thoughts: and to vilifie thus so choise a treasure is not a little

sin: And that it is not a little work that you have to do in the Time which you thus waste. And a daily course of idle thoughts doth waste so great a measure of time, that this aggravation maketh it more heynous, than many sins of greater infamy. But of this more in the next part.

§. 60. *Th. 11.* Another dangerous *Time-wasting Thief* is, the *Reading of vain Books, Play-books, Romances and feigned Histories; and also unprofitable studies, undertaken but for vain glory, or the pleasing of a carnal or curious mind*. Of this I have spoken in my Book of *Self-denial*. I speak not here how pernicious this vice is by corrupting the fancy and affections, and breeding a diseased appetite, and putting you out of relish to necessary things: But bethink you before you spend another hour in any such Books, whether you can comfortably give an account of it unto God! and how precious the Time is, which you are wasting on such Childish toys. You think the Reading of such things is lawful: but is it lawful to lose your precious Time? You say that your petty studies are desirable and laudable; but the neglect of far greater necessary things, is not laudable: I discourage no man from labouring to know all that God hath any way revealed to be known. But I say as *Seneca*, *We are ignorant of things necessary, because we learn things superfluous and unnecessary*: Art is long and life is short: And he that hath not time for all, should make sure of the greatest matters; and if he be ignorant of any thing, let it be of that which the Love of God and our own and other mens salvation, and the publick good, do least require, and can best spare. It's a pitiful thing to see a man waste his time in criticizing, or in growing wise in the less necessary Sciences and arts, while he is yet a slave of pride or worldliness, and hath an unrenewed soul, and hath not learned the mysteries necessary to his own salvation. But yet these studies are laudable in their season: But the Fanatick studies of those that would pry into *unrevealed things*, and the lascivious employment of those that read Love-books, and Play-books, and vain stories, will one day appear, to have been but an unwise expence of Time, for those that had so much better and more needful work to do with it. I think there is few of those that plead for it, that would be found with such Books in their hands at death, or will then find any pleasure in the remembrance of them.

§. 61. *Th. 12.* But the *Master-Thief* that robs men of their Time, is an *unsanctified, ungodly heart*; For this loseth Time *whatever men are doing*: Because they never truly intend the Glory of God: and having not a *right principle* or a *right end*, their whole course is Hell-wards; and whatever they do, they are not working out their salvation: And therefore they are still losing their Time, as to themselves, however God may use the Time and gifts of some of them, as a mercy to others. Therefore a *New and Holy Heart*, with a *Heavenly intention and design of life*, is the great thing necessary to all that will savingly Redeem their Time.

Tit. 3. *On whom this duty of Redeeming Time, is principally incumbent.*

§. 62. **T**Hough the Redeeming of Time be a duty of grand importance and necessity to all, yet all these sorts following have special obligations to it.

Sort 1. Sort 1. *Those that are in the youth and vigour of their Time*, nature is not yet so much corrupted in you, as in old accustomed sinners: your hearts are not so much hardened: sin is not so deeply rooted and confirmed: Satan hath not triumphed in so many victories: you are not yet plunged so deep as others, into worldly incumbrances and cares: your understanding, memory and strength are in their vigour and do not yet fail you: And who should go fastest, or work hardest but he that hath the greatest strength? You may now get more by diligence in a day, than hereafter you can get in many: How few prove good Scholars, or wise men that begin not to learn till they are old? *Fly youthful lusts* therefore, 2 Tim. 2. 22. *Remember your Creator in the days of your youth*, Eccl. 12. 1. If you be now trained up in the way you should go, you will not depart from it when you are old, Prov. 22. 6. O that you could but know what an unspeakable advantage, and benefit, and comfort it is, to come to a ripe age with the provisions and furniture of that wisdom, and holiness, and acquaintance with God, which should be attained in your youth? and what a misery it is to be then to learn that which you should have been many years before in practising, and to be then to begin to live when you must make an end? much more to be cast to Hell, if death should find you unready in your youth? or to be forsaken of God to a hardened age! Happy they that with Timothy and Obadiah, do learn the Scripture and fear God in their Childhood, and from their youth, 1 Kings 18. 12. 2 Tim. 3. 15.

Sort 2. §. 63. Sort 2. *Necessity* maketh it incumbent on the weak and sick and aged in a special manner to Redeem their Time. If they will not make much of it that are sure to have but a little; and if they will trifle and loiter it away, that know they are near their journeys end, and ready to give up their accounts, they are unexcusable above all others. A Thief or Murderer will pray and speak good words when he is going out of the World. Well may it be said to you, as Paul doth, Rom. 13. 11, 12. *Now is it high time to awake out of sleep*; when your salvation or damnation is so near! It is high time for that man to look about him, and prepare his soul, and lose no time, that is so speedily to appear before the most Holy God, and be used for ever as he hath lived here.

Sort 3. §. 64. Sort 3. It is specially incumbent on them to Redeem the Time, who have loitered and mispent much time already. If Conscience tell you that you have lost your youth in ignorance and vanity, and much of your age in negligence and worldliness, it is a double crime in you, if you Redeem not diligently the Time that is left. The just care of your salvation requireth it, unless you are willing to be damned: Ingenuity and duty to God requireth it; unless you will desic him, and resolve to abuse and despise him to the utmost, and spend all the time against him which he shall give you. The nature of true Repentance requireth it; unless you will know none but the Repentance of the damned; and begin to Repent the mispending of your Time, when it's gone, and all is too late.

Sort 4. §. 65. Sort 4. It is specially their duty to Redeem

the Time, who are scanted of time through poverty, service or restraint. If poor people that must labour all the day, will not Redeem the Lords day, and those few hours which they have, they will then have no time at all for things spiritual, servants that be not Masters of their time, and are held close to their work, had need to be very diligent in Redeeming those few hours which are allowed them for higher things.

§. 66. Sort 5. *Those that enjoy any special helps* Sort 5. *either publick or private* must be specially careful to improve them and Redeem the Time. Do you live under a convincing powerful Ministry: O improve it, and Redeem the Time; for you know not how soon they may be taken from you, or you from them. Do you live with Godly Relations, Parents, Husband, Wife, Masters in a Godly Family, or with godly fellow-servants, friends or Neighbours? Redeem the time: get somewhat by them every day: you know not how short this season will be. Do you live where you have Books and leisure? Redeem the time: This also may not be long. Had not Joshua been horribly unexcusable if he would have loitered when God made the Sun stand still, while he pursued his enemies? O loiter not you, while the Sun of mercy, patience, means and helps do all attend you.

§. 67. Sort 6. *Those must especially Redeem the* Sort 6. *Time, who are ignorant, or graceless, or weak in grace, and have strong corruptions, and little or no assurance of salvation, and are unready to dye,* Ephes. 2. 2. *and have yet all or most of their work to do:* If these loiter, they are doubly to blame; sure the Time past of your lives may suffice to have loitered and done evil, 1 Pet. 4. 3. Hath not the Devil had too much already? Will ye stand all the day idle? Mar. 20. 6. Look home and see what you have yet to do? How much you want to a safe and comfortable death? Hos. 10. 12. *Sow to your selves in righteousness: reap in mercy: break up your fallow ground; for it is time to seek the Lord, till he come and rain righteousness upon you.*

§. 68. Sort 7. It much concerneth them to Redeem the Time, who are in any office, or have any opportunity of doing any special or publick good: especially Magistrates and Ministers of Christ. Your life will not be long: your office will not be long: O bestir you against sin and Satan, and for Christ and holiness while you may: God will try you but a time. Let Obadiah hide and feed the Prophets when he is called to it, and while he may, that God may hide him, and not think to shift off duty, and save himself to a better time: saith Mordechai to Esther, Esth. 9. 13, 14. *Think not with thy self that thou shalt escape in the Kings house more than all the Jews: For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise from another place, but thou and thy Fathers house shall be destroyed: and who knoweth whether thou art come to the Kingdom for such a time as this?* Are you Ministers? O preach the Gospel while you may: Redeem the time: All times are your season: so great a work and the worth of souls, commandeth you to do it in season and out of season, 2 Tim. 4. 2. A man that is to save many others from drowning, or to quench a fire in the City, is unexcusable above all men, if he Redeem not Time, by his greatest diligence and speed.

§. 69. Sort 8. Lastly, it is specially incumbent on Sort 8. them to Redeem the Time, who being recovered from sickness, or saved from any danger, are under the obligation both of special mercy and special promises of their own: who have promised God in the time of sickness or distress, that if he would but spare

spare them and try them once again, they would amend their lives, and live more holily, and spend their time more carefully and diligently for their souls, and shew all about them the truth of their Repentance, by the greatness of their change, and an exemplary life. O it is a most dangerous terrible thing to return to security, sloth and sin, and break such promises to God! such are often given over to woful hard-heartedness or despair: for God will not be mocked with delusory words.

§. 70. Thus I have opened this great duty of Re-

deeming Time the more largely, because it is of unspeakable importance; and my soul is frequently amazed with admiration, that the sluggish world can so insensibly and impenitently go on in wasting precious time, so near Eternity, and in so needy and dangerous a case. Though I bless my God, that I have not wholly lost my Time, but have long lived in a sense of the odiousness of that sin, yet I wonder at my self that such over-powring motives compell me not to make continual haste, and to be still at work with all my might, in a case of everlasting consequence.

CHAP. VI.

Directions for the Government of the Thoughts.

I Have shewed you in my Treatise of walking with God, how much mans Thoughts are regarded by God, and should be regarded by himself, and what agents and instruments they are of very much Good or Evil: This therefore I shall suppose and not repeat; but only Direct you in the Governing of them. The work having three parts, they must have several Directions: 1. For the avoiding of evil thoughts: 2. For the exercise of good thoughts: 3. For the improvement of good thoughts, that they may be effectual.

Tit. 1. Directions against evil and idle Thoughts.

Dir. 1. §. 2. Direct. 1. **K** Now which are evil Thoughts, and retain such an odious Character of them continually on your minds, as may provoke you still to meet them with abhorrence. Evil thoughts are such as these: 1. All thoughts against the Being, or Attributes, or Relations, or honour, or works of God: Atheistical and Blasphemous, Idolatrous and unbelieving thoughts: All thoughts that tend to disobedience or opposition to the will or word of God: And all that favour of unthankfulness or want of Love to God: or of discontent and distrust, or want of the fear of God, or that tend to any of these: Also sinful, selfish, covetous, proud studies: to make a meer trade of the Ministry for gain: to be able to overtalk others: Searching into unrevealed forbidden things: Inordinate curiosity, and hasty conceitedness of your own opinions about Gods Decrees, or obscure Prophecies, Prodigies, Providence, mentioned before about Pride of our understandings.

All thoughts against any particular word, or truth, or precept of God, or against any particular duty; against any part of the worship and ordinances of God: that tend to unreverent neglects of the name, or Holy Day of God: All impious thoughts against publick duty, or family duty, or secret duty; and all that would hinder or marr any one duty: All thoughts of dishonour, contempt, neglect, or disobedience to the authority or higher powers set over us by God, either Magistrates, Pastors, Parents, Masters or any other Superiors. All thoughts of Pride, self-exalting ambition, self-seeking Covetousness: Voluptuous sensual Thoughts, proceeding from or

tending to the corrupt inordinate pleasures of the flesh: Thoughts which are unjust and tend to the hurt and wrong of others: Envious, malicious, reproachful, injurious, contemptuous, wrathful, revengeful thoughts: Lustful, wanton filthy thoughts: Drunken, gluttonous, fleshly thoughts: Inordinate, careful, fearful, anxious, vexatious, discomposing thoughts: Presumptuous and secure, despairing and dejecting thoughts: Slothful, delaying, negligent and discouraging thoughts: Uncharitable, cruel, false, censorious, unmerciful thoughts: And idle unprofitable thoughts. Hate all these as the Devils spawn.

§. 3. Direct. 2. Be not insensible what a great deal of Duty or sin is in the Thoughts, and of how dangerous a signification and consequence a course of evil thoughts is to your souls. They shew what a Man is as much as his words or actions do. For as he thinketh in his heart, so is he: Prov. 23. 7. A good man or evil is denominated by the good or evil treasure of the heart, though known to men but by the fruits. O the vile and numerous sins that are committed in mens thoughts; and proceed from mens thoughts! O the precious Time that is lost, in idle and other sinful thoughts? O the good that is hindered hereby both in heart and life! But of this having spoken in the Treatise aforementioned, I proceed.

§. 4. Direct. 3. Above all be sure that you cleanse the Fountain, and destroy those sinful inclinations of the heart, from which your evil thoughts proceed. In vain else will you strive to stop the streams. Or if you should stop them, that very Heart it self will be loathsome in the eyes of God. Are your Thoughts all upon the world, either coveting, or caring, or grieving for what you want, or pleasing your selves with what you have or hope for? Get down your deceived estimation of the world; cast it under your feet, and out of your heart; and count all with Paul, but as loss and dung, for the excellent knowledge of God in Christ: For till the world be dead in you, your worldly thoughts will not be dead: But all will stand still, when once this poise is taken off: Crucifie it, and this breath and pulse will cease. So if your thoughts do run upon matter of preferment or honour, disgrace or contempt, or if you are pleased with your own pre-eminence or applause; Mortifie your Pride, and beg of God a humble self-denying contrite heart. For till Pride be dead, you will never be quiet for it;

it; but it will stir up swarms of *self-exalting* and yet *self-vexing* thoughts, which make you hateful in the eyes of God. So if your thoughts be running out upon your back and belly, what you shall eat or drink, or how to please your appetite or sense; Mortify the flesh, and subdue its desires; and master your appetite, and bring them into full obedience unto reason; and get a habit of temperance; or else your thoughts will be still upon your guts and throats: For they will obey the ruling power: And a violent passion and desire doth so powerfully move them, that it is hard for the reason and will to rule them. So if your thoughts are wanton and filthy, you must cleanse that unclean and lustful heart, and get Christ to cast out the unclean spirit, and become chaste within, before you will keep out your unchaste cogitations. So if you have confusion and vanity in your thoughts, you must get a well-furnished and well composed mind and heart, before you will well cure the malady of your thoughts.

Dir. 4. §. 5. Direct. 4. *Keep at a sufficient distance from those tempting objects, which are the fuel and incentives of your evil thoughts.* Can you expect that the Drunkard should rule his Thoughts, whilst he is in the ALE-house or Tavern, and seeth the drink? Or that the Glutton should rule his thoughts, while the pleasing dish is in his sight? Or that the Lustful person should keep chaste his thoughts, in the presence of his enamouring toy? Or that the wrathful person rule his thoughts, among contentious passionate words? Or that the Proud person rule his thoughts, in the midst of honour and applause? Away with this fuel: Fly from this infectious air if you would be safe.

Dir. 5. §. 6. Direct. 5. *At least make a Covenant with your senses, and keep them in obedience, if you will have obedient thoughts.* For all know by experience how potently the senses move the thoughts: Job saith, *I made a Covenant with my eyes, why then should I think upon a Maid:* Mark how the Covenant with his eyes, is made the means to rule his thoughts. Pray with David *turn away my eyes from beholding vanity:* Psal. 119. 37. Keep a guard upon your eyes, and ears, and taste, and touch, if you will keep a guard upon your thoughts: Let not that come into these outer parts, which you desire should go no further. Open not the door to them, if you would not let them in.

Dir. 6. §. 7. Direct. 6. *Remember how near kin the Thought is to the deed, and what a tendency it hath to it.* Let Christ himself tell you, *Matth. 7. 22. But I say unto you that whosoever is angry with his brother without a cause, shall be in danger of the Judgement;* vers. 28. *I say unto you that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.* A malicious thought and a malicious deed are from the same spring, and have the same nature: Only the deed is the ripe serpent, that can sting another; when the Thought is as the younger serpent that hath only the venomous nature in it self. A lustful thought is from the same defiled puddle, as actual filthiness: And the thought is but the passage to the action: It is but the same sin in its minority, tending to maturity.

Dir. 7. §. 8. Direct. 7. *Keep out, or quickly cast out all inordinate passions: For Passions do violently press the thoughts, and forcibly carry them away.* If anger, or grief, or fear, or any carnal Love, or joy, or pleasure be admitted, they will command your thoughts to run out upon their several objects. And when you rebuke your thoughts, and call them in, they will not bear you, till you get them out of the crowd and noise of passion. As in the heat of civil wars no Government is well exercised in a King-

dom: And as violent storms disable the mariners to govern the ship, and save it and themselves; so passions are too stormy a Region for the Thoughts to be well Governed in: Till your souls be reduced to a calm condition, your thoughts will be tumultuating, and hurried that way that the tempests drive them. Till these wars be ended, your Thoughts will be licentious, and partakers in the rebellion.

§. 9. Direct. 8. *Keep your souls in a constant and careful obedience unto God:* Observe his Law: Be continually sensible that you are under his Government; and awed by his authority: Man judgeth not your Thoughts: If you are subject to man only, your Thoughts must be ungoverned: But the Heart is the first Object of Gods Government, and that which he principally regardeth. His Laws extend to all your thoughts: And therefore if you know what Obedience to God is, you must know what the obedience of your Thoughts to him is: For he that obeyeth God as God, will obey him in one thing as well as another; and will obey him as the Governor and Judge of Thoughts: The powerful searching word of Christ is a discernor of the thoughts and intentions of the heart, and as a two-edged sword is sharp and quick, and will pierce and cut as deep as the very soul and spirit, Heb. 4. 12, 13. *It casteth down every imagination and bringeth into captivity every thought to the obedience of Christ.* 2 Cor. 10. 5. Therefore David saith to God, *search me O God, and know my heart, try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.* Psal. 139. 23, 24. And you find Gods laws and reproofs extending to the thoughts: Isa. 59. 7. *Their thoughts are thoughts of iniquity.* The fools heart-athesism is rebuked, Psal. 14. 1. *He reproveth a rebellious people, for walking in a way that is not good after their own thoughts,* Isa. 65. 2. *See how Christ openeth the heart,* Mat. 15. 9. *He chargeth them,* Deut. 15. 9. *to beware that there be not a thought in their wicked hearts against the mercy which they must shew to the poor.* Psalm 49. 11. *He detecteth the inward thought of the worldling, that their houses shall continue for ever.* Psal. 24. 9. *He saith, The thought of foolishness is sin:* The old world was condemned because the imaginations of their hearts were only evil continually, Gen. 6. 5. And when God calleth a sinner to conversion, he saith, *Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him.* Isa. 55. 6, 7. You see then if you are subject to God, your Thoughts must be obedient.

§. 10. Direct. 9. *Remember Gods continual presence; that all your thoughts are in his sight.* He seeth every filthy thought, and every covetous, and proud, and ambitious thought, and every uncharitable malicious thought. If you be not Atheists, the remembrance of this will somewhat check and controul your thoughts; that God beholdeth them. He understandeth your thoughts afar off, Psal. 139. 2. *Doth not he that pondereth the heart consider it?* Prov. 24. 12. *Wherefore think ye evil in your hearts,* saith Christ, *Matth. 9. 4.*

§. 11. Direct. 10. *Bethink you seriously what a Government you would keep upon your thoughts if they were but written on your foreheads, or seen to all that see you, yea or but open to some person whom you reverence.* O how ashamed would you then be, that men should see your filthy thoughts, your malicious thoughts, your covetous and deceiving thoughts? And is not the eye of God ten thousand times more to be revered and regarded? And is not man your God, if you are awed more by man than by God? And if the eye of man can do more to restrain you?

Dir. 11. §. 12. Direct. 11. Keep tender your Consciences, that they may not be regardless or insensible of the smallest sin. A tender Conscience feareth evil and idle thoughts; and will smart in the penitent review of thoughts: But a seared Conscience feeleth nothing, except some grievous trying sins. A tender Conscience obeyeth that precept, Prov. 30. 32. *If thou hast done foolishly in lifting up thy self, or if thou hast thought evil, lay thy hand upon thy mouth.*

Dir. 12. §. 13. Direct. 12. Cast out vain and sinful thoughts in the beginning, before they settle themselves and make a dwelling of thy heart. They are easiest and safest resisted in the entrance: Thy heart will give them rooting and grow familiar with them, if they make any stay: Besides, it shews the greater sin, because there is the less resistance, and the more consent: If the will were against them, it would not let them alone so long. Yea and their continuance tendeth to your ruine: It is like the continuance of poison in your bowels, or fire in your tharch, or a spie in an armie: As long as they stay they are working toward your greater mischief: If these flies stay long, they will blow and multiply: They will make their nests, and breed their young, and you will quickly have a swarm of sins.

Dir. 13. §. 14. Direct. 13. Take heed lest any practical error corrupt your understandings: or lest you be engaged in any ill design: For these will command your thoughts into a course of sinful attendance and service to their ends. He that erreth and thinks his sin is his virtue or his duty, will indulge the thoughts of it without controul: Yea he will drive on his mind to such cogitations; and steal from the authority and word of God, the motives and incentives of his sin: As false prophets speak against God in the name of God, and against his word as by the pretended authority of his word, so an erring mind will fetch its arguments from God and from the Scripture, for those sinful thoughts which are against God and Scripture. And if evil thoughts will so hardly be kept out when we plead the authority of God and his word against them, and do the best we can to hinder them; how will they prevail when you plead the authority of God and the sacred Scriptures for them, and take it to be your duty to kindle and promote them? For instance, all the sinful thoughts by which the Romish Clergy are contriving the support of their Kingdom of darkness in the world, and the continuance of their tyranny in the Church, are but the products of their error, which tells them that all this should be done, as pleasing to God, and profitable to the Church. All the bloody thoughts of persecutors, against the Church and holy ways of Christ, have been cherished by this erroneous thought, John 16. 23. *The time cometh that whoever killeth you, will think that he doth God service: and these things they will do unto you, because they have not known the Father nor me.* All Pauls bloody contrivances and practices against the Church, did come from this: Acts 26. 9. *I verily thought with my self that I ought to do many things contrary to the name of Jesus of Nazareth: which thing I also did.* All the scornful and reproachful thoughts and speeches of many of the ungodly, against a holy life are hence: 1 Pet. 4. 4. *They think it strange that you run not with them to excess of riot, speaking evil of you: The vain babbling of hypocrites, who cheat their souls with idle lip-labour, instead of the spiritual service from the heart, and the sacrifice of fools, who offer God some outward thing, while they deny him their hearts, and holy obedience, do proceed from this, that They think to be heard for their much babbling, Matth. 6. 7.*

and they consider not that they do evil: Eccl. 5. 1. All the self-flattery and presumption of the ungodly, and consequently, all their ungodly lives, are much from their erroneous thoughts: *He that thinketh he is something when he is nothing, deceiveth himself.* Gal. 6. 3. *O come into the light, and forsake your darkness: For sinful thoughts are like hobgoblins and hags, that fly from the light; and like worms and serpents, that creep into holes, and crawl and gender in the dark.*

§. 15. Direct. 14. Remembering what an opening Dir. 14. of thoughts there will be when you come into the light, either here by conviction, or at the furthest at the day of judgement. Then you will be ashamed to see what filth and vanity you entertained; and with what dross and rubbish you stuff your minds. When the light comes in, what abundance of things will you see to your astonishment, in the dungeon of your hearts, which now you take no notice of? Remember, that all your hidden thoughts must one day be brought into the open light: Say not that this is a thing impossible, because they are so numerous: For God who seeth them all at once, and causeth his sun to illuminate so many millions at once, can make you see them all at once, and yet distinctly; and see the shame and filthiness of every one of them.

§. 16. Direct. 15. When you find that some Dir. 15. thoughts of sin and vanity are following you still, for all that you can do, you must not therefore plunge your souls into so much sollicitousness, fear and trouble as may discourage and distract your mind; but wait on God in the complacential and obediential way of cure. It is the Tempters method to keep sinners utterly careless of their thoughts, and senseless of any sin that is in them, as long as he can; and when that hope faileth him, he will labour to make a humbled obedient soul so sensible of the sin of his thoughts, and so careful about them, as to confound him, and cast him into melancholy, discouragement, and despair; and then he will have no command of his thoughts at all; but they will be as much ungoverned another way; and feed continually upon terror. The end of this temptation is to distract you and confound you: The pretence of the Tempter will be contrary to his end: For while he driveth you with terrors to think of nothing else, but what you have been or are thinking on, and to make your own thoughts the only or principal matter of your thoughts, he will confound you, and make you undispensed to all good, and unable to govern your thoughts at all: But if you principally study the excellencies of God and Godliness, and take the course which tends to make Religion pleasant to you, and withal keep up an awful obedience to God, this Complacential obedience will best prevail.

§. 17. Direct. 16. Therefore deliver up your Dir. 16. hearts to Christ in Love and duty, and consecrate your thoughts entirely to his service, and keep them still exercised on him, or in his work: and this will most effectually cure them of vanity and sin. If you have a friend that you love entirely, you will not feed swine in the room that must entertain him; You will not leave it nasty and unclean: You will not leave it common to every dirty unfuitable companion, to intrude at pleasure and disturb your friend: So Love and Pleasure will be readily and composedly careful, to keep clean the heart, and shut out vain and filthy thoughts, and say, This room is for a better guest; Nothing shall come here, which my Lord abhorreth: Is he willing to

us, naturaliter voluptati inimicus existit. Marcus Erem.

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wonderfully

wonderfully to condescend, as to take up so mean a habitation, and shall I straighten him, or offend him, by letting in his noysome enemies? Will he dwell in my heart, and shall I suffer thoughts of pride, or lust or malice, to dwell with him, or to enter in? Are these fit companions for the spirit of grace? Do I delight to grieve him? I know as soon as ever they come in, he will either resist them till he drive them out again, or he will go out himself: And shall I drive away so dear a friend, for the love of a filthy pernicious enemy? Or do I delight in war? Would I have a continual combat in my heart? Shall I put the spirit of Christ to fight for his habitation, against such an ignominious foe?

— Indeed there is no true cure for sinful, vain, unprofitable thoughts, but by the contrary: by calling up the thoughts unto their proper work, and finding them more profitable employment: And this is by consecrating the *Heart* and *them* entirely to the *Love* and *service* of him, that hath by the wonders of his *Love*, and by the strange design of his purchase and merits, so well deserved them. Let Christ come in, and deliver him the Key, and pray him to keep thy heart as his own, and he will cast out buyers and sellers from his temple, and will not suffer his house of prayer to be a den of thieves. But if you receive Christ with reserves, and keep up *designs* for the world and flesh, marvel not if Christ will be no partners with them, but leave all to those guests, which you would not leave for him.

Tit. 2. Directions to furnish the Mind with good Thoughts.

TO have the mind well furnished with *Matter* for holy and profitable thoughts, is necessary to all that have the use of *Reason*, though not to all alike: But I shall here present you only with such materials as are necessary to a holy life, and to be used in our daily walk with God; and not meddle with such as are proper to Pastors, Magistrates, or other special callings, though I may give some general Directions also for *Students* in the End of this.

§. 1. Direct. 1. Understand well your own Interest and great Concernments, and be well resolved what you live for, and what is your true felicity and End: and then this will command your Thoughts to serve it. The End is it that the Means are all chosen for, and used for. A mans estimation directeth his Intention and designs: And his Intention and designs command his thoughts. These will certainly have the first and chiefest, the most serious, and practical, and effectual thoughts; though some by-thoughts may run out another way: As the Miller will be sure to keep so much water as is necessary to grind his grist, though he may let that run by which he thinks he hath no need of: As you gather in all your Corn and Fruit for your selves at harvest, though perhaps you will leave some scatterings which you do not value much for any that will to gather: so whatever a man taketh for his ultimate end and true felicity, will have the store and stream of his cogitations, though he may scatter some few upon other things, when he thinks he may do it, without any detriment to his main design. As a travellers face is ordinarily towards his journeys end, though so far as he thinks it doth not stop him, he may look behind him or on each side: so our main end will in the main carry on our thoughts. And therefore unholy souls that know not practically any higher end, than the prosperity and pleasure of the flesh, and the plenty and honour of the world, cannot possibly exercise any holy Go-

vernment over their thoughts; but their minds and consciences are defiled, and their thoughts made carnal as is their end: Nor is there any possibility of curing their vicious wicked thoughts, and of ordering them acceptably to God, but by curing their worldly carnal minds, and causing them to change their designs and ends. And this must be by understanding what is their interest. Know well but what it is that is most Necessary for you, and Best for you, and it will change your hearts, and save your souls. Know this, and your Thoughts will never want matter to be employed on: nor will they be suffered to wander much abroad. Therefore it is that the expectation of death, and the thought of coming presently to judgement, do use more effectually to supply the mind, with the wisest and most useful thoughts, than the learnedest Book or ordinary means can. That which tells a man best, what he hath to do, doth best tell him what he hath to think on: But the approach of death, and the appearance of eternity, doth best tell a dull and fleshly sinner, what he hath to do: This tells, and tells him roundly, that he must presently search his heart and life, and judge himself as one that is going to the final judgement; and that it is high time for him to look out for the remedy for his sin and misery, &c. And therefore it will command his thoughts this way. Ask any Lawyer, Physician, or Tradesman what commands his Thoughts; and you will find that his Interest, and his Ends, and work command them. Know what it is to have an immortal soul, that must live in Joy or Wo for ever, and what it is to be alwayes so near to the irreversible determining sentence, and what it is to have this short uncertain time and no more, to make our preparation in, and then it's easie to foretel which way your thoughts will go. A man that knoweth his house is on fire, will be thinking how to quench it: A man that knoweth he is entering into a mortal sickness, will be thinking how to cure it. There is no better way to have your Thoughts both furnished and alled aright, than to know your Interest, and right End.

§. 2. Direct. 2. Know God aright, and behold him by the eye of an effectual faith, and you shall never want matter for holy thoughts: His Greatness and continual presence with you, may command your thoughts, and awe them, and keep them from masterless vagaries: His wisdom will find them continual employment, upon the various, excellent and delectable subjects, of his natural and supernatural revelation: but no where so much as upon himself: In God thou maist find matter for thy cogitations and affections, most high and excellent, delighting the mind with a continual suavity, affording still fresh delights, though thou meditate on him a thousand years, or to all eternity: Thou maist better say, that the Ocean hath not water enough for thee to swim in, or that the Earth hath not room enough for thee to tread upon, than that there is not matter enough in God, for thy longest Meditations, and most delighting satisfying thoughts. The blessed Angels and Saints in Heaven, will find enough in God alone, to employ their minds to all eternity: O horrid darkness and Atheism that yet remaineth on our hearts! that we should want matter for our thoughts, to keep them from feeding upon air or filth! or want matter for our delight, to keep our minds from begging it at the creatures door, or hungering for the husks that feed the Swine! when we have the Infinite God, Omnipotent, Omniscient, most good and bountiful, our life, and hope, and happiness to think on with delight.

§. 3. Direct. 3. If you have but an eye of faith, world to come.

See the Directions for Prayer, Hearing, Reading, and the Sacrament. Tbm. 2.

Dir. 1.
1. Our own Interest, and End.

Dir. 3.
3. The world to come.

to see the things of the unseen world, as revealed in the sacred Word, you cannot want matter to employ your thoughts. Scripture is the glass in which you may see the other world: There you may see the Ancient of Dayes, the Eternal Majesty shining in his Glory, for the felicitating of holy glorified Spirits: There you may see the humane nature advanced above Angels, and enjoying the highest Glory next to the uncreated Majesty; and Christ reigning as the King of all the world, and all the Angels of God obeying, honouring and worshipping him: you may see him sending his Angels on his gracious messages, to the lowest members of his body, the little ones of his flock on earth: you may see him interceding for all his Saints, and procuring their peace and entertainment with the Father; and preparing for their reception when they pass into those mansions, and welcoming them one by one as they pass hence: There you may see the glorious celestial society attending, admiring, extolling, worshipping, the Great Creator, the Gracious Redeemer, and the Eternal Spirit, with uncessant, glorious, and harmonious Praise: you may see them burning in the delicious flames of holy Love, drawn out by the Vision of the face of God, and by the streams of Love which he continually poureth out upon them: you may see the magnetick attraction of the uncreated Love, and the felicitating closure of the attracted Love of holy Spirits, thus united unto God by Christ, and feasting everlastingly upon him: you may see the ravishments of joy, and the unspeakable pleasures, which all these blessed Spirits have in this transporting Sight, and Love, and Praise. You may see the ecstasies of Joy which possess the souls of those that are newly passed from the Body, and escaped the sins and miseries of this world; and find there such sudden ravishing entertainment, unspeakably beyond their former expectations, conceivings or belief. You may see there with what wonder, what pity, what loathing and detestation, those holy glorified souls look down upon earth, on the negligence, contempt, sensuality and profaneness of the dreaming and distracted world! You may see there, what you shall be for ever, if you be the holy ones of Christ, and where you must dwell, and what you must do, and what you shall enjoy. All this you may so know by sound believing, as to be carried to it as sincerely as if your eyes had seen it, Heb. 11. 1. 2 Cor. 5. 7. And yet can your thoughts be idle, or carnal, or worldly and sinful for want of work? Are your meditations dry and barren for want of matter to employ them. Doth the fire of Love or other holy affections go out for want of fuel to feed it? Is not Heaven and Eternity spacious enough for your minds to expatiate in? Is not such a world as that, sufficient for you to study, with fresh and delectable variety of discoveries from day to day? or that which is more delightful than variety? Would you have more matter, or higher and more excellent matter, or sweeter and more pleasant matter, or matter which doth nearer concern your selves! Get that faith which all that shall be saved Live by, which makes things absent as operative (in some measure) as if they were present, and that which will be, as if it now were, and that which is unseen, as if it were now open to your eyes; and then your Thoughts will want neither matter to work upon, nor altogether an actuating excitation.

See in my Tract. on Heb. 11. 1. called, The Life of Faith. If this were not enough, I might tell you what Faith can see also in Hell, which is not unworthy of your serious Thoughts! What work is there; what direful complaints and lamentations; what self-tormentings, and what sense of Gods displeasure, and

for what: But I will wholly pass this by, that you may see, there is delightful work enough for your thoughts, and that I let you no unpleasant task.

§. 4. Direct. 4. Get but the Love of God well kindled in your Heart, and it will find employment, even the most high and sweet employment, for your Thoughts. Dir. 4. 4. The work of Love. Your selves shall be the Judges, whether your Love doth not for the most part, rule your thoughts; assigning them their work, and directing them when, and how long to think on it? See but how a lustful lover is carried after a beloved silly piece of flesh? Their thoughts will so easily and so constantly run after it, that they need no spur! Mark in what a stream it carrieth them! how it feedeth and quickneth their invention, and elevateth an ordinary fancy into a Poetical and passionate strain! What abundance of matter can a Lover find, in the narrow compass of a dirty Corpse for his thoughts to work on night and day? And will not the Love of God then, much more fill and feast your thoughts? How easily can the Love of money, find matter for the thoughts of the worldling from one year to another? It's easie to think of anything which you love. O what a happy spring of Meditation, is a rooted predominant Love of God? Love him strongly, and you cannot forget him: You will then see him in every thing that meets you; and hear him in every one that speaketh to you: If you miss him, or have offended him, you will think on him with grief: If you taste of his Love, you will think of him with Delight: If you have but hope, you will think of him with Desire, and your Minds will be taken up in seeking him, and in understanding and using the Means by which you may come to enjoy him. Love is ingenious, and full, and quick, and active, and resolute: It is valiant, and patient, and exceeding industrious; and delighteth to encounter difficulties, and to appear in labours, and to shew it self in advantageous sufferings: and therefore it maketh the mind in which it reigneth, exceeding busie; and findeth the thoughts a world of work. If God be not in all the thoughts of the ungodly, Psal. 10. 4. it is because he is not in his heart. He may be nigh their mouths, but is far from their reins, Jer. 12. 2. Do those men believe themselves, or would they be believed by any one that is wise, who say, they Love God above all, and yet neither think of him, nor love to think of him? but are unwearied in thinking of their wealth, and honours, and the pleasures of their flesh? Consider this ye that forget God, lest he tear you in pieces, and there be none to deliver you, Psal. 50. 22.

§. 5. Direct. 5. Soundly understand the wonderful mysterie of mans Redemption, and know Jesus Christ, and you need not want employment for your thoughts. Dir. 5. 5. Jesus Christ and all the work of Redemption. For in him are hid all the Treasures of wisdom and knowledge, Col. 2. 3. He is the Power of God, and the Wisdom of God, 1 Cor. 1. 24. If the study of Aristotle, Plato, Plotinus, and their numerous followers and Commentators, can find work for the thoughts of men that would know the works of God, or would be accounted good Philosophers, even for many years together, or a great part of their lives, what work then may a Christian find for his Thoughts in Jesus Christ, who of God is made to us, wisdom, and righteousness, and sanctification, and redemption, 1 Cor. 1. 30. For it pleased the Father that in him should all fulness dwell, Col. 1. 19. And therefore in him there is fulness of matter for our meditations; As Paul determined to know nothing (or make ostentation of no other knowledge) but Christ crucified, 1 Cor. 2. 2. So if your thoughts had nothing to work upon many years together, but Christ crucified, they need not stand still a moment for want of most suitable and delightful matter. The mysterie of the Incarnation alone, may find you work to search and admire many

ages ! But if thence you proceed to that world of wonderful matter which you may find in his Doctrine, Miracles, example, sufferings, temptations, victories, resurrection, ascension ; and in his *Kingly, Prophetical and Priestly Offices* ; and in all the benefits which he hath purchased for his flock, O what full and pleasant work is here for the daily thoughts of a believer ! The soul may dwell here with continual delight, till it say with *Paul*, Gal. 2. 20. *I am crucified with Christ ; nevertheless I live : yet not I, but Christ liveth in me : and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.* Therefore daily bow your knees to the Father of our Lord Jesus Christ ; of whom the whole family in Heaven and earth is named, that he will grant you according to the Riches of his Glory, to be strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith, that being rooted and grounded in Love, you may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height, and to know the Love of Christ which passeth knowledge, that ye might be filled with all the fulness of God, Ephel. 3. 14, to 20.

Dir. 6.
6. The holy
Scriptures.

§. 6. Direct. 6. Search the holy Scriptures, and acquaint your selves well with the Oracles of God, which are able to make you wise unto salvation, and you will find abundant matter for your thoughts. If you cannot find work enough for your minds, among all those heights and depths, those excellencies and difficulties, it is because you never understood them, or never set your hearts to search them. What mysterious Doctrines ! how sublime and heavenly, are there for you to meditate on as long as you live ? What a perfect Law ! a system of precepts most spiritual and pure ! What terrible threatenings against offenders, are there to be matter of your meditations ? What wonderful histories of Love and Mercy ! What holy examples ! What a treasury of precious promises, on which lyeth our hope of life eternal ! What full and free expressions of grace ! What a joyful act of pardon and oblivion to penitent believing sinners ! In a word, the character of our inheritance, and the Law which we must be governed and judged by, is there before us for our daily Meditation ! *David* that had much less of it than we, saith, *O how I love thy Law ! it is my meditation all the day !* Psal. 119. 97. And God said to *Joshua* (1. 8.) *This Book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayst observe to do according to all that is written therein.* And *Moses* commanded the Israelites, that these words should be in their hearts, and that they teach them diligently to their children, and talk of them when they sat in their houses, and when they walked by the way, and when they lay down, and when they rose up, and to write them on the posts of their houses, and on their gates, &c. that they might be sure to remember them, Deut. 6. 7.

Dir. 7.
7. Our
selves as
we are
Gods
work.

See my
Book of
the Mis-
chiefs of
Self-igno-
rance.

§. 7. Direct. 7. Know thy self well as thou art the work of God, and in thy self thou wilt find abundant matter for thy meditations. There thou hast the natural Image of God to meditate on and admire ; even the noble faculties of thy understanding and free will, and executive power : And thou hast his Moral or Spiritual Image to meditate on, if thou be not unregenerate : even thy holy Wisdom, Will and Power, or thy holy Light, and Love, and Power with promptitude for holy practice ; and all in the Unity of holy Life. And there thou hast his Relative Image to meditate on ; even thy being 1. The Lord or Owner : 2. The Ruler : 3. The Benefactor to the inferior creatures, and their End.

O the world of mysteries which thou carriest continually about thee in that little room. What abundance of wonders are in thy body ! which is *fearfully and wonderfully made !* And the greater wonders in thy soul ! Thou art thy self the clearest glass that God is to be seen in under Heaven ! as thou art a man and a Saint ! And therefore the worthiest matter for thy own Meditations (except that holy Word, which is thy Rule, and the Holy Church which is but a coalition of many such). What a shame is it, that almost all men do Live and dye such strangers to themselves, as to be utterly unacquainted with the innumerable excellencies and mysteries, which God hath laid up in them ; and yet to let their thoughts run out upon vanities and toys, and complain of their barrenness, and want of matter, to feed their better Meditations ?

§. 8. Direct. 8. Be not a stranger to the many Dir. 8.
fins, and wants, and weaknesses of thy soul, and thou 8. Our fins
never needest to be empty of matter for thy medita- and wants.
tions. And though these thoughts be not the sweetest, yet thy own folly hath made them necessary. If thou be dangerously sick, or but painfully sore, thou canst scarce forget it : If poverty afflict thee with pinching wants, thy Thoughts are taken up with cares and trouble day and night. If another wrong thee, thou canst easily think on it. And hast thou so often wronged thy God and Saviour, and so unkindly vilified his mercy, and so unthankfully set light by saving Grace, and so presumptuously and securely ventured on his wrath, and yet dost thou find a scarcity of matter for thy meditations ? Hast thou all the sins of thy youth, and ignorance to think on, and all the sins of thy rashness and sensuality, and of thy negligence and sloth, and of thy worldliness and selfishness, ambition and pride, thy passions and thy omissions ; and all thy sinful thoughts and words, and yet art thou scant of matter for thy thoughts ? Dost thou carry about thee such a body of death ? so much selfishness, pride, worldliness, and carnality ; so much ignorance, unbelief, averfeness to God, and backwardness to all that is spiritual and holy ; so much passion, and readiness to sin ; and yet dost thou not find enough to think on ? Look over the sins of all thy life : see them in all their aggravations : as they have been committed against knowledge, or means and helps, against mercies, and judgements and thy own vows or promises ; in prosperity and under affliction it self ; in secret and with others ; in thy general and particular calling, and in all thy relations ; in every place, and time, and condition that thou hast lived in ! thy sins against God directly, and thy injuries or neglects of man ! sins against holy duties, and sins in holy duties : in prayer, hearing, reading, Sacraments, meditation, conference, reproofs, and receiving of reproofs from others : thy negligent preparations for death and judgement ; the strangeness of thy soul to God and Heaven — Is not here work enough for thy Meditations ? certainly if thou think so, it is because thy heart never felt the bitterness of sin, nor was ever yet acquainted with true Repentance, but the time is yet to come, that Light must shew thee what sin is, and what thou art, and what thou hast done, and how full thy heart is of the Serpents brood, and that thy sin must find thee out ! Dost thou not know that thy sins are as the Sands of the Shore, or as the hairs upon thy head for number ! and that every sin hath deadly poison in it, and malignant enmity to God and holiness ; and yet are they not enough, to keep thy Thoughts from being idle ? Judge by their language whether it be so with penitents ? Psal. 51. 2, 3. *Wash me thoroughly*

Thus Evil
may be
made the
object and
occasion of
good : It
is good to
meditate
on evil to
hate it, and
avoid it.
Keep ac-
quaintance
with Con-
science, &
read over
its Books,
and it will
furnish
your
thoughts
with hum-
bling mat-
ter.

thoroughly from my wickedness, and cleanse me from my sin: for I acknowledge my transgressions, and my sin is ever before me, Psal. 40. 12. For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of my head: therefore my heart faileth me. Psal. 119. 57. I thought on my ways, and turned my feet unto thy testimonies. True Repentance is thus described, Ezek. 36. 31. Then shall ye remember your own evil ways, and your doings that were not good, and shall loath your selves in your own sight, for your own iniquities, and for your abominations. Yea Gods forgiving and forgetting your sins, must not make you forget them, Ezek. 16. 60, 61, 62, 63. I will establish to thee an everlasting Covenant; Then thou shalt remember thy ways and be ashamed. And I will establish my Covenant with thee. That thou mayst remember and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified towards thee for all that thou hast done, saith the Lord God of Hosts.

Dir. 9.
9. Savans
Temptations.

9. 9. Direct. 9. Be not a stranger to the methods, and subtleties and diligence of Satan, in his Temptations to undo thy soul, and thou wilt find matter enough to keep thy thoughts from idleness. He is thinking how to deceive thee and destroy thee; and doth it not concern thee to think how to defeat him and escape and save thy self? If the Hare run not as fast as the Dog, he is like to dye for it. O that thy eyes were but opened to see the snares that are laid for thee in thy nature, in thy temperance and passions, in thy interests, thy relations, thy friends and acquaintance, and ordinary company; in thy businesses, and possessions, thy house, and goods, and lands, and cattle, and tenants, and servants, and all that thou trade with, or hast to do with! in thine apparel and recreations; in thy meat and drink, and sleep, and ease, in prosperity and adversity; in mens good thoughts, or bad thoughts of thee; in their praise and in their dispraise; in their benefits and their wrongs; their favour and in their falling out; in their pleasing or displeasing thee; in thy thinking and in thy speaking, and in every thing that thou hast to do with? Didst thou but see all these temptations, and also see to what they tend, and whither they would bring thee, thou wouldst find matter to cure the idleness or impertinencies of thy thoughts.

Dir. 10.
10. The
whole
World.

6. 10. Direct. 10. The world and every creature in it, which thou daily seest, and which revealeth to thee the great Creator, might be enough to keep thy Thoughts from idleness. If Sun and Moon and Stars, if Heaven and Earth and all therein be not enough to employ thy thoughts, let thy idleness have some excuse. I know thou wilt say, that it is upon some of these things that thou dost employ them: Yea: but dost thou not first destroy, and mortifie, and make nonsense of that on which thou meditatest? Dost thou not first separate it from God, who is the life, and glory, and end, and meaning of every creature? Thou killest it, and turnest out the soul, and thinkest only on the Corps! or on the Creature made another thing as food for thy sensual desires! As the Kite thinketh on the Birds and Chickens, to devour them to satisfy her greedy appetite: Thus you can think of all Gods works, so far as they accommodate your flesh. But the World is Gods book, which he set man at first to read; and every Creature is a Letter, or Syllable, or Word, or Sentence, more or less, declaring the name and will of God. There you may behold his wonderful Almightyness, his unfearchable Wisdom, his unmeasurable Goodness, mercy and compassions; and his singular regard of the sons of men! Though

the ungodly, proud and carnal wits do but play with, and study the shape, and comeliness, and order of the Letters, Syllables and Words, without understanding the sense and end; yet those that with holy, and illuminated minds come thither to behold the footsteps of the Great and Wise and bountiful Creator, may find not only matter to employ, but to profit and delight their thoughts; They may be rapt up by the things that are seen, into the Sacred admirations, reverence, Love and praise, of the glorious Maker of all who is unseen; And thus to the sanctified all things will be sanctified; and the study of common things will be to them Divine and Holy.

6. 11. Direct. 11. Be not a stranger to, or negligent disregarde of the wonders of providence in Gods administrations in the world, and thou wilt find store of matter for thy thoughts. The dreadfulness of Judgements, the delightfulness of mercies, the mysteriousness of all, will be matter of daily search and admiration to thee. Think of the strange preservations of the Church! of a people hated by all the world! how such a flock of Lambs is kept in safety, among so many ravenous Wolves. Think of Gods sharp afflictions of his offending people! of his severe consuming judgements exercised sometimes upon the wicked, when he means to set up here and there a monument of his justice, for the warning of presumptuous sinners. Go see how the wicked are deceived by befooling pleasures, and how the prosperity of fools destroyeth them; how they flourish to day as a green Bay-tree, or as the flower of the field; and then go into the Sanctuary and see their end, how to morrow they are cut down and withered, and the place of their abode doth know them no more. Go see how God delighteth to abase the proud, and to scatter them in the imagination of their hearts; to put down the mighty from their seats, and to exalt them of low degree: to fill the hungry with good things; and to send the Rich empty away, Luke 1. 51, 52, 53. How great are his signs, and how mighty are his wonders? His Kingdom is an everlasting Kingdom, Dan. 4. 3. He ruleth in the Kingdom of men, and giveth it to whomsoever he will, ver. 26. 32. For wisdom and might are his; and he changeth the times and the seasons: he removeth Kings and setteth up Kings: he giveth wisdom to the wise, and knowledge to them that know understanding, Dan. 2. 20, 21, 22. He revealeth the deep and secret things: he knoweth what is in darkness, and the light dwelleth with him. The Lord is known by the judgements which he executeth; the wicked is snared in the work of his own hand, Psal. 9. 16. Mark how the upright are afflicted daily, and how the feet of violence trample on them; and yet how they rejoyce, and adhere to that God who doth afflict them, and pity and pray for their miserable persecutors and oppressors; and how all things do work together for their good, Rom. 8. 28. Wonderful are all the works of God, sought out of them that have pleasure therein, Psal. 111. 2. The Histories of former ages, and the observation of the present, may shew thee a world of matter for thy thoughts.

Dir. 11.
11. Providence
about the
World.

Prov. 1. 32.

Psal. 37.

Psal. 105.

22.

See Psal.

104.

& 105.

& 106.

& 107.

& 122.

& 124.

& 135.

& 136.

& 145.

& 147.

& 148.

& 149.

6. 12. Direct. 12. Understand all the lineaments, and beauty of Gods Image upon a holy soul, the excellency and use of every Grace, and the harmony of all; and thou wilt have store of profitable matter for thy thoughts. Know the nature of every Grace, and the place and order of it, and the office, use, and exercise of it; and the means and motives, the opposites, dangers and preservatives of it: Know it as Gods Image, and see and Love thy Maker and Redeemer and Regenerator in it: Know how God loveth

loveth it, and how useful it is to our serving and honouring him in the world; and how deformed and vile a thing the soul is, that is without it: Know well what Faith is; what wisdom and prudence are! what Repentance and humility, and mortification are! what Hope and fear, and desire, and obedience, and meekness, and temperance, and sobriety, and chastity, and contentation, and justice, and self-denial are; especially know the nature and force of Love to God, and to his servants, and to neighbours, and to enemies; Know what a holy resignation and devotedness to God is: and what is watchfulness, diligence, zeal, fortitude, and perseverance, patience, submission and peace: Know what the worth, and use, the helps and hinderances of all these are, and then your Thoughts will not be idle.

Dir. 13. §. 13. Direct. 13. *If thou be not a stranger to the spirit of grace, or a neglecter of his daily motions and persuasions and operations on thy heart, the attendance and improvement of them will keep thy thoughts from rusty idleness and a vagrant course.*

It is not a small matter to be daily entertaining so noble a guest, and daily observing the offers and motions of so great a benefactor; and daily receiving the gifts of so bountiful a Lord, and daily accepting his necessary helps; and daily obeying the saving precepts of so great and beneficent a God! If you know how insufficient you are without him, to will or to do, to perform or to think, or purpose any good, and that all your sufficiency is of him! If you knew that it is the great skill and diligence requisite in all that will sail successfully to the desired Land of Rest, to know the Winds of the Spirits helps, and to set all your Sails to the right improvement of them, and to bestir you while such gales continue, you would find greater work than wandering for your thoughts.

Dir. 14. §. 14. Direct. 14. *Be not ignorant or neglective of that frame and course of holy duty to God and man, in which all your lives should be employed, and you cannot want matter to employ your thoughts upon.* Your pulse and breath, and natural motions, will hold on whether you think of them or not: But so will not moral holy motion; for that must be rational and voluntary. You have all the powers of soul and body, to exercise either upon God or for God. You must know him, fear him, love him, obey him, trust him, worship him, pray to him, praise him, give thanks to him, bewail your sins, and hear his Word, and reverently use his Name and Day! And is not the understanding and learning how to do all this, and the seasonable serious practice of it all, sufficient to keep the Thoughts from idleness. O what a deal of work doth a serious Christian find for his thoughts, about some one of these? about praying aright, or hearing, or receiving the Sacrament of Christs Body and Blood aright! But besides all these, what a deal of duty have you to perform, to Magistrates, Pastors, Parents, Masters, and other superiours? to subjects, people, children, servants and other inferiours? to every neighbour, for his soul, his body, his estate and name; and to do to all as you would be done by? And besides all this, how much have you to do directly for your selves, for your souls, and bodies, and families, and estates! Against your ignorance, infidelity, pride, selfishness, sensuality, worldliness, passion, sloth, intemperance, cowardize, lust, uncharitableness, &c. Is not here matter for your thoughts?

Dir. 15. §. 15. Direct. 15. *Overlook not that life full of particular mercies, which God hath bestowed on your selves, and you will find pleasant and profitable matter for your thoughts.* To spare me the labour of repeating them look back to Chap. 3. Dir. 14.

Think of that mercy which brought you into the world, and chose your Parents, your place, and your condition: which brought you up, and bore with you patiently in all your sins, and closely warned you of every danger: which seasonably afflicted you, and seasonably delivered you; and heard your Prayers in many a distress: which hath yet kept the worst of you from death and Hell: and hath Regenerated, justified, adopted and sanctified those that he hath fitted for eternal life! How many sins he hath forgiven! How many he hath in part subdued! How many and suitable helps he hath vouchsafed you? From how many Enemies he hath saved you? how oft he hath delighted you by his word and grace? what comforts you have had in his Servants and ordinances, in your relations and callings? His mercies are innumerable, and yet do your meditations want matter to supply them! If I should but recite the words of David in many thankful Psalms, you would think Mercy found his Thoughts employment.

§. 16. Direct. 16. *Foresee that exact and righteous judgement, which shortly you have to undergo, and it will do much to find you employment for your thoughts.* A man that must give an account to God of all that he hath done both good and evil, and knoweth not how soon, for ought he knows before to morrow, methinks should find him something better than vanity to think on! Is it nothing to be ready for so great a day? To have your justification ready! your accounts made up! Your Consciences cleansed and quieted on good grounds! To know what answer to make for your selves against the accuser! To be clear and sure that you are indeed Regenerate, and have a part in Christ, and are washed in his blood, and reconciled to God, and shall not prove hypocrites and self-deceivers in that trying day! when it is a sentence that must finally decide the question, whether we shall be saved or damned; and must determine us to Heaven or Hell for ever, and you have so short and uncertain a time for your preparation, will not this administer matter to your Thoughts? If you were going to a Judgement for your lives or all your estates, you would think it sufficient to provide you matter for your thoughts by the way! How much more this final dreadful judgement!

§. 17. Direct. 17. *If all this will not serve the turn, it's strange if God call not home your thoughts, by sharp afflictions: and methinks the improvement of them, and the removal of them, should find some employment for your thoughts.* It's time then to search and try your ways, and turn again unto the Lord, Lam. 3. 4. To find out the Achan that troubleth your peace, and know the voice of the rod, and what God is angry at, and what it is that beareth these bitter fruits: and how they may be sanctified to make you conformable to Christ, and partakers of his holiness, Heb. 12. 10. Besides the exercise of holy patience and submission, there is a great deal of work to be done in sufferings; to exercise faith, to honour God and the good cause of our suffering; and to humble our selves for the evil cause; and to get the benefit. And if you will not meditate of the Duty, you shall meditate of the pain whether you will or not; and say as Lam. 3. 17, 18, 19, 20. *I forgate prosperity, and I said, My strength and my hope is perished from the Lord; Remembering my affliction and my misery, the worm-wood and the gall: My soul hath them still in remembrance, and is humbled in me.* Put not God to remember you by his spur, and help your meditations by so sharp a means! Psal. 78. 33, 34, 35. Therefore

Dir. 16. 16. The account at judgement.

Dir. 17. 17. Our Afflictions.

Therefore did he consume their days in vanity, and their years in trouble: when he slew them then they sought him, and they returned and enquired early after God: and they remembered that God was their Rock, and the high God their Redeemer.

Dir. 18. 18. The business of your Callings. §. 18. Direct. 18. Be diligent in your callings and spend no time in idleness, and perform your labours with holy minds, to the glory of God, and in obedience to his commands, and then your thoughts will have the less leisure and liberty for vanity or idleness. Employments of the body will employ the Thoughts: They that have much to do have much to think on: For they must do it prudently and skillfully and carefully, that they may do it successfully: and therefore must think how to do it: And the urgency and necessity of business will almost necessitate the thoughts, and so carry them on and find them work (Though some employments more than others) And let none think that these Thoughts are bad or vain because they are about worldly things: For if our Labours themselves be not bad or vain, then neither are those thoughts which are needful to the well-doing of our work. Nor let any worldlyling please himself with this, and say, My thoughts are taken up about my calling: For his calling it self is perverted by him, and made a carnal work to carnal ends, when it should be sanctified. That the thoughts about your labours may be good, 1. Your Labours themselves must be good, performed in obedience to God, and for the good of others, and to his glory. 2. Your Labours and thoughts must keep their bounds, and the higher things must be still preferred, and sought and thought on in the first place: And your Labours must so far employ your thoughts as is needful to the well-doing of them: but better things must be thought on, in such labours as leave a vacancy to the Thoughts. But diligence in your calling is a very great help to keep out sinful thoughts, and to furnish us with thoughts which in their place are good.

Dir. 19. 19. All Ordinances and Means of Grace. §. 19. Direct. 19. You have all Gods spiritual helps and holy ordinances to feed your meditations, and to quicken them, which should be used when your minds grow dull or barren. When your minds are empty, and you cannot pump up plentiful matter for holy thoughts, the reading of a seasonable book, or conference with a full experienced Christian, will furnish you with matter: so will the hearing of a profitable Sermon; and sometime prayer will do more than meditation. And weak-headed persons, of small knowledge and shallow memories, must fetch the matter of their meditations thus more frequently from reading and conference than others need to do: As they can hold but a little at a time, so they must go the often: As he that goeth to the Water with a Spoon or a Dish, must go often than they that go with a more capacious vessel. Others can carry a store-house of meditation still about them; but persons of very small knowledge and memory, must have their meditations fed by others, as infants by the spoon. Therefore a little and often, is the best way both for their Reading or hearing, and for their holy thoughts. How great a mercy is it, that weak Christians have such store of helps? that when their heads are empty, they have books and friends that are not empty, from whence they may fetch help as they want it: and that their hearts are not empty of the Love of God, which inclineth them to do more, than their parts enable them to do.

Dir. 20. 20. The miserable sinful world. §. 20. Direct. 20. If all these do not sufficiently furnish your meditations, look through the world, and see what a multitude of miserable souls do call for your compassion and daily prayers for their re-

lief. Think on the many nations that lie in the darkness of Idolatry and Infidelity! It is not past the sixth part of the world that are Christians, of any sort. The other five parts are Heathens and Mahometans and some few Jews. And of this sixth part, it's but a small part that are Reformed from Popery; and such corruptions as the Eastern and Southern Christians also are too much defiled with. And in the Reformed Churches, how common is profaneness and worldliness, and how few are acquainted with the power of Godliness! What abundance of ignorant, and ungodly persons be there, who hate the power and practice of that Religion which they profess themselves they hope to be saved by, (as if they hoped to be saved for hating, persecuting and disobeying it). And among those that seem more serious and obedient, how many are hypocrites? And how many are possessed with pride and self-conceitiveness, which breaketh forth into unruliness, contentions, and uncharitableness, factions, and divisions in the Church? How many Christians are ignorant, passionate, weak, unprofitable, and too many scandalous? And how few are judicious, prudent, heavenly, charitable, peaceable, humble, meek, laborious and fruitful, who set themselves wholly to be good and to do good? And of these few, how few are there that are not exercised under heavy afflictions from God, or cruel persecutions from ungodly men! What tyranny is exercised by the Turk without, and the Pope within, upon the sincerest followers of Christ? Set all this together and tell me, whether thy compassionate Thoughts or thy Prayers, do need to go out for want of fuel, or matter to feed upon from day to day?

Tit. 3. Directions how to make good Thoughts effectual: or, General Directions for Meditation.

Here some Directions are preparatory, and some about the Work it self.

§. 1. Direct. 1. Be sure that Reason maintain Dir. 1. its authority in the command and government of your thoughts; and that they be not left masterless to fancy and passion, and objects to carry them which way they please. Diseased melancholy and crazed persons have almost no power over their own Thoughts: They cannot command them to what they would have them exercised about, nor call them off from any thing that they run out upon; but they are like an unruly horse, that hath a weak rider, or hath cast the rider; or like a masterless Dog, that will not go or come at your command. Whereas our Thoughts should be at the direction of our Reason, and the command of the will, to go and come off as soon as they are bid. As you see a student can rule his Thoughts all day: he can appoint them what they shall meditate on and in what order, and how long: So can a Lawyer, a Physician, and all sorts of men about the matters of their arts and callings. And so it should be with a Christian about the matters of his soul: All Rules of Direction are to little purpose, with them whose Reason hath lost its power, in governing their thoughts. If I tell a man that is deeply melancholy, Thus and thus you must order your thoughts! He will tell me that he cannot: His thoughts are not in his power. If you would give never so much he is not able, to forbear thinking of that which is his disturbance, nor to command his thoughts to that which you direct him, nor to think but as he doth, even as his disease

disease and trouble moveth him. And what good will precepts do to such? Grace and doctrine and exhortation work by *Reason* and the *commanding will*. If a holy person could manage his practical heart-railling meditations, but as orderly, and constantly, and easily as a carnal covetous Preacher can manage his *thoughts* in studying the same things, for carnal ends (to make a gain of them or to win applause) how happily would our work go on? And is it not sad to think that carnal ends should do so much more than spiritual, about the same things?

Dir. 2.

§. 2. Direct. 2. *Carefully avoid the disease of melancholy: for that debzoneth Reason, and disableth it to rule the thoughts. Distraction wholly disableth: but melancholy disableth only in part, according to the measure of its prevalency: and therefore leaveth some room for advice.*

Dir. 3.

§. 3. Direct. 3. *Take heed of sloth and negligence of the will, whereby the directions of Reason will be unexecuted, for want of Resolution and command; and so every temptation will carry away the thoughts. A lazy Coachman will let the horses go which way they list, because he will not strive with them; and will break his neck to save his labour. If when you feel unclean or worldly thoughts invade your minds, you will not give your wills the alarm, and rise up against them, and Resolutely command them out; you will be like a lazy person that lieth in bed while he seeth Thieves robbing his house, and will let all go rather than he will rise and make resistance (A sign that he hath no great riches to lose, or else he would stir for it): And if you see your duty, on what your Thoughts should be employed, and will not resolutely call them up, and command them to their work, you will be like a sluggard that will let all his servants lie in bed, as well as he, because he will not speak to call them. You see by daily experience, that a mans Thoughts are much in the power of his will, and made to obey it: If money and honour or the delight of knowing can cause a wicked Preacher to command his own thoughts, on good things, as aforesaid; you may command yours to the same things, if you will but as resolutely exercise your authority over them.*

Dir. 4.

§. 4. Direct. 4. *Use not your Thoughts to take their liberty, and be ungoverned: For use will make them head-strong and not regard the voice of Reason; and it will make Reason careless and remiss. Use and custom hath great power on our minds: where we use to go, our path is plain; but where there is no use, there is no way. Where the water useth to run there is a channel: It's hard ruling those that are used to be unruly. If use will do so much with the tongue, (as we find in some that use to curse and swear and speak vainly, and in others that use to speak soberly and religiously; in some that by use can speak well in conference, preaching or praying many hours together, when others that use it not can do almost nothing that way); why may it not much prevail with the thoughts?*

Dir. 5.

§. 5. Direct. 5. *Take heed lest the senses and appetite grow too strong, and master Reason; for if they do, they will at once dispossess it of the government of the thoughts, and will brutishly usurp the power themselves. As when a rebellious army deposeth a King, they do not only cast off the yoke of subjection themselves, but dissolve the Government as to all other subjects, and usually usurp it themselves, and make themselves Governors. If once you be servants to your fleshly appetites, and sense, your Thoughts will have other work to do, and another way to go, when you call them to holy and necessary things: Especially when the enticing objects are at hand. You may as well expect a clod to ascend like*

fire, or a swine to delight in temperance, as a glutton, or drunkard, or fornicator, to delight in holy contemplation. Reason and Flesh cannot both be the Governors.

§. 6. Direct. 6. *Keep under passions, that they depose not Reason from the Government of your thoughts. I told you before how they cause evil thoughts: and as much will they hinder good. Four passions are especial enemies to meditation: 1. Anger: 2. Perplexing Grief: 3. Disturbing Fear: 4. But above all, excess of Pleasure in any worldly fleshly thing. Who can think that the mind is fit for holy contemplation, when it flames with wrath, or is distracted with grief and care, or trembleth with fear, or is drunk with pleasure? Grief and fear are the most harmless of the four; yet all hinder Reason from governing the thoughts.*

§. 7. Direct. 7. *Evil habits are another great hindrance of Reasons command over our thoughts: Labor therefore diligently for the cure of this disease. Though Habits do not necessitate, they strongly incline: And when every good thought must go against a strong and constant inclination, it will weary Reason to drive on the soul, and you can expect but small success.*

§. 8. Direct. 8. *Urgent and oppressing business doth almost necessitate the thoughts: Therefore avoid as much as you can such urgencies when you would be free for meditation. Let your thoughts have as little diverting matter as may be, at those times when you would have them entire and free for God.*

§. 9. Direct. 9. *Crowds and ill company are no friends to meditation: Choose therefore the quietness of solitude when you would do much in this. As it is ill studying in a croud, and unreasonable before a multitude to be at secret prayer (except some short ejaculations); so is it as unmeet a season for holy meditation. The mind that is fixedly employed with God, or about things spiritual, had need of all possible freedom and peace, to retire into it self, and abstract it self from alien things, and seriously intend its greater work.*

§. 10. Direct. 10. *Above all take heed of sinful Interests and designs; for these are the garrison of Satan, and must be battered down before any holy cogitations can take place. He that is set upon a design of rising, or of growing rich, hath something else to do, than to entertain those sober thoughts of things eternal, which are destructive of his carnal design.*

§. 11. Direct. 11. *The impediments of Reasons authority being thus removed, distinguish between your occasional, and your stated ordinary course of thoughts! And as your hands have their ordinary stated course of labour, and every day hath its employment which you fore-expect, so let your Thoughts know where is their proper channel, and their every daies work: and let holy prudence appoint out proportionable time and service for them. What a life will that man live that hath no known course of labour, but only such as accidentally he is called to? His work must needs be uncertain, various, unprofitable, and uncomfortable, and next to none. And he that hath not a stated course of employment for his thoughts, will have them do him little service. Consider first how much of the day is usually to be spent in common business: And then consider, whether it be such, as taketh up your thoughts as well as your hands, or such as leaveth your thoughts at liberty: as a Lawyer, a Physician, a Merchant, and most Tradesmen, must employ their Thoughts to the well-doing of their work: And these must be the more desirous of a seasonable vacant hour for meditation,*

tation, because their thoughts must be otherwise employed all the rest of the day : But a Weaver, a Taylor, and some other Tradesmen, and day-labourers, may do their work well, and yet have their thoughts free for better things, a greatpart of the day : These must contrive an ordinary way of employment for their thoughts, when their work doth not require them : and they need no other time for meditation. The rest must entertain some short occasional meditations intermixt with their business, but they cannot then have time for more solemn meditation (which differeth from the other as a set prayer from a short ejaculation ; or a Sermon from an occasional short discourse) : They that have more time for their thoughts must beforehand prudently consider, how much time it is best to spend in meditation, for the increase of knowledge, and how much for the exercise of holy affections ; and on what subject, and in what order ; and so to know their ordinary work.

Dir. 12. §. 12. Direct. 12. Lay your selves under the urgency of necessity, and the power of those motives which should most effectually engage your thoughts. In the foresaid instance, what is it that makes a wicked preacher that he can study Divine things orderly from year to year, but that he is still under the power of his carnal motives, profit and honour and some delight ? And if you will put your selves habitually and steadily also, under the sense and power of your far greater motives, as alwayes perceiving how much it doth concern you, for your selves and others, and the honour of God, this would be a constant poise and spring, which being duly wound up, would keep the wheels in equal motion.

Dir. 13. §. 13. Direct. 13. Thus you must make the service of your Master, and the saving of your selves and others, your business in the world, which you follow daily as your ordinary calling, and then it will carry on your thoughts. Whereas he that serveth God but on the by, with some occasional service, will think on him or his work but on the by, with some occasional thoughts. A close and diligent course of holy living, is the best help to a constant profitable course of holy thinking.

Dir. 14. §. 14. Direct. 14. The chief point of skill and holy wisdom, for this and other religious duties, is, to take that course which tends to make Religion pleasant, and to draw your souls to delight in God ; and to take heed of that which would make all grievous to you. It will be easie and sweet to think of that which you take pleasure in. But if Satan can make all irksome and unpleasant to you, your thoughts will avoid it, as you do a Carrion, when you stop your nose and haste away. Psal. 104. 34. saith the Psalmist, My meditation of him shall be sweet ; I will be glad in the Lord !

Directions about the work it self.

Dir. 1. §. 15. Direct. 1. As you must never be unfurnished of holy store, so you must prudently make choice of your particular subject. As the choice of a fit Text is half a good Sermon ; so the choice of the fittest matter for you, is much of a good meditation. Which requireth some good acquaintance both with the Truth, and with your selves.

Dir. 2. §. 16. Direct. 2. To this end you must know in their several degrees, what subjects are in themselves most excellent to be meditated on. As the first and highest is the most blessed God himself, and the glorious person of our Redeemer, and the New Jerusalem, or Heaven of Glory where he is revealed to his Saints : And then, the blessed society which there enjoyeth him, and the holy Vision, Love and Joy, by

which he is enjoyed : And next is the wonderful work of mans Redemption, and the Covenant of Grace, and the sanctifying operations of the Holy Ghost, and all the Graces that make up Gods image on the soul ! And then is, the state and priviledges of the Church, which is the Body of Christ, for whom all this is done and prepared. And next, is, the work of the Gospel by which this Church is gathered, edified and saved : And then, the matter of our own salvation ; and our state of grace, and way to life. And then, the salvation of others : And then the common publick good, in temporal respects : And then, our personal bodily welfare : And next, the Bodily welfare of our neighbours : And lastly, those things that do but remotely tend to these. This is the order of desirableness and worth, which will tell you what should have estimative precedence in your thoughts and prayers.

§. 17. Direct. 3. You must also know what subject is then most seasonable for your thoughts, and refuse even an unseasonable good. For good may be used by unseasonableness to do hurt. It may be thrust in by the Tempter, on purpose to divert you from some greater good, or to mar some other duty in hand : So he will oft put in some good meditation to turn you from a better, or in the midst of Sermon, or Prayer : or if he see you out of temper to perform a duty of meditation, or that you have no leisure, without neglecting your more proper work, he will then drive you on, that by the issue he may discourage and hurt you, and make the duty unprofitable and grievous to you, and make you more averse to it afterwards. Untimely duty may be no duty, but a sin, which is covered with the material good. As the Pharisees Sabbath-rest was, when Mercy called them to violate it.

§. 18. Direct. 4. Examine well, and determine of the End and Use of your meditations before you set upon them, and then labour to fit them to that special End. The End is first in the invention, and from the Love of it the means are chosen and used. If it be knowledge that you are to encrease, it is evidence of Truth, with the Matter to be known, in a convincing scientificall way, that you must meditate on : If it be Divine belief that is to be encreased or exercised, it is Divine Revelations, both matter and evidence of credibility which you have to meditate on : If you would excite the Fear of God, you have his Greatness, and terribleness, his Justice and threatnings to meditate on : If you would excite the Love of God, you have his Goodness, Mercy, Christ and promises to meditate on : If you would prepare for death and judgement, you have your hearts to try, your lives to repent of, your graces to discover, and revive, and exercise, and your souls diseases to feel, and the remedies to apply : so when ever you mean to make any thing of a set meditation, determine first of the end, and by it of the means.

§. 19. Direct. 5. Clear up the Truth of things to your Minds as you can, before you take much pains to work them on your affections, lest you find after that you did but mis-inform your selves, and bestow all your labour in vain, to make deluding images on your minds, and bring your affections to bow before them. As many have done by espousing errors, who have laid out their zeal upon them many years together, and made them the reason of hatred, and contention and bitter censurings of opposing brethren ; and have made parties, and divisions, and disturbances in the Church for them, and after so many years zealous sinning, have found them to be but like Michol's image, a man of straw instead of David, and that they made all this filthy pudder but in a dream.

The order of Subjects to be meditated on, as to their excellency.

Dir. 6. §. 20. Direct. 6. Next labour to perceive the weight of every thing you think on, be it Good or Evil: And to that end be sure, that God and Eternity be taken in, in every Meditation, and all things judged of as they stand related to God, and to your Eternal state; which only can give you the true estimate and sense of Good and Evil: There will still the Life and Soul, and power be wanting in your most excellent Meditations, further than God is in them, and they are Divine. When you meditate on any Scripture-truth, think of it as a beam from the Eternal Light; indited by the Holy Ghost, to lead men by obedience to felicity: Behold it with reverence as a Letter or Message sent from Heaven: and as a thing of grand importance to your souls. When you meditate of any Grace, think on it as a part of the Image of God, implanted and actuated by the Holy Ghost, to advance the soul into communion with God, and prepare it for him. When you meditate on any Duty, remember who commandeth it, and whom you are chiefly to respect in your obedience; and what will be the end of obeying or disobeying: When you meditate on any sin, remember that it is the defacing or privation of Gods image, and the rebel that riseth up against him in all his attributes, to depose him from the Government of the soul and of the world; and foresee the End to which it tendeth. Take in God, if you would feel Life and Power in all that you meditate on.

Dir. 7. §. 21. Direct. 7. Let your ordinary Meditations be on the Great and Necessary things; and think less frequently on the less Necessary matters. Meditation is but a means to a further end: It is to work some good upon the soul: Use therefore those subjects which are most powerful and fit to work in. Great truths will do great works upon the heart. They are usually the surest and most past controversy and doubt: There is more weight, and substance, and power in one Article of the Creed, or one Petition in the Lords Prayer, or one Commandment in the Decalogue, to benefit the soul, than in abundance of the controverted opinions which men have troubled themselves and others with in all ages. As one purse of Gold, will buy more than a great quantity of Farthings. Meditating on Great and weighty truths, makes Great and weighty Christians. And meditating inordinately on light and controverted opinions, makes light, opinionative, contentious professors. Little things may have their time and place, but it must be but little time and the last place: except when God maketh any little thing to be the matter of our lawful calling and employment, (as all the common matters of the world are little): And then they may have a larger proportion of our time, though still they must have the lowest place in our estimation and in our hearts.

Dir. 8. §. 22. Direct. 8. When ever you are called to meditate on any smaller truth or thing, see that you take it not as separated from the greater, but still behold it as connexed to them, and planted and growing in them, and receiving their life and beauty from them; so that you may still preserve the life and interest of the greatest matters in your hearts, and may not mortifie the least, and turn it into a deceit or idol. We are to climb upwards, and not to descend downwards: and therefore we begin at the body of the Tree, and so pass up to the few and greatest boughs; and thence to the smaller numerous branches, which as they are hard to be discerned, numbred and remembered, so are they not all strong enough to bear us; but are fitted rather to be looked on, than trodden and rested on: But if you take them not as growing from

the greater boughs, but cut them off, they lose their life, and beauty, and fruitfulness. If all the Controversies in the Church had been managed, with due honour and preservation of Holiness, Charity, Unity, Peace, and greater truths; and if all the circumstantial in Religion had been ordered with a salvo, and due regard, and just subserviency to the power and spirituality of holy Worship, the Christian world would have had more Life, and strength, and fruitfulness, and less imagery, unholy ludicrous complement, and hypocrisy.

§. 23. Direct. 9. Let the end and order of your meditations be first for the settling of your judgements, and next for the resolving and settling of your wills, and thirdly for the reforming and bettering of your lives; and but in the fourth place after all these for the raising of your holy passions or lively feeling; which must have but its proper room and place. But indeed where some of these are done already, they may be supposed, and we may proceed to that which is yet to do. As if you know what is sin and duty but do it not, your meditation must be, not to make you know what you knew not, but first to consider well of what you know, and set the powerful truth before you; and then labour hereby to bring your wills to a fixed Resolution of obedience: But if it be a Truth whose principal use is on the Will and Affections (as to draw up the heart to the Love of God, by the meditating on his attractive excellencies) then the most pains must there be taken. Of which see Chap. 3. Direct. 11.

§. 24. Direct. 10. Turn your cogitations often into soliloquies; methodically and earnestly preaching to your own hearts, as you would do on that subject to others if it were to save their souls. As this will keep you in order, from rambling and running out, and will also find you continual matter (For method is a wonderful help both to invention, memory and delight) so it will bring things soonest to your affections: An earnest pleading of convincing reasons with our own Hearts, is a powerful way to make the fire burn, and to kindle desire, fear, love, hatred, repentings, shame, sorrow, joy, resolution, or any good effect. Convictions, upbraidings, expostulations, reprehensions, and self-persuasions may be very powerful: when a dull way of bare thinking is but like a dull way of preaching, without any lively application, which little stirs the hearers. Learn purposely of the liveliest Books you read, and of the best and liveliest Preachers you hear, to preach to your hearts, and use it orderly; and you will find it a most powerful way of meditating.

§. 25. Direct. 11. Turn your meditations often into ejaculatory prayers and addresses unto God: For that will keep you reverent, serious and awake, and make all the more powerful, because the more Divine. When you meditate on sin, turn sometimes to God by penitent lamentation, and say, Lord what a wretch and rebel was I to entertain such an enemy of thine into my heart? and for nothing to offend thee, and violate thy Laws! O pardon, O cleanse me, O strengthen me! Conquer and cast out this odious enemy of thee and me. So when you are seeking to excite or exercise any grace, send up a fervent request to God to shew his Love and power upon thy dead and sluggish heart, and to be the principal agent in a work which is so much his own. Prayer is a most holy duty, in which the soul hath so nearly to do with God, that if there be any holy seriousness in the heart, it will be thus excited: A dull and wandering mind will bear some reverence to God; and therefore interests him in all.

Dir. 12. §. 26. Direct. 12. Let every meditation be undertaken in a humble sense of thy own insufficiency, with a believing dependance on thy Head and Saviour, to guide and quicken thee by his holy Spirit, and to cover the infirmities of thy holiest thoughts. Whatever good is written upon our hearts, must be written by the Spirit of the living God: and this trust we must have through Christ to Godward: not that we are sufficient of our selves to think any thing as of our selves: but our sufficiency is of God. 2 Cor. 3. 3, 4, 5. How heavily will all go on, or rather how certainly shall we labour in vain, and cast off all, if Christ cast us off, and leave us to our selves? Think not that your life and strength is radically in your selves: Go to him by renewed acts of faith, by whom you must be quickened.

Dir. 13. §. 27. Direct. 13. Let not your holy thoughts be so seldom as to keep you strange to the matter of your meditations, nor so short as to be gone before you have made any thing of it. Now and then a cursory thought, will not acquaint the soul with God, nor bring it to a habit and temperament of holiness. Whereas that which you think on frequently and seriously, as your business and delight, will become the nutriment and nature of your souls: As the air which we daily breath in, and the food which we daily live upon, doth to our bodies. And you will find that as use will breed skill and strength, so it will cause such acquaintance and familiarity, as will very much tend to the fruit and comfort of the work. Whereas they that only cast now and then a look at God and holiness, or are seldom and short in holy thoughts, do lose so quickly the little which they get, that it makes no great alteration on them.

Dir. 14. §. 28. Direct. 14. Yet do not over-do in point of violence or length; but carry on the work sincerely according to the abilities of your minds and bodies; lest going beyond your strength, you craze your brains, and discompose your minds, and disable your selves to do any thing at all. Though we cannot estimatively love God too much, yet is it possible to think of him with too much passion, or too long at once: Because it may be more than the Spirits and brain can bear: And if once they be overstrained, if they break not, like a Lute-string screwed too high, they will be like a leg that is out of joint, that can pain you, but not bear you. While the soul rideth on so lame or dull a Horse, as the body is, it must not go the pace which it desireth, but which the body can bear; or else it may quickly be dismounted, or like one that rideth on a tired Horse: It is not the Horse that goeth at first with chafing heat, and violence, which will travel best: But you must put on in the pace that you are able to hold out. You little know how lamentable and distressed a case you will be in, or how great an advantage the Tempter hath, if once he do but tire you by over-doing!

Dir. 15. §. 29. Direct. 15. Choose not unnecessarily or ordinarily the bitterest or most unpleasant subjects for your meditation, lest you make it grow a burden to you; but dwell most on the sweet delightful thoughts of the infinite Love of God revealed by Christ, and the eternal glory purchased by him, and the wonderful helps and mercies in the way. As it is the Gospel which Christs Ministers must preach to others, so it is the Gospel which in your Meditations, you must preach most to your selves. It's Love and Pleasure which you must principally endeavour to excite: And you must do it by contemplating amiableness and felicity, the objects of love and pleasure. For the thoughts of terror, and wrath, and misery, are unfit to stir up these: Though to the unconverted, dull, secure, presumptuous, or sen-

sual sinner, such thoughts are very necessary to awake him, and prepare him for the thoughts of love and peace. It is the principal part of this art, to keep off loathing and aversness; and to keep up readiness and delight.

§. 30. Direct. 16. When you are in company, let out the fruit of your secret meditations, in holy edifying discourse. Gather not for your selves only, but that you may communicate to others. The good Scribe instructed to the Kingdom of God, must bring forth out of his treasure things new and old, Matth. 13. 52. That is Good which doth good: God is communicative; and the best men are likest to him: Nay, a fluent discourse sometimes is a great instructor to our selves, and bringeth those things into our minds with clearness, which long meditation would not have done: For one thing leadeth in another; and in a warm discourse the Spirits are excited, and the understanding and memory are engaged to a close attention: so that just in the speaking, we have oftentimes such a sudden appearance of some truth, which before we took no notice of, that we find it is no small addition to our knowledge, which comes in this way. As some find that vocal prayer doth more excite them, and keep the mind from wandring, than meer mental prayer doth: so free discourse is but a vocal meditation: And what mans thoughts are not more guilty of disorder, vagaries and interruptions, than his discourse is?

§. 31. Direct. 17. Obey all that God revealeth to you in your meditations, and turn them all into faithful practice; and make not thinking the end of thinking. Else you will but do as the ungodly, and disobedient in their prayers, Eccles. 5. 1, 2. who offer to God the Sacrifice of fools, and consider not that they do evil. Away with the sin, and do the duty, on which you think.

§. 32. Direct. 18. Think not that the same measure of contemplation and striving with their own affections, is necessary to all; but that an obediential active life may be as acceptable to God, when he calleth men to it, as a more contemplative life. This leadeth me necessarily to give you some Directions about the difference of these ways.

Tit. 4. The Difference between a Contemplative life, and an obedient active life, with Directions concerning them.

His task will be best performed by answering those Questions which here need a Solution.

§. I. Quest. I. What is a Contemplative Life? and what is an Active obediential life?

Ans. Every active Christian is bound to somewhat of contemplation: and all contemplative persons are bound to Obedience to God, and to so much of Action as may answer their abilities and opportunities. But yet some are much more called to the one, and some to the other: And we denominate from that which is most eminent and the chief. We call that a Contemplative life, when a mans state and calling alloweth and requireth him, to make the exercises of his mind on things sublime and holy, and the affecting of his heart with them, to be his principal business, which taketh up the most of his time. And we call that an Active obediential life, when a mans state and calling requireth him to spend the chief part of his time, in some external labour or vocation, tending to the good of our selves and others! As Artificers, Tradesmen,

Quest. I. What is a contemplative life.

Husbandmen, Labourers, Physicians, Lawyers, Pastors and Preachers of the Gospel, Soldiers and Magistrates, all live an *Active* life, which should be a life of *Obedience* to God. Though among these some have much more time for contemplation than others. And some few there are that are exempt from both these, and are called to live a *Passive obediential* life: that is, such a life in which their obedient bearing of the Cross, and patient suffering, and submission to the chastising or trying will of God, is the most eminent and principal service they can do him, above Contemplation or Action.

Quest. 2. §. 2. Quest. 2. Must every man do his best to cast off all worldly and external labours, and to retire himself to a contemplative life as the most excellent?

Gal. 6. 10. 2 Thess. 3. Ans. No: No man should do so without a special necessity or call: For there are general precepts on all that are able, that we live to the benefit of others, and prefer the common good, and as we have opportunity do good to all men, and love our neighbours as our selves, and do as we would be done by (which will put us upon much action) and that we labour before we rest. And for a man unnecessarily to cast off all the service of his life, in which he may be profitable to others, is a burying or hiding his Masters talents, and a neglect of charity, and a sinning greatly against the Law of Love. As we have Bodies, so they must have their work, as well as our souls.

Quest. 3. §. 3. Quest. 3. Is a life of Contemplation then lawful to any man? and to whom?

Who are called to a contemplative life. Ans. It is lawful, and a duty, and a great mercy to some, to live almost wholly, yea, altogether in contemplation, and prayer, and such holy exercises. And that in these cases following: 1. In case that Age hath disabled a man to be serviceable to others by an *active* life: and when a man hath already spent his days and strength in doing all the good he can; and being now disabled, hath special reason to improve the rest of his (decrepitate) age, in more than ordinary preparations for his death, and in holy communion with God. 2. So also when we are disabled by sickness: 3. And when imprisonment restraineth us from an *active* life, or profiting others; 4. And when persecution forceth Christians to retire into solitudes and Deserts, to reserve themselves for better times and places; or when prudence telleth them, that their prayers in solitude may do more good, than at that time their Martyrdom were like to do. 5. When a Student is preparing himself for the Ministry, or other *active* life, to which a contemplative life is the way. 6. When poverty, or Wars, or the rage of enemies, disableth a man from all publick converse, and driveth him into solitude by unavoidable necessity. 7. When the number of those that are fit for action, is so sufficient, and the parts of the person are so insufficient, and so the need and use of them in an *active* life so small, that all things considered, holy impartial prudence telleth him, that the good which he could do to others by an *active* life, is not like to countervail the losses which he should himself receive, and the good which his very example of a holy and heavenly life might do, and his occasional counsels, and precepts, and resolutions, to those who come to him for advice; being drawn by the estimation of his holy life; in this case, it is lawful to give up ones self to a contemplative life: For that which maketh most to his own good and to others, is past doubt lawful and a duty. Anna departed not from the Temple, but served

God with fasting and prayer night and day, Luke 2. 36, 37. Whether the meaning be, that she strictly kept the hours of prayer in the Temple, and the fasting twice a Week, or frequently, or whether she took up her habitation in the houses of some of the Officers of the Temple, devoting herself to the service of the Temple; it is plain that either way she did something besides praying and fasting: Even as the Widows under the Gospel who were also to continue in prayer and supplication night and day, 1 Tim. 5. 5. and yet were employed in the service of the Church, in over-seeing the younger, and teaching them to be sober, &c. Tit. 2. 4. which is an *active* life. But however Anna's practice be expounded, it is much that I have granted would please the Monasticks, we would not differ with them.

See Dr. Hammond on the place, and on 1 Tim. 5. and on Tit. 2.

§. 4. Quest. 4. How far are those in an *active* life, to use Contemplation?

Ans. With very great difference: 1. According to the difference of their Callings in the world, and the Offices in which they are ordinarily to serve God: 2. And according to the difference of their Abilities and fitness, for Contemplation or for Action: 3. According to the difference of their particular opportunities: 4. According to the difference of the necessities of others which may require their help. 5. And of their own necessities of Action or Contemplation. Which I shall more particularly determine in certain Rules.

How far contemplation is necessary.

§. 5. 1. Every Christian must use so much contemplation as is necessary to the Loving of God above all, and to the worshipping of him in Spirit and in truth, and to a heavenly mind and conversation, and to his due preparation for death and judgement, and to the referring all his common works to the glory and pleasing of God, that Holiness to the Lord may be written upon all, and all that he hath may be sanctified, or devoted with himself to God. Rule 1.

§. 6. 2. The calling of a Minister of the Gospel, is so perfectly mixt of contemplation and action, (though Action denominate it, as being the End and Chief) yet he must be excellent in both. If they be not excellent in contemplation, they will not be meet to stand so much nearer to God than the people do; and to sanctifie him when they draw near him, and glorifie him before all the people: nor will they be fit for the opening of the heavenly mysteries, and working that on the peoples hearts which never was on their own. And if they be not Excellent in an *Active* life, they will betray the peoples souls, and never go through that painful diligence, and preaching in season and out of season, publickly, and from house to house, day and night with tears, which Paul commandeth them, Acts 20. & Epist. Tim. Rule 2.

§. 7. 3. The work of a Magistrate, a Lawyer, a Physician, and such like, is principally in doing good in their several Callings, which must not be neglected for contemplation. Yet so, that all these, and all others, must allow Gods service and holy thoughts, their due place in the beginning, and middle, and end of all their actions: As Magistrates must read and meditate day and night in the Word of God, Josh. 1. 8, 10. So the Eunuch, Cornelius, &c. Acts 8. & 10. Rule 3.

§. 8. 4. Some persons in the same Calling, whose Callings are not so urgent on them, by any necessities of themselves or others, and who may have more vacant time, must gladly take it for the good of their souls, in the use of contemplation and other holy duties. And others that are under greater necessities,

necessities, urgencies, obligations, or cannot be spared from the service of others (as Physicians, Lawyers, &c.) must be less in contemplation, and prefer the greatest good.

Rule 5. §. 9. 5. *Publick necessities* or service may with some be so great as to dispense with all secret duty both of prayer and contemplation (except short mental ejaculations) for some dayes together. So in Wars it oft falls out that necessity forbiddeth all set or solemn holy service for many dayes together, (even on the Lords Day): So a Physician may sometime be tyed to so close attendance on his Patients as will not allow him time for a set prayer: so sometime a Preacher may be so taken up in preaching, and exhorting, and resolving peoples weighty doubts, that they shall scarce have time for secret duties, for some dayes together: (Though such happy impediments are rare:.) In these cases to do the lesser is a sin, when the greater is neglected.

Rule 6. §. 10. 6. *Servants*, who are not Masters of their time, must be faithful in employing it to their Masters service, and take none for holy duty from that part, which they should work in; but rather from their rest so far as they are able; intermixing Meditations with their labours when they can: But redeeming such time as is allowed them, the more diligently, because their opportunities are so rare and short.

Rule 7. §. 11. 7. The *Lords day* (excepting works of necessity) and such vacancies as hinder not other work (as when they travel on the way, or work, or wake in the night, &c.) are every mans own time, which he is not to alienate to anothers service, but to reserve and use for the service of God, and for his soul, in holy duties.

Rule 8. §. 12. 8. Some persons cannot bear much contemplation, especially Melancholy and weak-headed people; And such must serve God so much the more in other duties which they are able for; and must not tire out and distract themselves, with striving to do that which they are not able to undergo. But others feel no inconvenience by it at all, as I can speak by my own experience: my weakness and decay of Spirits inclining me most to a dulness of mind, I find that the most exciting serious studies and contemplations, in the greatest solitude, are so far from hurting me by any abatement of health or hilarity or serenity of mind, that they seem rather a help to all. Those that can thus bear long solitude and contemplation, ought to be the more exercised in it, except when greater duties must take place: But to melancholy persons it is to be avoided as a hurt.

Rule 9. §. 13. 9. To the same persons, sometimes their own necessities require contemplation most, and sometime action; and so that which is at one time a duty, may at another time be none.

Rule 10. §. 14. 10. A meer *sinful backwardness* is not to be indulged: A *diseased disability* (such as comes from melancholy, weak-headedness, or decay of memory) must be endured, and not too much accused; when Christ excused worse in his Disciples, saying, *The Spirit is willing, but the flesh is weak*. But a *sinful backwardness* in cases of absolute necessity, is not at all to be endured, but striven against with all your power whatever it cost you: As to bring your selves to so much serious Consideration, as is necessary to your Repentance and unfeigned faith, and godly conversation, this must be done whatever follow; Though the Devil perswade you that it will make you melancholy or mad: For without it, you are far worse than mad.

Rule 11. §. 15. 11. The most desirable life, to those that have their choice, is that which joyneth together Contemplation and Action: so as there shall be convenient leisure for the most high and serious Contemplation,

and this improved to fit us for the most great and profitable Action. And such is the life of a faithful Minister of Christ: And therefore no sort of men on earth are more obliged to thankfulness than they.

§. 16. 12. *Servants* and *poor men*, and diseased men and others, that are called off from much contemplation, and employed in a life of obedient Action, yea, or suffering by the providence of God, and not by their own sinful choice, must understand, that their Labour and Patience is the way of their acceptable attendance upon God, in the expense of most part of their time: And, though it is madness in those, that hope God will accept of their Labours, instead of true Faith and Repentance and a godly life (for these must go together, and hinder not each other) yet instead of such further contemplations, as are not necessary to the being of a godly life, a true Christian may believe that his obedient labours and sufferings shall be accepted. If you set one servant to cast up an account, and another to sweep your Chimney or Channels, you will not accept the former, and reject the later, for the difference of their works: But you will rather think that he hath most merited your acceptance, who yielded without grudging to the basest service. And doubtless it is an aggravation of acceptable obedience, when we readily and willingly serve God in the lowest meanest work. He is too fine to serve him, who saith, I will serve thee in the Magistracy or Ministry, but not at Plow or Cart, or any such drudgery. And if thou be but in Gods way, he can make thy very obedience a state of greater holiness and safety, than if thou hadst spent all that time in the study of holy things; as you see many ungodly Ministers do, all their life time, and are never the better for it. It is not the quality of the work, but Gods blessing, that makes it do you good. Nor is he most beloved of God, who hath rolled over the greatest number of good thoughts in his mind, or of good words in his mouth, no nor he that hath stirred up the strongest passions hereabouts; but he that Loveth God and Heaven best, and hateth sin most, and whose will is most confirmed for Holiness of life. He that goeth about his labour in obedience to God, may have as much comfort as another that is meditating or praying. But neither Labour nor prayer is matter of comfort to an ungodly carnal heart.

esse contrarium videretur, omni studio declinare. In vita sua.

Yea, if decay of memory or natural ability take you off both Action and Contemplation, you may have as much acceptance, and solid comfort, in a patient bearing of the Cross, and an obedient cheerful submission to the holy Will of God.

Tit. 5. Directions to the Melancholy about their Thoughts.

IT is so easie and ordinary a thing for some weak-headed persons, to cast themselves into Melancholy by over-straining either their Thoughts or their Affections, and the case of such is so exceeding lamentable, that I think it requisite to give such some particular Directions by themselves. And the rather because I see some Persons that are unacquainted with the nature of this and other diseases, exceedingly abuse the name of God, and bring the profession of Religion into scorn, by imputing all the effects and speeches of such Melancholy persons to some great and notable operations of the spirit of God, and thence draw observations of the methods and workings of God upon the soul, and of the nature

Read more after, Part 3. against Despair.

ture of the legal workings of the spirit of bondage. (As some other such have divulged the prophecies, the possessions and dispossessing of Hysterical Women, as I have read especially in the Writings of the Fryars). I do not call those *Melancholy*, who are *rationaly sorrowful for sin*, and sensible of their misery, and solicitous about their recovery and salvation, though it be with as *great seriousness* as the faculties can bear; as long as they have *sound Reason*, and the *imagination, fantasie* or thinking faculty is not crazed or diseased: But by *Melancholy* I mean, this diseased crazyness, hurt, or error of the *imagination*, and consequently of the understanding, which is known by these following signs, (which yet are not all in every Melancholy person.)

Stoici dicunt sapientem nunquam sanitate mentis excidere.

Incidere tamen aliquando in imaginationes absurdas propter atra bilis redundantiam, siue ob delirationem non quidem deviationem rationis, verum ex imbecillitate nature. Laert. in Zenone.

§. 2. 1. They are commonly *exceeding fearful*, *causless* or *beyond* what there is cause for: every thing which they hear or see is ready to increase their fears, especially if *fear* was the *first cause*, as ordinarily it is. 2. Their fantasie most erreth in aggravating their *sin*, or *dangers*, or *unhappiness*: every ordinary infirmity they are ready to speak of with amazement as a heynous sin. And every possible danger, they take for *probable*, and every *probable* one for *certain*: and every little danger for a *great* one: and every *calamity* for an *utter undoing*. 3. They are still addicted to excess of *sadness*, some weeping they know not why, and some thinking it *ought* to be so: and if they should smile or speak merrily, their hearts smite them for it, as if they had done amiss. 4. They place most of their *Religion* in *sorrowing* and *austerities* to the flesh. 5. They are continual *self-accusers*: turning all into matter of accusation against themselves, which they hear, or read, or see, or think of: quarrelling with themselves for every thing they do, as a contentious person doth with others. 6. They are still apprehending themselves *forsaken of God*, and are prone to despair: They are just like a man in a Wilderness, forsaken of all his friends and comforts; forlorn and desolate: their continual thought is, I am undone, undone, undone! 7. They are still thinking that the *day of Grace* is *past*, and that it is now too late to repent or to find mercy: If you tell them of the tenour of the Gospel and offers of free pardon to every penitent believer, they cry out still, too late, too late, my day is *past*; not considering that every soul that *truly repenteth in this life* is certainly forgiven. 8. They are oft tempted to gather despairing thoughts from the doctrine of *Predestination*, and to think that if God have reprobated them, or have not elected them, all that they can do, or that all the world can do, cannot save them, and next they strongly conceit that they are *not elected*, and so that they are *past help* or *hope*: not knowing that God electeth not any man separatedly or simply to be saved, but conjunctly to *believe*, *repent* and to *be saved*; and so to the end and means together; and that all that will *repent* and *choose Christ* and a *holy life* are elected to salvation, because they are *elected to the means* and *condition* of salvation, which if they persevere they shall enjoy. To *Repent* is the best way to prove that I am *elected to Repent*. 9. They never read or hear of any miserable instance, but they are thinking that this is their case! If they hear of *Cain*, of *Pharaoh* given up to hardness of heart, or do but read that some are *vessels of wrath*, *fitted to destruction*, or that they have eyes

and see not, ears and hear not, hearts and understand not, they think, This is all spoken of me; or this is just my case: If they hear of any terrible example of Gods judgements on any, they think, it will be so with them: If any dye suddenly, or a house be burnt, or any be distracted, or dye in despair, they think it will be so with them. The reading of *Spirra's* case causeth or increaseth Melancholy in many; the ignorant Author having described a plain Melancholy, contracted by the trouble of sinning against Conscience, as if it were a damnable despair of a sound understanding; 10. And yet they think that never any one was as they are; I have had abundance in a few weeks with me, almost just in the same case; and yet every one say that never any one was as they. 11. They are utterly *unable to Rejoyce* in any thing: They cannot apprehend, believe or think of any thing that is comfortable to them. They read all the threatnings of the word with quick sense and application, but the *Promises* they read over and over without taking notice of them, as if they had not read them; or else say, They do not belong to me: The greater the mercy of God is, and the riches of grace, the more miserable am I that have no part in them. They are like a man in continual pain or sickness, that cannot *rejoyce*, because the *feeling* of his *pain* forbiddeth him. They look on husband, wife, friends, children, house, goods and all without any comfort; as one would do that is going to be executed for some crime. 12. Their Consciences are quick in telling them of sin, and putting them upon any dejection as a duty: but they are dead to all duties that tend to consolation; as to Thanksgiving for mercies, Praises of God, meditating on his Love and grace and Christ and promises: Put them never so hard on these, and they *feel not* their *duty*, nor make no conscience of it; but think it is a duty for others but unsuitable to them. 13. They alway say that they *cannot believe*, and therefore think they cannot be saved: Because that commonly they mistake the nature of faith, and take it to be a *Believing that they themselves are forgiven* and in favour with God, and shall be saved: And because they cannot believe *this* (which their disease will not suffer them to believe,) therefore they think that they are no believers: whereas saving faith is nothing but such a *Belief that the Gospel is true and Christ is the Saviour to be trusted with our souls, as causeth our Wills to Consent that he be ours and that we be his*, and so to subscribe the Covenant of Grace. Yet while they *thus consent*, and would give a world to be *sure that Christ were theirs*, and to be *perfectly holy*, yet they think they *believe not*, because they believe not that he will forgive or save them. 14. They are still displeased and discontented with themselves: just as a peevish froward person is apt to be with others: see one that is hard to be pleased, and is finding fault with every thing that they see or hear, and offended at every one that comes in their way, and suspicious of every body that they see whispering; and just so is a Melancholy person against himself; suspecting, displeased and finding fault with all. 15. They are much addicted to *solitariness*, and weary of company for the most part. 16. They are given up to *fixed musings*, and long poring thoughts to little purpose: so that deep musings and thinkings are their chief employments, and much of their disease. 17. They are much averse to the labours of their callings, and given to idleness; either to lye in bed, or sit thinking unprofitably by themselves. 18. Their thoughts are *most upon themselves*, like the mill-stones that grind on themselves, when they have no grist: fo

so one thought begets another : Their thoughts are taken up about their thoughts : when they have been *thinking* irregularly, they *think* again what they have been *thinking* on : They meditate not much on God, (unless on his wrath) nor Heaven, nor Christ, nor the state of the Church, nor any thing without them (ordinarily) ; but all their thoughts are contracted and turned inwards on themselves : *self-troubling* is the sum of their thoughts and lives.

19. Their thoughts are all perplexed like ravelled Yarn or Silk ; or like a man in a maze, or wilderness, or that hath lost himself and his way in the night : He is poring and groping about, and can make little of any thing, but is bewildered, and moithered and entangled the more : full of doubts, and difficulties, out of which he cannot find the way.

20. He is *endless* in his scruples : afraid lest he sin in every word he speaketh, and in every thought, and every look, and every meal he eateth, and all the Cloaths he weareth : And if he think to amend them, he is still scrupling his supposed amendments : He dare neither travel, nor stay at home ; neither speak nor be silent ; but he is scrupling all : as if he were wholly composed of self-perplexing scruples.

21. Hence it comes to pass that he is greatly addicted to *superstition* ; to make many *Laws* to himself that God never made him ; and to ensnare himself with needless Vows, and resolutions, and hurtful austerities, Touch not, taste not, handle not ; and to place his Religion much in such Outward self-imposed tasks : to spend so many hours in this or that act of devotion, to wear such cloaths, and forbear other that are finer ; to forbear all dyet that pleaseth the appetite, with much of the like : A great deal of the Perfection of Popish devotion proceeded from Melancholy, though their Government come from Pride and Covetousness. 22. They have lost the power of Governing their thoughts by Reason : so that if you convince them that they should cast out their self-perplexing unprofitable thoughts, and turn their thoughts to other subjects, or be vacant, they are not able to obey you : They seem to be under a necessity or constraint : They cannot cast out their troublesome thoughts : They cannot turn away their minds : They cannot think of Love and mercy : They can think of nothing but what they do think of, no more than a man in the Tooth-ache can forbear to think of his pain. 23. They usually grow hence to a disability to any private prayer or meditation : Their thoughts are presently cast all into a confusion, when they should pray or meditate : They scatter abroad a hundred ways ; and they cannot keep them upon any thing : For this is the very point of their disease ; a disordered, confused fanatic, with a weak reason which cannot govern it. Sometime terror driveth them from Prayer : they dare not hope, and therefore dare not pray : and usually they dare not receive the Lords Supper ; here they are fearfulest of all : And if they do receive it, they are cast down with terrors, fearing that they have taken their own damnation, by receiving unworthily. 24. Hence they grow to a great *averseness* to all holy duty : Fear and despair make them go to prayer, hearing, reading, as a Bear to the stake : And then they think they are *haters of God and Godliness*, imputing the effects of their disease to their souls : when yet at the same time, those of them that are Godly, would rather be freed from all their sins, and be perfectly holy, than have all the riches or honour in the world. 25. They are usually so taken up with *busie and earnest thoughts* (which being all perplexed do but strive with themselves, and contradict one another,) that they feel it just as if something were speaking

within them, and all their own violent thoughts were the pleadings and impulse of some other : And therefore they are wont to impute all their fantasies, either to some extraordinary actings of the Devil, or to some extraordinary motions of the spirit of God : And they are used to express themselves in such words as these [*It was set upon my heart, or it was said to me that I must do thus and thus : and then it was said I must not do this or that ; and I was told I must do so or so*]. And they think that their own imagination is something talking in them, and saying to them all that they are thinking. 26. When Melancholy groweth strong, they are almost alwayes troubled with hideous Blasphemous temptations ; against God or Christ ; or the Scripture, and against the immortality of the soul : which cometh partly from their own fears, which make them think most (against their will) of that which they are most afraid of thinking : As the spirit and blood will have recourse to the part that is hurt. The very pain of their fears doth draw their thoughts to what they fear. As he that is over-desirous to sleep, and afraid lest he shall not sleep, is sure to wake ; because his fears and desires keep him waking : so do the fears and desires of the Melancholy cross themselves. And withal, the malice of the Devil plainly here interposeth, and taketh advantage by this disease, to tempt and trouble them, and to shew his hatred to God, and Christ, and Scripture and to them. For as he can much easier tempt a cholerick person to anger, than another ; and a flegmatick fleshy person to sloth, and a sanguine or hot tempered person to lust, and wantonness ; so also a melancholy person to thoughts of blasphemy, infidelity and despair. And oft-times they feel a *vehement urgency*, as if something within them urged them to speak such or such a blasphemous or foolish word ; and they can have no rest unless they yield in this and other such cases to what they are urged to ! And some are ready to yield in a temptation to be quiet : and when they have done, they are tempted utterly to despair because they have committed so great a sin : and when the Devil hath got this advantage of them, he is still setting it before them. 27. Hereupon they are further tempted to think they have committed the sin against the Holy Ghost ; not understanding what that sin is, but fearing it is theirs, because it is a fearful sin : At least they think they shall not be forgiven : not considering that a temptation is one thing, and a sin another ; and that no man hath less cause to fear being condemned for his sin, than he that is least willing of it, and most hateth it. And no man can be less willing of any sin, than these poor souls are of the hideous blasphemous thoughts which they complain of. 28. Hereupon some of them grow to think that they are possessed of Devils ; and if it do but enter into their fantasie how possessed persons use to act, the very strength of imagination will make them do so too : so that I have known those that will swear, and curse, and blaspheme, and imitate an inward aliene voice, thinking themselves that it is the Devil in them that doth all this. But these that go so far are but few. 29. Some of them that are near distraction, verily think that they hear voices, and see lights and apparitions, that the Curtains are opened on them, that something meets them, and saith this or that to them, when all is but the error of a crazed brain, and sick imagination. 30. Many of them are aweary of their lives, through the constant tiring perplexities of their minds : and yet afraid of dying : some of them resolutely famish themselves : some are strongly tempted to murder them-

themselves, and they are haunted with the temptation so restlessly, that they can go no whither but they feel as if somewhat within them, put them on, and said, *Do it, do it*: so that many poor creatures yield, and make away themselves. 31. Many of them are restlessly vexed with fears of want and poverty, and misery to their families; and of imprisonment or banishment; and lest some body will kill them; and every one that they see whisper, they think is plotting to take away their lives. 32. Some of them lay a law upon themselves that they will not speak, and so live long in resolute silence. 33. All of them are intractable, and stiff in their own conceits, and hardly persuaded out of them, be they never so irrational. 34. Few of them are the better for any Reason, conviction or Counsel that is given them: If it seem to satisfy and quiet and rejoyce them at the present, to morrow they are as bad again: it being the nature of their disease, to think as they do think; and their thoughts are not cured while the disease is uncured. 35. Yet in all this distemper, few of them will believe that they are melancholy; but abhor to hear men tell them so, and say it is but the rational sense of their unhappiness, and the forsakings and heavy wrath of God. And therefore they are hardly persuaded to take any Physick or use any means for the cure of their bodies, saying that they are well, and being confident that it is only their souls that are distressed.

This is the miserable case of these poor people, greatly to be pitied; and not to be despised by any. I have spoken nothing but what I have often seen and known. And let none despise such: for men of all sorts do fall into this misery: learned and unlearned, high and low, good and bad, yea some that have lived in greatest jollity and sensuality, when God hath made them feel their folly.

§. 3. The causes of it are, 1. Most commonly some worldly loss, or cross, or grief, or care, which made too deep an impression on them. 2. Sometime excess of fear upon any common occasion of danger. 3. Sometime over-hard and unintermitted studies, or thoughts which screw up and rack the fantasie too much. 4. Sometime too deep fears, or too constant and serious and passionate thoughts and cares about the danger of the soul. 5. The great preparatives to it, (which are indeed the principal cause) are a weak Head, and Reason joyned with strong Passion: which are oft found in Women, and those to whom it is natural: 6. And in some it is brought in, by some heinous sin, the sight of which they cannot bear, when Conscience is but once awakened.

§. 4. When this disease is gone very far, Directions to the persons themselves are vain, because they have not Reason and free-will to practise them: but it is their friends about them that must have the Directions. But because with the most of them, and at first, there is some Power of Reason left, I give Directions for the use of such.

Dir. 1. §. 5. Direct. 1. See that no error in Religion be the cause of your distress: especially understand well the Covenant of Grace, and the Riches of mercy manifested in Christ. Among others it will be useful to you to understand these following truths.

Special Truths to be known for preventing causeless troubles.

1. That our thoughts of the Infinite Goodness of God, should bear proportion with our thoughts concerning his Infinite Power and Wisdom.

2. That the Mercy of God hath provided for all mankind so sufficient a Saviour, that no sinner shall perish for want of a sufficient satisfaction made for his sins by Christ, nor is it made the condition of any mans salvation, or pardon, that he satisfy for his own sins.

3. That Christ hath in his Gospel-Covenant (which is an Act of oblivion) made over himself with pardon and salvation, to all that will penitently and believingly accept the offer. And that none perish that hear the Gospel, but the final obstinate refusers of Christ and life.

4. That he that so far believeth the truth of the Gospel, as to Consent to the Covenant of Grace, even that God the Father be his Lord and Reconciled Father, and Christ his saviour, and the Holy Ghost his sanctifier, hath true saving faith, and right to the blessing of the Covenant.

5. That the day of Grace is so far commensurate or equal to our Life time, that whosoever truly Repenteth and Consenteth to the Covenant of Grace, before his death, is certainly pardoned, and in a state of life: and that it is every mans duty so to do, that pardon may be theirs.

6. That Satans temptations are none of our sins, but only our yielding to them.

7. That the effects of natural sickness or diseasedness, is not (in it self) a sin.

8. That those are the smallest sins (formally) and least like to condemn us, which we are most unwilling of, and are least in Love or liking of.

9. That no sin shall condemn us which we hate more than love, and which we had rather leave and be delivered from, than keep: For this is true Repentance.

10. That he is truly sanctified who had rather be perfect in Holiness of heart and life, in Loving God, and Living by Faith, than to have the greatest pleasures, riches or honours of the world; taking in the Means also by which both are attained.

11. That he who hath this Grace and desire, may know that he is elect; and the making of our Calling sure by our Consenting to the holy Covenant, is the making of our Election sure.

12. That the same thing which is a great duty to others, may be no duty to one who by bodily distemper (as Feavors, Phrenesies, Melancholy) is unable to perform it.

§. 6. Direct. 2. Take heed of worldly cares, and Dir. 2. sorrows, and discontents: Set not so much by earthly things, as to enable them to disquiet you: But learn to cast your cares on God. You can have less peace in an affliction which cometh by such a carnal sinful means. It's much more safe to be distracted with cares for Heaven than for Earth.

§. 7. Direct. 3. Meditation is no duty at all for a Dir. 3. melancholy person, except some few that are able to bear a diverting meditation, which must be of something farthest from the matter which troubleth them: Or except it be short meditations, like ejaculatory prayers. A set and serious meditation will but confound you, and disturb you, and disable you to other duties. If a man have a broken leg, he must not go on it, till it's knit, lest all the body fare the worse. It is your Thinking faculty, or your Imagination which is the broken pained part: and therefore you must not use it, about the things that trouble you. Perhaps you'll say, That this is to be prophane and forget God and your soul, and let the tempter have his will. But, I answer; No: It is but to forbear that which you cannot do at present, that by doing other things which you can do, you may come again to do this which you now cannot do: It is but to forbear attempting that, which will but make you less able to do all other duties. And at the present, you may conduct the affairs of your soul by holy Reason; I persuade you not from Repenting or Believing, but from set, and long, and deep Meditations, which will but hurt you.

Dir. 4. §. 8. Direct. 4. *Be not too long in any secret duty which you find you are not able to bear: Prayer it self, when you are unable, must be performed but as you can: Short confessions and requests to God, must serve instead of longer secret prayers, when you are unable to do more. If sickness may excuse a man for being short, where nature will not hold out, the case is the same here, in the sickness of the brain and spirits. God hath appointed no means to do you hurt.*

Dir. 5. §. 9. Direct. 5. *Where you find your selves unable for a secret duty, struggle not too hard with your selves, but go that pace that you are able to go quietly. For as every striving doth not enable you, but vex you, and make duty wearisome to you, and disable you more, by increasing your disease: Like an Ox that draweth unquietly, and a Horse that chafeth himself, that quickly tireth. Preserve your willingness to duty, and avoid that which makes it grievous to you. As to a sick stomach, it is not eating much, but digesting well that tends to health; and little must be eaten, when much cannot be digested: So it is here in case of your meditations and secret prayers.*

Dir. 6. §. 10. Direct. 6. *Be most in those duties which you are best able to bear: which with most, is, Prayer with others, hearing and good discourse. As a sick man whose stomach is against other meats, must eat of that which he can eat of. And God hath provided variety of means, that one may do the work, when the other are wanting. Do not misunderstand me: In cases of absolute necessity, I say again, you must strive to do it whatever come of it. If you are backward to believe, to Repent, to Love God and your neighbour, to live soberly, righteously and godly, to pray at all; here you must strive, and not excuse it by any backwardness; for it is that which must needs be done, or you are lost. But a man that cannot read may be saved without his reading, and a man in prison or sickness may be saved without hearing the word, and without the Church-communion of Saints: And so a man disabled by melancholy, may be saved by shorter thoughts and ejaculations, without set and long meditations and secret prayers: And other duties which he is able for, will supply the want of these. Even as nature hath provided two eyes, and two ears, and two nostrils, and two reins, and lungs, that when one is stop't or faulty, the other may supply its wants for a time: So is it here.*

Dir. 7. §. 11. Direct. 7. *Avoid all unnecessary solitariness, and be as much as possible in honest cheerful company. You have need of others; and are not sufficient for your selves: And God will use and honour others, as his hands, to deliver us his blessings. Solitariness is to those that are fit for it, an excellent season for meditation and converse with God and with our hearts: But to you, it is the season of temptation, and danger. If Satan tempted Christ himself, when he had him fasting and solitary in a wilderness, much more will he take this as his opportunity against you. Solitude is the season of musings and thoughtfulness, which are the things which you must fly from, if you will not be deprived of all.*

Dir. 8. §. 12. Direct. 8. *When blasphemous or disturbing thoughts look in or fruitless musings, presently meet them, and use that authority of Reason which is left you, to cast them and command them out. If you have not lost it, Reason and the will have a command over the thoughts as well as over the tongue, or hands or feet. And as you would be ashamed to run up and down, or fight with your hands, and say I cannot help it; or to let your tongue run all day and say, I cannot stop it: so should you be*

ashamed to let your Thoughts run at random or on hurtful things, and say, I cannot help it. Do you do the best you can to help it? Cannot you bid them be gone? Cannot you turn your thoughts to something else? Or cannot you rowze up your self, and shake them off? Some by casting a little cold water in their own faces, or bidding another do it, can rowze themselves from melancholy musings as from sleep. Or cannot you get out of the room and set your self about some business which will divert you? You might do more than you do, if you were but willing, and know how much it is your duty.

§. 13. Direct. 9. *When you do think of any holy things, let it be of the best things; of God and Grace and Christ and Heaven: Or of your brethren, or the Church; and carry all your meditations outward; but be sure you pore not on your selves, and spend not your thoughts upon your thoughts.* Dir. 9. As we have need to call the Thoughts of careless sinners inwards, and turn them from the Creature and sin, upon themselves; so we have need to call the Thoughts of self-perlexing melancholy persons outwards; For it is their disease to be still grinding upon themselves. Remember that it is a far higher, nobler and sweeter work to think of God, and Christ, and Heaven, than of such worms as we our selves are. When we go up to God, we go to Love, and Light and Liberty: But when we look down into our selves we look into a dungeon, a prison, a wilderness, a place of darkness, horror, filthiness, misery and confusion. Therefore (though such thoughts be needful so far as without them our Repentance and due watchfulness cannot be maintained) yet they are grievous, ignoble, yea and barren, in comparison of our thoughts of God. When you are poring on your hearts, to search whether the Love of God be there or no, it were wiser to be thinking of the infinite Amiability of God; and that will cause it, whether it were there before or not. So instead of poring on your hearts, to know whether they are set on Heaven, lift up your thoughts to Heaven, and think of its Glory, and that will raise them thither, and give you, and shew you that which you were searching for. Bestow that time in planting holy desires in the garden of your hearts, which you bestow in routing and puzzling your selves in searching whether it be there already. We are such dark confused things, that the sight of our selves is enough to raise a loathing and a horror in our minds, and make them melancholy: But in God and Glory, there is nothing to discourage our thoughts, but all to delight them, if Satan do not mis-represent him to us.

§. 14. Direct. 10. *Overlook not the Miracle of Love which God hath shewed us in the wonderful incarnation, office, life, death, resurrection, ascension and reign of our Redeemer: But steep your thoughts most in these wonders of mercy, proposed by God to be the chief matter of your thoughts.* Dir. 10. You should in reason lay out many thoughts of Christ and Grace for one that you lay out on your sin and misery. God requireth you to see your sin and misery, but so much as tendeth to magnifie the remedy, and cause you to accept it: Never think of sin and Hell alone: but as the way to the thoughts of Christ and Grace. This is the duty even of the worst. Are your sins ever before you? Why is not pardoning grace in Christ before you? Is Hell open before you? Why is not the Redeemer also before you? Do you say, Because that sin and Hell are yours, but Christ, and Holiness, and Heaven are none of yours? I answer you, It is then because you will have it so: If you would not have it so, it is not so. God hath set Life first before you, and not only Death.

M m He

He hath put *Christ*, and *Holiness* and *Heaven* in his end of the ballance; and the Devil puts the *pleasure* of sin for a season in the other end: That which you choose unfeignedly is yours: For God hath given you your choice. Nothing is truer, than that God hath so far made over *Christ* and *Life* to all that hear the Gospel, that nothing but their final obstinate refusal can condemn them: *Christ* and *Life* are brought to the will and choice of all, though all have not wills to accept and choose him. And if you would not have *Christ* and *Life* and *Holiness*, what would you rather have? And why complain you?

Dir. 11. §. 15. Direct. 11. Think and speak as much of the Mercy which you have received, as of the sin you have committed; and of the mercy which is offered you, as of what you want. You dare not say that the mercy you have received, is no more worthy to be remembered and mentioned than all your sins? Shall God do so much for you, and shall it be overlooked, extenuated and made nothing of? As if his mercies had been a bare bone, or a barren wilderness, which would yield no sustenance to your thoughts? Be not guilty of so great unthankfulness. Thoughts of Love and mercy, would breed Love and sweetness in the soul: while thoughts of sin and wrath only breed averseness, terror, bitterness, perplexity, and drive away the heart from God.

Dir. 12. §. 16. Direct. 12. Tie your selves daily to spend as great a part of your Time in your prayers, in the confessing of mercy received, as in confessing sin committed: and in the Praises of God, as in the lamenting of your own miseries. You dare not deny but this is your duty, if you understand your duty: Thanksgiving and praise are a greater duty, than confessing sin and misery: Resolve then that they shall have the largest share of Time. If you will but do this much, (which you can do if you will), it will in time take off the bitterness of your spirits, and the very frequent mention of sweeter things, will sweeten your minds and change their temperature and habit, as change of dyet changeth the temperature of the body. I beseech you resolve and try this course. If you cannot mention mercy so Thankfully as you would, nor mention Gods excellencies so holily and praisefully as you would, yet do what you can, and mention them as you are able. You may command your Time (what shall have the greatest share in prayer) though not your affections: You will find the benefit very great, if you will do but this.

Dir. 13. §. 17. Direct. 13. Overvalue not the passionate part of duty, but know that Judgement, Will and Practice; a high esteem of God and holiness, a resolved choice, and a sincere endeavour are the life of Grace and duty, when feeling Passions are but lower uncertain things: You know not what you do, when you lay so much on the passionate part: Nor when you strive so much for deep and transporting apprehensions: These are not the great things, nor essentials of Holiness: Too much of this feeling may distract you. God knoweth how much you are able to bear. Passionate feelings depend much upon nature. Some persons are more sensible than others: A little thing goeth deep with some: The wisest and weightiest persons are usually least passionate; and the weakest hardly moderate their passions. God is not an object of sense, and therefore more fit for the understanding and will, than the passions to work upon. That is the holiest soul which is most inclined to God, and resolved for him, and conformed to his will, and not that which is affected with the deepest griefs, and fears and joys, and other such transporting passions: Though it were best, if even holy passions could be raised at the wills command

in that measure which fitteth us best for duty. But I have known many complain for want of deeper feeling, who if their feeling (as they called their passion) had been more, it might have distracted them. I had rather be that Christian that loaths himself for sin, resolveth against it, and forsaketh it, though he cannot weep for it, than one of those that can weep to day, and sin again to morrow; and whose sinful passions are quickly stirred, as well as their better passions.

§. 18. Direct. 14. Make not too great a matter of your own thoughts; and take not too much notice of them: but if Satan cast in molesting thoughts, if you cannot cast them out, set light by them, and take less notice of them. Making a great matter of every Thought that is cast into your mind, will keep those thoughts in your mind the longer: For that which we are most sensible of, we most think on: And that which we least regard, we least remember: If you would never be rid of them, the way is to be still noting them, and making too great a matter of them. These troublesome thoughts are like troublesome scolds, that if you regard them and answer them, will never have done with you: But if you let them talk, and take no notice of them, nor make no answer to them, they will be weary and give over. The Devils design is to vex and disquiet you: And if he see you will not be vexed and disquieted, he will give over attempting it. I know you'll say, should I be so ungodly as to make light of such sinful thoughts? I answer, make not so light of them as to be indifferent what thoughts are in your mind, nor so as to take the smallest sin to be none: But make so light of them as not to take them for greater nor more dangerous sins than they are: And so light of them as not take distinct particular notice of them; nor to disquiet your selves about them: For if you do, you will have no room in your thoughts for Christ and Heaven, and that which should take up your thoughts; but the Devil will rejoyce to see how he employeth you in thinking over your own thoughts, or rather, his temptations; and that he can employ you all the day in hearkning to all that he will say to you, and in thinking of his motions instead of thinking on the works of God. There are none of Gods servants without irregularities and sin of thoughts: Which they must daily ask forgiveness of, and rejoyce to think that they have a sufficient Saviour and remedy, and that sin shall but occasion the magnifying of grace: But if they should excessively observe and be troubled at every unwarrantable thought, it would be a snare to take them off almost all their greater duties. Would you like it in your servant, if he should stop in observing and troubling himself about every ordinary imperfection in his work, instead of going on to do it?

§. 19. Direct. 15. Remember that it is no sin to be tempted, but only to yield to the temptation: and that Christ himself was carried about and tempted blasphemously by the Devil, even to fall down and worship him: and yet he made these temptations but an advantage to the glory of his victory. Take not the Devils sin to be yours. Are your temptations more horrid and odious than Christs were? What if the Devil had carried you to the pinnacle of the Temple as he did Christ? Would you not have thought that God had forsaken you, and given you up to the power of Satan? But you'll say, that you yield to the temptation, and so did not Christ: I answer, It cannot be expected that sinful man should bear a temptation as innocently as Christ did? Satan found nothing in Christ to comply with him; but in us he findeth a sinful nature! Wax will receive an impression when

Marble will not. But it is not every sinful taint that is a consent to the sin to which we are tempted.

Dir. 16. §. 20. Direct. 16. *Consider how far you are from Loving, delighting in or being loth to leave these sinful thoughts: and that no sin condemneth, but that which is so loved and delighted in, as that you had rather keep than leave it.* Would you not tain be delivered from all these horrid thoughts and sins? Could you not be willing to live in disgrace, or want or banishment, so you might but be free from sin? If so, why doubt you of the pardon of it? Can you have any surer sign of Repentance, or that your sin is not a *Reigning* unpardoned sin, than that it is not *Loved* and *desired* by you? The *less* will, the *less* sin, and the more will, the more sin. The Covetous man *loveth* his money: and the Fornicator *loveth* his lust, and the proud man *loveth* his honour, and the drunkard *loveth* his cups, and the glutton *loveth* to satisfy his appetite; and so love these that they will not leave them. But do you love your disturbing, confused or blasphemous thoughts? Are you not so weary of them, as to be even weary of your lives because of them? would you not be glad and thankful never to be troubled with them more? And yet do you doubt of pardon?

Dir. 17. §. 21. Direct. 17. *Charge not your souls any deeper than there is cause with the effects of your disease.* Indeed *remotely* a man that in distraction thinks or speaks amiss, may be said to be faulty, so far as his sin did cause his disease: but *directly* and of it self, the *involuntary effects of sickness* are no sin: Melancholy is a meer disease in the spirits and imagination, though you feel no sickness: And it is as natural for a melancholy person to be hurried and molested with doubts and fears and despairing thoughts, and blasphemous temptations, as it is for a man to talk idly in a fever when his understanding faileth; or to think of and desire drink, when his Fever kindleth vehement thirst. And how much would you have a man in a fever accuse himself for such a thirst, or such thoughts, desire or talk? If you had those hideous thoughts in your dreams, which you have when you are awake, would you think them unpardoned sins, or rather unavoidable infirmities? why your distemper makes them to be to you, but almost as dreams.

Dir. 18. §. 22. Direct. 18. *Be sure that you keep your self constantly employed (as far as your strength will bear) in the diligent labours of a lawful calling; and spend none of your pretious time in idleness.* Idleness is the tide time of the Tempter: when you are idle, you invite the Devil to come and vex you. Then you can have while to hearken to him, and think on all that he will put into your minds, and then to think over all those thoughts again! when you have nothing else to do, the Devil will find you such work: Then you must sit still and muse; and your thoughts must be stirring in the mud of your own distempers, as children lye paddling in the dirt. And idleness is a sin, which God will not favour: He hath commanded you to *Labour six dayes, and in the sweat of your brows to eat your bread*; and he that will not labour is *unworthy to eat*, 2 Thel. 3. Remember that Time is pretious, and doth haste away, and God hath given you none in vain. Therefore as you are troubled for other sins, make Conscience of this sin, and waste not one quarter of an hours time, in your idle unprofitable musings: It is just with God no make your sin it self to be your punishment, and your own idle Thoughts to chastise you daily, when you will not get up and go about your lawful business: Nor will pretences of Prayer or any devotion excuse your idleness: for it is against the Law of God. Above

all that I have said to you let me intreat you therefore to obey *this one Direction*: I have known despairing Melancholy persons cured by setting themselves resolutely and diligently about their callings, (and changing air and company; and riding abroad). If you will sit musing in a corner, and sin against God by idleness and loss of time; and increase your own miseries withali, rather than you will rowze up your self, and ply your business, your calamity is just. Say now, that you have little or nothing to do: For God hath made it the duty of all, be they never so rich, to labour in such employment as is suitable to their place and strength.

Dir. 19. §. 23. Direct. 19. *Do but mark well how much the Devil gets by keeping you in sad despondent thoughts; and then you may easily see that it cannot be your duty nor best for you, which is so gainful and pleasing to the Devil.* By keeping you in these self perplexing doubts and fears; he robs God of the Thanks and Praise which you owe him for all his mercies: These *highest duties* you cast aside, as if they did not belong to you: You give not God the honour of his most miraculous mercy, in our Redemption; nor do you study or relish, or admire or magnifie, the riches of Grace in Jesus Christ! you have poor low thoughts of the infinite Love of God, and are unfit to judge of it or perceive it, being like a cholerick stomach which puts a continual bitterness in the mouth, which hinders it from tasting any sweetness in their meat. It hereby unfitteth you for the Love of God, and more enclineth you to hate him, or fly from him as an enemy, while the Devil representeth him to you as one that hateth you: It loseth your Time: It depriveth you of all your willingness to duty and delight in duty, and maketh all Gods service a burden and vexation to you. It is very contrary to the spirit of adoption, and to the whole frame of Evangelical worship and obedience. And will you, under pretence of being more humbled, and sorrowful, and sensible, thus gratifie Satan, and wrong God and your selves?

Dir. 20. §. 24. Direct. 20. *Trust not to your own judgement, in your melancholy state, either as to the condition of your souls, or the choice and conduct of your Thoughts or ways; but commit your selves to the judgement and direction of some experienced faithful guide.* You are no fit judges of your own condition, nor of the way of your duty, in this dark distempered condition that you are in: Either your mind and imagination is well or ill: If it be well, why complain you of all those disturbances and confusions and disability to meditate and pray? If it be ill, why will you be so self-conceited as to think yourselves able to judge of your selves, with such a distempered phantasie or mind. It is one of the worst things in Melancholy persons, that commonly they are most wise in their own eyes, and stiff in their own conceits, when their brains are sickest, and their understanding weakest: And that they are confident, and unruly, and unperswadable, as if they were proud of those pitiful understandings; and thought no body knows so well as they. O, say they, you know not my case? Am not I liker to know your case, who have seen so many score in that case, than you are that never knew any in it but your self? A man that stands by may better know the case of a man that is in a dream, than he can know his own. You say that others feel not what you feel! no more doth the Physicion feel what a man in a Fever, or Falling sickness, or distraction feeleth; and yet by the report of what you say you feel, and by what he seeth, he far better knoweth your disease, the

nature and the cure of it, than you that feel it. Therefore as a wise man when he is sick will trust himself, under God, to the direction of his Physician and the help of his friends about him, and not lye wrangling against their help and counsel, and wilfully refuse it, because they advise him contrary to his feeling; so will you do, if you are wise; Trust your self with some fit director; and despise not his judgement either about your state, or about your duty. You think you are lost and there is no hope: Hear what he saith that is now fitter to judge. Set not your weak wit too wilfully against him. Do you think he is so foolish as to mistake? Should not humility make you rather think so of your self? Be advised by him about the matter of your thoughts, the manner and length of your secret duties, and all your scruples that you need advice in. Will you answer me this one question? Do you know any body that is wiser than your self? and fitter to judge of your condition and advise you? If you say, No, how proud are you of such a crazed wit? If you say, Yea; Then believe and trust that person, and resolve to follow his Direction. And I would ask you: were you not once of another judgement concerning your self? If so, then were you not as found and able to judge, and liker to be in the right than you are now?

Dir. 21. §. 25. Direct. 21. My last advice is, to look out for the cure of your disease, and commit your self to the care of your Physician, and obey him: And do not as most melancholy persons do, that will not believe that Physick will do them good; but that it is only their soul that is afflicted: For it is the spirits, imagination, and passions, that are diseased, and so the soul is like an eye that looketh through a coloured glass, and thinks all things are of the same colour as the glass is. I have seen abundance cured by Physick: and till the body be cured, the mind will hardly ever be cured, but the clearest Reasons will be all in vain.

Tit. 6. Directions for young Students, for the most profitable ordering of their studying Thoughts.

Dir. 1. §. 1. Direct. 1. **L**ET it be your first and most serious study to make sure, that you are Regenerate, and sanctified by the Holy Ghost, and justified by faith in Christ, and Love God above all, as your reconciled Father, and so have right to the Heavenly inheritance.

§. 2. For 1. You are nearest to your selves, and your everlasting happiness is your nearest and your highest interest: what will it profit you to know all the world, and to lose your own souls? To know as much as Devils, and be for ever miserable with Devils?

§. 3. 2. It is a most doleful employment to be all day at work in Satans Chains! To sit studying God and the Holy Scriptures, while you are in the power of the Devil, and have hearts that are at enmity to the Holiness of that God and that Scripture which you are studying. It is a most preposterous and incongruous course of study, if you first study not your own deliverance. And if you knew your case, and saw your chains, your trembling would disturb your studies.

§. 4. 3. Till you are renewed you study in the dark, and without that internal sight and sense, by which the life and spirit and kernel of all that

you study, must be known. All that the Scripture Eph. 1. 18, saith of the darkness of a state of sin, and of the illumination of the spirit, and of the marvellous light Col. 1. 13, of regenerate souls, and of the natural mans not receiving the things of the spirit, and of the carnal mind that is enmity against God, and is not subject to his Law, nor can be; all these and such other passages are not insignificant, but most considerable truths from the spirit of truth. You have only that Light that will shew you the shell, and the dead letter, but not the soul, and quickening sense, of any practical holy truth. As the eye knoweth meat which we never tasted, or as a meer Grammarian, or Logician readeth a Law book or Physick book (who gather nothing out of them that will save a mans estate or life) so will you prosecute all your studies.

§. 5. 4. You are like to have but ill success in your studies, when the Devil is your Master, who hareth both you, and the holy things which you are studying. He will blind you, and pervert you, and possess your minds with false conceits, and put diverting sensual thoughts into you, and will keep your own souls from being ever the better for it all.

§. 6. 5. You will want the true end of all right studies; and set up wrong ends: and therefore whatever be the matter of your studies, you are still out of your way, and know nothing rightly, because you know it not as a Means to the true end. (But of this anon).

§. 7. Direct. 2. When you have first laid this foundation, and have the true Principle and End of all right Studies, be sure that you intend this End in all, (even the Everlasting Sight and Love of God, and the promoting his Glory, and pleasing his holy will); And that you never meddle with any studies separated from this end, but as a means thereto, and as animated thereby.

§. 8. If every step in your journey is but loss of time and labour, which is not directed to your journey's end; and if all that you have to mind or do in the world, be only about your End or the Means; and all creatures and actions can have no other moral Goodness, than to be the means of God your ultimate end; then you may easily see, that when ever you leave out God as the end of any of your studies, you are but sinning, or doting: for in those Studies there can be no Moral Good, though they may tend to your knowledge of Natural Good and Evil. And when you think you grow wise and learned men, and can dispute and talk of many things, which make to your renown, while your wills consent not to the wholesome words of our Lord Jesus Christ, and the doctrine which is according to Godliness; you are proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railing, evil surmising, perverse disputings of men of corrupt minds. supposing that gain is Godliness: from such turn away. As there is no knowledge but from God, so it is not knowledge but dotage if it lead not unto God.

§. 9. Direct. 3. See therefore that you choose Dir. 3. all your studies according to their tendency to God your end, and use them still under the notion of means, and that you estimate your knowledge by this End, and judge your selves to know no more indeed, than you know of God and for God: And so let practical Divinity be the soul of all your Studies.

Therefore, when Life is too short for the Studies of all things which we desire to know, make sure of the chief things, and prefer those studies which make most to your End; spend not your time on things unprofitable to this end: And spend not your first and chiefest time on things unnecessary to it:

For

Nos autem
nec subito
capimus
philosophari,
nec
mediocrem à primo tempore ætatis in eo studio operam curamque consumpsimus, & cum minime videbamur tum maxime philosophabamur. Cicero de nat. deor. page 5.

For the near connexion to God the end, is it that ennobleth the matter of your studies. All true knowledge leads to God; but not all alike: the nearest to him is the best.

Dir. 4.

§. 10. Direct. 4. Remember that the chief part of your growth in knowledge, is not in knowing many smaller things, of no necessity; but in a growing downwards in a clearer insight into the foundation of the Christian faith, and in taking better Rooting than you had at your first believing; and in growing upward into a greater knowledge of God, and into greater Love of him, and heavenly mindedness, and then in growing up to greater skill and ability and readiness to do him service in the world.

Know as much as you can know, of the works of God, and of the languages and customs of the world: but still remember that to know God in Christ better, is the growth which you must daily study: And when you know them most, you have still much more need to know better these great things which you know already; than to know more things, which you never knew: The Roots of faith may still increase, and the branches and fruits of Love may be still greater and sweeter! As long as you live, you may still know better the Reasons of your Religion (though not better Reasons) and you may know better how to use your knowledge. And whatever you know, let it be that you may be led up to Know God more, or Love him more, or serve him better.

Dir. 5.

§. 11. Direct. 5. With fear and detestation watch and resolve against all carnal worldly ends; and see that your hearts be not captivated by your fleshly interest; nor grow not to a high esteem of the pleasures, or profits or honours of this world, nor to relish any fleshly accommodations, as very pleasant and desirable: but that you take up with God and the hopes of Glory as your satisfying portion, and follow Christ as Cross-bearers, denying your selves, and dead to the world, and resolved and prepared to forsake all for his sake.

§. 12. These are words that you can easily say your selves: but these are things that are so hardly learnt, that many of the most Learned and Reverend perish for want of being better acquainted with them: (And I shall never take that man to be wisely learned, that hath not learnt to scape damnation.) Christ's Cross is to be learned before your Alphabet. To impose the Cross is quickly learnt, but to learn to bear it is the difficulty. To lay the Cross on others is to be the followers of Pilate: but to bear it when it is laid on us, is to be the followers of Christ. If you grow corrupted with a love of honour and riches and preferment, and come to the study of Divinity with a fleshly worldly mind and End, you will but serve Satan while you seem to be seeking after God, and damn your souls among the doctrines and means of salvation, and go to God for materials to chain you faster to the Devil, and steal a nail from Divinity to fasten your ears unto his door. And you little know how Judas's gain will gripe and torment the awakened Conscience! and how the rust will witness against you, and how it will eat your flesh as fire, Jam. 5. 3.

Dir. 6.

§. 13. Direct. 6. Digest all that you know, and turn it into holy Habits, and expect that success first on your selves, which if you were to Preach you would expect in others. Remembering that knowing is not the end of knowing; but it is as eating to the body, where health, and strength and service is the end.

Primum contemplative
sapientia
rudimentum
est, meditari,
et loquitari dicere: Paul. Scalig. Thef. P. 730.

§. 14. Every Truth of God is his candle which he sets up for you to work by: It is as food that is for Life and action. You lose all the knowledge which ends in knowing. To fill your head and common-place-book is not all that you have to do. But to fortifie and quicken and enflame your hearts. Good habits are the best provision for a Preacher. The habits of Mind are better than the best library. But if the Habits of Heavenly love and life in the heart do not concur, the Heart and life of a Preacher and a Scholar is wanting still, for all your knowledge. Study Pauls words, 1 Cor. 8. 1. Knowledge puffeth up, but charity edifieth: If he had said that knowledge edifieth others and charity saveth our selves, he would have said nothing that is strange: But even as to edification charity hath the precedency.

Dir. 7.

§. 15. Direct. 7. Yea, see that you excell the unlearned as much in Holiness as you do in knowledge: unless you will persuade them that your knowledge is a useless worthless thing; and unless you would be judged as unprofitable servants.

§. 16. Every degree of Knowledge is for a further degree of Holiness: Ten Talents must be improved to ten more. They that know and do not, are beaten with many stripes. The Devils Scholars look on the godly that are unlearned, with hatred and disdain, and preach to their discouragement and disgrace, and strive to set and keep true Godliness in the flocks: But Christs Ministers love Holiness where ever they see it, and are ashamed to think that the unlearned should be more holy and heavenly than they; and strive to go beyond them as much in the use and ends of knowledge, as in knowledge it self: And with Austin lament, that while the unlearned take Heaven by violence, the learned are thrust out into Hell, as thinking it is their part to know and teach, and other mens to practise.

§. 17. Direct. 8. Cast not away a moment of your precious time, in idleness, or impertinencies; but follow your work diligently, and with all your might.

§. 18. I mean not that you should over-do, and overthrow your brains and bodies, nor forbear such sober exercise as is most necessary to your health: For a sick body is an ill companion for a Student; and much more a crazed brain. But time-wasters are Lovers of pleasure or idleness, more than of knowledge and holiness: And wisdom falleth not into idle sluggish dreaming souls. If you think it not worth your painfulest and closest studies, you must take up with idle ignorance, and go abroad with swelling Titles and empty brains, as the deceivers and the scourges of the Church.

§. 19. Direct. 9. Keep up a Delight in all your studies, and carry them not on in an unwilling weariness: And, if it be not by notable error in matter or method, gratifie your delight with such things as you are best pleased with, though they bring some smaller inconvenience: because else your weariness may bring much more.

§. 20. I know that a delight in sin and vanity is not to be gratified: and force must be used with a backward mind in case of necessity and weight. But if it be but in the variety of subjects, and the choice of pleasing studies which are profitable, though simply some other might be fitter, something is to be yielded to delight. But especially the heart must be got to a delight in holy things: And then, time will be improved; the memory will be helped; much will be done; and you will persevere: And it will preserve the mind from temptations to needless recreations, and from the deadly plague

plague of youthful lusts, when your daily labour is a greater pleasure to you.

Dir. 10. §. 21. Direct. 10. Get some judicious man to draw you up the titles of a threefold Common-place Book: One part for definitions, axioms, and necessary doctrines: Another part for what is useful for ornament and oratory: And another for References as a common Index to all the Books of that Science which you read: For memory will not serve for all.

§. 22. Ordinarily Students have not judgement enough to form their own Common-place Books till they are old in Studies, and have read most of the authors which they would remember: And therefore the young must here have a judicious helper. And when they have done, injudiciousness will be apt to fill it with less necessary things, and to make an unneccessary choice of matter, if they have not care and an instructor.

Dir. 11. §. 23. Direct. 11. Highly esteem of a just Method in Divinity, and in all your Studies: and labour to get an accurate Scheme or Skeleton, where at once, you may see every part in its proper place. But remember that if it be not sound, it will be a snare; and one error in your Scheme or Method will be apt to introduce abundance more.

Since the writing of this, I have begun a Method in Theology.

§. 24. It's a poor and pitiful kind of knowledge, to know many loose parcels, and broken members of truth, without knowing the whole, or the place, and relation which they have to the rest. To know letters and not syllables, or syllables and not words, or words and not sentences, or sentences and not the scope of the discourse, are all but an unprofitable knowledge. He knoweth no Science rightly that hath not anatomized it, and carryeth not a true Scheme or Method of it in his mind. But among the many that are extant, to commend any one to you which I most esteem, or take to be without error, is more than I dare do.

Dir. 12. §. 25. Direct. 12. Still keep the primitive fundamental verities in your mind, and see every other truth which you learning as springing out of them, and receiving their life and nourishment from them: And still keep in your minds a clear distinction between the Truths of several Degrees, both of Necessity, and Certainty, always reducing the less Necessary to the more Necessary, and the less certain to the more certain, and not contrarily.

Read well Vincentius Lirinensis.

§. 26. If God had made all points of faith, or Scripture revelation of equal necessity, our Baptism would not only have mentioned our Belief in the Father, the Son and the Holy Ghost: nor should we ever have seen the ancient Creed; nor the ten Commandments. And if all points were of equal Evidence, and plainness, and certainty to us, we should not have some so much controverted above others: Some things in Scripture are hard to be understood, but not all things, 2 Pet. 3. 16. To pretend that any Truth is more necessary than it is, doth tend to uncharitableness and contention; And to say that any is less necessary than it is, doth tend to the neglect of it, and to the danger of souls: To pretend any point to be more plain and certain than it is, doth but shew our pride and ignorance. But to set up uncertain and unnecessary points, and make a Religion of them, and reduce things certain or necessary to them, this is the method of turbulent Hereticks.

Dir. 13. §. 27. Direct. 13. Take nothing as universally Necessary in Religion, which was not so taken in the days of the Apostles, and Primitive Church; and take that for the safest way to Heaven which the Apostles went who certainly are there: value the Apostolical purity, simplicity, charity and unity: and follow not them that by being wise and pious over-

much, corrupt our sacred pattern by their additions, and fill the Church with uncharitableness and strife.

§. 28. If it were not a thing, too evident, that Dominion and Riches go for Religion with them, and gain for Godliness, and honour and money instead of argument, it would be a most stupendious wonder that so many learned men should be found among Christians in the world, to hinder the peace and unity of the Church, as do it vehemently and implacably in the Church of Rome; when so easie a thing and so reasonable, would unite almost all the Christian world, as is, the requiring no more as necessary to our Union, than what was made necessary in the days of the Apostles, and the obtruding nothing as necessary to salvation, which the Apostles and primitive Church were saved without. This easie reasonable thing, which no man hath any thing of seeming sense and weight to speak against, would end all the ruining differences among Christians.

§. 29. Direct. 14. Be desirous to know all that God would have you know, and be willing to be ignorant of all that God would have you ignorant of: and pry not into unrevealed things; and much less make them the matter of any uncharitable strife.

Dir. 14.

§. 30. Abundance of contentious Volumes between the Dominicans, and Jesuites, and many others, are stult with bold inquiries, wranglings, or determinations of unsearchable mysteries, utterly unknown to those that voluminously debate them, and never revealed in the Word or Works of God. Keep off with reverence from concealed mysteries: Talk not as boldly of the Divine influx, and the priority, posteriority, dependence or reason of Gods Decrees, as if you were talking of your common affairs. Come with great reverence when you are called of God to search into those high and holy truths, which he hath revealed. But pretend not to know that which is not to be known. For you will but discover your ignorance and arrogance, and know never the more, when you have doted about Questions never so long.

§. 31. Direct. 15. Avoid both extremes, of them that study no more, but to know what others have written and held before them; and of them that little regard the discoveries of others: Learn all of your Teachers and Authors that they can teach you; but make all your own, and see things in their proper evidence; and improve their discoveries by the utmost of your diligence; abhorring a proud desire of singularity, or to seem wiser than you are.

Dir. 15.

§. 32. Most Students through slothfulness look no further for knowledge, than into their Books; and their learning lyeth but in knowing what others have written, or said, or held before them; especially where the least differing from the judgement of the party which is uppermost or in reputation, doth tend to hazzard a mans honour, or preferments, there men think it dangerous to seem to know more than is commonly known; and therefore think it needless to study to know it: Men are backward to take much pains to know that which tendeth to their ruine to be known, but doth them no harm while they can but keep themselves ignorant of it: Which makes the opposed Truth have so few entertainers or Students among the Papists, or any that persecute or reproach it. And others discerning this extrem, do run into the contrary; and under pretence of the loveliness of Truth, and the need of liberty of judging, do think the edifying way is first to pull down all that others have built before them, and little regard the judgement of their predecessors, but think they must take nothing on trust from others, but begin all from the very ground themselves. And usually their Pride makes

makes them so little regard the most approved Authors, that they have not patience to read them till they thoroughly understand them; but reject that which is *received*, before they understand it, merely because it was the received way: And while they say, that nothing must be taken upon trust, they presently take upon trust themselves that very opinion, and with it the other opinions of those Novelists that teach them this. And believing what such say in *disgrace of others*, withal they believe what they hold in opposition to those that they have disgraced. But it is easie to see how sad a case mankind were in, if every man must be a fabricator of all his knowledge himself, and posterity should be never the better for the discoveries of their ancestors; and the greatest labours of the wisest men, and their highest attainments must be no profit to any but themselves. Why do they use a Teacher, if they must do all themselves? If they believe not their Tutors, and take nothing on trust, it seems they must know every Truth before they will learn it: And what difference is there between believing a Tutor and an Author? And is not that more credible which upon long experience is approved by many Nations and Ages, than that which is recommended to you but by one or few? These Students should have made themselves an Alphabet or Grammar, and not have taken the common ones on trust. It is easier to add to other mens inventions, than to begin and carry on all our selves. By their course of study, the world would never grow wiser; but every age and person be still beginning, and none proceed beyond their rudiments.

Dir. 16. §. 33. Direct. 16. Be sure you make choice of meet Teachers and companions for your studies and your lives: That they be such as will assist you in the holy practice of what you know, as well as in your knowledge: And shun as a plague the familiarity, 1. Of sensual, idle, brutish persons; 2. And of carnal ambitious ones, who know no higher end than preferment and applause; 3. And of proud heretical contentious wits, whose wisdom and Religion is nothing but censuring, reproaching and vilifying them that are wiser and better than themselves.

§. 34. Bad company is the common ruine of youth: Their own sensuality is easily stirred up by the temptations of the sensual; and their consciences over-born by the examples of other mens voluptuous lives. It emboldneth them to sin, to see others sin before them: as Cowards themselves are drawn on in an Army to run upon the face of death, by seeing others do it, and to avoid the reproach of cowardize: And the noise of mirth and ranting language, are the Drums and Trumpets of the Devils, by which their ears are kept from hearing the cries of wounded dying men, the lamentations of those that have found the error of that way. And there is in corrupted nature, so strong an inclination to the prosperity and vain-glory of the world, that makes them quickly take the bait, especially when the Devil doth offer it them by a fit instrument, which shall not deter them, as it would do, if he had offered it them himself. It is a pleasant thing to flesh and blood to be rich and great, and generally applauded: and a grievous thing to be poor, and despised, and afflicted. The rawness also and unsettledness of youth, who want well furnished understandings and experience, is a great advantage to Hereticks and deceivers, who still sweep many such away, wherever they come and have but opportunity. Children are easily tossed up and down, and carried to and fro with every wind of doctrine, by the cunning slight and subtilty of them that lye in wait to deceive, Ephes. 4. 14.

Deceivers have their Methods; and Methods are the common instruments of deceit; which are not easily detected by the unexperienced. On the contrary, the benefit of wise, and staid, and sober, and peaceable, meek, humble, holy heavenly companions, is exceeding great, especially to youth! Such will lead them in safe paths, and be still preserving them, and promoting the most necessary parts of knowledge, and quickning them to holy practice, which is the End of all.

§. 35. Direct. 17. In all your studies be jealous of both extreams, and distinctly discern which are the extreams, that you run not into one, while you avoid the other: And be specially careful, that you imagine not co-ordinates or subordinates to be opposites, and throw not away every truth, which you cannot presently place rightly in the frame, and see it fall in agreeably with the rest: For a further insight into true Method (attained but by very few) may reconcile you to that which now offendeth you: What God hath joyned together be sure that you never put asunder: though yet you cannot find their proper places.

Cum opinio- nes tam varie sint & inter se distantes, alterum sic vi- detur, ut eorum nulla, alterum certe non potest, ut plus una vera sit. Cicero de Nat. Deor. page 5.

§. 36. There is scarce any error more common among Students, than supposing those Truths to be inconsistent, which indeed have a necessary dependence on each other; and a casting truth away as error, because they cannot reconcile it to some other truth: And there is nothing so much causeth this, as want of a true Method: He that hath no Method considerable, or after much curious labour hath fallen upon a false Method, or a Method that in any one considerable point is out of joyn, will deal thus by many certain truths: As an ignorant person that is to set all the scattered parts of a Clock or Watch together, if he misplace one, will be unable rightly to place all the rest; and then when he finds that they fit not the place which he thinks they must be in, he casteth them away, and thinks they are not the right, and is searching for, or making something else to fit that Place. False Method rejecteth many a truth.

§. 37. And unless it be in Loving God, or other acts of the superiour faculties, about their ultimate end and highest object, there is scarce any thing in mortality but hath its extreams. And where they are not discerned, they are seldom well avoided. And usually narrow sighted persons are fearful only of one extream, and see no danger but on one side; and therefore are easily carried, by avoiding that, into the contrary.

§. 38. I think it not unprofitable to instance in several particular Cautions, that you imitate not them that put asunder what God hath conjoynd, and cast not away truth as oft as you are puzzled in the right placing or methodizing it.

§. 39. Inst. 1. The first and second Causes are con- Inst. 1. joyned in their operations, and therefore must not be put asunder. If the way of influx, concurrence, or co-operation be dark and unsearchable to you, do not deny that it is, because you see not how it is. The honour of the first and second Cause also are conjunct, according to their several interests in the effects: Do not therefore imagine, that all the honour ascribed to the second cause is denied or taken away from the first: For then you understand not their order: Otherwise you would see, that as the second causeth independence on the first, and in subordination to it, and hath no power but what is communicated by it, so it hath no honour but what is received from it: and that it is no less honour for

for the first cause to operate mediately by the second, than immediately by it self: And that there is no less of the Power, Wisdom or Goodness of God in an effect produced by means and second causes, than in that which he produceth of himself only without them: And that it is his Goodness to communicate a power of doing good to his creatures, and the honour of working and causing under him: but he never loseth any thing by communicating, nor hath the less himself by giving to his creatures: For if all that honour that is given to the Creature were taken injuriously from God, then God would never have made the world, nor made a Saint; and then the worst creatures would least dishonour God: Then he would not shine by the Sun, but by himself immediately: and then he would never Glorifie either Saint or Angel. But on the contrary, it is Gods honour to work by adapted means: And all their honour is truly his. As all the commendation of a Clock or Watch is given to the Workman. And though God do not all so immediately as to use no means or second causes; yet is he never the further from the effect, but *immediatione virtutis & suppositis* is himself as near, as if he used none.

Inst. 2. §. 40. *Inst. 2.* The Special Providence of God, and his being the first Universal cause, are conjunct with the culpability of sinners; and no man must put these asunder. Those that cannot see just how they are conjoined, may be sure that they are conjoined. It is no dishonour to an Engineer that he can make a Watch which shall go longer than he is moving it with his finger: Nor is it a dishonour to our Creator, that he can make a Creature which can Morally determine it self to an action as commanded or forbidden, without the pre-determination of his Maker, though not without his universal concurrence necessary to action as action. If Adam could not do this through the natural impossibility of it, then the Law was, that he should dye the death if he did not overcome God, or do that which was naturally impossible; and this was the nature of his sin. Few dare say, that God cannot make a free self-determining agent: And if he can, we shall easily prove that he hath; and the force of their opposition then is vanished.

Inst. 3. §. 41. *Inst. 3.* The Omniscience of God and his Dominion, Government and Decrees, are conjunct with the liberty and sin of man; yet these by many are put asunder: As if God must either be Ignorant or be the author of sin! As if he made one poor, by Decreeing to make another Rich! As if he cannot be a perfect Governour, unless he procure all his subjects perfectly to keep his Laws! As if all the faults of those that break the Law were to be laid upon the Maker of the Law: As if all Gods will *de debito* were not effective of its proper work, unless man fulfill it in the Event! And as if it were possible for any Creature to comprehend the way of the Creators Knowledge.

Inst. 4. §. 42. *Inst. 4.* Many would separate Nature and Grace which God the author of both conjoyneth. When Grace supposeth Nature and in her Garden soweth all her seed, and exciteth and rectifieth all her powers; yet these men talk as if Nature had been annihilated, or Grace came to annihilate it, and not to cure it. As if the Leprosie and Disease of Nature were Nature it self! And as if Natural Good had been lost as much as Moral Good! As if man were not man, till Grace make him a man.

Inst. 5. §. 43. *Inst. 5.* Many separate the Natural Power of a sinner from his Moral impotency and his Natural freedom of will from his Moral servitude; as if they were inconsistent; when they are con-

junct. As if the Natural faculty might not consist with an evil disposition: or a Natural power with an habitual unwillingness to exercise it aright! And as if a sinner were not still a man!

§. 44. *Inst. 6.* Many separate General and special Grace and Redemption, as inconsistent, when they are conjunct: when the General is the proper way and means of accomplishing the ends of the special Grace; and is still supposed: As if God could not give more to some, if he give any thing to all! Or as if he gave nothing to all if he give more to any! As if he could not deal equally and without difference with all as a Legislator, and righteously with all as a judge, unless he deal equally and without difference with all as a Benefactor in the free distribution of his gifts! As if he were obliged to make every Worm and Beast a man, and every man a King, and every King an Angel, and every Clod a Star, and every Star a Sun!

§. 45. *Inst. 7.* Many separate the Glory of God and mans salvation, God and man, in assigning the ultimate end of man! As if a Moral Intention might not take in both! As if it were not *finis amantis*! and the end of a Lover were not union in Mutual Love! As if Love to God may not be for ever the final act, and God himself the final object! and as if in this magnetick closure, though both may be called the End, yet there might not in the closing parties, be an infinite disproportion, and only one be *finis ultimatè ultimus*!

§. 46. *Inst. 8.* Yea many would separate God from God, while they would separate God from Heaven, and say that we must be content to be shut out of Heaven for the Love of God! When our Heaven is the perfect Love of God: And so they say in effect, that for the Love of God we must be content to be shut out from the Love of God.

§. 47. *Inst. 9.* Thus also the vulgar separate the Mercy and the Justice of God! As if God knew not better than man to whom his mercy should extend! And as if God be not merciful, if he will be a righteous Governour, and unless he will suffer all the world to spit in his face and blaspheme him, and let his enemies go all unpunished?

§. 48. *Inst. 10.* Thus many separate Threatnings and Promises, Fear and Love, a perfect Law and a pardoning Gospel: As if he that is a man, and hath both fear and Love in his nature, must not make use of both for God and his salvation! and the Law-giver might not fit his Laws to work on both? As if Hell may not be feared, and Heaven loved at once.

§. 49. *Inst. 11.* Thus hypocrites separate in conceit their seeming Holiness and devotion to God from duties of Justice and Charity to men: As if they could serve God acceptably, and disobey him wilfully! Or as if they could love him whom they never saw, and not love his Image in his works and children whom they daily see! As if they could hate and persecute Christ in his little ones, or at least neglect him, and yet sincerely love him in himself.

§. 50. *Inst. 12.* Thus by many Scripture and Tradition, Divine faith and humane faith are commonly opposed: Because the Papists have set Tradition in a wrong place, many cast it away because it fits not that place: When mans Tradition and Ministerial Revelation, is necessary to make known and bring down Gods Revelation to us: And a subservient Tradition is no disparagement to Scripture, though a supplemental Tradition be: And man must be believed as man, though not as God! And he that will not believe man as man, shall scarce know what he hath to believe from God.

- Inst.* 13. §. 51. *Inst.* 13. Thus many separate the sufficiency of the Law and Rule from the usefulness of an Officer, Minister and Judge! As if the Law must be imperfect, or else need no Execution, and no Judge for execution! Or as if the Judges execution were a supplement or addition to the Law! As if the Question, Who shall be the Judge? did argue the Law of insufficiency! and the promulgation, and execution were not supposed!
- Inst.* 14. §. 52. *Inst.* 14. Thus also many separate the necessity of a publick Judge, from the lawfulness and necessity of a private Judgement, or discerning in all the rational Subjects! As if God and man did govern only Brutes! or we could obey a Law, and not judge it to be a Law, and to be obeyed! and not understand the sense of it, and what it doth command us! As if fools and mad men were the only Subjects! As if our learning of Christ as his Disciples, and meditating day and night in his Law, and searching for Wisdom in his Word, were a disobeying him as our King! As if it were a possible thing for Subjects to obey, without a private judgement of discretion! Or as if there were any repugnancy between my judging what is the Kings Law, and his judging whether I am punishable for disobeying it! or as if judging our selves, contradicted our being judged of God!
- Inst.* 15. §. 53. *Inst.* 15. So, many separate between the operation of the Word and Spirit, the Minister and Christ: As if the Spirit did not usually work by the Word; and Christ did not preach to us by his Ministers and Embassadors! And as if they might despise his Messengers, and not be taken for despisers of himself! Or might throw away the dish and keep the milk.
- Inst.* 16. §. 54. *Inst.* 16. Thus many separate the special Love of Saints from the common Love of man as man: As if they could not love a Saint, unless they may hate an enemy, and despise all others, and deny them the Love which is answerable to their Natural Goodness.
- Inst.* 17. §. 55. *Inst.* 17. Thus many separate Universal or Catholick Union and Communion from particular. And some understand no Communion but the Universal, and some none but the particular. Some say we separate from them as to Catholick Communion, if we hold not local particular Communion with them; yea if we joyn not with them in every mode! As if I could be personally in ten thousand thousand Congregations at once, or else did separate from them all! Or as if I separated from all mankind, if I differed from all men in my visage or complexion? Or as if I cannot be absent from many thousand Churches, and yet honour them as true Churches of Christ, and hold Catholick communion with them in Faith, Hope and Love! Yea, though I durst not joyn with them personally in Worship for fear of some sinful condition which they impose! Or as if I need not be a member of any ordered worshipping Congregation, because I have a Catholick faith and Love to all the Christians in the world!
- Inst.* 18. §. 56. *Inst.* 18. Thus are the outward and inward worship separated by many, who think that all which the Body performeth is against the due spirituality; or that the spirituality is but false and contrary to the form or outward part: As if the heart and the knee may not fitly bow together; nor decency of order concur with Spirit and truth.
- Inst.* 19. §. 57. *Inst.* 19. Thus many separate faith and obedience; Pauls Justification by faith without the works of the Law, from James's Justification by works, and not by faith only, and Christs Justification by our words, *Matth.* 12. 37. And thus they separate free Grace and Justification from any necessary condition, and from the rewardableness of obedience (which the Antients called *Merit*): But of this at large elsewhere.
- §. 58. *Inst.* 20. And many separate Prudence and *Inst.* 20's zeal, meekness and resolution, the wisdom of the Serpent and the innocency of the Dove! yielding to no sin, and yet yielding in things lawful; maintaining our Christian liberty, and yet becoming all things to all men, if by any means we may save some. These Instances are enow; I will add no more.
- §. 59. Direct. 18. Take heed of falling into factions and parties in Religion, (be the party great or small, high or low, in honour or dishonour), and take heed lest you be infected with a factious, censorious, uncharitable, hurting zeal: For these are much contrary to the interest, Will and Spirit of Christ: Therefore among all your readings, deeply suck in the doctrine of charity and peace; and read much Reconciling moderating Authors: Such as Dury, Hall, Davenant, Crocius, Bergius, Martinus, Amyraldus, Dallæus, Testardus, Calixtus, Hottonus, Junius, Parezus and Burroughs their *Irenicons*.
- §. 60. The reading of such Books extinguisheth the consuming flame of that infernal envious zeal described *James* 3. and kindleth charity, and meekness, and mellowness, and moderation in the heart; and cureth those bloodshot eyes which are unable till cured to discern the truth: It helpeth us to knowledge; and to that which is more edifying, and keepeth knowledge from puffing us up: And experience will tell you at long running, that among Antients and Moderns, Greeks and Latines, Papists and Protestants, Lutherans and Calvinists, Remonstrants and Contra-remonstrants, Prelatists, Presbyterians, Independants, &c. commonly the Moderators are not only the best and most charitable, but the wisest, most judicious men.
- §. 61. Direct. 19. With all your Readings still *Dir.* 19. joyn the reading of the Scriptures, and of the most holy and practical Divines; not fantastical Enthusiastick counterfeits; Paracelsian Divines; but those that lead you up by the solid doctrine of faith and Love to true Devotion, and Heavenly mindedness and conversation.
- §. 62. This must be your bread and drink; your daily and substantial food: without this you may soon be filled with air, that cannot nourish you, and prove in the end as sounding bras and tinkling Cymbals: These will breed strength, and peace, and joy, and help you in your Communion with God, and hopes of Heaven, and so promote the end of all your Studies! There is more life and sweetness in these, than in the things that are more remote from God and Heaven.
- §. 63. Direct. 20. Lastly, Do all as dying men: *Dir.* 20. promise not your selves long life, lest it tempt you to waste your time on things least necessary, and to loiter it away; or lest you lose the quickning benefit, which the sight of death and eternity would yield you, in all your studies.
- §. 64. The nearer you apprehend your selves to death and Heaven, the greater help you have to be mortified and Heavenly: This will make you serious, and keep up right intentions, and keep out wrong ones, and powerfully help you against temptations, that when you have studied to save others you may not be cast awayes; nor be cheated by the Devil with the shell, and leaves, and flowers, while you go without the saving fruit.
- §. 65. I have spoken the more on this subject of Governing the Thoughts, because it is so great and excellent a part of the work of man; and God doth so much regard the heart; and the Spirit of Christ and Satan so much strive for it; and

grace is so much employed about it : and our Happiness or misery, Joy or sorrow, is greatly promoted by our Thoughts. And more I would have said, but that in the third Chapter, and in my Treatise of the *Divine Life* there is much said already. And for a *Method and Directions* for particular Meditations, I have given it at large in the

fourth Part of the *Saints Rest*, from whence it may easily be taken, and applyed to other subjects, as it is there to *Heaven*: It is easie to write and read *Directions*: but I fear lest slothfulness through the difficulty of *Practice*, will frustrate my *Directions* to the most. But if any profit by them, my labour is not lost.

CHAP. VII.

Directions for the Government of the Passions.

§. 1. **T**HE Passions are to be considered, 1. As in themselves, and the sin of them as respecting God and our selves only : And so I am to speak of them here. 2. As they are a wrong to others, and a breach of the commandments which require Love and duty towards our Neighbour : And so I shall speak of them after.

§. 2. Passions are not sinful in themselves ; for God hath given them to us for his service : And there is none of them but may be sanctified and used for him : But they are sinful, 1. When they are misguided and placed on wrong objects : 2. When they darken reason and delude the mind, and keep out truth, and seduce to error. 3. When they rebel against the Government of the will, and trouble it and hinder it in its choice or prosecution of good, or urge it violently, to follow their brutish inclination. 4. When they are unseasonable. 5. Or immoderate and excessive in degree. 6. Or of too long continuance : 7. And when they tend to evil effects, as to unseemly speeches or actions, or to wrong another.

§. 3. Passions are Holy when they are devoted to God, and exercised upon him or for him : They are Good when, 1. They have right objects, 2. And are guided by Reason, 3. And are obedient to the well-guided will, 4. And quicken and awake the Reason and the will to do their duty, 5. And tend to good effects, exciting all the other powers to their office, 6. And exceed not in degree, so as to disturb the brain or body.

Tit. 1. Directions against all sinful Passions in general.

§. 4. Direct. 1. **T**Rust not to any present actual resistance, without any due Habitual mortification of Passions, and fortification of the soul against them. Look most to the holy constitution of your mind and life, and then sinful Passions will fall off like scabs from a healthful body when the blood is purified.

§. 5. No wonder if an unholy soul be a slave to Passion, when the Body is inclined to it : For such a one is under the power of selfishness, carnality and worldliness ; and from under the Government of Christ and his spirit ; and wanteth that life of Grace by which he should cure and subdue the corruptions of nature. The way for such a one to master passion, is not to strive by natural selfish principles and reasons, which are partial, poor and weak ; but to

look first to the main, and to seek with speed and earnestness for a New and sanctified heart, and get Gods Image, and his spirit and renewing quickening Grace : This is the only effectual conqueror of Nature. A dull and gentle disposition may seem without this to conquer that which never much assaulted it ; (the tryal of such persons being some other way) : But none conquereth Satan indeed but the spirit of Christ. And if you should be free from Passion, and not be free from an unholy carnal worldly heart, you must perish at last if you seemed the calmest persons upon earth. Begin therefore at the foundation, and see that the Body of sin be mortified, and that the whole tree be rooted up which beareth these evil bitter fruits ; and that the Holy victorious new-nature be within you ; and then you will resist sin with Light and Life, which others still resist but as in their sleep.

§. 6. Direct. 2. More particularly, let your souls be still possessed with the fear of God, and live as in his family under his eye and Government, that his authority may be more powerful than temptations, and your holy converse with him may make him still more regarded by you than men or any creatures. And then this Sun will put out the lesser lights, and the thunder of his voice will drown the whisperers that would provoke you, and the humming of those wasps which make you so impatient : God would make the creature nothing, and then it would do nothing to disturb you, or carry you into sin.

§. 7. Direct. 3. Dwell in the delightful Love of God, and in the sweet contemplation of his Love in Christ, and rowl over his tender mercies in your thoughts, and let your conversation be with the Holy ones in Heaven, and your work be Thanksgivings and Praise to God : And this will habituate your souls to such a sweetness, and mellowness, and stability, as will resist sinful passion even as heat resisteth cold.

§. 8. Direct. 4. Keep your Consciences continually tender, and then they will check the first appearance of sinful passions ; and will smart more with the sin than your passionate natures do with the provocation : A feared Conscience, and a hardened senseless heart is to every sin, as a man that's fast asleep is to thieves : They may come in and do what they will, so they do not waken him : But a tender Conscience is always awake.

§. 9. Direct. 5. Labour after wisdom, strength of Reason, and a solid judgement : for Passion is cherished by folly : Children are easily overthrown, and leaves are easily shaken with every little wind ; when men keep their way, and rocks and mountains are not shaken. Women and children, and old, and weak, and sick people are usually most passionate.

If a wise man should have a passionate nature, he hath that which can do much to controule it: When folly is a weathercock at the winds command.

Dir. 6. §. 10. Direct. 6. See that the will be confirmed and resolute, and then it will soon command down passion. Men can do much against Passion if they will. Nature hath set the will in the Throne of the soul: It is the sinful connivance and negligence of the will, which is the guilty cause of all the rebellion: As the connivance of the commanders is the common cause of mutinies in an Army. The will either consenteth or is remiss in its office, and in forbidding and repressing the rage of passion: When I say you can do it if you will, you think this is not true, because you are willing, and yet passion yieldeth not to your wills command: But I mean not that every kind of willingness will serve: It is not a sluggish wish that will do it: But if the will were resolute without any compliance or connivance or negligence in its proper office, no sinful passion could remain: For it is no further sin, than it is voluntary, either by the wills compliance or omission and neglect. Therefore let most of your labour be to waken and confirm the will; and then it will command down passion.

Dir. 7. §. 11. Direct. 7. Labour after holy fortitude, courage and magnanimity: Great minds are above all troubles, desires or commotions about little things: A poor, base, low and childish mind, is never quiet longer than it is rock asleep or flattered.

Dir. 8. §. 12. Direct. 8. Especially see that you want not self-denial, and that worldliness and fleshly-mindedness be thoroughly mortified: For sinful passion is the very breath and pulse of a selfish, fleshly worldly mind. It is not more natural for dogs to fight about a bone than for such to snarl and quarrel, or be in some discontented Passion, about their selfish carnal-interest. Covetousness will not let the mind be quiet. It is as natural for a selfish man to be under the power of sinful Passions as for a man to shake that hath an ague, or to fear that is melancholy: Fleshly men have a Canine appetite, and feverish thirst continually upon them, after some flesh-pleasing toy or other.

Dir. 9. §. 13. Direct. 9. Keep a Court of Justice in your souls, and call your selves daily to account, and let no passion scape without such a censure as is due. If Reason and Conscience thus exercise and maintain their authority, and passion be every day soundly rebuked, it will wither like a plant that is cropt as fast as it springeth.

Dir. 10. §. 14. Direct. 10. Deliberate and foresee the end: examine whether passion tend to that which will be approveable when it's past. Looking to the end doth shame all sinful passions: They are blind, and moved only by things present: They cannot endure the sight of the time to come, nor to be examined whether they go, or where is their home.

Dir. 11. §. 15. Direct. 11. Keep a continual apprehension of the danger and odiousness of sinful passions, by knowing how full they are of the spawn of many other sins. See the evil of them in the effects. Mark what passion doth in others and your selves: what abundance of evil thoughts and words and deeds do come from sinful passions?

Dir. 12. §. 16. Direct. 12. Observe the immediate troublesome effects, and the disorders of your soul, and so turn the fruit of passions against themselves. Mark how they discompose you, and disturb your Reason, and make your minds like muddy waters; and breed a diseased unquietness in you, unfitting you for your works, and breaking your peace; so that you can neither know, nor use, nor enjoy your selves.

Dir. 13. §. 17. Direct. 13. Let Death look your passions frequently in the face. It hath a mortifying vertue;

and as it sheweth us the vanity of the creature, so it taketh down those passions, which creature-interest and deceit have caused. It exciteth reason, and represseth it to its dominion, and silenceth the rebellion of the senses: A man that is to die to morrow, and knoweth it, would easilier repell to day a temptation to lust, or covetousness, or drunkenness, or revenge, than at another time he could have done: One look into eternity will powerfully rebuke all carnal passions.

Dir. 14. §. 18. Direct. 14. Remember still that God is present: Will you behave your selves passionately before him? When the presence of your Prince would calm you? Shall God and his holy Angels see thee like a Bedlam lay by thy reason and mis-behave thy self?

Dir. 15. §. 19. Direct. 15. Have still some pertinent scripture ready to rebuke thy passions: That thou mayest say as Christ to Satan, Thus it is written. Speak to it in the name and word of God: Though the bare words will not charm these evil spirits, yet the authority will curb them. For this word is quick and powerful, a discernier of the thoughts, Heb. 4. 12. mighty through God, to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth it self against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

Dir. 16. §. 20. Direct. 16. Set Christ continually before you as your pattern, who calleth you to learn of him to be meek and lowly: Matth. 11. 29. Who desired not the wealth or glory of the world: who loved his own that were in the world, but loved not the things of the world: who never was lifted up or sinfully cast down: who never despised, or envied man, nor never feared man: who never was over-merry or over-sad: who being reviled, reviled not again; but was dumb as a lamb before the shearers.

Dir. 17. §. 21. Direct. 17. Keep as far from all occasions of your passions as other duties will allow you: And contrive your affairs and occasions into as great an opposition as may be to the temptation. Run not into temptation if you would be delivered from evil: Much might be done by a willing prudent man, by the very ordering of his affairs: God and Satan work by means: let the means then be regarded.

Dir. 18. §. 22. Direct. 18. Have a due care of your bodies that no distemper be cherished in them, which causeth the distemper of the soul. Passions have a very great dependance on the temperament of the body: And much of the cure of them lieth (when it is possible) in the bodys emendation.

Dir. 19. §. 23. Direct. 19. Turn all your passions into the right chanel, and make them all Holy, using them for God upon the greatest thing. This is the true cure: The bare restraint of them is but a palliate cure; like the easing of pain by a dose of opium. Cure the fear of man, by the fear of God, and the Love of the creature, by the Love of God, and the cares for the body by caring for the soul, and earthly fleshly desires and delights, by spiritual desires and delights, and worldly sorrow, by profitable godly sorrow.

Dir. 20. §. 24. Direct. 20. Controul the effects, and frustrate your passions of what they would have; and that will ere long destroy the cause. Crosse your selves of the things which carnal Love and desire would have: Forbear the things which carnal mirth or anger would provoke you to, and the fire will go out for want of fuel. (Of which more in the particulars).

Tit. 2. Directions against sinful Love of Creatures.

Solus Amor
facit homi-
nem bonum
vel malum.
Paul Scali-
ger. Thef.
p. 721.

§. 1. **L**ove is the Master Passion of the soul, because it hath the chiefest Object, even Goodness which is the object of the will: And simple Love is nothing but Complacencie, which is nothing but the simple Volition of Good; And it is a Passionate Volition or Complacencie which we call the Passion of Love. When this is Good and when it's sinful I shewed before: But yet because the one half of the cure here lieth in the conviction, and it is so hard a thing to make any Lover perceive a sinfulness in his Love, I shall first help you in the tryal of your Love, to shew the sinfulness of it: when I have first named the objects of it.

§. 2. Any creature which seemeth Good to us, may possibly be the object of sinful Love: As Honour, Greatness, authority, praises, money, houses, lands, cattle, meat, drink, sleep, apparel, sports, friends, relations, and life it self. As for Lustful Love I shall speak of it anon.

Helps for discovering of sinful Love.

Dir. 1. §. 3. Direct. 1. Make Gods interest and his word the standard to judge of all affections by. That which is against the Love of God, and would abate or hinder it, yea which doth not directly or indirectly tend to further it, is certainly a sinful Love: And so is all that is against his word. For the Love of God is our final act upon our ultimate end, and therefore all that tends not to it, is a sin against our very end, and so against our nature and the use of our faculties.

Dir. 2. §. 4. Direct. 2. Therefore whatever creature is Loved ultimately for it self, and not for a higher end, even for God, his service, his honour, his relation to it, or his excellencie appearing in it, is sinfully loved. For it is made our God when it is Loved ultimately for it self.

Dir. 3. §. 5. Direct. 3. Suspect all Love to creatures which is very strong and violent, and easily kindled, and hardly moderated or quieted: Though you might think it is for some spiritual end or excellencie, that you Love any person or any thing, yet suspect it if it be so easie and strong: Because that which is truly and purely spiritual is against corrupted nature, and comes from Grace which is but weak: we find no such easiness to Love God, and scripture and prayer, and holiness: nor are our affections so violent to these. It's well if all the fewel and blowing we can use will keep them alive. It's two to one that the flesh and the Devil have put in some of their fewel or gunpowder, if it be fierce.

Dir. 4. §. 6. Direct. 4. Suspect all that Love which selfishness and fleshly-interest have a hand in. Is it some bodily pleasure and delight that you love so much? Or is it a good book or other help for your soul? We are so much apter to exceed and sin in carnal fleshly mindedness, than in Loving what is good for our souls, that there we should be much more suspicious. If it be violent and for the body, it's ten to one there is sin in it.

Dir. 5. §. 7. Direct. 5. Suspect all that Love to creatures which your Reason can give no good account of, nor shew you a justifiable cause. If you Love one place or person much more than others, and know not why, but Love them because you cannot choose, this is much to be suspected: Though God may sometime kindle a secret Love between friends, from an unexpressible unity or similitude of minds, beyond

what reason will undertake to justify, yet this is rare, and commonly fanisie or folly or carnality is the cause: However it is more to be suspected and tried, than Rational Love.

§. 8. Direct. 6. Suspect all that fervent Love to any Creature which is hasty before sufficient tryal: for commonly both persons and things have the best side outward, and seem better at the first appearance than they prove. Not but that a moderate Love may be taken up upon the first appearance of any excellency, especially spiritual: But so as to allow for a possibility of being deceived, and finding more faultiness upon a fuller tryal than we at first perceive. Have you dwelt in the house with the persons whom you so much admire? and have you tried them in their conversations? and seen them tried by crosses, losses, injuries, adversity, prosperity, or the offers of preferment or plenty in the world? you would little think what lurketh undiscovered in the hearts of many, that have excellent parts, till tryal manifest it!

§. 9. Direct. 7. Try your affections in prayer before God, whether they be such as you dare boldly pray God either to increase or continue and blest; and whether they be such as Conscience hath no quarrel against. If they endure not this tryal, be the more suspicious, and search more narrowly: The name and presence of God in prayer, doth much dispel the frauds of carnal reasonings. Yet persons who by Melancholy are cast into diseased fears and scrupulosities, are incapable of this way of tryal.

§. 10. Direct. 8. Consult with wise impartial persons: and open your case to them without deceit, before affection have gone so far as to blind you, or leave you incapable of help. In this case it in any case, the judgement of a stander by that's faithful and impartial is usually to be preferred before your own. For we are too near our selves; and judgement will be bribed and byassed even in the best and wisest persons.

§. 11. Direct. 9. Yet cast not away all because you discover much excess or carnality in your affections: For frequently there is mixture both in the cause of Love and in the love it self of good and evil. And when you have but taken out all that was selfish and carnal and erroneous in the cause, the carnal violent Love will cease; but not all Love: For still there will and must remain the moderate rational and holy Love, which is proportioned to the creatures worth and merit, and is terminated ultimately on God: The separation being made, this part must be preserved.

§. 12. Direct. 10. Meer Natural appetite in it self is neither morally good or evil: But as it is well placed and ordered it is good, and as unrul'd or ill-ruled it is evil.

Helps to mortifie sinful Love.

§. 13. Direct. 1. The greatest of all means to cast out all sinful Love, is to keep the soul in the Love of God, Jud. 21. wholly taken up in admiring him, serving him, praising him and rejoycing in him: of which see Chap. 3. Dir. 11. We see that they that are taken up in the Love and Service of one person, are not apt to be taken much with any other. But it is not only by diversion, nor only by prepossession and employing all our Love, that the Love of God doth cure sinful Love; but besides these there is also a Majesty in his objective presence which aweth the soul, and commandeth all things else to keep their distance: And there is an unpeakable splendour and excellency in him, which obscureth but wanton Love corrupteth and embaseth it. Lord Bacon, Essay 10. and

and annihilateth all things elſe: (though they are more near, and clearly ſeen and known.) And there is a celeftial kind of ſweetneſs in his Love which puts the ſoul that hath taſted it out of reſiſt with tranſitory inferior good. As he that hath converſed with wiſe and learned men, will no more admire the wit of fools: And as he that hath been employ'd in the Government of a Kingdom or the ſublimeſt ſtudies, will be no more in love with Childrens games and paddling in the dirt.

Dir. 2.

Eius in La-
etio: Ita
amandum
quaſi odio
ſimus habi-
tari: pluri-
mos enim
ſe malos.
Quam ta-
men ſenten-
tiam Cicero
in Lelio
ſapiente di-
cit plane
indignum.
Amicos ſe-
quare quos
non pudeat
elegiſſe.
Idem Ibid.

§. 14. Direct. 2. The next help is to ſee that the Creature deceived you not; and therefore that you be not raſh and haſty; but ſtay while you come nearer it, and ſee it unclorbed of borrowed or affected ornaments: and ſee it not only in the drefs in which it appeareth abroad, which often covereth great deformities, but in its homely habit and night attire. Bring it to the light; and if it may be alſo ſee it when it hath endured the fire, which hath taken off the paint and removed the drefs. Moſt of your inordinate Love to creatures is by miſtake and raſhneſs. The Devil tricks them up and paints them, that you may fall in love with them: or elſe he ſheweth you only the outſide of ſome common good and hideth the empineſs or rottenneſs within. Come nearer therefore and ſtay longer, and prevent your ſhame and diſappointments. Is it not a ſhame to ſee you dote on that place, or office, or thing this year, which you are weary of before the next? Or to ſee two perſons impatiently fond of each other till they are marry'd, and then to live in ſtrife as awear of each other? How few perſons or things have been too violently loved, that were but ſufficiently firſt try'd?

Dir. 3.

§. 15. Direct. 3. The next great help is to deſtroy ſelf-Love, (as carnal and inordinate) For this is the Parent, life and root of all other ſinful love whatever. Why doth the Worldling over-love his wealth and the proud man his greatneſs and repute, and the ſenſualiſt his pleaſures, but becauſe they firſt overlove that fleſh and ſelf which all theſe are but the proviſion for. Why doth a dividing Sectary over-value and over-love all the party or ſect that are of his own opinion; but becauſe he firſt over-valueth and over-loveth himſelf? Why do you love thoſe above their worth who think highly of you, and are on your ſide, and uſe to praife you behind your back, or that do you a good turn, but becauſe you firſt over-love your ſelves? Why doth Luſtful Love enflame you, or the Love of meat and drink and ſport and bravery, carry you into ſuch a gulf of ſin, but that firſt you over-love your fleſhly pleaſure? What enſnareth you in fondneſs to any perſon, but that you think they love you, or are ſuitable to your carnal end. See therefore that you mortifie the fleſh.

Dir. 4.

§. 16. Direct. 4. Still remember how jealous God is of your Love, and how much he is wronged when any creature encroacheth upon his right. 1. You are his own by Creation: and did he give you Love to lay out on others, and deny it to himſelf? 2. He daily and hourly maintaineth you; he giveth you every breath and bit and mercy that you live upon, and will you love the creature with his part of your love? 3. How dearly hath he bought your Love in your Redemption? 4. He hath adopted you and brought you into the neareſt relation to him that you may love him. 5. He hath pardoned all your ſins and ſaved you from Hell (if you are his own) that you may Love him. 6. He hath promiſed you eternal glory with himſelf that you may Love him. 7. His excellency beſt deſerveth your love. 8. His creatures have nothing but from him, and were purpoſely ſent to beſpeak your love for him rather than for themſelves. And yet after all this

ſhall they encroach upon his part? If you ſay, It is not Gods part that you give them, but their own; I tell you All that Love which you give the creature above its due, you take from God. But if it be ſuch a Love to the creature as exceedeth not its worth, and is intended ultimately for God, and maketh you not Love him the leſs but the more, it is not it that I am ſpeaking againſt, or perſwading you to mortifie.

§. 17. Direct. 5. Look on the worſt of the creature with the beſt, and foreſee what it will be when it withereth, and what it will appear to you at the laſt. I have apply'd this againſt worldlineſs before Chap. 4. Part 6. and I ſhall afterwards apply it to the luſtful love. Bring your beloved creature to the grave, and ſee it as it will appear at laſt, and much of the folly of your Love will vaniſh.

§. 18. Direct. 6. Underſtand well the moſt that it will do for you, and how ſhort a time you muſt enjoy it, and flatter not your ſelves with the hopes of a longer poſſeſſion than you have reaſon to expect. If men conſidered for how ſhort a time they muſt poſſeſs what they dote upon, it would ſomewhat cool their fond affections.

§. 19. Direct. 7. Remember that too much Love hath the preſent trouble of too much care, and the future trouble of too much grief, when you come to part with what you love. Nothing more createth care and grief to us, than inordinate Love. You foreknow that you muſt part with it: and will you now be ſo glued to it that then it may tear your fleſh and heart. Remember you cauſed all that your ſelves.

§. 20. Direct. 8. Remember that you provoke God to deprive you of what you overlove, or to ſuffer it to grow unlovely to you. Many a mans horſe that he over-loved hath broke his neck: And many a mans child that he over-loved hath dyed quickly, or lived to be his ſcourge and ſorrow: And many a Husband or Wife that was over-loved, hath been quickly ſnatcht away or proved a thorn, or a continual grief and miſery.

§. 21. Direct. 9. If there be no other means left, prudently and moderately embitter to thy ſelf the creature which thou art fond on: which may be done many ways, according to the nature of it. By the ſeldomer or more abſtemious uſe of it: or by uſing it more to benefit than delight: or by mixing ſome mortifying humbling exerciſes: or mixing ſome ſelf-denying acts, and minding more the good of others, &c.

§. 22. Direct. 10. In the practice of all Directions of this nature, there muſt abundance of difference be made between a carnal voluptuous heart, that is hardly taken off from ſenſual Love, and a mortified, melancholy, or over-ſcrupulous perſon, who is running into the contrary extream, and is afraid of every bit they eat, or of all they poſſeſs, or wear or uſe, and ſometime of their very children and relations, and ready to over-run their mercies, or neglect their duties, ſuſpecting that all is too much loved. And it is a very hard thing for us ſo to Write or Preach to one party, but the other will miſ-apply it to themſelves, and make an ill uſe of it. All that we can write or ſay is too little to mortifie the fleſhly mans affections: And yet ſpeak as cautelouſly as we can, the troubled ſoul will turn it into gall, to the increaſe of his trouble: And what we ſpeak to his peace and ſettlement, though it prove too little and uneffectual, yet will be effectual to harden the miſ-applying ſenſualiſt in the ſinful affections and liberty which he uſeth. Therefore it is beſt in ſuch caſes to have ſtill a wiſe experienced faithful guide, to help you in the application in caſes of difficulty and weight.

Tit. 3.

Tit. 3. *Directions against sinful Desires and Discontent.*

Read Mr. Burrough's excellent Treatise, called *The Jewel of Contentment*. And that excellent Tract of a Heathen, *Plutarch de tranquillitate animi*.

§. 1. I shall say but little here of this subject, because I have already treated so largely of it, in my Book of *self-denial*, and in that of *Crucifying the World*; and here before in Chap. 4. Part. 6. & 7. against *Worldliness* and *Flesh-pleasing*, and here against *sinful Love* which is the cause.

§. 2. How *sinful Desires* may be known, you may gather from the discoveries of *sinful Love*: As, 1. When you *Desire* that which is forbidden you. 2. Or that which will do you no good, upon a misconception that it is better or more needful than it is. 3. Or when you desire it too *eagerly*, and must needs have it, or else you will be impatient and discontented, and cannot quietly be ruled and disposed of by God, but are murmuring at his providence, and your lot. 4. Or when you desire it too *hastily*, and cannot stay Gods time. 5. Or else too *greedily* as to the *measure*, being not content with Gods allowance, but must needs have more than he thinks fit for you. 6. Or specially when your *desires* are *perverse*, preferring *lesser* things before greater; desiring *bodily* and *transitory* things more than the mercies for your souls which will be everlasting. 7. When you desire any thing *ultimately*, and *merely* for the *flesh*, without referring it to God, it is a sin. Even your *daily bread* and all your comforts, must be desired but as *Provender* for your Horse, that he may the better go his journey, even as *Provision* for your *bodies*, to fit them to the better and more cheerful service of your souls and God. 8. Much more when your desires are for *wicked ends*, (as to serve your lust or pride or covetousness or revenge) they are wicked desires. 9. And when they are injurious to others.

Dir. 1.

§. 3. Direct. 1. Be well acquainted with your own Condition, and consider what it is that you have most need of; and then you will find that you have so much grace and mercy to desire for your souls, without which you are lost for ever, and that you have a Christ to desire, and an endless life with God to desire, that it will quench all your thirst after the things below. This if any thing will make you wiser, when you see you have greater things to mind. A man that is in present danger of his life, will not be sollicitous for pins or fool-gawds: And the hopes of a Lordship or a Kingdom will cure the desire of little things: A man that needeth a Physician for the Dropie or Consumption, will scarce long for Childrens balls or tops. And methinks a man that is going to Heaven or Hell, should have somewhat greater than worldly things to long for. O what a vain and doting thing is a carnal mind; that hath pardon and grace and Christ and Heaven and God to think of, and that with speed before it be too late; and can forget them all, or not regard them and eagerly long for some little inconsiderable trifle, as if they said, I must needs taste of such a dish before I dye: I must needs have such a house, or a

Mentem nullis imaginibus depictam habere: Nam si corde mundus & ab universis imaginibus liber esse cupit, nil penitus cum amore possidere, nulli homini per voluntarium affectum singulari familiaritate, nullus ipsis adherere debet. Omnis namq; familiaritas aut conversatio pure propter Dei amorem non inita, variis imaginibus inficit & perturbat hominum mentes, cum non ex Deo, sed ex carnis originem ducat. Quisquis in vitam spirituales & divinam proficere cupit, is, carnali vita penitus renuntiata, Deo soli amore adhaereat, eundemque interiori homine suo peculiariter possideat, quo habito mox omnis multiplicitas, omnes imagines, omnis inordinatus erga creaturas amor fortiter ab eo profligabuntur; Deo quippe per amorem intus possessio protinus ab universis hominis imaginibus liberatur. Deus spiritus est, cuius imaginem nemo proprie exprimere aut effigere potest. Thaulerus flor. pag. 79, 80.

Child, or friend before I go to another world: O study what need thy distressed soul hath of a Christ, and of peace with God, and preparation for Eternity, and what need thy darkened mind hath of more knowledge, and thy dead and carnal heart of more life and tenderness and Love to God, and communion with him: Feel these as thou hast cause, and the eagerness of thy carnal Desires will be gone.

§. 4. Direct. 2. Remember how much your carnal Desires do aggravate the weakness of your spiritual desires, and make the sin more odious and unexcusable. Are you so eager for a Husband, a Wife, a Child, for wealth, for preferment or such things, while you are so cold and indifferent in your desires after God and grace and glory? Your desires after these are not so earnest! They make you not so importunate and restless: They take not up your thoughts both day and night: They set you not so much on contrivances and endeavours: You can live as quietly without more grace or assurance of salvation or communion with God, as if you were indifferent in the business: But you must needs have that which you desire in the world, or there is no quiet with you. Do you consider what a horrible contempt of God and grace and Heaven is manifested by this? Either you are *Regenerate* or *unregenerate*. If you are *Regenerate*, all your instructions, and all your experiences of the worth of spiritual things, and the vanity of things temporal, do make it a heinous sin in you to be now so eager for those things which you have so often called *vanity*, while you are so cold towards God whose Goodness you have had so great experience of. Do you know no better yet the difference between the creature and the Creator? Do you yet no better understand your necessities and interest, and what it is that you live upon and must trust to, for your everlasting blessedness and content? If you are *unregenerate* (as all are that Love any thing better than God) what a madness is it for one that is condemned in Law to endless torments, and shall be quickly there, if he be not regenerate and justified by Christ, to be thirsting so eagerly for this or that thing or person upon earth, when he should presently bestir him with all his might to save his soul from endless misery! How incongruous are these Desires to the good and bad?

Dir. 2.

§. 5. Direct. 3. Let every sinful Desire humble you, for the worldliness and fleshliness which it discovereth to be yet unmortified in you; and turn your Desires to the mortifying of that flesh and concupiscence which is the cause. If you did not yet love the world, and the things that are in the world, you would not be so eager for them. If you were not too carnal, and did not mind too much the things of the flesh, you would not be so earnest for them as you are. It should be a grievous thing to your hearts to consider, what worldliness and fleshliness this sheweth to be yet there. That you should set so much by the creature, as to be unable to bear the want of it: Is this renouncing the world and flesh? The thing you need is not that which you so much desire; but a better heart, to know the Vanity of the Creature, to be dead to the world, and to be able to bear the want or loss of anything in it; and a fuller mortification of the flesh: mortifying and not satisfying it, is you work.

Dir. 3.

1 Joh. 2. 15.

§. 6. Direct. 4. Ask your hearts seriously whether God in Christ be enough for them, or not? If they say no; they renounce him and all their hope of Heaven: For no man takes God for his God that takes him not for his portion, and as enough for him: If they say, yea; then you have enough to stop the mouth of your fleshly desires, while your hearts confess that they have enough in God. Should that

Dir. 4.

soul

soul that hath a filial interest in God, and an inheritance in eternal life, be eager for any conveniences and contentments to the flesh? If God be not enough for you, you will never have enough. Turn to him more, and know him better, if you would have a satisfied mind.

Dir. 5. §. 7. Direct. 5. Remember that every sinful Desire is a rebelling of your wills against the will of God; and that it is his will that must govern and dispose of all, and your wills must be conform to his; yea that you must take pleasure and rest in the will of God. Reason the case with your hearts, and say; who is it that is the Governour of the World? and who is to rule me, and dispose of my affairs, Is it I or God? whose will is it that must lead, and whose must follow? whose will is better guided? Gods or mine? Either it is his will that I shall have what I desire, or not: If it be, I need not be so eager, for I shall have it in his time and way: If it be not his will, is it fit for me to murmur and strive against him? Remember that your discontents and carnal desires are so many accusations brought in against God: As if you said, thou hast not dealt well or wisely or mercifully by me: I must have it better: I will not stand to thy will and government: I must have it as I will, and have the disposal of my self.

Dir. 6. §. 8. Direct. 6. Observe how your eager Desires are condemned by your selves in your daily prayers, or else they make your prayers themselves condemnable: If you pray that the will of God may be done, why do your wills rebell against it, and your desires contradict your prayers? And if you ask no more than your daily bread; why thirst you after more? But if you pray as you desire, Lord let my will be done, and my selfish carnal desire be fulfilled, for I must needs have this or that, then what an abominable Prayer is this? Desire as you must Pray.

Dir. 7. §. 9. Direct. 7. Remember what Covenant you have made with God, that you renounced the world and the flesh, and took him for your Lord and King and Father, and yielded up your selves as his own, as his Subject and as his Child, to be disposed of, ruled, and provided for by him: And this Covenant is essential not only to your Christianity, but to your taking him for your God. And do you repent of it? or will you break it, and forfeit all the benefits of the Covenant? If you will needs have the disposal of your selves, you discharge God of his Covenant and Fatherly care for you: and then what will become of you, if he so forsake you?

Dir. 8. §. 10. Direct. 8. Bethink you how unmeet you are to be the choosers of your own condition. You foresee not what that person or thing or place will prove to you, which you so eagerly desire: For ought you know it may be your undoing, or the greatest misery that ever befell you: Many a one hath cryed with Rachel; Give me Children or else I dye, that hath dyed by the wickedness and unkindness of their Children. Many a one hath been violent in their desires of a Husband or a Wife, that afterwards have broken their hearts, or proved a greater affliction to them, than any enemy they had in the world: many a one hath been eager for riches and prosperity and preferment, that hath been ensnared by them; to the damnation of his soul. Many a one hath been earnest for some office, dignity or place of trust, which hath made it a great increaser of his sin and misery. And it is flesh and self that is the eager desirer of things that are against the will of God, and nothing is so blind and partial as self and flesh. You think not your Child a competent judge of what is best for him, and make not his desires but your own understanding, the guide and rule of your dealings with him, or disposals of him. And are you fitter choosers for your selves in

comparison of God, than your Child is in comparison of you? Either you take God for your Father, or you do not. If you do not, call him not Father, and hope not for Mercy and Salvation from him: If you do, is he not wise and good enough to dispose of you, and to determine what is best for you, and to choose for you?

§. 11. Direct. 9. Remember that it is one of the greatest plagues on this side Hell, to be given up to our own Desires, and that by your eagerness and discontents you provoke God thus to give you up. Psal. 81. 12. So I gave them up to their own hearts lust, and they walked in their own Counsels: O that my people had hearkened to me, &c. Rom. 1. 24, 26. wherefore God also gave them up to uncleanness, through the lusts of their own hearts, &c. For this cause God gave them up to vile affections — verse 28. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, 2 Thes. 2. 10, 11, 12. God may give you that which you so eagerly desire, as he gave Israel a King, even in his anger, Hos. 13. 10, 11. or as he gave the Israelites their own desire, even flesh which he rained upon them as dust, and feathered fowles as the Sand of the Sea, they were not estranged from their lust: But while their meat was yet in their mouths, the wrath of God came upon them, and slew the fattest of them, Psal. 78. 27, 29, 30, 31. They lusted exceedingly in the Wilderness, and tempted God in the desert, and he gave them their request, but sent leanness into their souls, Psal. 106. 14, 15. God may say, Follow your own lust, and if you are so eager, take that which you desire, take that person, that thing, that dignity which you are so earnest for; but take my curse and vengeance with it; Never let it do you good, but be a snare and torment to you. Let a fire come out of the bramble and devour you, Judg. 9. 15.

§. 12. Direct. 10. Take heed lest concupiscence and partiality entice you to justify your sinful desires and take them to be lawful. For if you do so, you will not repent of them, you will not confess them to God, nor beg pardon of them, nor beg help against them, nor use the means to extinguish them; but will cherish them, and be angry with all that are against them, and love those tempters best that encourage them: And how dangerous a case is this? And yet nothing is more ordinary among sinners, than to be blinded by their own affections, and think that they have sufficient reason to desire that which they do desire. And affection maketh them very witty and resolute to deceive themselves. It setteth them on studying all that can be said to defend their enemy, and put a deceitful gloss upon their cause. Try your Desires well (as I before directed you) Q. 1. Is the thing that you desire a thing that God hath bid you desire, or promised in his word to give you, (as grace, Christ and Heaven?) If it be so, then Desire it and spare not: But if not so, Q. 2. Why then are you so eager for it when you should at most have but a submissive conditional desire after it? Q. 3. Nay is it not something which you are forbidden to desire? If so, dare you excuse it?

§. 13. Direct. 11. Remember that Concupiscence or sinful desire is the beginning of all sin of commission, and leadeth directly to the act. Theft, Adultery, Murder, Fraud, Contention, and all such mischiefs begin in inordinate desires. For every one is tempted, when he is drawn away of his own lust, and inticed: Then when lust hath conceived it bringeth forth sin; and sin when it is finished bringeth forth death, Jam. 1. 14, 15. By lust is meant, any fleshly desire or will. Therefore when the Apostle forbid-

Gen. 30. 1.

Rom. 13. forbiddeth *gluttony and drunkenness, chambering*
13, 14. and *wantonness, strife and envying*; he strikes at the
root of all in this one word, *Make no provision for the*
flesh to satisfy its lusts (or wills).

Dir. 12. §. 14. Direct. 12. *Pull off the deceiving vizard,*
and see that which you so eagerly desire, as it is.
What will it be to you at the last? It is now in
its Spring or Summer: but see it in its fall and win-
ter? It is now in its youth; but see it withered
to skin and bone in its decrepit age: It is now in its
clean and curious ornaments, but see it in its un-
cleanness and in its homely drefs: Cure your deceit,
and your desire is cured.

Dir. 13. §. 15. Direct. 13. *Promise not your selves long*
life, but live as dying men, with your grave and
winding sheet alwayes in your eye; and it will cure
your thirst after the creature when you are sensible
how short a time you must enjoy it; and especially
how near you are unto eternity: This is the Apostles
method, 1 Cor. 7.29, 30, 31. But this I say bre-
thren, the time is short: It remaineth that both they
that have Wives be as though they had none; and
they that weep as though they wept not; and they that
rejoice as though they rejoiced not; and they that buy
as though they possessed not: and they that use the
world as not abusing it (or as if they used it not)
for the fashion of this world passeth away. So you will
desire as if you desired not, when you perceive well
how quickly the thing desired will pass away.

Dir. 14. §. 16. Direct. 14. *In all your Desires remember*
the account as well as the thing desired. Think not
only what it is now at hand, but what account you
must make to God of it: For to whom men give
or commit much, of them they require the more,
Luke. 12. 48. Will you thirst after more power, more
honour, more wealth, when you remember that you
have the more to give account of? Matth. 25.
Have you not enough to reckon for already, unless
you had hearts to use it better?

Dir. 15. §. 17. Direct. 15. *Keep your selves to the holy*
use of all your mercies, and let not the flesh devour
them nor any inordinate appetite fare ever the better
for them when you have them, and this will power-
fully extinguish the inordinate desire it self. We
are in little danger of being over eager after things
spiritual and holy, for the honour of God: Re-
solve therefore that all you have shall be thus sancti-
fied to God, and used for him, and not at all to sa-
tisfie any inordinate desire of the flesh, and then the
flesh will cease its suit, when it finds it fares never
the better for it. You are able to do much in this
way if you will. If you cannot presently suppress
the Desire, you may presently resolve to deny the
flesh the thing desired, (As David would not drink
the water, though he longed for it, 2 Sam. 23. 15,
17.) and you may presently deny it, the more of
that you have. If you cannot forbear your thirst,
you can forbear to drink: If you cannot forbear
to be hungry, you can forbear to eat whatever
is forbidden or unfit: If Eve must needs have an
appetite to the forbidden fruit, yet she might have
commanded her hands and teeth, and not have
eaten it. If you cannot otherwise cool your Desire
of curious Apparel, wear that which is somewhat
homelyer than else you would have worn, on pur-
pose to rebuke and controul that desire: If you
cannot otherwise quench your Covetous desires,
give so much the more to the poor to cross that
desire. You cannot say that the outward act is out of
your power, if you be but willing.

Dir. 16. §. 18. Direct. 16. *When your Desires are over-*
eager, besink you of the mercies which you have
received already and do possess: Hath God done so
much for you, and are you still calling for more,

even of that which is unnecessary, when you should
be giving thanks for what you have? This *unthank-*
ful greediness is an odious sin. Think what you
have already for soul and body, estate and friends; and
will not all this quiet you, (even this with Christ and
Heaven) unless you have the other lust or fanfie satis-
fied; and unless God humour you in your sick desires?

§. 19. Direct. 17. *Understand how little it will* Dir. 17.
satisfie you, if God should give you all that you
carnally desire. When you have it, it will not quiet
you nor answer your expectations. You think it
will make you happy, and be exceeding sweet to
you, but it deceiveth you, and you promise your
selves, you know not what, and therefore desire
you know not what? It would be to you but like Isa. 29. 8.
a dreaming feast, which would leave you hungry
in the morning.

§. 20. Direct. 18. *Remember still that the greatest* Dir. 18.
hurt that the Creature can do thee is in being
overloved and desired, and it is never so dangerous
to thee as when it seemeth most desirable. If you re-
membered this aright, you would be cast into the
greatest fear and caution, when any thing below is
presented very pleasing and desirable to you.

§. 21. Direct. 19. *Consider that your desires do* Dir. 19.
but make those wants a burden and misery to you
which otherwise would be none. Thirst makes the
want of drink a torment, which to another is no
pain or trouble at all. The lustful wanton is ready
to die for love of the desired mate, which no body
else cares for, nor is ever the worse for being with-
out. A proud ambitious Homan thinks himself
undone if he be not honoured, and is vexed if he
be but cast down into the mean condition of a Far-
mer: When many thousand honest contented men
live merrily and quietly in as low a condition. It
is mens own Desires and not their real wants which
do torment them.

§. 22. Direct. 20. *Remember that when you have* Dir. 20.
done all, if God love you he will be the chooser,
and will not grant your sick desires, but will correct
you for them till they are cured. If your child cry for
a knife or for unwholesome meat, or any thing that
would hurt him, you will quiet him with the
rod, if he give not over. And it is a sign some rod
of God is near you, when you are sick for this or that
or the other thing, and will not be quiet and content
unless your fanfie and concupiscence be humoured.

Tit. 4. Directions against sinful Mirth and Pleasure.

§. 1. **M**irth is sinfull, 1. When men rejoyce
in that which is evil; as in the hurt of
others or in mens sin, or in the sufferings of Gods ser-
vants, or the afflictions of the Church, or the success
or prosperity of the enemies of Christ, (or of any
evil cause:) This is one of the greatest sins in the
world, and one of the greatest signs of wickedness,
when wickedness is it that they rejoyce in. 2.
When it is unseasonable or in an unmeet subject:
As to be merry in the time and place of mourn-
ing; to feast when we should fast: or for an unsancti-
fied miserable soul to be taken up in mirth, that
is in the power of sin and Satan and near to Hell.
3. Mirth is sinful when it tendeth to the committ-
ing of sin, or is managed by sin: as to make merry
with lies and fables and tempting unnecessary time-
wasting dances, plays or recreations; or with the
slander or abuse of others; or with drunkenness,
gluttony or excess. 4. Mirth is sinful when it is a
hinderance to our duty, and unfitteth the soul for
the in Zenone.

the exercise of that grace, which is most suitable to its estate. As when it hindereth a sinners conviction and humiliation, and resisteth the spirit of God, and bawleth down the calls of grace, and the voice of conscience, that they cannot be heard: And when it banisheth all sober consideration about the matters that we should most regard, and will not give men leave to think with fixedness and sobriety, upon God and upon themselves, their sin and danger, upon death and judgement and the life to come: when it makes the soul more unfit to take reproof, to profit by a Sermon, to call upon God. This drunken mirth which shuts out Reason, and silenceth Conscience, and laughs at God, and jesteth at Damnation, and doth but intoxicate the brain, and make men mad in the matters where they should most shew their wisdom, I say this mirth is the Devils sport, and the sinners misery, and the wise mans pny: of which Solomon speaketh, Ecclef. 2. 2. *I said of laughter, it is mad, and of mirth, what doth it?* Prov. 26. 18, 19. *As a mad man who casteth fire-brands, arrows and death, so is the man that deceiveth his neighbour and saith, Am I not sport?* Prov. 10. 23. *It is a sport to a fool to do mischief.* 5. But mirth is most horribly odious when it is blasphemous and profane: when incarnate Devils do make themselves merry with jesting and mocking at scripture, or at the judgements of God, or the duties of Religion; or in horrid Oaths and cursed speeches, against the servants of the Lord.

Dir. 1.

Pro. 19. 10. Delight is not seemly for a fool.

§. 2. Direct. 1. *First see that thou be a person fit for mirth, and that thou be not a miserable slave of Satan in an unregenerate, unholy, unjustified state.* Thou wouldst scarce think the innocent games or sports were becoming a malefactor that must die to morrow. An unregenerate unholy person, is sure whenever he dieth such, to be damned: If he believe not this, he must deny God or the Gospel to be true. And he is not sure to live an hour: And he is sure that he shall die ere long. And now, if you have not fool'd away your Reason, tell me whether your Reason can justify the mirth of such a man? Dost thou ask, *what harm is it to be merry?* None at all for one that hath cause to be merry, and rejoiceth in the Lord. But for a man to be merry in the way to Hell, and that so near it, for a man to be merry, before his soul be sanctified, and his sin be pardoned, or before he seeketh it with all his heart, this is harm, if folly, and unbelief, and contempt of God and his dreadful justice be any harm. O hearken to the Calls of God, abhor thy sins, and set thy heart on Heaven and Holiness, and then God and Conscience will allow thee to be merry. Get a renewed Heart and life, and get the pardon of thy sins, and a title to Heaven, and a readiness to die, and then there is reason and wisdom in thy mirth. Then thy mirth will be honourable and warrantable; better than the lame mans that was healed, Acts. 3. 8. that went with Peter and John into the Temple, walking and leaping and praising God. But it is a most pitiful sight to see an ungodly unregenerate sinner, to laugh, and sport, and play, and live merrily, as if he knew not what evil is near him! It would draw tears from the eyes of a believer that knoweth him, and thinketh where he is like to dwell for ever. I remember the credible narrative of one that lived not far from me, that in his prophaneness was wont to wish that he might see the Devil; who at last appeared to him to his terror; and sometime he smiled on him: and the man was wont to say, that he never seemed so ugly and terrible as when he smiled (and the man was affrighted by it into a reformed life). So though a servant of the Devil

be never comely, yet he never seemeth so ghastly as when he is most merry in his misery.

§. 3. Direct. 2. *Yet do not destroy nature by overmuch heaviness, under pretence that thou hast no right to be merry.* For, 1. The very discovery of thy misery puts thee into the fairer hopes of mercy. 2. And many of Gods children live long without assurance of their justification, and yet should not therefore cast away all joy. 3. And so much ease and quiet of mind must be kept up by the *unsanctified themselves* as is necessary to preserve their natures, that they may have time continued, and may wait on God till they obtain his grace. Above all men, they have reason to value their lives, lest they die and be lost, before they be recovered: And therefore as they must not famish themselves by forbearing meat or drink, so their sorrows must not be such as may destroy their bodies (of which more anon).

§. 4. Direct. 3. *See that you first settle the Peace of your souls upon solid grounds, and get such evidences of your special interest in Christ and Heaven, as will rationally warrant you to rejoice, and then make it the business of your lives to Rejoice and delight your selves in God, and take this as the principal part of grace and Godliness, and not as a small or indifferent thing, and so let all lawful natural mirth be taken in, as animated and sanctified by this holy delight and joy, and know that this natural sanctified mirth is not only lawful, but a duty exceeding congruous and comely for a thankful believer in his way to everlasting joy.* Dir. 3. The true method of Rejoicing.

§. 5. This is the true method of rejoicing: Though as I said, so much quietness may be kept up by the unregenerate as is needful to keep up life and health, and the Gospel where it cometh is tidings of great joy to those that hear it: yet no man can live a truly comfortable merry life, but in this method; but all his mirth beside that which either supporteth nature, or meeteth mercy in his returning to God, will be justly chargeable with Madness; and maketh him a more pitiful sight.

See my Sermon at Pauls called Right Rejoicing. And here before Chap. 3. Dir. 13.

§. 6. The first thing therefore to be done, is to lay the Groundwork of true mirth. And this is done by unfeigned Repenting, and turning to God by faith in Christ, and becoming new-creatures, a sanctified peculiar people, and being justified and adopted to be the children of God; and then by discerning (upon sober tryal) the evidences and witness of all this in our selves, that we may know that we have passed from death to life.

§. 7. And though there are several Degrees both of Grace and of the Discerning of it, some having but little holiness, and some but little discerning of it in themselves, yet the least may afford much comfort to the soul upon justifiable grounds, though not so much as the greater degrees of grace, and clearer discerning of it may do.

§. 8. The foundation being thus laid, it must be our next endeavour to build upon it a settled Peace of Conscience, and quietness of soul: For till we can attain to Joy, it is a great mercy to have Peace, and to be free from the accusations, fears and griefs which belong to the unjustified: And Peace must be the temper more ordinary than much joy, to be expected in this our frail condition.

§. 9. Thirdly Peace being thus settled we must endeavour to rise up daily into Joy, as our great duty and our great felicity on earth: It being frequently and earnestly commanded in the Scriptures, that we Rejoice in the Lord always, and shout for joy, all that are upright in Heart, Psalm 33. 1. Phil. 3. 1. & 4. 4. Deut. 12. 12, 18. & 27. 7. Thus he that proverbs his own work, may have Rejoicing in himself, Gal. 6. 4. even in the testimony of his Conscience

Siquis est quem scilicet morideceat, ridere dedecuit viventes: cum inflare, semperque supra verticem videret, unde mors fletum sciret. Risum illum haud dubie fletus hic non longo sijnctus spacio sequebatur. Petrarch, Dial. 119. li. 2.

Conscience of his own simplicity and godly-sincerity, 2 Cor. 1. 12. And this all believers should maintain and actuate in themselves.

§. 10. Fourthly, with this Rejoycing in God our lawful natural mirth must be taken in, as subordinate or sanctified; that is, we must further our holy joy by natural mirth and cheerfulness, and by the comforts of our Bodies in Gods lower mercies, promote the service and the comforts of our souls. And this is the right Place for this mirth to come in, and this is the true Method of rejoycing.

Dir. 4. §. 11. Direct. 4. Mark well the usefulness and tendencie of all thy Mirth: and if it be useful to fit thee for thy duty, and intended by thee to that end (though you alway observe not that intention at the time,) and if it tend to do thee good, or help thee to do good, without a greater hurt or danger, then cherish and promote it: But if it tend to carry thee away from God, to any creature, and to unfit thy soul for the duties of thy place, and to carry thee into sin, then avoid it as thy hurt. Still remembering that the necessary support of nature must not be avoided by good or bad. A Christian that hath any acquaintance with himself, and with the work of holy watchfulness, may discern what his mirth is by the tendency and effects, and know whether it doth him good or harm.

Dir. 5. §. 12. Direct. 5. Take heed that the flesh defile not your mirth, by dropping in any obscene or ribbald talk, or by stirring up fleshly lust and sin. Which it will quickly do, if not well watcht, and holy mirth and cheerfulness is very apt to degenerate on a sudden into sinful mirth.

Dir. 6. §. 13. Direct. 6. Consider what your mirth is like to prove to others as well as to your selves. If it be like to stir up sin in others, or to be offensive to them, you must the more avoid it in their presence, or manage it with the greater caution: If it be needful to cheer up the drooping minds of those you converse with, or to remove their prejudice against a holy life, you must the more give place to it: For it is good or bad as it tendeth unto good or bad.

Dir. 7. §. 14. Direct. 7. Never leave out Reason or Godliness from any of your mirth. Abhor that mirth that maketh a man a fool, or playeth the fool: And take heed of that ungodliness which maketh a man merriest when he is furthest from God, like the Horse or Ox that leapeth and playeth for gladness when he is unyoked or loosed from his labour. Something of God and Heaven should appear or be dropped into all our mirth, to sweeten and to sanctifie it.

Dir. 8. §. 15. Direct. 8. Watch your tongues in all your mirth; for they are very apt to take liberty then to sin. Mirth is to the tongue as Holidays and Playdayes to idle scholars; who are glad of them as a time in which they think they have liberty to game and fight and do amiss.

Dir. 9. §. 16. Direct. 9. If a word break forth from your selves or your companions to the wrong of others in your mirth, as of backbiting, evil speaking, jearring, scorning, defaming (yea though it be your enemy) rebuke it, and cast it out, as dirt or dung that falleth into your dish or cup.

Dir. 10. §. 17. Direct. 10. If Prophaneness intrude, and any make merry with jeasting at Scripture, Religion or the slanders or scorns of godly persons, with a tendency to make Religion odious or contemptible; if they are such as you may speak to, reprove them with reverent seriousness to their terror: if they are not, then shew your abhorrence of it by turning your backs and quitting the place and company of such devilish enemies of God. Be not silent or seemingly-consenting witnesses of such odious mirth, against your maker.

§. 18. Direct. 11. If the mirth of others in your company begin to grow insipid, frothy, foolish, wanton, impious or otherwise corrupt, drop in some holy salt to season it; and something that is serious and divine to awe it and repress it. As to remember them of Gods presence, or to recite such a text as Ephes. 5. 3, 4. But fornication and all uncleanness or covetousness, let it not be once named amongst you as becometh saints: neither filthiness, nor foolish talking, nor jeasting; which are not convenient: but rather giving of thanks.

Dir. 12. §. 19. Direct. 12. If mirth grow immoderate and exceed in measure, and carry you away from God and duty by the very carnal pleasure of it, have always at hand these following considerations to repress it. 1. Remember that God is present; and levity is not comely in his sight. 2. Remember that Death and judgement are at hand, when all this levity will be turned into seriousness. 3. Remember that your souls are yet under a great deal of sin and wants and danger, and you have a great deal of serious work to do. 4. Look on Jesus Christ, and remember what an example he gave you upon earth: Whether he laught, and plaid, and jested, and taught you imoderate or carnal mirth: And whether you live like the Disciples of a crucified Christ. 5. Think on the ordinary way to Heaven, described in Scripture, which is through many tribulations, afflictions, fastings, temptations, humiliations, sufferings and mortifications: And think whether a wanton, jesting, playful life be like to this. 6. Think of the course of the ancient and excellent Christians, who went to Heaven through labour, and watchings and fasting, and poverty, and cruel persecutions, and not through carnal mirth and sport. 7. Think of the many calamitous objects of sorrow that are now abroad in the world! Of the millions of Heathens and Mahometans and other strangers or enemies to Christ! Of the obstinate Jews; of the dark corrupted lamentable state of the Greek, Armenian, Ethiopian and Roman Churches; where Religion is so wofully obscured and dishonoured by ignorance, error, superstition, and prophaneness: Of the Papal tyranny and usurpation; and of the divided state of all the Churches, and the prophaneness and persecution and uncharitableness, and contentions, and mutual reproaches and revilings which make havock for the Devil among the members of Christ.

Tit. 5. Directions against sinful Hopes.

HOPE is nothing but a Desirous expectation: Therefore the Directions given before against sinful Love and Desire may suffice also against sinful Hopes, save only for the expecting part. Hope is sinful, 1. When it is placed ultimately upon a forbidden object; as to Hope for some evil to your selves which you mistakingly think is good: To hope for felicity in the creature, or to hope for more from it, than it can afford you? To hope for the hurt of other men; for the ruine of your enemies; for the hinderance of the Gospel, and injury to the Church of Christ. 2. When you hope for a Good thing by evil means; as to Hope to please God, or to come to Heaven by persecuting his servants, or by ignorance or superstition, or schisme or heresie, or any sin. 3. To Hope ungroundedly for that from God, which he never promised. 4. To Hope deceitfully for that from God which he hath declared he will never give. All these are sinful Hopes: But it is not these last that I shall here say much to, because men, poor shrunken things, full of melancholy and indisposition and uncomfortable to themselves? Lord Bacon Essay. of Lies.

have

have said so much already of them in many other writings.

Dir. 1. §. 2. Direct. 1. *Hope for nothing from God against faith or without faith; that is, for nothing which he hath said he will not give, nor for anything which he hath not promised to give, or given you some reason to expect. To hope for that which God hath told us he will not give, or that which is against the Holiness and Justice of God to give, this is but to Hope that God will prove a liar, or unholy or unjust, which are wicked and blaspheming hopes. Such are the Hopes which abundance of ignorant and ungodly persons have; who hope to be saved without regeneration, and without true Holiness of heart or life; and hope to be saved in their wilful impenitence and beloved sins: who hope that God forgiveth them those sins, which they hate not, nor will not be perswaded to forsake: And hope that the saying over some words of prayer, or doing something which they call a good work, shall save them though they have not the spirit of Christ: Or that hope to be saved, though they are unsanctified, because they are not so bad as some others, and live not in any notorious disgraceful sin: All these believe the Devil who tells them that an unholy person may be saved, and believe that the Gospel is false which saith, without Holiness none shall see the Lord, Heb. 12. 14. and they Hope that God will prove unholy, unjust, and false to save them, and yet this they call a Hoping in God. Hope for that which God hath promised, and spare not; but not for that which he hath said he will not do, yea protested cannot be, John 3. 3, 5.*

Dir. 2. §. 3. Direct. 2. *When thou Hopest for any evil to others, or thy self, remember what a monstrous thing it is to make evil the object of thy Hope, and how those Hopes are but thy hastening unto chosen misery, and contradict themselves. For thou Hopest for it as Good; and to be greedy for evil on supposition that it's good, doth shew thy folly that wilt try no better the objects of thy Hopes: Like a sick man that longs and hopeth for that which if he take it will be his death: Thus sinners hope for the poisoned bait.*

Dir. 3. §. 4. Direct. 3. *Understand how much of the root of worldliness consisteth in your worldly Hopes. Poor worldlings have little in possession to delight in: but they keep up a Hope of more within them. Many a covetous or ambitious wretch, that never reacheth that which he desireth, yet liveth upon the Hopes of it: And Hope is it that setteth and keepeth men at work in the service of the world, the flesh and the Devil; as Divine Hope doth set and keep men at work for Heaven, for their souls, and for Jesus Christ. And many an Hypocrite that loseth much upon the account of his Religion, yet sheweth his Rottenness by keeping up his worldly hopes, and going no further than will stand with those.*

Dir. 4. §. 5. Direct. 4. *Hath not the world deceived all that have hoped in it unto this day? Consider what is become of them and of their Hopes? What hath it done for them, and where hath it left them? And wilt thou place thy Hopes in that which hath deceived so many generations of men already?*

Dir. 5. §. 6. Direct. 5. *Remember that thy worldly Hopes are a sin so fully condemned by natural demonstration, that thou art utterly left without excuse. Thou art certain before-hand that thou must die: Thou knowest how vain the world will be then to thee; and how little it can do for thee; And yet art thou Hoping for more of the world?*

Dir. 6. §. 7. Direct. 6. *Consider that the world declareth its vanity in the very Hopes of worldlings. In that it is still drawing them by Hopes, and never giveth them satisfaction and content. Almost all the life of a worldling's pleasure is in his Hopes: The very thing which he*

hopeth for, doth not prove so sweet to him in the possession, as it was in his hopes. A Hoping and Hoping still for that which they never shall attain, is the worldlings life.

§. 8. Direct. 7. *O turn your souls to those blessed Hopes of life eternal, which are sent you from Heaven by Jesus Christ, and set before you in the holy Scriptures, and proclaimed to you by the messengers of grace. Doth God offer you sure well-grounded hopes, of living for ever in his Joy and Glory? And do you neglect them, and lie hoping for that felicity in the world which cannot be attained, and which will give no content when you have attained it? This is more foolish than to toyl and impoverish your selves in Hope to find the Philosophers stone; and refuse a Kingdom freely offered.*

Tit. 6. *Directions against sinful Hatred, Aver-sation or Backwardness towards God.*

Of Hatred to men I shall speak anon.

§. 1. **T**He hatred to God and backwardness to his service, which is the chief part of this sin, is to be cured according to the Directions in the first Chapter, as a state of wickedness is: and more I shall say anon, about the Worship of God: and Chap. 3. Direct. 11. containeth the cure also. Only here I shall add a few Directions to a God-hating Generation.

§. 2. Direct. 1. *The first thing you have to do, is to discover this to be your sin: For you are confident that you love God above all, while you hate him above all, even above the Devil? You will confess, that this is horrid wickedness, where it is found, and well deserveth damnation: Take heed lest thy own confession judge thee. Remember then that it is not the bare Name that we now speak of: I know that Gods Name is most honoured, and the Devils name is most hated. Nor is it every thing in God that is hated: None hateth his Mercifulness and Goodness as such: Nor is it every thing in the Devil that is loved: None love his hatred to man, nor his cruelty in tormenting men. But the Holiness of God, which is it that man must receive the Image of, and be conformed to, is hated by the unholy: And the Devils unholiness, and friendship to mens sin and sensuality is loved by the sensual and unholy. And this hatred of God (and Love of the Devil) one would think you might easily perceive.*

§. 3. 1. *In that you had rather God were not so Just and Holy; you had rather he had never commanded you to be Holy, but left you to live as your flesh would have you: you had rather God were indifferent as to your sins, and would give you leave to follow your lusts. Such a God you would have: And a God that will damn you unless you be Holy, and hate your sins and forsake them, you like not, you cannot abide, but indeed do hate him.*

§. 4. 2. *Therefore you will not Believe that God is such a holy sin-hating God: Because you would not have him so, you will not believe he is so; and so hate his nature, while you believe that you love him; and love but an Idol of your unholy fantasies. Psal. 50. 21, 22. These things hast thou done, and I kept silence: thou thoughtest that I was altogether such a one as thy self: but I will reprove thee, and set them in order before thy eyes: Now consider this ye that forget God, lest I tear you in pieces, and there be none to deliver.*

§. 5. 3. *You love not the Holiness of the Word of God, which beareth his Image: You love not these strict and holy passages in it, Joh. 3. 3, 5. Luke 14. 26, 33. Mat. 18. 3. Rom. 8. 13. Col. 3. 1, 2, 3, 4.*

2 Cor. 5. 17. with abundance more. You had rather have had a Scripture that would have left you your ambition, covetousness, lust and appetite to their liberties; and that had said nothing for the absolute necessity of Holiness, nor had condemned the ungodly.

§. 6. 4. You love not the holiest Ministers or servants of Christ, that most powerfully preach his holy Word, or that most carefully, seriously and zealously obey it; your hearts rise against them, when they bring in the Light, which sheweth that your deeds and you are evil, John 3. 19, 20. They are an eye-sore to you: your hearts rise not so much against Whoremongers, Swearers, Lyars, Drunkards, Atheists, or Infidels, as against them. What sort of persons on the face of the earth, are so hated by the ungodly in all Nations and of all degrees, and used by them so cruelly, and pursued by them so implacably, as the holiest servants of the Lord are?

§. 7. 5. You love not to call upon God in serious fervent spiritual prayer, praises and thanksgiving: You are quickly weary of it: you had rather be at a Play, or Gaming, or a Feast: your hearts rise against holy Worship as a tedious irksome thing.

§. 8. 6. You love not holy edifying discourse of God, and of heavenly things. Your hearts rise against it, and you hate and scorn it, as if all serious talk of God were but hypocrisie, and God were to be banished out of our discourse.

§. 9. 7. You cannot abide the serious frequent Thoughts of God in secret; but had rather stuff your minds with thoughts of your Horses, or Hawks, or bravery, or honour, or preferments, or sports, or entertainments, or business and labours in the world: So that one hour of a thousand or ten thousand was never spent in serious delightful thoughts of God, his holy truths, or works, or Kingdom.

§. 10. 8. You love not the blessed day of Judgement, when Christ will come with his holy Angels to judge the world, to justify his accused and abused servants, to be glorified in his Saints and admired in all them that do believe, 2 Thess. 1. 8, 9, 10, 11. And can you be so blind after all this, as not to see that you are HATERS OF GOD?

Dir. 2. §. 11. Direct. 2. Know God better and thou canst not hate him: especially know the beauty and glorious excellency of that Holiness and Justice which thou hatest. Should the Sun be darkened or disgraced, because sore eyes cannot endure its light? Must Kings and Judges be all corrupt, or change their Laws, and turn all men loose to do what they list, because Malefactors and licentious men would have it so?

Dir. 3. §. 12. Direct. 3. Know God and Holiness as they are to thee thyself, and then thou wilt know them not only to be Best for thee, as the Sun is to the world, and as life and health is to thy body, but to be thy only good and happiness: and then thou canst not choose but love them. Thy prejudice and false conceits of God and Holiness cause thy Hatred.

Dir. 4. §. 13. Direct. 4. Cast away thy cursed unbelief: If thou believe not what the Scripture saith of God and man, and of the souls immortality and the life to come, thou wilt then hate all that is holy as a deceit, and needless troubler of the world: But if once thou believe well the Word of God, and the life everlasting, thou wilt have another heart.

Dir. 5. §. 14. Direct. 5. Away with thy beastly blinding sensuality: While thou art a slave to thy flesh, and lusts, and appetite, and its interest reigneth in thee, thou canst not choose but hate that Holiness which is against it, and hate that God that forbiddeth it, and tells thee that he will judge thee and damn thee for it if thou forsake it not: This is the true cause of the Hatred of God and Godliness in the world.

Gods Laws condemn the very life and pleasure of the fleshly man: Godliness is unreconcilable to concupiscence and the carnal interest: Lay by thy fleshly mind and interest, or as sure as thou art a man, thou wilt be judged and damned as an enemy to God: Dost thou not feel that this is the cause of thy enmity, that God putteth thee on displeasing (holy) courses, and will not let thee please thy flesh, but affrighteth thee with the threatnings of Hell? Rom. 8. 6, 7, 8. For to be carnally minded is death; but to be spiritually minded is life and peace: Because the carnal mind is enmity against God: for it is not subject to the Law of God, neither indeed can be: so then they that are in the flesh cannot please God. Ver. 13. If ye live after the flesh ye shall dye. It is hard for thee to kick against the pricks, Acts 9. 5. Wo to him that striveth with his Maker! Isa. 45. 9. Read Luke 19. 27.

probi, hostes suos dicunt. Salvian. li. 4. ad Eccles. Cath. inimicus, sed tu veritati. Hieron. in Gal. 5.

Pene omnis sermo Divinus habet amulas suos: Quos genera preceptorum sunt, tot adversariorum: si largitatem esse in omnibus jubet Dominus, avarus irascitur: si parsimoniam exigit, prodigus exacerbat: Sermones sacros, im. Non ego tibi

§. 15. Direct. 6. Draw near and accustom thy soul to serious thoughts of God: For it is strangeness that maketh thee the more averse to him: We have less pleasure in the company of strangers than of familiar acquaintance. Reconciliation must be made by coming nearer, and not by keeping at a distance still.

§. 16. Direct. 7. Study well the wonderful Love and Mercy which he hath manifested to thy soul in the Redemption wrought by Jesus Christ, in the Covenant of Grace, in all the patience he hath exercised towards thee, and all his offers of mercy and salvation, entreating thee to turn and live. Canst thou remember what God hath done for thee all thy life, and how patiently and mercifully he hath dealt with thee, and yet canst thou hate him, or thy Heart be against him?

§. 17. Direct. 8. Judge not of God or Holiness by the faults of any men that have seemed holy: No more than you will censure the Sun, because Thieves rob by the light of it, or because some men are purblind. God hateth sin in them and you, where ever he findeth it. Judge of God and holiness by his proper nature and true effects, and by the holy Scripture, and not by the crimes of sinners which he condemneth, who if they had been more Holy, had less offended.

§. 18. Direct. 9. Come among the godly, and try a holy life awhile, and judge not of it or them that use it, by the reports of the Devil and wicked men; Malice will speak ill of God himself, and of his holiest servants? Can worse be said, than was said of Christ himself, and his Apostles? The Devil was not ashamed to belye Job to Gods own face, and tell God that he was such a one, as that a little trial to his flesh, would turn him from his Godliness. But those that come near and try the wayes and servants of God, do find that the Devil did belye them.

§. 19. Direct. 10. Remember thy near approaching end, and how dreadful it will be to be found and judged among the malignant enemies of Holiness: And if the Righteous be scarcely saved, where then shall the ungodly and the sinner appear? 1 Pet. 4. 18. Then what wouldst thou give to be one of those holy ones that now thou hatest? and to be judged as those that lived in that holiness which thy malignant heart could not abide? Then thou wilt wish that thou hadst lived and dyed as the righteous, that thy latter end might have been like his.

Tit. 7. Directions against sinful Wrath or Anger.

§. 1. **A**S Anger is against the Love of our neighbour, I shall speak of it afterwards : As it is against the soul it self, I shall speak of it in this place. Anger is the rising up of the heart in passionate displacency against an apprehended evil, which would cross or hinder us of some desired good. It is given us by God for Good, to stir us up to a vigorous resistance of those things which within us or without us do oppose his Glory or our salvation, or our own or our neighbours real good.

§. 2. Anger is Good when it is thus used to its appointed end, in a right manner and measure : But it is sinful, 1. When it riseth up against God or any Good, as if it were evil to us ! As wicked men are angry at those that would convert and save them, and that tell them of their sins, and hinder them from their desires. 2. When it disturbeth Reason, and hindereth our judging of things aright. 3. When it casteth us into any unbecomly carriage, or causeth, or disposeth to any sinful words or actions : when it enclineth us to wrong another by word or deed, and to do as we would not be done by. 4. When it is mistaken, and without just cause. 5. When it is greater in measure than the cause alloweth. 6. When it unfitteth us for our duty to God or man. 7. When it tendeth to the abatement of Love and brotherly kindness, and the hindering of any good which we should do for others : Much more when it breedeth malice, and revenge, and contentions, and unpeaceableness in societies, oppression of inferiours, or dishonouring of superiours. 8. When it stayeth too long, and ceaseth not when its lawful work is done. 9. When it is selfish and carnal, stirred up upon the account of some carnal interest, and used but as a means to a selfish carnal sinful end : As to be angry with men only for crossing your Pride, or profit, or sports, or any other fleshly will : In all these it is sinful.

Directions Meditative against sinful Anger.

Dir. 1. §. 3. Direct. 1. Remember that immoderate anger is an injury to humanity, and a rebel against the Government of Reason. It is without reason and against reason. Whereas in man all Passions should be obedient to Reason : It is the misery of madness, and the crime of drunkenness to be the suppressing and dethroning of our Reason : And sinful Anger is a sort of madness or drunkenness. Remember that thou art a man, and scorn to subject thy self to a bestial fury.

Dir. 2. §. 4. Direct. 2. It is also against the Government of God : for God governeth the Rational powers first, and the inferiour by them. If you destroy the Kings Officers and Judges, you oppose the Government of the King. Is a man in passion fit to obey the commands of God, that hath silenced his Reason ?

Dir. 3. §. 5. Direct. 3. Sinful Passion is a pain and malady of the mind. And will you love or cherish your disease or pain ? Do you not feel your selves in pain and diseased while it is upon you ? I do not think you would take all the world to live continually in that case your selves. If you should be still so, what were you good for, or what could you enjoy, or what comfort would your lives be to you ? Why, if a long pain be so bad, a short one is not lovely ? Keep not wilfully so troublesome a malady in your mind.

Dir. 4. §. 6. Direct. 4. Observe also what an enemy it is

to the body it self : It inflameth the blood, and stirreth up diseases, and breedeth such a bitter displeasedness in the mind, as tends to consume the strength of nature, and hath cast many into Acute, and many into Chronical sicknesses, which have proved their death. And how uncomfortable a kind of death is this ?

§. 7. Direct. 5. Observe how unlovely and unpleasing it rendereth you to beholders : deforming the countenance, and taking away the amiable sweetness of it, which appeareth in a calm and loving temper. If you should be alwayes so, would any body love you ? or would they not go out of your way, (if not lay hands on you) as they do by any thing that is wild or mad ? You would scarce desire to have your picture drawn in your fury, till the frowning wrinkles, and inflamed blood are returned to their places, and have left your visage to its natural comeliness. Love not that which maketh you so unlovely to all others.

§. 8. Direct. 6. You should love it the worse because it is a hurting passion, and an enemy to Love and to anothers good. You are never angry but it inclineth you to hurt those that angered you, if not all others that stand in your way : It putteth hurting thoughts into your mind, and hurting words into your mouths, and enclineth you to strike or do some mischief : And no men love a hurtful creature. Avoid therefore so mischievous a passion.

§. 9. Direct. 7. Nay, mark the tendency of it, and you will find that if it should not be stoppt it would tend to the very ruine of your brother, and end in his blood, and your own damnation. How many thousand hath anger murdered or undone ! It hath caused Wars, and filled the world with blood and cruelty ! And should your hearts give such a fury entertainment ?

§. 10. Direct. 8. Consider how much other sin immoderate anger doth incline men to. It is the great crime of drunkenness that a man having not the government of himself, is made lyable by it to any wickedness : And so is it with immoderate anger. How many Oaths and Curses doth it cause every day ? How many rash and sinful actions ? What villany hath not anger done ? It hath slandered, railled, reproached, falsely accused, and injured many a thousand. It hath murdered, and ruined Families, Cities and States : It hath made Parents kill their Children, and Children dishonour their Parents : It hath made Kings oppress and murder their Subjects, and Subjects rebel and murder Kings. What a world of sin is committed by sinful anger throughout all the world ? How endless would it be to give you instances. David himself was once drawn by it to purpose the murdering of all the family of Nabal. Its effects should make it odious to us.

§. 11. Direct. 9. And it is much the worse in that it suffereth not a man to sin alone, but stirreth up others to do the like. Wrath kindleth wrath, as fire kindleth fire. It's two to one, but when you are angry you will make others angry, or discontent, or troubled by your words or deeds. And you have not the power of moderating them in it, when you have done. You know not what sin it may draw them to ! It is the Devils bellows to kindle mens corruptions, and sets hearts, and families, and Kingdoms in a flame.

§. 12. Direct. 10. Observe how unfit it maketh you for any holy duty ; for prayer, or meditation, or any communion with God. And that should be very unwelcome to a gracious soul, which maketh it unfit to speak to God, or to be employed in his Worship. If you should go to prayer or other Worship in your bedlam passion, may not God say as the King of

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Gath did of David, Have I need of mad men? Yea, it unfiteth all the family, or Church, or society where it cometh, for the Worship of God? Is the family fit for prayer, when wrath hath muddled and disturbed their minds? Yea, it divideth Christians and Churches, and causeth confusion and every evil work.

James 3.
15, 16.

Dir. 11. §. 13. Direct. 11. It is a great dishonour to the grace of God, that a servant of his should shew the world that grace is of no more force and efficacy, that it cannot rule a raging passion, nor so much as keep a Christian sober: that it possesseth the soul with no more patience, nor fear of God, nor Government over it self. O wrong not God thus by the dishonouring of his Grace and Spirit.

Dir. 12. §. 14. Direct. 12. Is is a sin against Conscience, still repented of and disowned by almost all when they come to themselves again, and a meer preparation for after sorrow: That therefore which we fore-know we must repent of afterwards, should be prevented and avoided by men that choose not shame and sorrow.

Obj. 1. §. 15. Object. 1. But (you'll say) I am of a hasty cholerick nature, and cannot help it.

Ans. That may strongly dispose you to anger, but cannot Necessitate you to any thing that is sinful: Reason and Will may yet command and master passion, if they do their Office. And when you know your disease and danger, you must watch the more.

Obj. 2. §. 16. Object. 2. But the provocation was so great it would have angered any one: Who could choose?

Ans. It is your weakness that makes you think that any thing can be great enough to discharge a mans reason, and allow him to break the Laws of God. That would have been small or nothing to a prepared mind, which you call so great: You should rather say, Gods Majesty and dreadfulness is so great, that I durst not offend him for any provocation. Hath not God given you greater cause to obey, than man can give you to sin?

Obj. 3. §. 17. Object. 3. But it is so sudden that I have no time of deliberation to prevent it.

Ans. Have you not Reason still about you? And should it not be as ready to rule, as passion to rebel. Stop passion at first, and take time of deliberation.

Obj. 4. §. 18. Object. 4. But it is but short, and I am sorry for it when I have done.

Ans. But if it be evil, the shortest is a sin, and to be avoided: And when you know before-hand that you must be sorry after, why will you breed your own sorrow?

Obj. 5. §. 19. Object. 5. But there is none that will not be angry sometime: no not the best of you all.

Ans. The sin is never the better because many commit it. And yet, if you live not where grace is a stranger, you may see that there are many that will not be angry easily, frequently, furiously, nor mis-behave themselves in their anger by railing, or cursing, or swearing, or ill language, or doing wrong to any.

Obj. 6. §. 20. Object. 6. Doth not the Apostle say, (Be angry and sin not: let not the Sun go down upon your wrath, Ephes. 4. 26. My wrath is down before the Sun: therefore I sin not.

Ans. The Apostle never said that anger is never sinful, but when it lasteth after Sun-setting: But entertain no sinful anger at all; but if you do, yet quickly quench it, and continue not in it: Be not angry without or beyond cause: and when you are, yet sin not by uncharitableness or any evil words or deeds, in your anger; nor continue under the justest displeasure, but hasten to be reconciled and to forgive.

These Reasons improved may rule your Anger.

Directions Practical against sinful Anger.

§. 1. Direct. 1. The principal help against sinful Dir. 1. anger, is in the right habituating of the soul, that you live as under the Government of God, with the sense of his authority still upon your hearts, and in the sense of that mercy that hath forgiven you, and forbearth you, and under the power of his healing and assisting grace, and in the life of Charity to God and man. Such a Heart is continually fortified, and carrieth its preservatives within it self, as a wrathful man carrieth his incentives still within him: There is the main cause of Wrath or Meekness.

§. 2. Direct. 2. Be sure that you keep a humbled Dir. 2. soul, that overvalueth not it self; for Humility is patient and aggravateth not injuries: But a proud man takes all things as heinous or intolerable that are said or done against him. He that thinks meanly of himself, thinks meanly of all that is said or done against himself. But he that magnifieth himself, doth magnifie his provocations. Pride is a most impatient sin: There is no pleasing a proud person, without a great deal of wit, and care, and diligence. You must come about them as you do about Straw or Gunpowder with a Candle. Prov. 13. 10. Only by pride cometh contention: Prov. 28. 25. He that is of a proud heart stirreth up strife. Prov. 21. 24. Proud and haughty scorner is his name, who dealeth in proud wrath. Psal. 31. 18. Let the lying lips be put to silence, which speak grievous things proudly and contemptuously against the righteous. Humility and meekness and patience live and dye together.

§. 3. Direct. 3. Take heed of a worldly covetous Dir. 3. mind: for that setteth so much by earthly things, that every loss, or cross, or injury will be able to disquiet him, and enflame his passion. Neither neighbour, nor child, nor servant can please a covetous man: Every little trespass, or crossing his commodity toucheth him to the quick, and maketh him impatient.

§. 4. Direct. 4. Stop your Passion in the beginning, Dir. 4. before it go too far. It's easiest moderated at first. Watch against the first stirrings of your wrath, and presently command it down: Reason and Will can do much if you will but use them according to their power. A spark is sooner quenched than a flame: and this Serpent is easiest crushed in the spawn.

§. 5. Direct. 5. Command your tongue, and Dir. 5. hand, and countenance, if you cannot presently quiet or command your passion: And so you will avoid the greatest of the sin, and the passion it self will quickly be stifled for want of vent: You cannot say, that it is not in your power to hold your tongue or hands if you will. Do not only avoid that swearing and cursing which are the marks of the prophane, but avoid many words till you are fitter to use them, and avoid expostulations, and contending, and bitter, opprobrious, cutting speeches, which tend to stir up the wrath of others. And use a mild and gentle speech, which savoureth of Love, and tendeth to assuage the heat that's kindled, Prov. 15. 1. A soft answer turneth away wrath: but grievous words stir up anger. And that which mollifieth and appeaseth another, will much conduce to the appeasing of your selves.

§. 6. Direct. 6. At least command your self into Dir. 6. quietness till Reason be heard speak, and while you deliberate: Be not so hasty as not to think what you say or do. A little delay will abate the fury, and give Reason time to do its office. Prov. 25. 15. By long for-

forbearing is a Prince perswaded, and a soft answer breaketh the bone. Patience will lenifie anothers wrath: and if you use it but so long, as a little to stay your selves, till reason be awake, it will lenifie your own. And he is a fury and not a man that cannot stop while he considereth.

Dir. 7. §. 7. Direct. 7. If you cannot easilier quiet or restrain your selves, go away from the place and company. And then you will not be heated by contending words, nor exasperate others by your contending. When you are alone the fire will assuage, Prov. 14. 7. Go away from the presence of a foolish man, when thou perceivest not in him the lips of knowledge: Your will not stand still and stir in a Wasps Nest when you have enraged them.

Dir. 8. §. 8. Direct. 8. Yea, ordinarily avoid much talk, or disputes, or business with angry men, as far as you can without avoiding your duty: and avoid all other occasions and temptations to the sin: A man that is in danger of a Feavor, must avoid that which kindleth it. Come not among the infected, if you fear the Plague: stand not in the Sun, if you are too hot already. Keep as far as you can from that which most provoketh you.

unicuique
pertinacius
contentendi,
justam ha-
bere causam
permittit, tacendoq;
contumaci cede: sic uterq; quieti & imperturbati per-
manebitis. Thauler. flor. pag. 84.

Dir. 9. §. 9. Direct. 9. Meditate not on injuries or provoking things when you are alone: suffer not your thoughts to feed upon them. Else you will be Devils to your selves, and tempt your selves when you have none else to tempt you; and will make your solitude as provoking as if you were in company: And you will be angering your selves by your own imaginations.

Dir. 10. §. 10. Direct. 10. Keep upon your minds the lively thoughts of the exemplary meekness and patience of Jesus Christ: who calleth you to learn of him to be meek and lowly, Matth. 11. 28, 29. Who being reviled, reviled not again, when he suffered he threatened not: leaving us an example that we should follow his steps, 1 Pet. 2. 21, 23. Who hath pronounced a special blessing on the Meek, that they shall inherit the earth, Matth. 5. 50.

Dir. 11. §. 11. Direct. 11. Live as in Gods presence: And when your passions grow bold repress them with the reverend Name of God, and bid them remember that God and his holy Angels see you.

Dir. 12. §. 12. Direct. 12. Look on others in their passion and see how unlovely they make themselves: With frowning countenances, and flaming eyes, and threatening devouring looks, and hurtful inclinations: And think with your selves, whether these are your most desirable patterns.

Dir. 13. §. 13. Direct. 13. Without any delay confess the sin to those that stand by (if easier means will not repress it): And presently take the shame to your selves, and shame the sin and honour God: This means is in your power if you will, and it will be an excellent effectual means. Say to those that you are angry with, I find a sinful anger kindling in me, and I begin to forget Gods presence and my duty, and am tempted to speak provoking words to you, which I know God hath forbidden me to do. Such a present opening of your temptation, will break the force of it: And such a speedy confession will stop the fire that it go no further: For it will be an engagement upon you in point of honour, even the reputation both of your wit and honesty, which will both suffer by it, if you go on in the sin just when you have thus opened it by confession. I know there is prudence to be used in this, that you do it not so as may make you ridiculous, or harden others in their sinful provocations: But with prudence

and due caution it is an excellent remedy, which you can use if you are not unwilling.

§. 14. Direct. 14. If you have let your passion break out to the offence or wrong of any, by word or deed, freely and speedily confess it to them, and ask them forgiveness, and warn them to take heed of the like sin by your example. This will do much to clear your consciences, to preserve your Brother, to cure the hurt, and to engage you against the sin hereafter: If you are so proud that you will not do this, say no more, You cannot help it, but that you will not. A good heart will not think this too dear a remedy against any sin.

§. 15. Direct. 15. Go presently (in the manner that the place alloweth you) to prayer to God for pardon and grace against the sin: Sin will not endure prayer and Gods presence: Tell him how apt your peevish hearts are to be kindled into sinful wrath, and intreat him to help you by his sufficient grace, and engage Christ in the cause, who is your head and advocate: and then your souls will grow obedient and calm: Even as Paul, when he had the prick in the flesh prayed thrice (as Christ did in his agony) so you must pray and pray again and again till you find Gods grace sufficient for you. 2 Cor. 12. 7, 8, 9.

§. 16. Direct. 16. Covenant with some faithful friend that is with you to watch over you and rebuke your passions as soon as they begin to appear: and promise them to take it thankfully and in good part. And perform that promise that you discourage them not. Either you are so far weary of your sin and willing to be rid of it, as to be willing to do what you can against it, or you are not: If you are, you can do this much if you please: If you are not, pretend not to repent, and to be willing to be delivered from your sin upon any lawful terms, when it is not so. Remember still, the mischievous effects of it do make it to be no contemptible sin, Eccles. 7. 9. Be not hasty in thy Spirit to be angry: for anger resteth in the bosome of fools: Prov. 16. 32. He that is slow to anger is better than the mighty: and he that ruleth his Spirit, than he that taketh a City. Prov. 15. 18. A wrathful man stirreth up strife; but he that is slow to anger appeaseth strife. The discretion of a man deferreth his anger, and it is his glory to pass over a transgression, Prov. 19. 11.

Tit. 8. Directions against sinful Fear.

§. 1. The chief of my advice concerning this sin, I have given you before Chap. 3. Direct. 12. Yet somewhat I shall here add. Fear is a necessary Passion in man, which is planted in Nature for the restraining of us from sin, and driving us on to duty, and preventing misery. It is either God, or Devils, or men, or inferiour creatures or our selves, that we fear. God must be feared as he is God: as he is Great, and Holy and Just, and True: as our Lord and King, and Judge, and Father: And the fear of him is the beginning of wisdom. Devils must be feared only as subordinate to God, as the executioners of his wrath: And so must men, and beasts, and fire, and water, and other creatures be feared and no otherwise: We must so discern and fear a danger as to avoid it. Our selves we are less apt to fear, because we know that we Love our selves. But there is no creature that we have so much cause to fear, as our folly, weakness and wilfulness in sin.

§. 2. Fear is sinful 1. When it proceedeth from unbelief, or a distrust of God. 2. When it ascribeth

scribeth more to the creature than is its due; As when we fear Devils or men, as *Great*, or *bad*, or as our *enemies*, without due respect to their dependance upon the will of God: When we fear a chained creature, as if he were unchained. 3. When we fear God upon mistake or error, or fear that in him which is not in him, or is not to be feared. As when we fear lest he will break his promise; lest he will condemn the keepers of his Covenant, lest he will not forgive the penitent that hate their sin; lest he will despise the contrite; lest he will not hear the prayers of the humble faithful soul; lest he will fail them and forsake them, lest he will not cause all things to work together for their good; lest he will forsake his Church; lest Christ will not come again: lest our bodies shall not be raised; lest there be no life of glory for the just, or no immortality of souls; all such fears as these are *sinful*. 4. When our fear is so immoderate in degree, as to distract us, or hinder us from faith and prayer, and make us melancholy: or when it hindereth *Love and praise*, and *thanks*, and necessary *joy*, and tendeth not to drive us to God, and to the use of means to avoid the danger, but to drive us from God, and kill our hope, and make us sit down in despair.

Directions against sinful fear of God.

- Dir. 1. §. 3. Direct. 1. Know God in his Goodness, Mercifulness and Truth, and it will banish sinful fears of him: For they proceed from the ignorance or unbelief of some of these; or not considering and applying them to the cause that is before you, Psal. 9. 10. They that know thy Name, will put their trust in thee.
- Dir. 2. §. 4. Direct. 2. Know God in Jesus Christ the Mediator, and come to him by him: And then you may have access with boldness and confidence, Ephes. 3. 12. We have boldness to enter into the holiest by his blood, by the new and living way which he hath consecrated for us, through the veil, that is to say his flesh: And having an High Priest over the house of God, let us draw near with a true heart in full assurance of faith, Heb. 10. 19, 20, 21, 22. The sight of Christ by faith should banish immoderate fear, Matth. 14. 27. Be of good cheer, it is I, be not afraid.
- Dir. 3. §. 5. Direct. 3. Understand the tenour of the Gospel, and the freeness of the Covenant of Grace, and then you will there find abundant encouragement against the matter of inordinate fears.
- Dir. 4. §. 6. Direct. 4. Employ your selves as much as possible in Love and praise: for Love expelleth tormenting fear: there is no fear in Love, 1 John 4. 18.
- Dir. 5. §. 7. Direct. 5. Remember Gods particular mercies to your selves: for those will persuade you that he will use you kindly, when you find that he hath done so already. As when *Manoah* said, We shall surely dye, because we have seen God; his Wife answered, If the Lord were pleased to kill us, he would not have received an Offering at our hands, neither would he have shewed us all these things; Judg. 13. 22, 23.
- Dir. 6. §. 8. Direct. 6. Labour to clear up your title to the promises and special interest in Christ. Otherwise the doubts of that will be still feeding and justifying your fears.
- Dir. 7. §. 9. Direct. 7. Consider what a horrible injury it is to God, to think of him as you do of the Devil, as an enemy to humble willing souls, and a destroyer of them, and an adversary to them that diligently seek him: of whom he is a lover and rewarder. And so to think of God as *Evil*, and fear him upon such misapprehensions.

Heb. 11. 6

§. 10. Direct. 8. Observe the sinfulness of your fear Dir. 8. in the effects; how it driveth you from God, and hindereth faith, and love and thankfulness, and discourageth you from prayer, and Sacraments, and all duty: And therefore it must needs be pleasing to the Devil, and displeasing to God, and no way to be pleaded for or justified.

§. 11. Direct. 9. Mark how you contradict the endeavours of God, in his Word, and by his Ministers: Do you find God driving any from him, and frightening away souls that would fain be his? Or doth he not prepare the way himself, and reconcile the world to himself in Christ, and then send his Embassadors in his name and stead to beseech them to be reconciled unto God, and to tell them that all things are ready, and compell them to come in? 2 Cor. 5. 19. Luke 14. 17. Matth. 22. 8.

§. 12. Direct. 10. Consider how thou wrongest others and keepest them from coming home to God: When they see thee terrified in the way of piety, they will fly from it, as if some enemies or robbers were in the way. If you tread fearfully, others will fear there is some quicksand: If you tremble when you enter the Ship with Christ, others will think he is an unfaithful Pilot, or that it's a leaking Vessel. Your fear discourageth them. Dir. 10.

§. 13. Direct. 11. Remember how remediless, as to comfort, you leave your selves, while you inordinately fear him, who alone must comfort you against all your other fears. If you fear your remedy, what shall cure the fear of your disease? If you fear your meat, what shall cure your fear of hunger? If you fear him that is most Good and faithful, and the friend of every upright soul, what shall ease you of your fear of the wicked and the enemies of holy souls? If you fear your Father, who shall comfort you against your foes? You cast away all peace, when you make God your terror. Dir. 11.

§. 14. Direct. 12. Yet sake heed lest under this pretence you cast away the necessary fear of God; even such as belongeth to men in your condition, to drive them out of their sin and security unto Christ, and such as the truth of his threatnings require. For a senseless presumption and contempt of God, are a sin of a far greater danger. Dir. 12.

Directions against sinful fear of the Devil.

§. 1. Direct. 1. Remember that the Devil is chained up, and wholly at the will and beck of God: He could not touch Job, nor an Ox, nor an Ass of his, till he had permission from God: He cannot appear to thee nor hurt thee unless God give him leave. Dir. 1.

§. 2. Direct. 2. Labour therefore to make sure of the Love of God, and then thou art safe: Then thou hast God, his Love and Promise alwayes to set against the Devil. Dir. 2.

§. 3. Direct. 3. Remember that Christ hath conquered the Devil in his temptations, on the Cross, by his Resurrection and Ascension: He destroyed through death him that had the power of death, even the Devil, that he might deliver them who through fear of death were all their life time subject to bondage, Heb. 2. 14, 15. The Prince of this world is conquered and cast out by him, and wilt thou fear a conquered foe? Dir. 3.

§. 4. Direct. 4. Remember that thou art already delivered from his power and dominion, if thou be renewed by the Spirit of God: And therefore let his own be afraid of him, that are under his power, and not the free men and redeemed ones of Christ: God hath delivered thee in the day that he converted thee, from a thousand fold greater calamity, than the seeing of the Devil would be: And having been saved Dir. 4.

saved from his greatest malice, you should not over-fear the less.

Dir. 5. §. 5. Direct. 5. Remember what an injury it is to God, and to Christ that conquered him, to fear the Devil, while God is your protector, (any otherwise than as the instrument of Gods displeasure :) It seemeth as much as to say, I fear lest the Devil be too hard for God; or lest God cannot deliver me from him.

Dir. 6. §. 6. Direct. 6. Remember how you honour the Devil by fearing him, and pleasure him by thus honouring him. And will you not abhor to honour, and please such an enemy of God and you? This is it that he would have; to be feared instead of God: He glorieth in it as part of his dominion: As Tyrants rejoyce to see men fear them, as those that can destroy them when they will, so the Devil triumpheth in your fears as his honour. When God reprehendeth the Idolatry of the Israelites, it is as they feared their Idols of Wood and Stone. To fear them, shewed that they took them for their Gods, 2 Kings 17. 38, 39. Dan. 6. 26.

Dir. 7. §. 7. Direct. 7. Consider that it is a folly to be inordinately fearful of that which never did befall thee, and never befalleth one of many hundred thousand men: I mean any terrible appearance of the Devil. Thou never sawest him: nor hearest credibly but of very few in an age that see him (besides Witches :) This fear therefore is irrational, the danger being utterly improbable.

Dir. 8. §. 8. Direct. 8. Consider that if the Devil should appear to thee, yea, and carry thee to the top of a Mountain, or the pinnacle of the Temple, and talk to thee with blasphemous temptations, it would be no other than what thy Lord himself submitted to; who was still the dearly beloved of the Father, Math. 4. One sin is more terrible than this.

Dir. 9. §. 9. Direct. 9. Remember that if God should permit him to appear to thee, it might turn to thy very great advantage: by killing all thy unbelief or doubts, of Angels, and Spirits, and the unseen world: It would sensibly prove to thee that there is indeed an unhappy race of Spirits, who envy man and seek his ruine, and so would more convince thee of the evil of sin, the danger of souls, the need of godliness, and the truth of Christianity: And it is like this is one cause why the Devil no more appeareth in the world, not only because it is contrary to the ordinary Government of God, who will have us live by faith and not by sight: but also because the Devil knoweth how much it would do to destroy his Kingdom, by destroying Infidelity, Atheism, and security, and awakening men to faith, and fear, and godliness. The Fowler or the Angler must not come in sight, lest he spoil his Game by frightening it away.

Dir. 10. §. 10. Direct. 10. If it be the spiritual temptations and molestations only of Satan which you fear, remember that you have more cause to fear your selves; for he can but tempt you; and if you do not more against your selves than all the Devils in Hell can do, you will never perish. And if you are willing to accept and yield to Christ, you need not inordinately fear either Satan or your selves. For it is in the name and strength of Christ, and under his conduct and protection, that you are to begin and finish your warfare: And the Spirit that is in us is greater and stronger than the Spirit that is in the world, and that molesteth us, 1 John 4. 4. And the Father that giveth us to Christ is greater than all, and none can pluck us out of his hands: John 10. 29. And the God of peace will tread down Satan under our feet, Rom. 16. 20. If it were in his power he would molest us daily, and we had never escaped so far as we have done: Our daily experience telleth us that we have a Protector.

Directions against the sinful fear of men, and sufferings by them.

§. 1. Direct. 1. Bottom thy soul and hopes on Christ, and lay up thy treasure in Heaven; be not a worldlyling that liveth in hope of happiness in the creature; and then thou art so far above the fear of men; as knowing that thy treasure is above their reach, and thy foundation and fortress safe from their assaults. It is a base hypocritical worldly heart that maketh you immoderately afraid of men! Are you afraid lest they should storm and plunder Heaven? Or lest they cast you into Hell? or lest they turn God against you? or lest they bribe or over-awe your Judge! No, no: these are none of your fears! No, you are not so much as afraid lest they hinder one of your prayers from prevailing with God; nor lest their Prison walls and chains should keep out God and his Spirit from you, and force you from your communion with him! You are not afraid lest they forcibly rob you of one degree of grace, or heavenly mindedness, or hopes of the life to come! (If it be lest they hinder you from these by tempting or affrighting you into sin (which is all the hurt they can do your souls) then you are the more engaged to cast away the fears of their hurting your bodies, because that is their very temptation to hurt your souls :) No, it is their hurting of your flesh, the diminishing your estates, the depriving you of your liberty or worldly accommodations, or of your lives, which is the thing you fear. And doth not this shew how much your hearts are yet on earth! and how much unmortified worldliness and fleshliness is still within you? and how much yet your hearts are false to God and Heaven? O how the discovery should humble you! to find that you are yet no more dead to the things of the world, and that the Crofs of Christ hath yet no more crucified it to you! to find that yet the fleshly interest is so powerful in you; and the interest of Christ and Heaven so low: That God seemeth not enough for you, and that you cannot take Heaven alone for your portion, but are so much afraid of losing earth! O presently search into the bottom of this corruption in your hearts, and lament your worldliness and hypocrisie, and work it out, and set your hearts and hopes above, and be content with God and Heaven alone, and then this inordinate fear of man will have nothing left to work upon.

§. 2. Direct. 2. Set God against man, and his wisdom against their policy, and his Love and mercy against their malice and cruelty, and his power against their impotency, and his truth and omniscience and righteousness against their slanders and lies, and his promises against their threatnings; and then if yet thou art inordinately afraid of man, thou must confess that in that measure, thou believest not in God. If God be not wise enough, and good enough, and just enough, and powerful enough to save thee, so far as it is best for thee to be saved, then he is not God: Away with Atheism, and then fear not man.

§. 3. Direct. 3. Remember what man is that thou art afraid of: He is a bubble raised by Providence, to tofs about the world, and for God to honour himself by or upon: He is the meer product of his makers will: His breath is in his Nostrils! he is hasting to his dust, and in that day his worldly hopes and thoughts do perish with him: He is a worm that God can in one moment tread into the Earth and Hell: He is a dream, a shadow, a dry leaf or a little chaff, that's blown awhile about

eloquentie, quod ubertim per omnes campos ecclesie decurrebat, ipso metu siccatum est flumen: When Genesivus besieged Hippo.

the World : He is just ready in the height of his pride and fury, to drop into the grave ; and that same man or all those men, whom now thou fearest shall one of these dayes, most certainly lye rotting in the dust, and be hid in darknes, lest their ugly sight and stink be an annoyance to the living. Where now are all the proud ones that made such a bustle in the world but awhile agoe ? In one age they look big, and boast of their power, and rebel, and usurp authority, and are mad to be Great and Rulers in the World, or persecute the Ministers and people of the Lord ; and in the next (or in the same) they are viler than the dirt ; their carcases are buried, or their bones scattered abroad and made the horror and wonder of beholders. And is this a creature to be feared above God, or against God ? See Isa. 51. 7. *Hearken to me ye that know righteousness, the people in whose heart is my Law. Fear ye not the reproach of men, neither be afraid of their revilings : For the moth shall eat them up like a garment, and the worm shall eat them like wool : but my righteousness shall be for ever, and my salvation from generation to generation.* Isa. 2. 22. *Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of ?* Psal. 146. 3, 4. *Put not your trust in Princes, nor in the son of man, in whom there is no help : his breath goeth forth, he returneth to his earth ; in that very day all his thoughts perish.* When Herod was magnified as a God, he could not save himself from being devoured alive by worms. When Pharaoh was in his pride and glory, he could not save his people from Frogs and Flies and Lice. Saith God to Sennacherib, *The Virgin, the Daughter of Zion hath despised thee, and laughed thee to scorn — and hath shaken her head at thee ; whom hast thou reproached and blasphemed, and against whom hast thou exalted thy voice and lifted thine eyes on high ? O what a worm is man that you are so afraid of !*

Dir. 4. 6. 4. **Direct. 4.** Remember that men as well as Devils are chained, and dependant upon God, and have no power but what he giveth them, and can do nothing but by his permission. And if God will have it done, thou hast his promise that it shall work unto thy good, Rom. 8. 28. And are you afraid lest God should do you good by them ? If you see the knife or lancet in an enemies hand only, you might fear it ; but if you see it in the Surgeons or in a fathers hand, though nature will a little shrink, yet Reason will forbid you to make any great matter of it, or inordinately to fear. What if God will permit Josephs brethren to bind him, and sell him to the Amalekites ? and his masters Wife to cause him to be imprisoned ? Is he not to be trusted in all this, that he will turn it to his good ? what if he will permit Shimei to curse David, or the King to cast Daniel into the Lyons Den, or the three Confessours into the Furnace of Fire ? Do you believe that your Fathers will be the disposer of all ? and yet are you afraid of man ? Our Lord told Pilate when he boasted of his power to take away his life or save it, *Thou couldst have no power at all against me except it were given thee from above,* Joh. 19. 11.

Valentinianus iussus ab Imperatore Juliano immolare idolum, aut militiam excutere, sponte discessit : nec mora, qui pro nomine Christi amiserat tribunal, in locum persecutoris sui accepit imperium. Paul. Diaconus l. 1. p. 1.

Obj. We fear them only as Gods instruments. **Answered.** I know you will say that it is only as Gods instruments that you fear them, and that if you were certain of his favour, and were not first afraid of his wrath, you should not fear the wrath of men. **Answer.** By this you may see then what it is to be disobedient, and to cherish your fears of Gods displeasure, and to hinder your own assurance of his love, when this must be the cause of, or the pretence for so many other sins : But if really you fear them but

but as the instruments of Gods displeasure, 1. Why then did you no more fear his displeasure before, when the danger from men did not appear ? you know God never wanteth instruments to execute his wrath or will : 2. And why fear you not the sin which doth displease him more than the instruments, when they could do you no hurt were it not for sin ? 3. And why do you not more fear them as tempters than as afflictors ? and consequently why fear you not their flatteries and enticements and preferments and your prosperity, more than adversity, when prosperity more draweth you away to sin. 4. And why fear you not Hell more than any thing that man can do against you, when God threatneth Hell more than humane penalties. 5. And why do you not apply your selves to God chiefly for deliverance ; but study how to pacify man ? why do you with more fear and care and diligence and compliance apply your selves to those that you are afraid of, if you fear God more than them ? Repent and make your peace with God through Christ, and then be quier, if it be God that you are afraid of : Your business then is not first with the Creature, but with God. 6. And if you fear them only as Gods instruments, why doth not your fear make you the more cautiously to fly from further guilt, but rather make you to think of stretching your consciences as far as ever you dare, and venturing as far as you dare upon Gods displeasure, to escape mans ? Are these signs that you fear them only as the Instruments of Gods displeasure ? or do you see how deceitful a thing your heart is ? Indeed man is to be feared in a full subordination to God, 1. As his officers commanding us to obey him, 2. As his executioners punishing us for disobeying him. 3. But not as Satans instruments (by Gods permission) afflicting us for obeying him, or without desert. Rom. 13. 3, 4. *For Rulers are not a terror to good works but to the evil : wilt thou then not be afraid of the power ? Do that which is good, and thou shalt have praise of the same : For he is the minister of God to thee for good : But if thou do that which is evil, be afraid : for he beareth not the sword in vain : for he is the minister of God ; a revenger to execute wrath upon him that doth evil.* Would you have the fuller exposition of this ? It is in 1 Pet. 3. 10, 11, 12, 13, 14, 15. *For he that will love life and see good dayes, let him refrain his tongue from evil, and his lips that they speak no guile : Let him eschew evil and do good, let him seek peace and ensue it : For the eyes of the Lord are over the righteous, and his ears are open to their prayers : but the face of the Lord is against them that do evil : And who is he that will harm you if ye be followers of that which is good ? But and if ye suffer for righteousness sake, happy are ye : and be not afraid of their terror neither be troubled : but sanctify the Lord God in your hearts, and be ready alwayes to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. Having a good conscience, that whereas they speak evil of you as evil-doers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better if the will of God be so, that ye suffer for well-doing than for evil doing. See also 1 Pet. 4. 13, 14, 15.*

§. 5. Direct. 5. Either you fear suffering from men as guilty or as innocent, for evil doing or for well doing, or for nothing ! If as guilty and for evil doing, turn your fears the right way, and fear God, and his wrath for sin, and his threatnings of worse than men can inflict ; and acknowledge the goodness of Justice both from God and man : But if it be as innocent or for well doing, remember that Christ commandeth you exceedingly to rejoyce ; and remember that

When Socrates wife, lamenting him said, Injuste mortuus es : he answered, An tu iuste malles ? Laert. in Socrat.

The seven Brethren that suffered in Affrick under Hunnorum, Incredulorum, et aliorum ad supplicium quasi ad epulas, de constantibus Gloria Dio in excelsis, &c. Voluita nobis hac est dies, & omni solennitate festivitatis. Ecce nunc tempus acceptabile, ecce nunc dies est salutis, quando pro fide nunc domini dei nostri, perfectissimi preparatum supplicium, ne amittamus acquirentes fidei indumentum. Sed & populi publica voce clamabant: Ne timeatis populi Dei, neque formidetis minus atque terrores presentium tribulationum, sed moriamur pro Christo, ut ipse mortuus est, redimens nos pretioso sanguine salutari. Victor. Uticens. p. 358.

that martyrs have the most glorious Crown: And will you be excessively afraid of your highest honour and gain and joy? Believe well what Christ hath said, and you cannot be much afraid of suffering for him. Matth. 5. 10, 11, 12. Blessed are they which are persecuted for righteousness sake; for theirs is the Kingdom of Heaven. Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake: Rejoyce and be exceeding glad, for great is your reward in Heaven: for so persecuted they the Prophets which were before you. And will you fear the way of blessedness and exceeding joy? Matth. 10. 17, 18, 19. Beware of men, for they will deliver ye up to the Councils, and they will scourge you in their Synagogues, and ye shall be brought before Governours and Kings for my sake for a testimony against them. But take no thought, &c. You are allowed to beware of them, but not to be over fearful or thoughtful of the matter. Vers. 22, 23. And ye shall be hated of all men for my names sake; but he that endureth to the end shall be saved. But when they persecute you in this City fly to another — Fly but fear them not, with any immoderate fear: vers. 39. He that findeth his life shall lose it, and he that loseth his life for my sake shall find it. Luke 18. 29, 30. Verily I say unto you, there is no man that hath left house or Parents or Brethren or Wife or Children for the Kingdom of Gods sake, who shall not receive manifold more in this present time, and in the world to come life everlasting. Can you believe all this, and yet be so afraid of your own felicity? O what a deal of secret unbelief is detected by our immoderate fears! 1 Pet. 4. 12, 13, 14, 16, 19. Beloved think it not strange concerning the fiery trial, which is to try you as though some strange thing happened to you: But rejoyce in as much as ye are partakers of Christs sufferings, that when his glory shall be revealed ye may be glad also with exceeding joy. If ye be reproached for the name of Christ happy are ye: for the spirit of Glory and of God resteth on you: On their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as an evil doer — yet if any man suffer as a Christian, let him glorifie God on that behalf — wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing as unto a faithful Creator. There is scarce any point that God hath been pleased to be more full in, in the holy Scriptures, than the encouraging of his suffering servants against the fears of men; acquainting them that their sufferings are the matter of their profit and exceeding joy; and therefore not of too great fear.

In Paulo quinque gloriationes observavi. Gloratur in imbecillitate, in cruce Christi, in bona conscientia; in afflictionibus, in spe vite eterne. Bucholtzer.

Dir. 6.

§. 6. Direct. 6. Experience telleth us that men have never so much joy on earth as in suffering for the cause of Christ; nor so much honour as by being dishonoured by men for him. How joyfully did the ancient Christians go to Martyrdom? many of them lamented that they could not attain it: And what comfort have Christs Confessours found, above what they could ever attain before? And how honourable now are the names and memorials of those

Idololatria tam altas in mundo egit radices, ut non possit extirpari: Ideo optimum est Confiteri

& Patri. Bucholtzer. Victor uticensis saith, That Genesivus commanded that when Masculinus came to dye, if he were fearful they should execute him, that he might dye with shame, but if he were constant they should forbear left he should have the honour of a glorious Martyrdom. And so his boldness saved his life. Et si martyrem invidus hostis noluit facere confessorum, tamen non potuit violare.

Martyrs, who dyed then under the slanders, scorn and cruelty of men? Even the Papists that bloodily make more, do yet honour the names of the ancient Martyrs with keeping Holy-dayes for them, and magnifying their shrines and relicts: For God will have it so, for the honour of his holy sufferers, that even that same generation that persecute the living Saints shall honour the dead, and they that murder those they find alive, shall honour those whom their fore-fathers murdered: Matth. 23. 29, 30, 31. Woe unto you Scribes and Pharisees hypocrites! because ye build the Tombs of the Prophets, and garnish the Sepulchres of the righteous: And say, if we had been in the dayes of our fathers, we would not have been partakers with them of the blood of the Prophets. Comfort and Honour attend the pain and shame of the Cross. Act. 5. 41. They departed from the presence of the Council, rejoycing that they were counted worthy to suffer shame for his name. Act. 16. 25. Paul and Silas sang praises to God at midnight in the prison and stocks when their backs were sore with stripes. It's written of some of the Christians that were imprisoned by Julian, that they would not forbear in the Emperours hearing as he passed by, to sing, Let God arise, and his enemies shall be scattered.

§. 7. Direct. 7. Love better the holy Image of Dir. 7. God upon your souls, and then you will be glad of the great helps to holiness which sufferings do afford. Who findeth not that adversity is more safe and profitable to the soul than prosperity? Especially that adversity which Christ is engaged to bless to his servants, as being undergone for him? Rom. 10. 3, 4, 5. We glory in tribulation also; knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed. God chasteneth us for our profit that we may be partakers of his holiness: Now no chastisement for the present seemeth joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness to them that are exercised thereby. Heb. 12. 10, 11. Moses esteemed the very reproach of Christ greater riches than the treasures of Egypt: and therefore rather chose to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Heb. 11. 25, 26. It is but now for a season, and if need be, that we are in heaviness through manifold temptations, that the trial of our faith being much more precious than of Gold that periseth, might be found unto praise, and honour, and glory at the appearing of Jesus Christ, 1 Pet. 1. 6, 7. Who is it that knoweth himself, that feeleth not a need of some afflictions? to awake us from our drowsiness, and quicken us from our dulness, and refine us from our dross, and wean us from the world, and help us to mortifie the flesh, and save us from the deceits of sin?

§. 8. Direct. 8. Remember that sufferings are the ordinary way to Heaven. Love Heaven better and your sufferings will seem lighter, and your fear of them will be less. Christ hath resolved on it, that If any man come to him, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Sisters, yea, and his own life also, he cannot be his disciple: And whoever doth not bear his Cross and follow him, cannot be his disciple: and whoever he be of you that forsaketh not all that he hath, he cannot be his disciple, Luke 14. 26, 27, 33. In the world we shall have tribulation, but peace in him, John 16. 33. Through much tribulation we must enter into the Kingdom of God, Acts 14. 22. If so these rubes that we suffer with him that we may be also glorified with him. For I reckon that the sufferings of this

Anachar: (in Latio) percontanti quanam esset securissima navis: Ea inquit, quae in portum venerit: In Heaven we shall be quiet from all mults.

this present time are not worthy to be compared to the glory that shall be revealed in us : Rom. 8. 17, 18. Therefore we both labour and suffer reproach, because we trust in the living God, 1 Tim. 4. 10. In preaching the Gospel, Paul saith, he suffered as an evil doer even unto bonds, but the Word of God is not bound, 2 Tim. 2. 9. I suffer these things, saith he, nevertheless I am not ashamed; for I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to him against that day, 2 Tim. 1. 12. Yea, and all that will live godly in Christ Jesus shall suffer persecution, 2 Tim. 3. 12. Our patience in sufferings is the joy of our friends, and therefore they are not too much to be feared; 2 Theff. 1. 4, 5. So that we our selves glory in you in the Churches of God, for your patience and faith in all your persecutions and tribulations that ye endure : A manifest token of the righteous judgement of God, that ye may be counted worthy of the Kingdom of God, for which ye also suffer. Therefore take the conclusion of all from God, Rev. 2. 10. Fear none of those things which thou shalt suffer : Behold the Devil shall cast some of you into prison, that ye may be tryed : and ye shall have tribulation ten daies : Be thou faithful unto death, and I will give thee a Crown of life. Phil. 1. 28, 29, 30. And in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God : For to you it is given in the behalf of Christ; not only to believe on him, but also to suffer for his sake. And shall we fear to great a gift?

Dir. 9. §. 9. Direct. 9. Remember how small and short the suffering will be, and how great and long the glorious reward. It is but a little while and the pain and shame will all be past : but the glory will be never past : What the worse now is Stephen for his stones, or John Baptist for being beheaded; or Paul for his bonds and afflictions which did every where abide him, or any holy Martyr for the torment and death which they underwent? O how the case is altered with them, now God hath wiped away all tears from their eyes? Are we so tender that we cannot endure the grief that is but for a night, when we know that joy will come in the morning? 2 Cor. 4. 16, 17, 18. For this cause we faint not; but though our outward man perish, yet the inner man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory : while we look not at the things which are seen, but at the things which are not seen : for the things which are seen are temporal, but the things which are not seen are eternal. Heb. 10. 35, 36, 37, 38. Cast not away therefore your confidence, which hath great recompence of reward : For ye have need of patience, that after ye have done the will of God, ye might receive the promise : For yet a little while, and he that shall come, will come, and will not tarry. Now the Just shall live by faith : but if any man draw back, my soul shall have no pleasure in him.

Dir. 10. §. 10. Direct. 10. When you are delivered from the power of the Devil himself, what cause have you to fear his instruments? Can they do more than he? If Goliath the Champion, and the General be overcome, the common Souldiers are not like to overcome us.

Dir. 11. §. 11. Direct. 11. Are you better than your Lord? Look to him, and be confirmed, Matth. 10. 24. The disciple is not above his Master, nor the servant above his Lord. It is enough for the disciple that he be as his Master, and the servant as his Lord. If they have called the Master of the house Beelzebub, how much more shall they call them of his household? Heb. 12. 1, 2, 3. Let us run with patience the race

that is set before us, looking to Jesus the author and finisher of our faith, who for the joy that was set before him, endured the Cross despising the shame, and is set down at the right hand of the throne of God : For consider him that endured such contradiction of sinners against himself, lest ye be wearied, and faint in your minds.

§. 12. Direct. 12. Be of good cheer : our Lord Dir. 12. hath overcome the world, Job. 16. 33. And shall we fear inordinately a conquered world? Yea, he overcame it by suffering, to shew us that by suffering we shall overcome it. He triumphed over principalities and powers (greater than mortals) on the Cross, Col. 2. 15. And therefore all power in Heaven and Earth is given to him, Matth. 28. 19. and he is Lord both of the dead and living, Rom. 14. 9. and is made head over all things to the Church, Ephes. 1. 21, 22. And so, though for his sake we be killed all the day long, and counted as sheep to the slaughter, yet in all these things we are more than conquerours, through him that loved us : that is, we have a nobler victory than if we conquered them by the sword.

§. 13. Direct. 13. Think how little your suffering Dir. 13. is in comparison of what your sin deserved, and your Lord hath freely saved you from. Should a man grudge at the opening of a Vein for his health, who deserved to have lost his life. Can you remember Hell which was your due, and yet make a great matter of any thing that man can do against you?

§. 14. Direct. 14. Remember that to sin through Dir. 14. fear of suffering, is to leap into Hell to scape a little pain on earth. Are you afraid of man? Be more afraid of God : Is not God more terrible? It is a fearful thing to fall into his hands : for he is a consuming fire, Heb. 10. 31. 26, 27, 29. Heb. 12. 29. O hear your Lord, Luke 13. 4, 5. And I say to you my friends, Be not afraid of them that kill the body, and after that have no more that they can do : But I will forewarn you whom you shall fear : Fear him which after he hath killed, hath power to cast into Hell : yea, I say unto you, fear him. If their fire be hot, remember that Hell is hotter : and that God is the best friend, and the dreadfulest enemy.

§. 15. Direct. 15. Remember that you shall suffer Dir. 15. (and it's like, as much) even here from God, if you scape by sin your suffering from men. If you sin to scape death, you shall dye when you have done : And O how quickly! And how much more joyful it is to dye for Christ, than a little after unwillingly to part with that life which you denied to part with for your Lord? And what galls will you feel in your guilty conscience both in life and at your death? So that even in this life, your fear would drive you into greater misery.

§. 16. Direct. 16. Think of the dangerous effects Dir. 16. of your immoderate fear. It is the way with Peter to deny your Lord : Yea, the way to Apostacie or any wickedness which men shall drive you to by terrors. If you were where the Turk is now tyrannizing among Christians, if you overcome not your fear, he might overcome your fidelity, and make you turn from Jesus Christ : And that is the sin which the *Qui propter* Apostle so dreadfully describeth, Heb. 10. 26, 27, 29. *timorem re-* If we sin wilfully, (that is, wilfully renounce our *tict Veri-* Lord) after the acknowledgement of the truth, there *tatem, Vi-* remaineth no more sacrifice for sin, but a fearful *ditatis pro-* looking for of judgement, and fire which shall devour *ditor est.* the adversary. O how many have been drawn by *Hincmar.* the fear of men, to wound their consciences, neglect *Rhemen.* their duties, comply with sin, forsake the truth, dishonour God, and undo their souls : And often in this *Dialog. de* life they do as poor Spira did, who by sinning *Statu Eccl.* through the fear of man, did cast himself into melancholy and self-murdering despair. Your fear is a
more

Ingenii
Philosophi-
ci est ex
inimicorum
odio decer-
pere ali-
quid quod
veritat in
suum bonum.
Paul. Sca-
lig. p 728.

Psal. 30. 5.

Extinctus
amabitur
idem.

more dangerous enemy to you than those that you fear are, Prov. 29. 25, 26. The fear of man bringeth a snare: but whose putteth his trust in the Lord shall be safe: Many seek the Ruler's favour, but every mans judgement cometh of the Lord. Fear is given to preserve you: Use it not to destroy you.

Dir. 17. §. 17. Direct. 17. Believe and remember Gods special providence, extending to every hair of your head, and also the guard of Angels which he hath set over you. Matth. 10. 29, 30. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father: But the very hairs of your head are numbered: Fear ye not therefore; ye are of more value than many Sparrows. O that this were well believed and considered! Psal. 34. 7. The Angel of the Lord encampeth round about them that fear him, and delivereth them.

Dir. 18. §. 18. Direct. 18. Think what a vile dishonour it is to God to have his creature, even breathing dirt to be feared more than him! As if he were less powerful to do good or hurt to you than man, and were not able or willing to secure you, so far as to see that no man shall ever be a loser by him, or any thing which he suffereth for his cause! Isa. 57. 11. And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart: Have I not held my peace even of old, and thou fearest me not? How did Daniel and the three Confessours honour God, but by fearing him more than the King and the flaming Furnace. Saying, We are not careful to answer thee in this matter: If it be so, our God whom we serve is able to deliver us from the burning fiery Furnace: and he will deliver us out of thy hand, O King: But if not, be it known unto thee, O King, that we will not serve thy Gods, &c. Dan. 3. 16, 17, 18. Daniel would not cease praying thrice a day openly in his house, for fear of the King, or of the Lyons. Moses forsook Egypt, not fearing the wrath of the King; for he endured as seeing him that is invisible, Heb. 11. 27. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me, Heb. 13. 6.

Plus dicam: tan-
to est meli-
us juste cri-
am damna-
ri quam
injuste ab-
solvam, quan-
to est pejus
impunitum
crimen
quam pu-
nitum: in
hoc enim
celeri iun-
cta justitia
est: malo magno bonum ingens: In illo autem scelus & impunitas, quæ nescio,
an sceleris ipso pejus sit. Petrarch. Dial. 66. li. 2.

Dir. 19. §. 19. Direct. 19. Remember the dangers which you have been saved from already: Especially from Sin and Hell: And is an uncircumcised Philistine more invincible than the Lyon and the Bear?

Dir. 20. §. 20. Direct. 20. Remember the great approaching day of Judgement, where great and small will be equal before God: and where God will right all that were wronged by men, and be the full and final avenger of his children! He hath promised, though he bear long to avenge them speedily, Luke 18. 7, 8. Can you believe that day, and yet not think that it is soon enough to justify you fully and finally, and to make you reparations of all your wrongs? Cannot you stay till Christ come to judge the quick and the dead? You will then be loth to be bound with those that, as Saul, made haste to sacrifice, because he could not stay till Samuel came, whose souls drew back, because they could not live by faith. Matth. 10. 26. Fear them not therefore; for there is nothing covered that shall not be revealed, and hid that shall not be known. 2 Theff. 2. 6, 7, 8, 9, 10. Seeing it is a righteous thing with God to recompence tribulation to them that trouble you, and to you that are troubled rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty Angels, in flaming fire taking vengeance, &c. When he shall come to

be glorified in his Saints, and admired in all them that do believe.

§. 21. Direct. 21. Remember that the fearful and unbelieving shall be shut out of Heaven, Rev. 21. 8. that is, Those that fear men more than God, and cannot trust him with their lives and all, but will rather venture upon his wrath by sin, than on the wrath of man.

§. 22. Direct. 22. Turn your fear of the instruments of the Devil into pity and compassion to men in such lamentable misery: and pray for them as Christ and Stephen did: Foresee now the misery that is near them. When you begin to be afraid of them, suppose that just now were the day of Judgement, and you saw how they will then tremble at the Bar of God (as conscience sometimes makes some of them do at the hearing or remembering of it; as Felix before Paul:) See them as ready to be sentenced to the fire prepared for the Devil and his Angels, as Matth. 25. Can you fear him that is near such endless misery, whom you should condole and pity (as the ancient Martyrs used to do?) 1 Pet. 4. 17. What shall the end of the persecutors be, and where shall the ungodly sinners appear, if judgement begin at the house of God, and the righteous be saved with so much ado?

About the fear of Death, I have written largely already in my Treatise of Self-denial, and in the Saints Rest, and in The last enemy Death, &c. and in The Believers Last Work: Therefore I shall here pass it by.

See after
Tit. 3. c. 29:
Tit. 3. c.
c. 30.

Tit. 9. Directions against sinful Grief and Trouble.

§. 1. Sorrow is planted in Nature to make man a subject capable of Government, by making him capable of punishment, that he might be kept from sin by the fear or sense of that which Nature hath made its punishment: And that the beginnings of pain might help to prevent the sin that would bring more; and might drive the wounded soul to its remedy: or by sympathy might condole the misery of others.

§. 2. Sorrow or grief in it self considered, is neither Morally Good nor Evil: but it is a Natural Passion, and Evil, that is hurtful to him that hath it, but Good, that is, an apt conducing means to the Universal or higher Ends of Government to which the Creatour and universal King hath planted it in man: The same may be said of all capacity of pain and natural misery.

§. 3. Meer Sorrow in it self considered, is a thing that God commandeth not, nor taketh pleasure in. Sorrow for our natural or penal hurt is in it self no duty, but a necessary thing. God doth not command it, but threaten it: Therefore there is no moral good in it. God will not command or intreat men to feel when they are hurt, or mourn under their torment; but will make them do it whether they will or no: Therefore humble souls must take heed of thinking they merit or please God merely by sorrowing for their sufferings. But yet sorrow for misery may accidentally become a duty and a moral good, 1. Ratione principii, by respect to the Principle it proceedeth from: As when it is 1. The Belief of Gods threatenings which causeth the sorrow; 2. When it cometh from a Love to God: 2. Ratione materiae, for the matters sake, when it

Even sorrow that profiteth not, may testify a just affliction. It is said by Laertius, that when Solon was reproved for

mourning for his Son, with a *Nihil proficis*, He answered, *At propter hoc ipsum illachrimor quia nihil proficis*.

it is the absence of God, and his favour, and his Spirit, and Image, which is the misery that we lament (which therefore favourerth of some Love to God;) and not meer fleshly sensitive suffering. 3. *Ratione finis*, in respect of the end; when we sorrow with intent to drive our hearts to Christ our Saviour, and to value mercy and grace, and to recover us to God. 4. *Ratione effecti*, in respect of the effect, when these fore-mentioned Ends become the fruits of it.

§. 4. Sorrow for sin is a duty and moral good, 1. Formally in it self considered: For to be sorrowful for offending God, and violating his Law, essentially containeth a will to please God and obey his Law. 2. It must be also made good, by a good principle, that is, by faith and Love. 3. By a right end; that it be to carry us from the sin to God: 4. And by a right Guide and matter, that it be sin indeed, and not a mistaken seeming sin, that is it we sorrow for. But sorrow for sin (materially) may be made sinful, 1. By an ill end and formal reason, when we mourn not for sin as sin, but as one sin hindereth another, or as it marred some ill design. 2. And by the effect, when it doth but sink men in despair, or torment them, and not at all separate them from the sin. 3. When it cometh not at all from any love to God, or care to please him, but only an unwillingness to be damned, and so it is lamented only as a means of damnation; which though it be a sorrow positively neither good nor evil, yet it is evil privately.

That very old Book of Hermes, called *Pasflor*, notably sheweth how much Grief, and heaviness is an enemy to Christianity and to the Spirit of God.

§. 5. But it is the Passion of Grief as in its excess that I am now to speak against. And it is in excess, 1. When we grieve for that which we ought not all to grieve for: that is, either for some good, or for a thing indifferent that is neither good or bad: Both which come from the error of the mind. 2. When we grieve too much for that which we may grieve for lawfully in some measure: that is, for our own afflictions or penal suffering. 3. When we grieve too much for that which we are bound to grieve for in some measure: As 1. For our sin, 2. For our loss of the favour of God, or of his Grace and Spirit. 3. For other mens sin, and suffering. 4. For the sufferings of the Church, and calamities of the world. 5. For Gods dishonour.

§. 6. Though it is not easie to have too much sorrow for sin, considering it *Estimatively*, that is, we can hardly take sin for a worse evil than it is, and accordingly grieve for it; yet it is oft too easie to have too much sorrow for sin, or any other evil intensively as to the greatness of the Passion. And thus sorrow for sin is too great, 1. When it distracteth the mind, and overturneth reason, and it is made unfit for the ends of sorrow. 2. When it so cloudeth and cloatheth the soul in grief, that maketh us unfit to see and consider of the promise, to relish mercy, or believe it; to acknowledge benefits, or own Grace received, or be thankful for it; to feel the Love of God, or love him for it, to praise him, or to mind him, or to call upon him: when it driveth the soul from God, and weakneth it to duty, and teacheth it to deny mercy, and sinketh it towards despair; all this is too much and sinful sorrow: and so is all that doth the soul more hurt than good: For sorrow is not good of it self, but as it doth good, or sheweth good.

§. 7. Direct. 1. Keep your hearts as true and Dir. 1. close to God as possible, and make sure of his love, that you may know you have not an unregenerate miserable soul to mourn for, and then all other grief is the more curable and more tolerable. Be once able to say that God is on your side, that Christ, and the Spirit, and Heaven is yours, and then you have the greatest Cordial against excessive grief, that this world affords. If you say, *How should this be done*, I answer, that it is opened in its proper place. No marvel if sorrow overwhelm that soul, that is in the chains of sin, under the Curse of God, as soon as awakened conscience comes to feel it. And it is most miserable when it hath the smallest sorrow; there being some hope that sorrow may drive it home to Christ. Therefore if thou have been a secure, unhumbled carnal wretch, and God be now beginning to humble thee, by shewing thee thy sin and misery, take heed as thou lovest thy soul, that thou drive not away necessary healing sorrow and repentance, under pretence of driving away melancholy or over much sorrow: Thy smart tendeth to thy hopes of Cure.

§. 8. Direct. 2. Renew not the wounds of Con- Dir. 2. science by renewed wilful gross sin: For sin will bring sorrow, especially if thou have any life of grace to feel it: Even as falls, and breaking the bones brings pain. Obey carefully if thou wouldst have peace.

§. 9. Direct. 3. Be well acquainted with the Ge- Dir. 3. neral grounds of hope in the Mercy of God, the Office and Death of Christ, and the free universal offer of pardon, grace and life in the New Covenant. Abundance of grief doth dwell in many humbled souls through the ignorance of these General grounds of comfort; which would vanish away if these were known.

§. 10. Direct. 4. Know well the true nature and Dir. 4. use of godly sorrow: how it is but a means to higher grace, and a thing which may exceed, and not a thing that we should stop in, or think we can never have too much of it. Desire is but in its place, and to its proper ends.

§. 11. Direct. 5. Know well the nature and ex- Dir. 5. cellency of those higher graces which sorrow tendeth to. Even Love, and Thankfulness, and Delight in God, and fruitful Obedience. And then you will be carried after these, and will learn to hate the sorrow that hindereth them, and to cherish that sorrow which leadeth you up to them, and to value it but as a means to them.

§. 12. Direct. 6. Manage all your affairs, especial- Dir. 6. ly those of your souls with prudent foresight: and look not only on things as they appear at hand. Judge not by Sense, but by Reason; for Sense cannot foresee, but pleaseth it self at present with that which must be bitterness in the end. Thus carnal delight is the common way to overwhelming sorrow. He that would not have the pain and sickness of a Surfeit to morrow, must not please his appetite against reason to day. Poyson will gripe and kill never the less for tasting sweet. You must fore-know how that which you take will work, and what will be the effects of it, and not only how it tasteth, if you would escape the pain. The Drunkard thinketh not of his vomiting, and poverty, or shame, or sickness, and therefore causeth them. There is no sorrow so intolerable as that of a guilty soul, that's passing in terror to the Bar of God, and thence to everlasting pain. Foresee this sorrow in your most pleasant sin; and remember that when you are tempted to sin, you are tempted to sorrow; and then you may prevent it. And in all

all your particular actions use a foreseeing Judgment, and ask what is like to be the end, before you enter on the beginning. Most of our sorrows come for want of this, and express themselves by, *Had I known, or Had I thought of this, I had prevented it.* Do nothing which you may foresee must be repented of: for Repentance is sorrowful: and the weightier the case, the deeper the sorrow. How easie and comfortable a life and death might men attain, if they would not buy a little forbidden poisonous pleasure with the price of future pain and sorrows! and if they did not foolishly and over-tenderly refuse those holy necessary medicinal sorrows, by which their greater overwhelming and undoing sorrows should have been prevented!

Dir. 7. §. 13. Direct. 7. Look alwayes on your Remedy when you look on your misery, and when you find any dangerous sin or sign in you, presently consider what is your duty in order to your recovery and escape. It is an ordinary thing with peevish distempered natures, when they are reprov'd for any sin, to resist the reproof by excuses as long as they can: And when they can resist no longer, then they fall into despairing lamentations, If they are so bad, what then shall they do! and in the mean time never set themselves against the sin, and cast it off and return to their obedience, that their comforts may return: They will do any thing rather than amend. The reason why God convinceth them of sin is that they may forsake it, and they are sooner brought to any thing than to this: Convince them of their pride, or malice, or worldliness, or disobedience, or slothfulness, or passion, and they will sooner sink in sorrow and despair than they will set upon a resolved reformation. This is it indeed which the Devil desireth: He can allow you grief and desperation, but not to amend: But is this best for you? Or is it pleasing to God. Deny not your sin, but see withal that there is enough in Christ for your pardon and deliverance: He hath appointed you means for your present recovery, and he is ready to help you: Ask what is your duty for your cure, and set upon it without delay.

Dir. 8. §. 14. Direct. 8. Remember your causes of Joy as well as your cause of sorrow, that each may have their due, and your joy and sorrow may both be suited to their causes: To which end you must labour for the exactest acquaintance with your own condition, that possibly you can attain to: If you are yet ungodly, your sorrow must be greater than your joy, or else it will be irrational joy, and pernicious to your souls and increase your after sorrow: And you must not over-look so much cause of comfort as is afforded you in Gods patience, and the offers of a saviour, and of pardon, and grace, and life in him? If you are truly Godly, you must so mourn for sin, and weakness, and wants, and crosses and afflictions of your selves and others, as never to forget the unvaluable mercies which you have already received, your part in Christ and life eternal, your beginnings of grace, and your reconciliation with God, which allow and command you greatly to rejoyce: And remember that no humiliations will excuse you from the observation and acknowledgement of all these mercies.

Dir. 9. §. 15. Direct. 9. Read over all the commands of Scripture that make it your Duty, to rejoyce in the Lord, and exceedingly to rejoyce: And make as much conscience of them as of other commands of God. The same God commandeth you to Rejoyce who commandeth you to hear and pray and

repent. See Psal. 33. 1 Phil. 3. 1. & 4. 4. Rom. 5. 2. Phil. 3. 3. 1 Thes. 5. 16. 1 Pet. 1. 6. 8. & 4. 13. Heb. 3. 6. 2 Cor. 6. 10. Rom. 12. 12. Psal. 32. 11. & 132. 9, 16. Rom. 14. 17. Psal. 5. 11.

§. 16. Direct. 10. Befriend not your own excessive sorrows, by thinking them to be your duty, nor suspect not lawful mirth and joy as if it were a sin, or a thing unbecoming you. For if you take your sin for your duty, and plead for it, and your duty for your sin, and plead against it, you are far from the way of amendment and recovery. And yet it is common with an afflicted, weak, impatient soul, to fall into liking (though not in Love) with their inordinate sorrows, and to justify them, and think that it is their duty still to mourn. If these sorrows were of God, we should be more backward to them: And if our comfort were not more pleasing to God, our natures would not be so backward to them as they are.

§. 17. Direct. 11. Love no creature too much, and let it not grow too sweet and pleasant to you: Else you are preparing for sorrow from the creature. Love it less, and you shall sorrow less. All your grief for crosses and losses, in goods, estate, in children and friends, in reputation, liberty, health and life, doth come from your over-loving them. Value them but as they deserve, and you may easily bear the loss of them. He that maketh them his Idol or felicity, will grieve for the want of them or the loss of them as a man undone that cannot live without them. But he that hath placed his happiness and hopes in God, and valueth the world no further than it tendeth to his ultimate end, will no further grieve for the want of it, than as he misseth it to that end. 1 Tim. 6. 10. The love of money and coveting after it, doth pierce men through with many sorrows. Mark what you find your heart too much set upon and pleased in, or hoping after, and take it off quickly if you love your peace.

§. 18. Direct. 12. Learn to be pleased and satisfied in the will of God: Trust your Heavenly Father who knoweth what you need. It is some rebellion or crossness of our wills to the will of God, which causeth our inordinate griefs and trouble. Because we cannot bring our wills to his will, nor make our reason stoop unto his wisdom, nor think well of his providence, unless he will suit it to our conceits, and interests and lusts, therefore so far as we are carnal we are ordinarily displeased and grieved at his ways. If we might have had our own will about our estates, or names, or children, or friends, or health, or life, we should not have been troubled (at the present:) But because it is not our way but Gods way that is taken, nor our will but Gods will that is done, therefore we are grieved and discontent, as if his way and will were worse than ours; and God had wanted his foolish children to be his counsellours, or they could have chosen better for themselves!

§. 19. Direct. 13. Afflict your selves no further than God or man afflict you: But remember if you think that you have too much already against your wills, how foolish and self-contradicting it is to lay a great deal more, wilfully upon your selves. Is it slander or reproach that men afflict you with? Let it be so: that toucheth not the heart. Is it poverty; crosses or losses that God afflicteth you with? Let it be so: that toucheth not the heart neither: Is it loss of children or friends; or is it pain and sickness? I confess these are sore; but yet they do not touch the heart: If they come thither, it is your doing; and (though thither they should come moderately,) if they are immoderate, it is your own sinful doing.

It is you that grieve; and make the heart ache: God and man did but make the flesh ache. If others hurt your bodies, will you therefore vex your minds? Will you pierce through your hearts, because they touch your name or goods? If so, remember which part of your sorrow is of their making, and which is of your own: And can you for shame go beg of God or man to ease the grief which you your selves are causing, and wilfully continue it while you pray against it? And why lament you that which you cause and choose? It is a shame to be wilfully your own tormenters.

Dir. 14. §. 20. Direct. 14. *Abhor all that tendeth to take down the power and government of Reason (that is, all feebleness and cowardize of mind, and a melancholy, a peevish passionate disposition:) and labour to keep up the authority of Reason, and to keep all your passions subject to your wills; which must be done by Christian faith and fortitude: If you come once to that childish or distracted pass, as to grieve and say, I cannot help it: I know it is sinful and immoderate, but I cannot choose, if you say true, you are out of the reach of counsel, advice or comfort. You are not to be preacht to, nor talkt to, nor to be written for: we do not write Directions to teach men how to touch the Stars, or explain the asperities or inequalities of the Moon, or the opacous parts of Saturn, or to govern the Orbs, or rule the Chariot of the Sun: If it be become a natural impossibility to you, Doctrine can give you no remedy: But if the impossibility be but Moral in the weakness of Reason, and want of consideration, it may by Doctrine, Consideration, and Resolution be overcome. You can do more if you will than you think you can. How come you to lose the command of your Passions? Did not God make you a rational creature, that hath an understanding and will to rule all Passions? How come you to have lost the Ruling power of Reason and will? You would take it for a disparagement to be told that you have lost the use of your Reason: And is it not a principal use of it to Rule the passions, and all other inferior subject powers? You say you cannot choose but grieve! But if one could give you that creature which you want or desire, then you could choose: You could rejoyce, if one could restore you that Child, that Friend, that Estate which you have lost. But God, and Christ, and Heaven it seems, are not enough to cure you: if you must have but them you cannot choose but grieve! And what hearts have you then that are thus affected? Should not those hearts be rather grieved for? God will sometime make you see, that you had more power than you used.*

Dir. 15. §. 21. Direct. 15. *Observe the mischiefs of excessive sorrow, that you may feel what reason you have to avoid it: While you know not what hurt is in it, you will be the more remiss in your resisting it: I shall briefly name you some of its unhappy fruits.*

The ill effects of sinful grief. §. 22. 1. It is a continual pain and sickness of the mind (This you know by feeling) 2. It is a destroyer of bodily health and life: For worldly sorrow worketh death, 2 Cor. 7. 10. Prov. 17. 22. *A merry heart doth good like a medicine: but a broken spirit dryeth the bones.* 3. It putteth the soul out of relish with its mercies, and so causeth us to undervalue them, and consequently to be unthankful for them, and not to improve them. 4. It destroyeth the sense of the Love of God, and lamentably undischuseth the soul to Love him: And therefore should be abhorred by us were it but for that one effect. 5. It destroyeth the joy in the Holy Ghost, and unfitteth us to obey that com-

mand of God, Rejoyce continually. 6. It contradicth a Heavenly mind and conversation, and hindereth us from all foretastes of the everlasting joyes. 7. It undischuseth us to the excellent work of Praise: Who can ascend in the Praises of God, while Grief doth oppress and captivate the soul? 8. It destroyeth the sweetness of all Gods Ordinances; Hearing, Reading, Prayer, Sacraments; we may force our selves to use them, but shall have no delight in them. 9. It hindreth the exercise of Faith, and raiseth distrust and sinful doubts and fears within us. 10. It causeth sinful discontent and murmurings at God and man. 11. It maketh us impatient, peevish, froward, angry and hard to be pleased. 12. It weakeneth the soul to all that's good, and destroyeth its fortitude and strength: For it is the Joy of the Lord that is our strength. Neb. 8. 10. 13. It hindreth us in the duties of our callings: who can do them as they should be done, under the clog of a disquiet mind? 14. It maketh us a grief and burden to our friends, and robs them of the comfort which they should have in and by us. 15. It maketh us unprofitable to others, and hindereth us from doing the good we might: when we should be instructing, exhorting and praying for poor sinners, or minding the Church of God, we are all taken up at home; about our own afflictions. 16. It maketh us a stumbling block and scandal to the ungodly, and hindreth their conversion, while the Devil setteth us before the Church doors, to keep away the ungodly from a holy life, as men set scar-crows in their fields and gardens, to frighten away the birds. 17. It dishonoureth Religion, by making men believe that it is a melancholy vexatious self-tormenting life. 18. It obscureth the Glory of the Gospel, and crosseth the work of Christ, his Spirit and Ministers, who all come upon a message of Great joy to all Nations; and proclaim Glad tidings to the worst of sinners: much more to the sons of God, and heirs of life. 19. It misrepresenteth God himself, as if we would perswade men, that he is a hard and cruel master, that none can please, though they do all through a Mediator upon a covenant of grace; and that it is worse with us since we served him than before; and that he delighteth in our grief and misery, and is against our peace and joy; and as if there were no joy nor pleasure in his service. Such hideous doctrine do our lives preach of God, when those that profess to fear and seek him, do live in such immoderate grief and trouble. 20. And it too much pleaseth the Devil, who is glad to torment us here, if he may not do it in Hell; and especially to make our selves the executioners upon our selves, when he is restrained: when he can boast and say, *Though I may not vex thee, I will perswade thee to vex thy self.* These are the fruits of sinful sorrows.

§. 23. Direct. 16. *Govern your thoughts, and suffer them not to muse and feed on those objects, which cause your grief; No wonder if your sore be alwayes smarting, when you are alwayes rubbing on it in your thoughts. Of this I spake more fully even now.*

Tit. 10. Directions against sinful Despair
(and Doubting.)

See more of the cure of Doubting, Ch. 25. Tom. 2.

6. 1. **D**espair is the contrary to Hope. There is a Despair that is a duty, and a Despair that is a sin, and a Despair that is indifferent, as being but of natural and not of Moral kind. Despair is a duty, when it is the contrary to the sinful Hope before described: that is, 1. When we despair of any thing which God hath told us shall never come to pass: For we are bound to believe his word: as that all the world should be saved or converted, or that our bodys should not dye and perish, and many such like. 2. It is a duty to Despair of ever attaining a good end by means or upon terms, which God hath told us it shall never be attained by: And so it is a great duty, for an unregenerate person to despair of ever being saved without regeneration, conversion and holiness: and to despair of ever being pardoned or saved, if he live after the flesh and have not the spirit of Christ, and repent not unfeignedly of his sin, and be not a new-creature, and crucifie not the flesh with its affections and lusts. Such a despair is one of the first things necessary to the conversion of a sinner, because the false hopes of being pardoned and saved without regeneration, is the present hindrance to be removed.

6. 2. Despair is a sin, when it is contrary to any Hope which God commandeth us: (so it be not only a Negative despair, or bare not-hoping, which in sleep and other times may be innocent, but a Positive despair which concludeth against Hope) As, 1. Particular despair of the benefit of some particular promise, (as if Israel had despaired of deliverance from Egypt, or Abraham of a Son.) 2. General despair of the fulfilling of some general promise; as if we despaired of the Resurrection or the Kingdom of Christ in glory. 3. When by misapplication we despair of that pardon and salvation to our selves, which yet we believe shall be to others.

6. 3. Yea, Despair is sinful sometimes when it is not contrary to any promise or commanded Hope: For if God have not revealed his will one way or other, it is no duty to expect the thing, and yet it is a sin to conclude positively that it will not be: For then we shall say more than we know or than God hath revealed. If Hope be taken for the comfort that ariseth in us from the apprehension of a meer possibility, then indeed it is a duty to hope for that Good which is possible only: But if Hope be taken for a confident expectation, then both such Hope and also the contrary Despair would be a sin. We may (so) non-serare but not Desperare. Possibles must be taken but for possibles, yet still for such.

6. 4. He that despaireth but of some common Mercy which he should not despair of, *ratione materiae* committeth a sin of the smaller sort: He that despaireth of a great mercy to others (though not promised), committeth a greater *sin ratione materiae*: (as if you despair of the conversion of a bad child, or of the continuance of the Gospel to the Kingdom, &c.) But he that despaireth of his own pardon and salvation sinneth more perilously *ratione materiae*.

6. 5. The Despairing of pardon and salvation upon a Despair of the truth of the Gospel, or sufficiency of Christ, is damnable and a certain mark of a wretched infidel, if it be predominant. But to Believe all the Gospel to be true, and desire Christ and life as best, and yet to Despair upon too bad thoughts of ones self, or through some other mistake, this is a sin of infirmity, consistent with grace, (unless the Despair be so total and prevalent, as to make the sinner settledly cast off a godly life, and give up him-

self to a life of wickedness.) The Scripture speaketh little of this humble sort of despair, and no where threatneth it as it doth Infidelity.

6. 6. The commonest Despair (like Spira's) which cometh immediately from invincible predominant melancholy (though occasioned first by sin) is no otherwise sinful or dangerous, than the despair or raving of a mad-man or one in a doting fever is. It is the too-humble Despair, through personal misapplication, and particular mistakes, that I shall speak of in this place.

6. 7. Direct. 1. Take heed of being ignorant of, or misunderstanding the three great general grounds of faith and Hope; that is, 1. The infinite goodness of God, and his unmeasurable Love and Mercy: 2. The relation of Christs office to all, and the sufficiency of his Ransom and Sacrifice for all: 3. The universality of the promise, or the Act of Oblivion or deed of gift of free pardon and salvation to all on condition of penitent belief and acceptance, which is procured and given by Christ, and contained in the Gospel. If you mistake so about any one of these as not to believe or understand them, or if you do not well consider and improve them, no wonder if you be left under continual doubtings and liable to despair.

6. 8. Direct. 2. Understand well the true nature of the Condition of this universal promise; how much it consisteth in the will or Acceptance of Christ and Life as offered by the Gospel; or in our hearty Consent to the Baptismal Covenant, that God be our God and Father, our Saviour and Sanctifier: And that in Gods account the will is the man, and he is a true believer and hath part in Christ that is truly willing of him to the ends of his office: and that he hath right to all the benefits of the Covenant of Grace, who doth heartily consent to it. This is true faith: This is the condition of pardon; and on these terms Christ and life is given: This is the infallible evidence of a state of grace: If you know not this, but look after something else as necessary which is separable from this, no wonder if you are perplexed, and inclined to despair.

6. 9. Direct. 3. Understand the extent of this pardoning Covenant as to the sins which it pardoneth: that it containeth the forgiveness of all sin without exception, to them that perform the condition of it (that is, to Consenters): So that directly no sin is excepted but the non-performance of the condition; but consequently, all sin is excepted and none at all forgiven by it, to them that do not perform the condition. Every conditional grant doth expressly except the non-performance of the condition by the making of it to be the condition. He that saith, All sin is forgiven to them that believe and repent, and no other, doth plainly import, that non-believing and not repenting is not forgiven, while it continueth; nor any other sin so such. But to penitent believers or consenters, all sin is pardoned. Which made the Ancients say that all sin is washed away in Baptism, supposing the person Baptized to be a meet Subject and to have the Condition of the Covenant which is by Baptism sealed and delivered to him.

6. 10. Direct. 4. Misunderstand not the excepted sin against the Holy Ghost; which is no other, than an aggravated Non-performance and refusal of the condition of the Covenant; viz. when Infidels are so obstinate in their Infidelity, that they will rather impute the Miracles of the Holy Ghost to the Devil, than they will be convinced by them that Christ is the true Messiah or Saviour. This is the true nature of the sin against the Holy Ghost, of which I have written the third Part of my Treatise of Infidelity. So that no one hath the sin against the Holy Ghost that confesseth that Jesus is the Christ, and Saviour; or that confesseth the miracles done by Christ and his Apostles were done by the Holy Ghost, or that con-

Dir. 1.

Dir. 2.

Joh. 1. 11, 12.
Joh. 3. 16, 18.
Rev. 22.
17.
Joh. 5.
11, 12.
Joh. 5. 40.
Luk. 19.
27.

Dir. 3.

Dir. 4.

Though the troubles of some call for a larger Discourse of this sin, yet having written a Treat. of it, I must not here be tedious in reciting what is there said already.

feareth the Gospel is true; or that doth not justify his sin and infidelity. He must be a *professed Infidel* against confessed *Miracles* that commits this sin. And yet many *despair* because they fear they have committed this sin, that never understood what it is, nor have any reason but *bare fear*, and some *blasphemous temptations* which they abhor, to make them imagine that this sin is theirs. But the truth is, in their *fearing condition*, if any other sin had been as terribly spoken of, they would have thought it is theirs.

Dir. 5. §. 11. Direct. 5. Understand the Time to which the condition of the Gospel doth extend, namely, to the end of our life on earth: The day of this grace hath no shorter end. For the Gospel saith not, He that believeth this year or the next shall be saved: But absolutely without limitation to any time short of death, He that believeth shall be saved: so that to doubt whether true Repentance and faith will be accepted at any time before death, is but to be ignorant of the Gospel, or to doubt whether it be true. And therefore for a despairing soul to say, If I did repent, it is too late because the day of Grace is past, is but to contradict the Gospel-covenant it self, or to say he knows not what. God never refused a soul that truly Repented and believed before death.

Obj. 1. §. 12. Obj. 1. But (they'll say) do not some Divines say that some mens day of Grace is sooner past, and God hath forsaken them, and it is too late, because they came not in in time?

Ans. They that understand what they say, must say but this: that this word [the day of Grace] hath divers senses. 1. Properly by the day of Grace, is meant, The Time in which according to the tenour of the Gospel, God will pardon and accept those that repent: And in this sense the time of life, is the time of Grace: whenever a sinner repenteth and is converted he is pardoned. 2. Sometimes by the [day of Grace] is meant the time in which the means of grace is continued to a Nation or a Person: And thus it is true, that the day of grace is quicker past with some Countreys than others: that is, God sometimes taketh away the Preachers of his Gospel from a people that reject them, and so by Preaching offereth them his grace no more. But in this sense a man may easily know whether his day of grace be past or no? that is, whether Bibles and Books and Christians and Preachers be all gone, or not? (And yet if they were, he that receiveth Christ before they are gone is safe.) No man in his wits can think this day of grace is past with him while Christ is offered him, or while there is a Bible or Preacher or Christian about him. 3. Sometime by the day of grace, is meant, The certain time which we are sure of as our own. And so it is only the present minute that is the time of grace: that is, we cannot before-hand be sure of another minute; But yet the next minute when it is come is as much the time of grace as the former was. 4. Sometime by the day of grace is meant the Time in which God actually worketh and giveth grace; and that is no more than the day of our Conversion. And in this sense to have the day of grace past is a happiness and comfort, that is, that the day is past in which we were converted. 5. And sometime by the day of grace is meant that day in which God moveth the hearts of the impenitent more strongly towards conversion than formerly he did; And this is it that Divines mean when they talk of the day of Grace being past with men before their death: that is, Though such have never a day of effectual grace, yet their motions were stronger towards it, than hereafter they shall be, and they were fairer for Conversion, than after when they are gone further from it. This is true, and this is all: And what's

this to a soul that is willing to come in, and ignorantly questioneth whether he shall be accepted, because the day of grace is past?

§. 13. Obj. 2. But Christ saith, Luke 19. 42. If Obj. 2. thou hadst known in this thy day—

Ans. That was the day of the Offers of Grace *Ans.* by Preaching: we grant that Nations have but their day of enjoying the Gospel which they may shorten by sinning it away.

§. 14. Obj. 3. But it's said of Esau that after-Obj. 3. ward when he would have inherited the blessing he was rejected for he found no place of repentance though he sought it carefully with tears, Heb. 12. 17. It seems then that Repentance in this life may be too late.

Ans. It's true that Esau's time for the Blessing *Ans.* was past as soon as Isaac had given it to Jacob. It seemeth to be Isaac's Re- When he had sold his birth-right it was too late to- ac's Re- cal it, for the right was made over to his Brother: pentance and it was not Repentance and cries and tears that which could recal the right he had sold, nor recal the words Esau found that Isaac had spoken: But this doth not prove that no place for: But if our day of grace doth not continue till death, or it be spo- that any man Repenting before his death shall be re- ken of the- jected as Esau's repentance was: The Apostle nei- bleness of- ther saith nor meaneth any such thing: The sense of this own- his words are only this much [Take heed lest there be any so prophane among you as to set so light by Repen- the blessings of the Gospel even Christ and life eter- tance, when it- nal, as to part with them for a base lust or transio- was too- ry thing, as Esau that set more by a morsel of meat late, it fig- than by his birth-right: For let them be sure that nifieth not- that any the time will come (even the time mentioned by mans is- Christ, Matth. 25. 10, 11. when the door is shut and too late in- the Lord is come) when they will dearly repent it, this life as- and then as it was with Esau when the blessing was- no salvati- gone, so it will be with them when their blessing is- on. gone, Repentance and cries and tears will be too late: For the Gospel hath its justice and terrors as well as the Law. This is all in the Text; but there is no intimation that our day of Grace is as short as Esau's hope of the blessing was.

§. 15. Obj. 4. Saul had but his time, which when Obj. 4. he lost he was forsaken of God.

Ans. Saul's sin provoked God to reject him from *Ans.* being King of Israel, and to appoint another in his stead: But if Saul had repented he had been saved after that, though not restored to the Crown: And it's true, that as God withdrew from him the spirit of Government, so many before death by the greatness of their sins, cause God to forsake them so far as to withhold those motions and convictions and fears and disquietments in sin which sometimes they had, and to give them over to a reprobate mind, Rom. 1. 28. to commit all uncleanness with greediness, and glory in it as being past feeling, Eph. 4. 18, 19. If it be thus with you, you would be no better, you would not be recovered, you think sin is best for you, and hate all that would reform you.

§. 16. Obj. 5. It is said, 2 Cor. 6. 2. Behold now Obj. 5. is the accepted time, behold now is the day of salvation. And Heb. 3. 7, 12, 13. To day if ye will hear his voice, harden not your hearts—lest any of you be hardened by the deceitfulness of sin.

Ans. This saith no more than that the present *Ans.* time is the best, yea the only certain time; and we are not sure that the day of salvation will continue any longer, because death may cut us off: But if it do not, yet sin is a hardning thing, and the longer we sin the more it hardneth! yea God may withhold the motions of his spirit, and leave us to our selves, to the hardness of our hearts: and thus he doth by thousands of wicked persons, who are left in impenitency and haired of the truth: But most certainly if those men Repented they might be saved, and

and the very reason why they have not *Christ* and *life* is still because they will not consent.

Dir. 6. §. 17. Direct. 6. Understand by what help and strength it is that the Obedience to the Gospel must be performed: not merely by your own strength, but by the help of grace and strength of *Christ*: If he have but made you willing, he will help you to perform the rest. You are not by this Covenant to be a Saviour and sanctifier to your selves; but to Consent that *Christ* be your Saviour, and the Holy Spirit your Sanctifier. You might else despair indeed if you were left to that which you are utterly unable to do. Though you must work out your own salvation with fear and trembling, it is he that worketh in you to will and to do of his good pleasure, Phil. 2. 13.

Dir. 7. §. 18. Direct. 7. Understand well the difference between mortal sins and Infirmities, that you may not think that every sin is a sign of death or gracelessness; but may know the difference between those sins which should make you think your selves unjustified, and those sins which only call for particular humiliation, being such as he justified themselves commit. Though in the Popish sense we take no sin to be venial, that is, which in it self is properly no sin, nor deserveth death according to the Law of works; yet the distinction between Mortal and Venial sin, is of very great necessity: that is, between sins which prove a man in a state of death, or unjustified, and sins which consist with a state of Grace and justification: between sins which the Gospel pardoneth not, and those which it pardoneth, that is, all that stand with true Repentance. There are some sins which every one that Repenteth of them, doth so forsake as to cease committing them: And there are some lesser sins, which they that Repent of them do hate indeed, but yet frequently renew, as our defective degrees in the exercise of Repentance it self, faith, love, trust, fear, obedience: our vain thoughts and words; some sinful passions; omissions of many duties of thought, affection, word or deed towards God or man; some minutes of time over-slip us; prayer and other duties have a sinful coldness or remissness in them, and such like. Many such sins are fitly called Infirmities and Venial, because they consist with Life and are forgiven: It is of great use to the peace of our Consciences to discern the difference between these two, for one sort require a Conversion to another state, and the other require but a particular repentance, and where they are unknown are forgiven without particular repentance, because our general repentance is virtually though not actually particular as to them. One sort are cause of judging our selves ungodly; and the other sort are only cause of filial humiliation: Any one may see the great need of discerning the difference; but yet it is a matter of very great judgement doctrinally to distinguish them, much more actually to discern them in every instance in your selves. The way is to know first what is the condition of the New-Covenant and of absolute necessity to salvation or justification: and then every sin that is inconsistent with that condition is mortal, and the rest that are consistent and do consist with it are venial, or but infirmities: As Venial signifieth only that sort of sin which is pardonable and may consist with true grace, so a Venial sin may be in an un-sanctified person materially, where it is not pardoned; that is, e. g. his wandering thought, or passion, is a sin of that sort that in the Godly is consistent with true grace: But as Venial signifieth a sin that is pardoned, or pardonable without a regeneration or conversion into a state of life from a state of death, so Venial sin is in no unregenerate unjustified person, but is only the Infirmities of the Saints; and thus I here speak of it. In a word, that sin which actually

consisteth with habitual repentance, and with the hatred of it so far that you had rather be free from it than commit or keep it, and which consisteth with an unfeigned consent to the Covenant, that God be your Father, Saviour and Sanctifier, and with the Love of God above all, is but an infirmity or venial sin. But to know from the nature of the sin, which those are, requireth a Volume by it self to direct you only.

§. 19. Direct. 8. Understand how necessary a faithful Minister of *Christ* is in such cases of danger and difficulty to be a guide to your Consciences; and open your case truly to them, and place so much confidence in their judgement of your state as their office and abilities and faithfulness do require, and set not up your timorous darkened perplexed judgements above theirs in cases where they are fitter to judge. Such a Guide is necessary both as appointed by *Christ* who is the Author of his office, and in regard of the greatness and danger and difficulty of your case. Do you not feel that you are intusufficient for your selves, and that you have need of help? sure a soul that is tempted to Despair may easily feel it. You are very proud or blindly self-conceited if you do not. And you may easily know that *Christ* that appointed them their office, requireth that they be both used and trusted in their office, as far as Reason will allow. And where there is no office, yet Ability and faithfulness deserve and require credit of themselves. Why else do you trust Physicians and Lawyers and all Artificers in their several professions and arts as far as they are reputed able and faithful? I know no man is to be believed as infallible as God is; but man is to be believed as man: And if you will use and trust your spiritual guide but so far as you use and trust your Physician or Lawyer, you will find the great benefit, if you choose aright.

§. 20. Direct. 9. Remember when you have sinned how sure and sufficient and ready a remedy you have before you, in *Jesus Christ* and the Covenant of grace; and that it is Gods design in the way of Redemption, not to save any man as innocent, that none may glory, but to save men that were first in sin and misery, and fetch them as from the gates of hell, that Love and mercy may be magnified on every one that is saved, and grace may abound more by the occasion of sins abounding, Rom. 5. 15, 20. Not that any should continue in sin because Grace hath abounded: God forbid, Rom. 6. 1. But that we may magnifie that grace and mercy which hath abounded above our sins; and turn the remembrance of our greatest sins to the admiration of that great and wonderful mercy. To magnifie mercy when we see the greatness of our sin, and to Love much because much is forgiven, this is to please God, and answer the very design and end of our Redemption: But to magnifie sin and extenuate mercy, and to say, My sin is greater than can be forgiven, this is to please the Devil, and to cross Gods design in the work of our Redemption. Is your disease so great that no other can cure it? It is the fitter for *Christ* to honour his office upon, and God to honour his Love and mercy on. Do but come to him that you may have life, and you shall find that no greatness of sin past, will cause him to refuse you, nor no infirmities which you are willing to be rid of, shall cause him to disown you or cast you out. The Prodigal is not so much as upbraided with his sins, but finds himself before he is aware, in his Fathers arms, clothed with the best Robes, the Ring and Shoes, and joyfully entertained with a Feast. Remember that there is enough in *Christ*, and the promise to pardon and heal all sins which thou art willing to forsake.

Luk. 7. 47

John 5. 40

Luk. 15. 20
22, 23

De qua vi-
de Tract.
Rob. Baro-
nii Of
Mortal
and Veni-
al sin.

Dir. 10.

§. 21. Direct. 10. Take heed of being so blind or proud in thy humblity, as to think that thou canst be more willing to be a servant of Christ, than he is to be thy Saviour, or more willing to have grace than God is to give it thee, or more willing to come home to Christ, than he is to receive and welcome thee. Either thou art willing or unwilling to have Christ and grace, to be sanctified and freed from sin: If thou be willing Christ and his grace shall certainly be thine: Indeed if thou wouldst have pardon without Holiness, this cannot be, nor is there any promise of it: But if thou wouldst have Christ to be thy Saviour and King, and his spirit to be thy sanctifier, and hadst rather be perfect in Love and Holiness than to have all the Riches of the World, then art thou in sincerity that which thou wouldst be in perfection: Understand that God accounteth thee to be what thou truly desirest to be. The great work of Grace lyeth in the renewing of the will: If the will be sound, the Man is found. I mean not the conquered uneffectual Velleity of the wicked, that with they could be free from Pride, sensuality, gluttony, drunkenness, lust and covetousness, without losing any of their beloved honour, wealth or pleasure; that is, when they think on it as the way to Hell they like not their sin, but wish they were rid of it; but when they think of it as pleasing their fleshly minds, they love it more, and will not leave it, because this is the prevailing thought and will. So Judas was unwilling to sell his Lord, as it was the betraying of the innocent, and the way to Hell, but he was more willing as it was the way to get his hire. So Herod was unwilling to kill John Baptist as it was the murder of a Prophet: but his willingness was the greater, as it was the pleasing of his Damocel, and the freeing himself from a troublesome reprover. But if thy willingness to have Christ and perfect Holiness be more than thy unwillingness, and more than thy willingness to keep thy sin, and enjoy the honour, wealth and pleasures of the world, then thou hast an undoubted sign of uprightness, and that Love to Grace, and desire after it, which nothing but Grace itself doth give. And if thou art thus willing, it is great wrong to Christ to doubt of his willingness. For, 1. He is a greater lover of Holiness than thou art; and therefore cannot come behind thee, in being willing of thy Holiness. 2. He is more merciful to thee, than thou art to thy self: His Love and mercy is beyond thy measure. 3. He hath begun to thee and fully shewed his willingness first. He dyed to prepare thee a full remedy: He hath drawn up the Covenant: He hath therein expressed his own consent, and intreateth thine: he is the first in consenting, and is a suiter to thee. Never sinner did yet begin to him in the world. Never any was willing of the match before him: His general offer of mercy, and Covenant tendered to all, doth shew his willingness before they can shew theirs by their acceptance. Never man over-went him in willingness and was more willing than he. Take this sinner, as Gods infallible truth. If the match break between Christ and thee, and thou be lost, it shall not be through his refusal, but through thine: And it cannot break any other way, no not by the craft or force of all the Devils in Hell; but either because Christ is unwilling or because thou art unwilling; And on Christs part it shall never break. And therefore if thou be willing the match is made; and there is no danger but lest thy heart draw back. If thou art not willing, why complainest thou for want of that which thou wouldst not have? If thou art willing, the Covenant is then made, for Christ is more willing, and was willing first.

Dir. 11. contain the sense and substance of the Gospel and often read them. Write them on thy very chamber walls, and set them still before thine eyes; and try whether they agree with the words of him that tempteth thee to despair: such as these which I here transcribe for thee, Joh. 3. 16. God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life—v. 19. This is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 1 John 5. 10, 11, 12. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son: And this is the record, that God hath given to us eternal life and this life is in his Son: He that hath the Son hath life; and he that hath not the Son of God hath not life. John 1. 11, 12. He came unto his own, and his own received him not: but to as many as received him, to them gave he power to become the Sons of God, to them that believe on his name. Rev. 22. 17. Let him that is athirst come; And whoever will let him take the water of life freely. John 5. 40. And ye will not come unto me, that ye may have life. John 6. 37. All that the Father giveth me, shall come to me, and him that cometh to me I will in no wise cast out. Joh. 7. 37. If any man thirst, let him come to me and drink. Luke 14. 17. Come, for all things are now ready. And read oft Luke 15.

Dir. 12. Distinguish between sin seen and felt, and sin reigning unto death; that you may not be so blinded as to think your sin greatest or your condition worst, when your sight and feeling of it is greatest. To see and feel your sin and misery is at least the ordinary preparation for recovery. To be dead is to be past feeling: They that are most forsaken of God are most willing of their present condition, and most love their sin, and hate holiness and all that would reform them, and if they have power, will persecute them as enemies.

Dir. 13. Think not that the troublesome strivings and temptations which weary you are the worst condition or a sign of the victory of sin. It is rather a sign that you are not yet forsaken of God, while he beareth witness in you against sin, and is yet following you with his dissuaves. Paul saith, Gal. 5. 15. For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would. Read Rom. 7. from 14. to the end.

Dir. 14. Understand the difference between weak grace and no grace; that you may not think every want of grace is a sign of total gracelessness. When you have opened in your complaints a long Catalogue of weaknesses, consider whether yet there be not a true desire to be better; and some degree of life with all these?

Dir. 15. Think well of the excellency of the least degree of special grace, that it is a seed of glory; the beginning of life eternal; the Divine nature, and the image of God, and of greater worth than all the learning, wealth and honour in the world: And be not unthankful for so great a mercy, because you have not more.

Dir. 16. Make Conscience of observing the grace and mercy received as well as the wants remaining and the sins committed, and of the thankful remembrance and mention of mercy, as much as the humble mention of sin. Think as oft of mercy as of sin: Talk of it as much to others: and mention it to God as much in prayer: This is your plain duty: If you will not do it, your wilful unthankfulness for what you have received, may well

well leave you in distress without the comfort of it.

Dir. 17. §. 28. Direct. 17. Let your thoughts of Gods Goodness bear some proportion with your thoughts of his Knowledge and his Power. And then you will not be so apt to entertain false suspicions of it, and think of him as a man-hater, like the Devil, nor to run away from him, that is the infinite most attractive Good.

Dir. 18. §. 29. Direct. 18. Record the particular kindnesses to thy self, by which God hath testified his particular love to thee: that they may stand as near and constant witnesses of his mercy and readiness to do thee good, against thy excessive fearfulness and despair.

Dir. 19. §. 30. Direct. 19. Think how few there are in the world so likely for mercy as thy self: Look not only on a few that are better than thy self; but think how five parts of the world are open Infidels and Heathens; and of the sixth part that are Christians, how few are Reformed from Popish and Barbarous ignorance and superstition: and among Protestants how small is the number of them that are led in Love with sin than thy self? I know that many wicked men abuse this comparison to presumption: But I know also that a Christian may and must use it against Despair, and not think of God and the Redeemer as if he would save so few as are next to none at all.

Dir. 20. §. 31. Direct. 20. Remember that God commandeth faith and hope, and forbiddeth unbelief and despair, *1st* 33. 18. *R* 42. 5. *R* 43. 5. *R* 147. 11. *R* 71. 14. and that it is your sin: And will you sin more when you have sinned so much already? What if you see no other reason why you should Hope, and why you should not despair but Gods command? Is not that enough? I charge you in the name of God obey him and despair not. Sin not wilfully thus against him, *Psal.* 146. 5. & 31. 24. *Rom.* 8. 24. & 15. 4. 13. *Col.* 1. 23. *1 Thes.* 5. 8. *Heb.* 3. 6. & 6. 11, 18, 19. *Tit.* 1. 2. Hope is your duty: and dare you plead against duty? Despair is your sin, and will you justify it? Yea consider what a deal of comfort is in this: For if there were no Hope of your salvation, God would never have made it your Duty to hope, nor forbidden you to despair. He doth not bid the Devils nor the damned Hope as he doth you: He forbiddeth not them to despair as he doth you: There is cause for this: He would have done it, if your condition were as Hopeless as theirs is.

Dir. 21. §. 32. Direct. 21. If God forbid you to despair, it's certainly the Devil that biddeth it. And will you knowingly obey the Devil? What if the Devil persuaded you to it openly with his own mouth? would you not know that it is bad which such an enemy draweth you to? Methinks this should be a very great comfort to you, to think that it is the Devil that persuadeth you to despair? For that proveth that you should not despair; and that proveth that your case is not desperate but hopeful.

Dir. 22. §. 33. Direct. 22. Think whither it tendeth: to

despair is to give up all hopes of your salvation: and when you have no hope you will use no means: for to what purpose should a man seek for that which he hath no hopes to find? And so when this weight is taken off, all the wheels stand still: The meaning of the Devil hath two parts, the first is, Do not hear, nor read, nor pray, nor seek advice, nor talk any more about it with good people, for there is no hope. And the next part is, either make away thy self, or else sin boldly and take the pleasure of sin while thou mayst; for there is no hope of any better. And dost thou think that either of these is from God? Or is it for thy good? What is the meaning of all, but cast away thy soul? While thou hopest, thou wilt seek, and use some means; but to cast away hope is to cast away all. And hast thou so far lost self-love as to be thy self the doer of such a deed?

§. 34. Direct. 23. Think what a wrong thou dost to the Father, the Saviour and the Sanctifier of souls, to think so poorly and despairingly of his grace, as if it were not able to prevail against thy sin: and to obscure thus the glory of his redemption; and to believe the Devil in his slandering, extenuating and dishonouring that in God, which he will have most glorified by sinners?

§. 35. Direct. 24. Bethink thee what one person thou canst name in all the world, that ever perished or was rejected, that was willing in this life to be saved and sanctified by Christ, and had rather have Christ and perfect holiness than the treasures or pleasures of the world. Name me any one such person if thou canst: but I am sure thou canst not: And dost thou fear that which never was done to any one; or think that Christ will begin with thee?

§. 36. Direct. 25. Up man and be doing, and resolve in despite of the Devil that thou wilt wait on God in the use of means, and cast thy self on Christ, and if thou perish thou wilt perish there: Do this, and thou shalt never perish. Thou canst not do worse than Despair and give up all; nor canst thou please the Devil more, nor displease God more, nor wrong Christ and the spirit more. Thou art certain that thou canst lose nothing by trusting thy soul on Christ, and hoping in him, and patiently using his means: Do but this, and hope shall save thee, when Satan by despair would damn thee.

§. 37. Direct. 26. Understand in what time and order it is that Christ giveth his grace and saveth his people from their sins: that he doth it not all at once but by degrees, and taketh all the time of this present life to do it in: As able as your Physician is he will not finish the cure till your life be finished. The next life is the state of absolute perfection: All things are imperfect here: Despair not therefore of all that you have not yet attained: Your sin may be more mortified yet, and your grace yet more strengthened. If it be done before you come to judgement it's well for you: Do your part in daily diligence: Do you plant and water, and he will give the increase. Read more of this before, Part 2. against Melancholy.

CHAP. VIII.

Directions for the Government of the Senses.

PART I.

General Directions for the Government of the Senses (by a Life of Faith).

§. 1. **T**HE most wise and gracious God, having been pleased to constitute us of *soul and body*, that our *nobler* part in its preparation and passage to a nobler state, might have a companion and instrument suited to the lower place and employment, through which it is to pass, hath appointed our *senses* not only for the exercise, and helps of life, and the management of our inferiour actions, and the communication of his inferiour mercies, but also to be the common passage to the *fantasy*, and so to the mind, and to be serviceable to our Rational powers, and help, in our service of our Maker, and communion with him in his higher gifts. To these ends all our *senses* should be used; as being capable of being sanctified and serviceable to God. But sin made its entrance by them, and by sin they are now corrupted and vitiated with the body, and are grown inordinate, violent and unruly in their appetite; and the rational powers having lost and forsaken God, their proper end and chiefest Object, have hired or captivated themselves to the sensitive appetite, to serve its Ends. And so the sensitive appetite is become the ruling faculty in the un sanctified, and the senses the common entrance of sin, and instruments of Satan: And though the work of Grace be primarily in the Rational powers, yet secondarily the lower powers themselves also are sanctified, and brought under the Government of a renewed *Mind and Will*, and so restored to their proper use. And though I cannot say that Grace immediately maketh any alteration on the *senses*, yet *mediately* it doth, by altering the *mind*, and so the *Will*, and then the *imagination*, and so the *sensitive appetite*, and so in *exercise*, the sense it self. We see that Temperance and Chastity do not only restrain, but take down the *appetite* from the rage and violence which before it had: Not the *natural appetite*; but the *sensitive*, so far as it is sinful.

§. 2. The Sanctifying and Government of the *senses* and their *appetite*, lyeth in two parts: First, In guarding them against the entrance of sin: and Secondly, In using them to be the entrance of good into the soul. But this later is so high a work that two few are skilled in it: and few can well perform the other.

D.r. 1.

§. 3. Direct. 1. The principal part of the work is about the *superiour faculties*, to get a well informed judgement, and a holy and confirmed will; and not about the *sense* it self. Reason is dethroned by sin: and the will is left unguided and unguarded to the rapes of sensual violence. Reason must be restored, before *sense* will be well governed; for what else must be their immediate Governour? It is no sin in Brutes to live by *sense*, because they have not Reason to rule it: And in man it is ruled more or less, as reason is more or less restored: When Reason is

only cleared about things temporal (as in men of worldly wisdom) there *sense* will be mastered and ruled as to such temporal ends, as far as they require it. But where Reason is sanctified, there *sense* is ruled to the ends of sanctification, according to the measure of grace.

§. 4. Direct. 2. It is only the high eternal things Dir. 2. of God and our salvation, objectively settled in the mind and will, and become as it were connatural to them, and made our Ruling End and interest that can suffice to a true and holy Government of the *senses*. Lower things may muzzle them, and make men seem temperate and sober as far as their honour, and wealth, and health, and life require it: But this is but stopping a gap, while most of the hedge lyeth open, and an engaging the *sense* to serve the *Flesh*, the *World* and the *Devil* in a handsome, calm and less dishonoured way, and not so filthily and furiously as others.

§. 5. Direct. 3. The main part of this Govern- Dir. 3. ment in the exercise, is in taking special care that no sensitive good be made the ultimate End of our desire, nor sought for it self, nor rested in, nor delighted in too much; but to see that the soul (having first habitually fixed on its proper higher end and happiness) do direct all the actions of every sense (so far as it falls under deliberation and choice) to serve it remotely to those holy ends. For the *sense* is not sanctified, if it be not used to a holy end, and its object is not sanctified to us, if it be not made serviceable to more holy objects. A meer negative restraint of sense for common ends, is but such as those ends are for which it's done. When the eyes, and ears, and taste, and feeling are all taught by reason to serve God to his glory and our salvation, then and never till then they are well governed.

§. 6. Direct. 4. To this End the constant use of Dir. 4: a lively belief of the Word of God and the things unseen of the other world, must be the first and principal means by which our Reason must govern every sense, both as to their restraint and their right employment: And therefore living by sight, and living by faith are opposed in Scripture, 2 Cor. 5. 7. For we walk by faith, not by sight: that is, sight and sense is not our principal guiding faculty, but subservient to faith; nor the objects of sight the things which we principally or ultimately seek or set by, but the objects of faith: As it is before expounded, 2 Cor. 4. 18. While we look not at the things which are seen, but at the things which are not seen: For the things which are seen are temporal, but the things which are not seen are eternal. Therefore Faith is described to be the substance of things hoped for, and the evidence of things not seen, Heb. 12. 1. Believing is to a Christian instead of seeing; because he knoweth by Gods testimony, that the things believed are true, though they are unseen. And you know

know that the objects of sense are all but trifles, to the great astonishing objects of faith. Therefore if faith be lively, it must needs prevail and over-rule the senses, because its objects utterly cloud and make nothing of the transitory objects of sense. Therefore the Apostle John saith, 1 John 5. 4. *Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.* And Moses by seeing him that is invisible, overcame the desires of *Agypt's* treasures, and the fear of the wrath of the King, Heb. 11. 26, 27. *having respect to the recompence of reward.* Stephen easily bore his cruel death, when he saw Heaven opened, and Christ standing at the right hand of God, Acts 7. 56. I dare appeal to that man that is most sensual, and saith, *I am not able to deny my appetite, or rule my senses,* whether he would not be able if he did but see at the same time what's done in the other world? If he saw Heaven, and Hell, the glorified and the damned, and saw the Majesty of that God who commandeth him to forbear, would he not then be able to let alone the Cup, the Dish, the Harlot, the Sport, which is now so powerful with him? I would not thank the most beastly sensualist among you, to live as temperately (as to the act) as the strictest Saint alive, if he did but see the worlds which departed souls now see. It is not possible but it would overpower his sensual desires: yea, and call off those senses to serve him in some enquiry what he should do to be saved. Therefore if Believing the unseen world, be instead of seeing it with our eyes, it's most certain that the means to overcome sensuality is faith, and lively Belief must rule our senses.

Dir. 5. §. 7. Direct. 5. *The more this Belief of God and glory doth kindle Love to them, the more effectual it will be in the Government of the senses.* Our common Proverb faith, *Where the Love is, there is the Eye.* How readily doth it follow the heart! Love will not alter the sense it self, but it commandeth the Use of all the senses. It will not clear a dim decayed sight; but it will command it what to look upon. As the stronger love of one dish, or one sport, or one company, will carry you from another which you love more faintly; so the Love of God, and Heaven, and Holiness, will carry you from the captivity of all sensual things.

Dir. 6. §. 8. Direct. 6. *It must be well considered how powerful and dangerous things sensible are, and how high and hard a work it is in this our depraved earthly state to live by faith upon things unseen, and to rule the sense and be carried above it: that so the soul may be awakened to a sufficient fear and watchfulness, and may fly to Christ for assistance to his faith.* It is no small thing for a man in flesh, to live above flesh: The way of the souls reception and operation, is so much by the senses here, that it's apt to grow too familiar with things sensible, and to be strange to things which it never saw. It's a great work to make a man in flesh, to deny the pleasures which he seeth, and tasteth, and feelth, for such pleasures as he only heareth of; and heareth of as never to be enjoyed till after death, in a world which sense hath no acquaintance with. O what a glory it is to faith that it can perform such a work as this! How hard is it to a weak believer! And the strongest find it work enough. Consider this that it may awake you, to set upon this work with that care, that the greatness of it requireth, and you may live by faith, above a life of sight and sense: For it is this that your Happiness or misery lyeth on.

Dir. 7. §. 9. Direct. 7. *Sense must not only be kept out of the Throne, but from any participation in the Government, and we must take heed of receiving it into our counsels, or treating with it, or hearing it plead*

its cause, and we must see that it get nothing by striving, importunity, or violence, but that it be governed despotically and absolutely, as the Horse is governed by the Rider. For if the Government once be halved between sense and reason, your lives will be half bestial: And when Reason ruleth not, Faith and Grace ruleth not: For faith is to reason, as sight is to the eye: There are no such Beasts in humane shape, who lay by all the use of Reason, and are governed by sense alone (unless it be ideots or madmen): But sense should have no part of the Government at all: And where it is chief in power, the Devil is there the unseen Governour. You cannot here excuse your selves by any plea of necessity or constraint: For though the sense be violent as well as enticing, yet God hath made the Reason and Will the absolute Governours under him; and by all its rebellion and violence, sense cannot depose them, nor force them to one sin, but doth all the mischief by procuring their consent. Which is done sometime by affecting the *fantastie* and passions too deeply with the pleasure and alluring sweetness of their objects, that so the higher faculties may be drawn into consent; and sometime by wearying out the resisting mind and will, and causing them to remit their opposition, and relax the reins, and by a sinful privation of restraint, to permit the sense to take its course: A head-strong Horse is not so easily ruled, as one of a tender mouth, that hath been well ridden: And therefore though it be in the power of the Rider to rule him, yet sometime for his own ease he will loose the reins; and a Horse that is used thus by a slothful or unskilful Rider, to have his will when ever he striveth, will strive when ever he is crossed of his will; and so will be the Master. As ill-bred Children that are used to have every thing given them which they cry for, will be sure to cry before they will be crost of their desire. So is it with our sensitive appetite; If you use to satisfy it when it is eager or importunate you shall be mastered by its eagerness and importunity: And if you use but to regard it over much, and delay your commands till sense is heard and taken into counsel, it's two to one but it will prevail; or at least will be very troublesome to you, and prove a traitor in your bosom, and its temptations keep you in continual danger. Therefore be sure that you never loose the reins, but keep sense under a constant government, if you love either your safety or your ease.

§. 10. Direct. 8. *You may know whether Sense, or Faith and Reason be the chief in Government, by knowing which of their objects is made your chiefest End, and accounted your Best, and loved, and delighted in, and sought accordingly: If the objects of sense be thus taken for your Best and End, then certainly sense is the chief in Government: But if the objects of faith and Reason, even God and life eternal be taken for your Best and End, then faith and reason are the ruling power.* Though you should use never so great understanding and policy for sensual things, (as Riches, and Honour, and worldly greatness, or fleshly delights) this doth not prove that Reason is the ruling power; but proveth the more strongly that sense is the Conquerour, and that Reason is depraved and captivated by it, and truckleth under it, and serveth it as a voluntary slave: And the greater is your learning, wit and parts, and the nobler your education, the greater is the victory and dominion of sense, that can subdue, and rule, and serve it self by parts so noble.

§. 11. Direct. 9. *Though sense must be thus absolutely ruled, its proper power must neither be disabled, prohibited, nor denied.* You must keep your Horse strong and able for his works, though not
be ad

head-strong and unruly! And you must not keep him from the use of his *strength*, though you grant him not the *Government*. Nor will you deny but that he may be *stronger* than the *Rider*, though the *Rider* have the *ruling power*: He hath more of the power called *Natural power*, though the *idea* be yours. So is it here, 1. No man must destroy his bodily *sense*: The *quickest sense* is the best servant to the soul, if it be not headstrong and too impetuous. The *Body* must be stricken so far as to be kept under and brought into subjection, 1 Cor. 9. 27. but not be disabled from its service to the soul: 2. Nor must we forbid or forbear the exercise of the *senses*, in subordination to the exercise of the *interior senses*, Heb. 4. 14. It is indeed a *smaller loss* to part with a *right hand* or a *right eye*, than with our salvation: But that proveth not that we are put to such streights, as to be necessitated to either (unless persecution put us to it): 3. Nor must we deny the certainty of the *sensitive apprehension*, when it keepeth its place; as the Papists do that affirm it necessary to salvation to believe that the *sight*, and *taste*, and *smell*, and *feeling* of all men in the world, that take the Sacrament, are certainly deceived, in taking that to be *Bread* and *Wine* which is not so: For if all the *senses* of all men though never so sound and rational, be certainly deceived in this, we know not when they are not deceived, and there can be no certainty of *faith* or *knowledge*: For if you say that the Church telleth us that *sense* is deceived in this, and only in this: I answer, If it be not first granted that *sense* (as so stated) is certain in its apprehension, there is no certainty then that there is a Church, or a man, or a world, or what the Church ever said, or any member of it: And if *sense* be so fallible, the Church may be deceived, who by the means of *sense* doth come to all her knowledge. To deny *faith* is the property of an *Infidel*: To deny *Reason* is to deny *Humanity*, and is fittest for a mad man, or a *Beast* (if without *reason*, *reason* could be denied): But to deny the certainty of *sense* it self, and of all the *senses* of all sound men, and that about the proper objects of *sense*, this sheweth that *ambition* can make a *Religion*, which shall bring man quite below the *Beasts*, and make him a *Mushrome*, that *Rome* may have subjects capable of her Government, and all this under pretence of honouring *faith*, and saving souls: Making God the destroyer of nature in order to its perfection, and the deceiver of nature in order to its edification.

Deny not
sense with
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pists.

Dir. 10. §. 12. Direct. 10. *Sense must not be made the Judge of matters that are above it, as the proper objects of faith and reason: nor must we argue negatively from our senses in such cases, which God in nature never brought into their Court.* We cannot say, that there is no God, no Heaven, no Hell, no Angels, no souls of men, because we see them not: We cannot say, I see not the Antipodes, nor other Kingdoms of the world; and therefore there is no such place: so we say as well as the Papists, that *sense* is no Judge whether the *spiritual body* of Christ be present in the Sacrament, no more than whether an Angel be here present: But *sense* with *reason* is the Judge whether *Bread* and *Wine* be there present, or else humane understanding can judge of nothing. Christ would have had *Thomas* to have believed without seeing, and feeling, and blesteth those that neither see him, nor feel, and yet believe; but he never blesteth men for believing contrary to the *sight*, and *feeling*, and *taste* of all that have sound senses and understandings in the world. Their instance of the Virgins conception of Christ, is nothing contrary to this: For it belongeth not to *sense* to judge whether a Virgin may conceive: Nor will any wise

mans *Reason* judge, that the Creator who in making the world of nothing was the only cause, cannot supply the place of a partial second cause in Generation: They might more plausibly argue with *Aristotle* against the Creation it self, that *ex nihilo nihil fit*: but as it is past doubt, that the *infallibility* of *sense* is nothing at all concerned in this, so it is sufficiently proved by Christians, that God can create without any pre-existent matter. *Reason* can see much further than *sense*, by the help of *sense*; and yet much further by the help of *Divine Revelation* by *faith*. To argue *Negatively* against the conclusions of *Reason* or *Divine Revelation*, from the meer negation of *sensitive apprehension* is to make a *Beast* of man. We must not be so irrational or impious, as to say, that there is nothing but what we have seen, or felt, or tasted, &c. If we will believe others who have seen them, that there are other parts of the world, we have full Reason to believe the sealed testimony of God himself, that there are such superiour worlds and powers as he hath told us: We have the use of *sense* in hearing, or seeing Gods revelation; and we have no more in receiving mans report of those Countreys which we never saw.

§. 13. If they will make it the Question, whether the *sense* may not be deceived; I answer, we doubt not by distance of the objects, or distempers, or disproportions of it self or the *Media*, it may: But if the *sense* it self, and all the means and objects have their natural soundness, aptitude and disposition, it is a contradiction to say it is deceived: for that is to say, it is not the *sense* which we suppose it is: If God deceive it thus, he maketh it another thing. It is no more the same, nor will admit the same definition. But however, it is most evident, that the *senses* being the first entrance or inlet of knowledge, the first certainty must be there, which is presupposed to the certain judgement of the intellect: But if these err, all following certainty which supposeth the certainty of the senses is destroyed: And this error in the first reception (like an error in the first collection) is not rectified by the second. And if God should thus leave all men under a fallibility of *sense*, he should leave no certainty in the world; and I desire those that know the definition of a lye, to consider whether this be not to feign God to lye in the very frame of nature, and by constant lyes to rule the world, when yet it is impossible for God to lye. And if this Blasphemy were granted them, yet it would be mans duty still to judge by such senses as he hath about the objects of *sense*: For if God have made them fallible, we cannot make them better: Nor can we create a *Reason* in our selves which shall not presuppose the judgement of *sense*, or which shall supply its ordinary natural defects. So that the *Roman faith* of Transubstantiation, denying the reality of *Bread* and *Wine*, doth not only unman the world, but bring man lower than a *Beast*, and make *sense* to be no *sense*, and the world to be governed by natural deceit or lyes, and banish all certainty of *faith* and *reason* from the Earth: and after all, (with such wonderful enmity to charity, as maketh man liker the Devil, than else could easily be believed) they sentence all to Hell that believe not this; and decree to burn them first on earth, and to depose Temporal Lords from their dominions, that favour them, or that will not exterminate them from their Lands, and so absolve their Subjects from their Allegiance, and give their Dominions to others. All this you may read in the third Canon of the *Laterane General Council* under *Innocent 3.*

§. 14. Direct. 11. Look not upon any object of Dir. 11. *sense* with *sense* alone, nor stop not in it, but let reason begin where *sense* doth end, and always see by *faith*

faith or reason the part which is invisible, as well as the sensible part by sense. By that which is seen collect and rise up to that which is unseen. If God had given us an eye, or ear, or taste, or feeling, and not a mind, then we should have exercised no other faculty but what we had. But sure he that hath given us the higher facultie requireth that we use it as well as the lower. And remember that they are not meer co-ordinate faculties, but the sensitive faculty is subordinate to the Intellectual: And accordingly that which the sensible creature objectively revealeth through the sense unto the Intellect, is something to which things sensible are subordinate. Therefore if you stop in sensible things, and see not the Principle which animateth them, the Power which ordereth and ruleth them, and the End which they are made for, and must be used for, you play the Beasts; you see nothing but a dead carcass without the soul, and nothing but a useless senseless thing. You know nothing indeed to any purpose: no not the creature it self; while you know not the use and meaning of the creature, but separate it from its Life, and Guide, and End.

Dir. 12. §. 15. Direct. 12. First therefore see that you ever look upon all things sensible as the products of the will of the invisible God, depending on him more than the Sunshine doth upon the Sun; and never see or taste a creature separately from God. Will you know what a plant is, and not know that it is the earth that beareth and nourisheth it? Will you know what a Fish is, and yet be ignorant that he liveth in the water? Will you know what a branch or fruit is, and yet not know that it groweth on the Tree? The nature of things cannot be known without the knowledge of their causes, and respective parts: It is as no knowledge to know incoherent scraps and parcels: To know a hand as no part of the body, or an eye or nose without knowing a head; or a body without knowing its life or soul, is not to know it; for you make it another thing. It is the difference between a wise man and a fool, that *Sapiens respicit ad plura, insipiens ad pauciora*: A wise man looketh comprehensively to things as they are conjunct, and takes all together, and leaveth out nothing that is useful to his end; but a fool seeth one thing and overleeth another which is necessary to the true knowledge or use of that which he seeth: see God as the Cause and Life of every thing you see: As a carcass is but a ghastly sight without the soul, and quickly corrupteth and stinketh when it is separated; so the Creature without God is an unlovely sight, and quickly corrupteth and becomes a snare or annoyance to you: God is the beauty of all that's beautiful, and the strength of all that's strong, and the glory of the Sun, and all that is glorious, and the wisdom of all that's wise, and the goodness of all that's good, as being the only original total cause of all. You play the Brutes when you see the creature, and overlook its Maker, from whom it is, whatsoever it is. Will you see the *Diall*, and overlook the *Sun*. Remember it is the use of every Creature to shew you God, and therefore it is the use of every sense to promote the knowledge of him.

Dir. 13. §. 16. Direct. 13. See God as the Conductor, orderer and disposer of all the creatures, according to their natures, as moved necessarily or freely: and behold not any of the motions or events of the world, without observing the interest, and over-ruling hand of God. Sense reacheth but to the effects and events; but Reason and faith can see the first cause and disposer of all. Again, I tell you, that if you look but on the particles of things by sense, and see not God

that setteth all together, and doth his work by those that never dream of it, you see but the several wheels and parcels of a Clock, or Watch, and know not him that made and keepeth it, that setteth on the Poise, and winds it up, to fit his ends. Joseph could say, *God sent me hither when his Brethren told him into Egypt*; And David felt his Fathers Rod in Shimei's curse.

§. 17. Direct. 14. See God the End of every creature; how all things are ordered for his service, and be sure you stop not in any creature, without referring it to a higher end: Else as I have oft told you, you will be but like a Child or illiterate person, who openeth a Book, and admireth the workmanship of the Printer, and the order and well forming of the Letters, but never mindeth or understandeth the subject, sense or end. Or like one that looketh on a comely picture, and never mindeth either him that made it, or him that is represented by it. Or like one that gazeth on the Sign at an Inn-door, and praiseth the workmanship, but knoweth not, that it is set there to direct him to entertainment and necessities within. And this folly and sin is the greater, because it is the very end of God in all his works of Creation and Providence, to reveal himself by them to the intellectual world: And must God shew his Power, and Wisdom, and Goodness so wonderfully in the frame of the creation, and in his daily general and particular providence? and shall man that daily seeth all this, overlook the intended use and end? and so make all this glorious work as nothing, or as lost to him? Sense knoweth no End but its own Delight, and the natural felicity of the sensitive creature, such as things sensible afford: But Reason must take up the work where sense doth end its stage, and carry all home to him that is the End of all. For OF Him, and THROUGH Him, and TO Him are all things, to whom be Glory for ever, Amen, Rom. 11. 36.

§. 18. Direct. 15. Besides the General Use and Ultimate End of every creature, labour for a clear acquaintance with the particular Use and nearer End of every thing which you have to do with, by which it is serviceable to your Ultimate End: And suppose still you saw that special use as subserving your highest End, as the Title written upon each creature. As suppose upon your Bible it were written, *The Word of the Living God to acquaint me with himself and his will that I may please, and glorify, and enjoy him for ever*. And upon your godly friend suppose you saw this Title written, *A Servant of God that beareth his Image, and appointed to accompany and assist me in his service unto life everlasting*. Upon your meat suppose you saw this Title written, *The provisions of my Father sent me as from my Saviours hands not to gratifie my sensuality, and serve my inordinate desires, but to refresh and strengthen my body for his service in my passage to everlasting life*. So upon your Clothes, your Servants, your Goods, your Cattle, your Houses and every thing you have, inscribe thus the proper use and end.

§. 19. Direct. 16. Know both the final and the mediate danger, of every thing that you have to do with: and suppose you still see them written upon every thing you see. The final danger is Hell; The mediate danger in general is sin: But you must find what sin it is that this creature will be made a Temptation to by the Devil and the Flesh. As suppose you saw written upon money and riches, *The bait of Covetousness and all evil to pierce me through with many sorrows and then to damn me*: And suppose you saw written upon great buildings, and estates, and honours, and attendance, *The great price which the Devil would give for souls; and the baits to*

tempt men, to the inordinate Love of fleshly pleasures, and to draw their hearts from God and Heaven to their damnation: Suppose you still saw written upon Beauty and tempting actions and attire, The bait of lust, by which the Devil corrupteth the minds of men to their damnation. Suppose you saw written on the Play-house door, The Stage of the Mountebank of Hell, who here cheats men of their precious time, and enticeth them to vanity, luxury and damnation, under pretence of instructing them by a nearer and more pleasant way than Preachers do: The like I say of Gaming, Recreations, Company: See the particular snare in all.

Dir. 17. §. 20. Direct. 17. To this end be well acquainted with your own particular inclinations and distempers; that you may know what creature is like to prove most dangerous to you, that there you may keep the strictest watch. If you be subject to pride, keep most from the baits of Pride, and watch most carefully against them. If you be subject to Covetousness, watch most against the baits of Covetousness; If you are inclined to lust, away from the sight of alluring objects. The knowledge of your temper and disease, must direct you both in your dyet and your Physick.

Dir. 18. §. 21. Direct. 18. Live as in a constant course of obedience; and suppose you saw the Law of God all so written upon every thing you see. As when you look on any tempting beauty; suppose you saw this written on the forehead, [Thou shalt not lust: Whore-mongers and Adulterers God will judge: They shall not enter into the Kingdom of God:] See upon the forbidden dish or cup the prohibition of God, [Thou shalt not eat, or drink this]: See upon money and riches this written, [Thou shalt not covet]: See upon the face of all the world, [Love not the world, nor the things that are in the world: If any man love the world, the Love of the Father is not in him.] Thus see the Will of God on all things.

Dir. 19. §. 22. Direct. 19. Make not the objects of sense over tempting and dangerous to your selves; but take special care as much as in you lyeth, to order all so, that you may have as much of the benefit, and as little of the snare of the creature as is possible. Would you not be gluttonous pleasers of your appetite? Choose not then too full a Table, nor over-pleasant tempting drinks or dishes, and yet choose

those that are most useful to your health. Would you not over-love the world, nor your present house, or lands, or station? Be not too instrumental your selves in gilding or dulcifying your bait! If you put in the sugar, the Devil and the flesh will put in the poison. Will you make all as pleasant and lovely as you can, when you believe that the overloving them is the greatest danger to your salvation? Will you be the greatest tempters to your selves, and then desire God not to lead you into temptation.

§. 23. Direct. 20. Let not the tempting object be too near your sense: For nearness enrage the sensitive appetite and giveth you an opportunity of sinning. Come not too near the fire if you would not be burnt (And yet use prudence in keeping the usefulness of it for warmth, though you avoid the burning:) Distance from the snares of pride, and lust, and passion and other sins, is a most approved remedy: and Nearness is their strength.

§. 24. Direct. 21. Accustom your souls to frequent and familiar exercise about their invisible objects, as well as your senses about theirs: And as you are daily and hourly in seeing, and tasting, and hearing the creature, so be not rarely in the humble adoration of him that appeareth to you in them. Otherwise use will make the creature so familiar to you, and disuse will make God so strange, that by degrees you will wear your selves out of his acquaintance, and become like carnal sensual men, and live all by sense, and forget the holy exercise of the life of faith.

§. 25. Direct. 22. Lose not your humble sense of the badness of your hearts, how ready they are as tinder, to take the fire of every temptation: and never grow fool-hardy and confident of your selves. For your holy fear is necessary to your watchfulness, and your watchfulness is necessary to your escape and safety: Peters self-confidence betrayed him to deny his Lord. Had Noah and Lot and David been more afraid of the sin, they had been like to have escaped it. It is a part of the character of the beastly Hereticks that Jude declaimeth against, that they were spots in their feasts of charity, when they feasted with the Church, feeding themselves without fear. verse 12. When the knowledge or sense of your weakness and sinful inclination is gone, then fear is gone, and then safety is gone, and your fall is near.

PART II.

Particular Directions for the Government of the Eyes.

Dir. 1. §. 1. Direct. 1. **K** Now the uses that your sight is given you for: As, 1. To see the works of God, that thereby your Minds may see God himself. 2. To read the word of God, that therein you may perceive his mind. 3. To see the servants of God whom you must Love; and the poor whom you must relieve or pity, and all the visible objects of your duty: To conduct your body in the discharge of its office about all the matters of the world: And in special often to look up towards Heaven, the place where your blessed Lord is Glorified, and whence he shall come to take you to his glory.

Dir. 2. §. 2. Direct. 2. Remember the sins which the eye is most in danger of, that you may be watchful and escape. 1. You must take heed of a Proud, and Lof-ly, and Scornful eye: which looketh on your selves with admiration, and delight, as the Peacock is said

to do on his tail, and on others as below you with slighting and disdain. 2. You must take heed of a lustful wanton eye, which secretly carrieth out your heart to a befooling piece of dirty flesh, and stealeth from beauty and ornaments a spark to kindle that fire which prepareth for everlasting fire. 3. Take heed of a greedy covetous eye, which with Achan and Gehazi looketh on the bait to tempt you to unlawful love and desire, and to bring you by their sin unto their ruine. 4. Take heed of a Luxurious, Gluttonous and Drunken eye; which is looking on the forbidden fruit, and on the tempting dish, and the delicious cup, till it have provoked the appetite of that greedy worm, which must be pleased, though at the rate of thy damnation. 5. Take heed of a gazing wandring eye, which like a vagrant hath no home, nor work nor master, but gaddeth about to seek after death, and find out matter for temptation: Prov. 17. 24. Wisdom is before him that hath understanding, but the eyes

Prov. 21. *eyes of a fool are in the ends of the earth.* 6. Take heed of an *envious eye*, which looketh with dislike and discontent at the prosperity of others, especially such as stand cross to your own interest: Matth. 22. 20. 15. *Is thine eye evil because I am good?* It is the *envious eye*, that in Scripture most usually is called by the name of an *evil eye*, *πονηρὸς ὀφθαλμὸς*: Prov. 22. 9. It is an eye that would see evil rather than good upon another: as Deut. 15. 9. *Lest thy eye be evil against thy poor brother*, &c. Prov. 23. 6. it is an eye that grudgeth another any thing that is ours. So Isa. 13. 18. Prov. 28. 22. Mar. 7. 22. 7. Take heed of a *passionate cruel eye* that kindleth the *hurting* or reviling fire in thy breast, or is kindled by it: that fetcheth matter of rage or malice from all that displeaseth thee in another. 8. Take heed of a *self-conceited* and *ensorious eye*, that looketh on all the actions of another with quarrelling, undervaluing, censure or reproach. 9. Take heed of a *fond and fanciful eye*, that falls in *Love too much* with Houses, or Friend, or Child, or Goods or whatsoever pleaseth it. Prov. 6. 4. 10. Take heed of a *sleepy sluggish eye*, that is shut to good, and had rather sleep than watch, and read, and pray, and labour. 11. Abhor a *malignant eye*, which looketh with hatred on a *godly man*, and upon the holy assemblies and communion of Saints, and upon holy actions; and can scarce see a man of exemplary zeal and holiness, but the heart riseth against him, and could wish all such expelled or cut off from the earth. This is the heart that hath the Image of the Devil in most lively colours; he being the *Father of such*, as Christ calleth him, *John* 8. 44. 12. Abhor an *Hypocritical eye*, which is lifted up to Heaven, when the heart is on earth, on lusts, on honours, on sports or pleasure, or plotting mischief against the just. Know the evil and danger of all these diseases of the eye.

Dir. 3. 3. Direct. 3. Remember that the eye being the noblest, and yet the most dangerous sense, must have the strictest watch. Sight is often put in Scripture for all the senses: And living by sight is opposed to living or walking by faith. 2 Cor. 5. 7. *We walk by faith, not by sight.* And a sensual life is called, a walking in the ways of our heart and in the sight of the eyes, Eccles. 11. 9. An *ungoverned eye* doth shew the power of the ungoverned senses. Abundance of good or evil entrench in by these doors: All lieth open if you guard not these.

Dir. 4. 4. Direct. 4. Remember that as your sin or duty, so your sorrow or joy do depend much on the government of your eyes: And their present pleasure is the common way to after sorrow. What a flood of grief did David let into his heart by one unlawful look?

Dir. 5. 5. Direct. 5. Remember that your eye is much of your honour or dishonour, because it is the index of your minds: You see that which is next the mind itself, or the most immediate beam of the invisible soul, when you see the eye. How easily doth a wandering eye, a wanton eye, a proud eye, a luxurious eye, a malicious eye, a passionate eye, bewray the treasure of sin which is in the heart? Your soul lyeth opener to the view of others in your eye, than in any other part: your very reputation therefore should make you watch.

Dir. 6. 6. Direct. 6. Remember that your eye is of all the senses most subject to the will, and therefore there is the more of duty or sin in it: For Voluntariness is the requisite to Morality, both good and evil. Your will cannot so easily command your feeling, tasting, hearing or smelling, as it can your sight; so easily can it open or shut the eye in a moment, that you are the more unexcusable if it be not governed: For all

its faults will be proved the more voluntary. Cham was cursed for not turning away his eyes from his Father's thame, and Shem and Japhet blessed for doing it. The righteous is thus described, Isa. 33. 15. *He that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: &c.* Men's Idols which they are commanded to cast away are called, *The abomination of their eyes*, Ezec. 20. 7. Covetousness is called, *The lust of the eyes*, 1 John 2. 16. It's said of the unclean, that they have eyes full of adultery, 2 Pet. 2. 14. And as sin so punishment is placed on the eye: Isa. 5. 15. *The eyes of the lofty shall be humbled: Yea the whole bodys of the daughters of Zion are threatened to be dishonoured with nakedness, scabs, and stink, and shame, because they walked with wanton eyes, haughtily, and mincing as they go, &c.* Isa. 3. 16.

Dir. 7. 7. Direct. 7. Therefore let believing reason and a holy resolved fixed will, keep a continual Law upon your eyes, and let them be used as under a constant government: This Job calleth, the making a covenant with them, Job 31. 1. Leave them not at liberty: as if a look had nothing in it of duty or sin; or as you might look on what you would. Will you go to foolish tempting plays, and gaze on vain alluring objects, and think there is no harm in all this? Do you think your eye cannot sin as well as your tongue? undoubtedly it's much sin that is both committed by it, and entrench at it: Keep away therefore from the bait, or command your eye to turn away.

Dir. 8. 8. Direct. 8. Remember still how much more easy and safe it is to stop sin here at the gates and out-works, than to beat it out again when it is once got in: If it have but tainted your very fantasie or memory (as tempting sights will almost unavoidably do) it hath there spawned the matter for a swarm of vain and sinful thoughts: It is almost impossible to rule the Thoughts without ruling the eye: And then the passions are presently tainted; and the Citadel of the Heart is taken before you are aware. You little know when a lustful look or a covetous look beginneth the game, to how sad a period it tendeth. Many a horrid adultery, and murder, and robbery, and wickedness, hath begun but with a Look: A Look hath begun that, which hath brought many a thousand to the gallows, and many millions to Hell?

Dir. 9. 9. Direct. 9. Keep both eye and mind employed in continual duty, and let them not be idle, and have leisure to wander upon vanity. Idleness and neglect of spiritual and corporal duty is the beginner and the nurse of much sensuality. Let your spiritual work and your lawful bodily labours take up your time and thoughts, and command and keep your senses in their services.

Dir. 10. 10. Direct. 10. Beg daily of God the preserving assistance of his Grace and providence: Of his inward grace to confirm you and assist you in your resolutions and watch; and of his providence and gracious disposals of you and objects, to keep the Temptations from before your eyes: And when others will run and go on purpose, to gaze on vain or tempting shews, or to admire like children the vanities of the playful pompous world, do you go to God with Davids prayer, Psalm 119. 37. *Turn away mine eyes from beholding vanity: and quicken me in thy way:* And imitate him vers. 148. *Mine eyes prevent the night watches, that I might meditate in thy word.* And make every look a passage to thy mind, to carry it up to God, and pray, Psalm 119. 18. *Open thou mine eyes that I may behold wondrous things out of thy Law.* Observe these, with the General Directions fore-named.



PART III.

Directions for the Government of the Ear.

Dir. 1. §. 1. Direct. 1. **I**mploy your ears in the duties which they were made for : and to that end understand those duties : Which are as followeth. 1. To be the organ of reception of such communications from others, as is necessary for our converse in the world, and the duties of our several relations and vocations. 2. To hear the word of God delivered publicly by his appointed Teachers of the Church. 3. To hear the counsel of those that privately advise us for our good : and the reproofs of those that tell us of our sin and danger. 4. To hear the Praises of God set forth by his Church in publick, and particular servants in private : 5. To hear from our ancestors and the learned in historie, what hath been done in the times before us. 6. To hear the complaints and petitions of the poor and needy and distressed, that we may compassionate them and endeavour their relief. 7. To be the passage for grief and hatred to our hearts, by the sinful words which we hear unwillingly.

Dir. 2. §. 2. Direct. 2. Know which are the sins of the ear that you may avoid them. And they are such as follow. 1. A careless ear, which heareth the word of God, and the private exhortations of his servants, as if it heard them not. 2. A fustish sleepy ear, that heareth the word of God but as a confused sound, and understandeth not, nor feeleth what is heard. 3. A scornful ear, which despiseth the message of God, and the reproofs and counsel of men, and scorneth to be reprov'd or taught. 4. An obstinate stubborn ear, which regardeth not advice or will not yield. 5. A prophane and impious ear, which loveth to hear oaths, and curses, and prophane, and blasphemous expressions. 6. A carnal ear which loveth to hear of fleshly things, but savoureth not the words which favour of holiness. 7. An airy hypocritical ear, which loveth more the musick and melody, than the sense and spiritual elevation of the soul to God ; and regardeth more the numbers and composure and tone, than the matter of preaching, prayer or other such duties ; and serveth God with the ear, when the heart is far from him. 8. A curious ear, which nateatech the most profitable sermons, prayers or discourses, if they be not accurately ordered and expressed ; and sleigherth or loseth the offered benefit, for a (modal) imperfection in the offer, or the instrument ! and casteth away all the gold because a piece or two did catch a little rust : And perhaps quarrelleth with the style of the sacred Scriptures, as not exact or fine enough for its expectations. 9. An itching ear, which runs after novelties, and a heap of Teachers, and liketh something extraordinary better than things necessary. 10. A selfish ear, which loveth to hear all that tends to the confirmation of its own conceits, and to be flattered or smoothed up by others, and can endure nothing that is cross to its opinions. 11. A proud ear which loveth its own applause, and is much pleased with its own praises, and hateth all that speak of him with mean undervaluing words. 12. A peevish impatient ear which is nettled with almost all it heareth, and can endure none but silken words, which are oyled and sugared and fitted by flattery or the lowest submission, to their froward minds : and is so hard to be pleased that none but graduates in the art of pleasing can perform it. 13. A bold presumptuous

ear, which will hear false Teachers and deceivers in a proud conceit and confidence of their own abilities to discern what is true and what is false. 14. An ungodly ear, that can easily hear the reproach of holiness, and scorns at the servants and ways of Christ. 15. A neutral indifferent ear, that heareth either good or evil, without much love or hatred, but with a dull and cold indifferencie. 16. A dissembling temporizing ear, which can complyingly hear one side speak for holiness, and the other speak against it, and suit it self to the company and discourse it meets with. 17. An uncharitable ear, which can willingly hear the censures, backbitings, slanders, revilings, that are used against others, yea against the best. 18. An unnatural ear, which can easily and willingly hear the dishonour of their parents, or other near relations, if any carnal interest do but engage them against their honour. 19. A rebellious disobedient ear, which hearkneth not to the just commands of Magistrates, Parents, Masters and other Governours, but hearkneth with more pleasure to the words of seditious persons that dishonour them. 20. A filthy, unclean, adulterous ear, which loveth to hear filthy ribald speeches, and Love-songs, and Romances, and lascivious plays, and the talk of wanton lust and dalliance. 21. A self-provoking ear, that hearkneth after all that others say against them, which may kindle hatred or dislike or passion in them. 22. A busy meddling ear, which loveth to hear of other mens faults or matters which concern them not, and to hearken to twatlers and carry-tales, and make-bates, and to have to do with evil reports. 23. A timorous, cowardly unbelieving ear, which trembleth at every threatening of man, though in a cause which is Gods, and he hath promised to justifie. 24. An idle ear, which can hearken to idle time-wasting talk, and make the sins of twatlers your own. All these ways (and more) you are in danger of sinning by the ear, and becoming partakers in the sins of all whose sinful words you hear, and of turning into sin the words of God and his servants which are spoken for your good.

§. 3. Direct. 3. Know when the hearing of evil, and not hearing good is your sin : that is, 1. When it is not out of any imposed necessity, but of your voluntary choice : and when you might avoid it upon lawful terms, without a greater hurt, and will not. 2. When you hate not the evil, which you are necessitated to hear, and love not the good which through necessity you cannot hear ; but your hearts comply with your necessities. 3. When you shew not so much disowning and dislike of the evil which you hear, as you might do, without an inconvenience greater than the benefit ; but make it your own by sinful silence or compliance. 4. When you are presumptuous and fearless of your danger.

§. 4. Direct. 4. Know wherein the danger of such sinful hearing lieth. As 1. In displeasing God, who loveth not to see his children hearkning to those that are abusing him ; nor to see them playing too boldly about fire or water, nor to touch any stinking or defiling thing ; but calls to them, Come out from among them, and be ye separate saith the Lord, and touch not the unclean thing ; and I will receive you. 2 Cor. 6. 16, 17, 18. 2. It is dangerous to your fantasie and memory, which quickly receiveth hurtful impressions by what you hear : If you should hear provoking

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provoking words, even against your wills, yet it's hard to escape the receiving of some hurtful impression by them : And if you hear lascivious filthy words against your wills (much more if willingly) it's two to one but they leave some thoughts in your minds which may gender unto further sin. And it is dangerous to your passions and affections, lest they catch fire before you are aware. And it is dangerous to your understandings lest they be perverted and seduced : and to your wills lest they be turned after evil, and turned away from good ; and alas, how quickly is all this done ? 3. It is dangerous to the speaker, lest your voluntary hearing encourage him in his sin, and hinder his repentance. 4. And it is dishonourable to God and Godliness.

Dir. 5.
When
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§. 5. Direct. 5. Do your best to live in such company where you shall hear that which is good and edifying, and to escape that company whose conference is hurtful and corrupt. Run not your selves into this temptation : Be sure you have a call, and your call must be discerned, 1. By your office or place ; whether any duty of your office or relation bind you to be there. 2. By your ends : whether you be there as a Physician to do them good (as Christ went among sinners) or to do the work of your proper calling : or whether you are there out of a carnal, man-pleasing or temporizing humour ? 3. By the measure of your abilities to attain those ends. 4. By the measure of your danger to receive the infection. 5. By the quality of your company, and the probability of Good or Evil in the event.

Dir. 6.

§. 6. Direct. 6. When you are called into ill company go fortified with defensive and offensive arms, as foreseeing what danger or duty you are like to be cast upon. Foresee what discourse you are like to hear, and accordingly prepare your selves : Let your first preparation be to preserve your selves from the hurt, and your next preparation to confute the evil, and convince the sinful speaker, or at least to preserve the endangered hearers, if you have ability, and opportunity. If you are to hear a seducing heretical Teacher, there is one kind of preparation to be made : If you are to hear a beastly filthy talker, there is another kind of preparation to be made. If you are to hear a cunning Pharisee, or malignant enemy of Godliness reproach or cavil or wrangle against the Scriptures or the wayes of God, there is another kind of preparation to be made : If you are to hear but the senseless scoffs or railings and bawlings of ignorant prophane and sensual soits, there is another kind of preparation to be made : To give you particular Directions for your preparations against every such danger would make my work too tedious. But remember how much lyeth upon your own preparations or unpreparedness.

Dir. 7.

§. 7. Direct. 7. Be not sinfully wanting in good discourse your selves, if you would not be ensnared by bad discourse from others. Your good discourse may prevent, or divert, or shame, or disappoint their evil discourse. Turn the stream another way : And do it wisely, that you expose not your selves and your cause to scorn and laughter : And do it with such zeal as the cause requireth that you be not born down by their greater zeal in evil. And where it is unfit for you to speak, if it may be let your countenance or departure signifie your dislike and sorrow.

Dir. 8.

§. 8. Direct. 8. Specially labour to mortifie those sins, which the unavoidable discourse of your compa-

ny doth most tempt you to : that where the Devil doth most to hurt you, you may there do most in your own defence. Doth the talk which you hear tend most to Heresie, Seduction, or to turn you from the truth ? Study the more to be established in the truth : Read more Books for it ; and hear more that is said by wise and godly men against the error which you are tempted to. Is it to prophaneity or dislike of a holy life, that your company tempt you ? Address your selves the more to God, and give up your selves to holiness, and let your study and practise be such as tendeth to keep your souls in relish with holiness, and hatred of sin. Is it Pride that their applauding discourse doth tempt you to ? Study the more the doctrine of Humiliation. Is it lust that they provoke you to, or is it drunkenness, gluttony, sinful recreations or excesses ? Labour the more in the work of mortification, and keep the strictest guard where they assault you.

Dir. 9.

§. 9. Direct. 9. Be not unacquainted with the particular weaknesses and dangers of your own hearts, or any of your sinful inclinations : That when you know where the wall is weakest you may there make the best defence. That wanton word will set a wanton heart on fire, which a sober mind doth hear with pity as a bedlam kind of speech. A peevish passionate heart is presently disturbed and kindled, with those words which are scarce observed by a well-composed soul.

Dir. 10.

§. 10. Direct. 10. Hear every sinful word as dictated by the Devil ; and suppose you saw him, all the while at the speakers elbow, putting each word into his mouth, and telling him what to say. For it is as verily the Devil that doth suggest them all, as if you saw him : Suppose you saw him behind the rayler hissing him on as boys do dogs in fighting, and bidding him, Call him thus or thus : Suppose you saw him at the malignants ear, bidding him, Revile a holy life, and speak evil of the waies and servants of the Lord : Suppose you saw him behind the wanton, bidding him use such ribald talk, or on the stage suggesting it to the actors ; or at the ear of those that would provoke you to passion, to tell them what to say against you : This just supposition would much preserve you.

Dir. 11.

§. 11. Direct. 11. Suppose you heard the end annexed to every speech. As when you hear one tempting you to lust, suppose he said, come, let us take our pleasures awhile and be damned for ever : So also in every word that tempteth you to any other sin ; if the Tempter put in the sin, do you put in Gods wrath and Hell, and separate not that which God hath adjoyned, but with the serpent see the sting.

Dir. 12.

§. 12. Direct. 12. Observe when the infection first seizeth on you, and presently take an antidote to expel it, if you love your souls. The signs of infection are, 1. When your zeal abateth, and you grow more indifferent what you hear. 2. Next you will feel some little inclination to it. 3. Next you will a little venture upon an imitation. 4. And lastly, you will come to a full consent, and so to ruine. If you feel but a remitting of your dislike and hatred, or any filth or tincture left on your thoughts and fantasie, go presently and shake them off ; Bewail it to God in true Repentance, and wash your souls in the blood of Christ, and cast up the poison by holy resolutions, and swear out the remnant by the fervent exercises of Love and Holiness.

PART IV.

Directions for Governing the Taste and Appetite.

Tit. I. Directions against Gluttony.

§. 1. **T**HE most that is necessary to be said to acquaint you with the Nature and Evil of this sin, is said before in Chap. 4. Part. 7. against *Flesh-pleasing*: But something more particularly must be said, 1. To shew you what is and what is not the sin of Gluttony, 2. To shew you the Causes of it, 3. The odiousness of it, and 4. To acquaint you with the more particular Helps and Means against it.

So the Israelites Numb. 11. loathing Manna because they must have change of dyet, was a sin of gulosity or gluttony: being more for Appetite than Health.

Even fruitful land saith Plutarch enrichesth not if it cost too much the manuring. So here.

§. 2. I. *Gluttony is a Voluntary excess in eating, for the pleasing of the Appetite or some other carnal end.* Here note, 1. The Matter, 2. The end or effect of this excess. 1. It is sometimes an excess in quantity, when more is eaten, than is meet. 2. Or else it may be an excess in the delicious quality, when more regard is had of the Delight and sweetness than is meet. 3. Or it may be an excess in the frequency and ordinary unseasonableness of eating: When men eat too oft and sit at it too long. 4. It may be an excess in the costliness or price, when men feed themselves at too high rates. 5. Or it may be an excess of curiosity in the dressing, and sawcing and ordering of all. 2. And it is usually for some carnal end: whether it may be properly called *Gluttony* if a man should think that at a Sacrifice or thanksgiving he were bound to eat inordinately, and so made the service of God his end, we need not enquire; (though I see not but it may have that name.) For that's a case that is more rare; and it is undoubtedly a sin: And it is Gluttony if it be done for the pleasing of others that are importunate with you. But the common Gluttony is when it is done for the pleasing of the Appetite, with such a pleasure, as is no help to Health or Duty, but usually a hurt to Body or Soul, the Body being hurt by the excess, the soul is hurt by the inordinate pleasure.

§. 3. Yea it is a kind of Gluttony and excess, when men will not fast or abstain when they are required, from that which at other times they may use with abstinence and without blame. If a man use not to eat excessively nor deliciously, yet if he will not abstain from his temperate dyet, either at a public fast, or when his lust requireth him to take down his body, or when his Physician would dyet him for his health, and his disease else would be increased by what he eateth, this is an inordinate eating and excess, to that person, at that time. Or if the Delight that the appetite hath in one sort of meat, which is hurtful to the body, prevail against reason and health so with the person, that he will not forbear it, it is a degree of Gulosity or Gluttony, though for quantity and quality it be in it self but mean and ordinary.

§. 4. By this you may see, 1. That it is not the same quantity which is an excess in one, which is in another. A labouring man may eat somewhat more than one that doth not labour, and a strong, and healthful body more than the weak and sick: It must be an excess in quantity, as to that particular person at that time, which is, when to please his appetite he eateth more than is profitable to his health or duty. 2. So also the frequency must be considered

with the quality of the person: For one person may rationally eat a little and often for his health, and another may luxuriously eat often than is profitable to health: Eccles. 10. 16, 17. *Wo to thee O land when thy King is a child, and thy Princes eat in the morning. Blessed art thou O land, when thy King is the son of Nobles, and thy Princes eat in due season, for strength and not for drunkenness.* 3. And in point of costliness, the same measure is not to be set to a Prince and to a plow-man: that is luxurious excess in one, which may be temperance and frugality in another: But yet, unprofitable cost, which all things considered would do more good another way, is excess in whomsoever. 4. And in curiosity of dyet, a difference must be allowed: The happier healthful man need not be so curious as the sick: And the happy Plow-man need not be so curious, as state and expectation somewhat require the Noble and the Rich to be. 5. And for length of time, though unnecessary sitting out time at meat, be a sin in any, yet the happy poor man is not obliged to spend all out so much this way, as the Rich may do. 6. And it is not all delight in meat, or pleasing the appetite that is a sin: But only that which is made mens end, and not referred to a higher end; even when the Delight it self doth not tend to health nor alacrity in duty, nor is used to that end, but to please the flesh and tempt unto excess. 7. And it is not necessary that we measure the profitableness of quantity or quality by the present and immediate benefits; but by the more remote sometimes; so merciful is God, that he alloweth us that which is truly for our good, and forbiddeth us but that which doth us hurt, or at least, no good. 8. All sin in eating is not Gluttony; but only such as are here described.

As Isaac's pleasant meat, Gen. 27. 7.

§. 5. II. The causes of Gluttony are these: 1. The chiefest is an inordinate appetite together with a fleshly mind and will, which is set upon *Flesh-pleasing* as its felicity: They that are after the flesh do mind the things of the flesh, Rom. 8. 6, 7. This Gulosity which Clemens Alexandrinus calleth The Throat-Devil, and the Belly-Devil is the first cause.

Non potest temperantiam laudare is, qui summum bonum ponit in voluptate.

Est enim temperantia libidinum inimica. Cicero. Saith Aristotle, He is temperate that takes pleasure to deny fleshly pleasure, but he is intemperate that is troubled because he cannot have them. Ethic. 1. 2. c. 3.

§. 6. 2. The next cause is, The want of strong Reason, faith and a spiritual appetite and mind which should call off the Glutton, and take him up with higher pleasures; even such as are more manly, and in which his real Happiness doth consist. They that are after the Spirit do mind the things of the Spirit; Rom. 8. 6. Reason alone may do something to call up a man from this felicity of a beast, (as appeareth by the Philosophers assaults upon the Epicures;) but faith and love which feast the soul with sweeter delicacies, must do the cure.

§. 7. 3. Gluttony is much increased by Use: when the Appetite is used to be satisfied, it will be the more importunate and impetuous: whereas a custome of Temperance maketh it easie, and makes excess a matter of no delight but burden. I remember my self, that when I first set upon the use of Cornario's and Lessius dyet (as it is called) (which I did for a time for some special reasons,) it seemed a little

a little hard for two or three dayes; but within a week it became a pleasure, and another sort or more was not desirable. And I think almost all that use one dish only and a small quantity, do find that more is a trouble and not a temptation to them: so great a matter is use (unless it be with very strong and labouring persons.)

§. 8. 4. *Idleness and want of diligence in a calling is a great cause of Luxury and Gluttony*: Though labour cause a healthful appetite, yet it cureth a beastly sensual mind: An idle person hath leisure to think of his guts, what to eat and what to drink, and to be longing after this and that: whereas a man that is wholly taken up in lawful business, especially such as findeth employment for the mind, as well as for the body, hath no leisure for such thoughts: He that is close at his studies, or other calling hath somewhat else to think on than his appetite.

§. 9. 5. Another incentive of *Gluttony* is the *Pride* of Rich men, who to be accounted good House-keepers, and to live at such rates as are agreeable to their Grandeur, do make their houses shops of sin, and as bad as Ale-houses; making their Tables a snare both to themselves and others, by *fulness, variety, deliciousness, costliness, and curiosity* of Fare: It is the honour of their Houses that a man may drink excessively in their Cellars when he please: and that their Tables have excellent provisions for *gluttony*, and put all that sit at them upon the trial of their Temperance, whether a bait so near them and so studiously fitted, can tempt them to break the bounds and measure which God hath set them. It is a lamentable thing when such as have the rule of others, and influence on the common people, shall think their honour lyeth upon their sin; yea upon such a constant course of sinning? and shall think it a dishonour to them to live in sweet and wholesome Temperance, and to see that those about them do the like? And all this is, either because they over-value the esteem and talk of fleshly Epicures, and cannot bear the Censure of a Swine, or else because they are themselves of the same mind, and are such as *Glory* in their shame. Phil. 3. 18, 19.

§. 10. 6. Another incentive is the custome of *urging* and *importuning* others to eat still more and more; as if it were a necessary act of friendship. People are grown so uncharitable and selfish, that they suspect one another, and think they are not welcome, if they be not urged thus to eat: And those that invite them think they must do it to avoid the suspicion of such a sordid mind: And I deny not but it is fit to urge any to that which it is fit for them to do; and if we see that modesty maketh them eat less than is best for them, we may persuade them to eat more. But now without any due respect to what is best for them, men think it a necessary complement to provoke others more and more to eat, till they peremptorily refuse it: But amongst the familiarest friends there is scarce any that will admonish one another against excess, and advise them to stop when they have enough; and tell them how easie it is to step beyond our bounds, and how much more prone we are to exceed, than to come short: And so custome and complement is preferred before temperance and honest fidelity. You'll say, what will men think of us if we should not persuade them to eat, much more if we should desire them to eat no more? I answer, 1. Regard your duty more than what men think of you: Prefer virtue before the thoughts or breath of men. 2. But yet if you

do it wisely, the wise and good will think much the better of you. You may easily let them see that you do it not in sordid sparing, but in love of Temperance and of them; if you speak but when there is need either for eating more or less; and if your discourse be first in general for Temperance, and apply it not till you see that they need help in the application.

3. It is undeniable that healthful persons are much more prone to excess, than to the defect in eating, and that nature is very much bent to Luxury and Gluttony, I think as much as to any one sin; and it's as sure that it is a beastly breeding odious sin: And if this be so, is it not clear that we should do a great deal more to help one another against such Luxury than to provoke them to it? Had we not a greater regard to mens favour and fancies and reports than to God and the good of their souls, the case were soon decided.

§. 11. 7. Another cause of *Gluttony* is, that Rich men are not acquainted with the true Use of Riches, nor think of the account which they must make to God of all they have: They think that their Riches are their own, and that they may use them as they please; or that they are given them as plentiful provisions for their flesh, and they may use them for themselves to satisfy their own desires, as long as they drop some crumbs or scraps, or small matters to the poor: They think they may be saved just in the same way that the Rich man in Luk. 16. was damned; and he that would have warned his five Brethren that they come not to that place of torment, is yet himself no warning to his followers: They are clothed in purple and fine linnen or silk, and fare sumptuously or deliciously every day; and have their good things in this life, and perhaps think they merit by giving the scraps to Lazarus (which it's like that Rich man also did.) But God will one day make them know, that the Richest were but his Stewards, and should have made a better distribution of his provisions, and a better improvement of his Talents; and that they had nothing of all their Riches given them for any hurtful, or unprofitable pleasing of their Appetites, nor had no more allowance for Luxury than the poor. If they knew the Right use of Riches, it would reform them.

§. 12. 8. Another cause of *Gluttony* is their unacquaintedness with those Rational and Spiritual Exercises in which the delightful fruits of Abstinence do most appear. A man that is but a painful serious Student, in any noble study whatsoever, doth find a great deal of serenity and aptitude come by Temperance, and a great deal of cloudy mistiness on his mind, and dulness on his invention come by fulness and excess: And a man that is used to holy contemplations, meditation, reading, prayer, self-examination or any spiritual converse above, or with his heart, doth easily find a very great difference; how abstinence helpeth, and Luxury and fulness hinder him. Now these Epicures have no acquaintance with any such Holy or Manly works; nor any mind of them, and are therefore unacquainted with the sweetness and benefit of abstinence; and having no taste or trial of its benefits, they cannot value it. They have nothing to do when they rise from eating but a little talk about their worldly business, or complement and talk with company which expect them, or go to their sports to empty their paunches for another meal, and quicken their appetites lest Luxury should decay: as the Israelites worshipped the Golden Calf, (and as the Heathens their God Bacchus) Exod. 32. 5. They sat down to eat and drink, and rose up to play: Their dyer is fixed to their work! Their idle or worldly lives agree with gluttony: But were they accustomed

Hic est mos nobilium ante alios: Artes que liberales fuerunt, mechanice evasere: ipsique qui bellorum duces, philosophi, rectores urbium, ac patres patrie esse solent, venatores atque aucupes facti sunt, utq; intelligas nullam esse reliquam spem salutis, Nobilitati tribuitur quod est Gulae, aut proculdubio vanitatis: Petrarch.

1 Cor. 10. 7.

Socrates dixit, eos qui praecoxia magno emere, desperare se ad maturitatis tempus perventuros. Laert. in Socrat. Cum vocasset ad comenam divites, et Zantippen modici paderet apparatus; Bono inquit, et animo: Nam siquidem modesti erunt frugique mensam non aspernabuntur; sin autem intemperantes, nulla nobis de hisce cura fuerit. Idem ibid. Alibat alios vivere ut ederent, se autem edere ut vocat. Ibid.

stomed to better work, they would find a necessity of a better dyer.

Of this see more in my Book of self-denial.

§. 13. 9. Another great cause of Gluttony is mens beastly ignorance of what is hurtful or helpful to their very health: They make their Appetites their Rule for the quantity and quality of their food. And they think that nature teacheth them to do, because it giveth them such an Appetite, and because it is the measure to a beast. And to prove themselves Beasts, they therefore take it for their measure: As if their natures were not Rational but only sensitive; or nature had not given them Reason to be the superiour and Governour of sense? As if they knew not that God giveth the Brutes an appetite more bounded because they have not Reason to bound it; and giveth them not the temptation of your delicate varieties; or giveth them a concoction answerable to their appetites; and yet giveth man to be the Rational Governour of those of them that are for his special service and apt to exceed: And if his Swine, his Horses, and his Cattle were all left to their Appetites, they would live but a little while. If promiscuous generating be not lawful in mankind, which is lawful in brutes, why should they not confess the same of the Appetite. Men have so much love of life and fear of death, that if they did but know how much their Gluttony doth hasten their death, it would do more to restrain it with the most, than the fear of death eternal doth. But they judge of their digestion by their present feeling: If they feel not their stomachs sick, or disposed to vomit, or if no present pain correct them, they think their Gluttony doth not hurt them, and think they have eaten no more than doth them good. But of this more anon in the Directions.

See Plurarchs Precepts of health.

§. 14. 10. Another great cause of Gluttony is that it is grown the common custome, and being not known, is in no disgrace, unless men eat till they spew, or to some extraordinary measure. And so the measure which every man seeth another use, he thinketh is moderation, and is fit for him: whereas the ignorance of Physick and matters of their own health, hath made Gluttony almost as common as eating, with those that are not restrained by want or sickness: And so every man is an example of evil to another, and encourage one another in the sin: If Gluttony were but in as much disgrace as whoredom, yea or as drunkenness is, and as easily known, and as commonly taken notice of, it would contribute much to a common reformation.

III. The Greatness of the sin of Gluttony.

Rom. 16. 17, 18. They serve not the Lord Jesus but their own bellies.

§. 15. To know the Greatness of the sin, is the chief part of the cure, with those that do but believe that there is a God: I shall therefore next tell you of its nature, effects and accidents which make it great, and therefore should make it odious to all.

§. 16. 1. Luxury and Gluttony is a sin exceeding contrary to the Love of God: It is Idolatry: It hath the Heart which God should have: And therefore Gluttons are commonly and well called Belly-Gods, and God-bellies, because that Love, that care, that delight, that service and diligence which God should have, is given by the Glutton to his Belly and his throat. He loveth the pleasing of his Appetite better than the Pleasing of God: His dishes are more delightful to him than any holy exercise is: His thoughts are more frequent and more sweet of his belly than of God or Godliness: His care and labour is more that he may be pleased in meats and drinks, than that he may secure his salvation, and be justified and sanctified. And indeed the Scripture

giveth them this name, Phil. 3. 19. whose end is destruction, whose God is their Belly, who glory in their shame, who mind earthly things, being enemies to the Cross of Christ, that is, to bearing the Cross for Christ, and to the Crucifying of the flesh, and to the mortifying, suffering parts of Religion. Nay such a devouring Idol is the Belly that it swalloweth up more by Intemperance and excess than all other Idols in the world do. And remember that the very life of the sin is in the Appetite and Heart: when a mans Heart is set upon his Belly, though he fare never so hardly through necessity, he is a Glutton in Heart: When you make a Great matter of it, what you shall eat and drink as to the delight, and when you take it for a great loss or suffering if you fare hardly, and are troubled at it, and your thoughts and talk are of your belly, and you have not that Indifferency whether your fare be coarse or pleasant (so it be wholesome) as all Temperate persons have, this is the Heart of Gluttony, and is the Hearts forsaking of God, and making the Appetite its God.

§. 17. 2. Gluttony is self-murder: Though it kill not suddenly, it killeth surely: Like the dropie which killeth as it filleth, by degrees. Very many of the wisest Physicians do believe that of those that over-live their Child-hood, there is scarce one of twenty, yea or of a hundred that dyeth, but Gluttony or excess in eating or drinking is a principal cause of their death, though not the most immediate cause. It is thought to kill a hundred to one of all that dye at Age. And it will not let them dye easily and quickly, but tormenteth them first, with manifold diseases while they live; You eat more than nature can perfectly concoct, and because you feel it not trouble you or make you sick, you think it hurts you not: whereas it doth by degrees first alter and vitiate the temperament of the blood and humours making it a crude unconcocted unnatural thing, unfit for the due nutrition of the parts; turning the nourishing mass into a burdensom excrementitious mixture, abounding with Saline or tartareous matter, and consisting more of a pituitous slime, or redundant ferosity, than of that sweet nutrimental milk of nature, quickened with those spirits and well proportioned heat, which should make it fit to be the Oyle of life. And our Candle either sparkleth away with Salt, or runs away because there is some Thief in it, or goeth out because the Oyle is turned into Water; or presently wasteth and runs about through the inconsistent softness of its Oyle: Hence it is that one part is tainted with corruption; and another consumeth as destitute of fit nutriment; and the vessels secretly obstructed by the grossness or other unfitness of the blood to run its circle and perform its offices, are the cause of a multitude of lamentable diseases. The frigid distempers of the Brain, the soporous and comatous effects, the Lethargy, Carus and Apoplexy, the Palsie, Convulsion, Epilepsie, Vertigo, Catarrhs, the Head-ache, and oft the Phrensie and Madness, come all from these effects of gluttony and excess, which are made upon the blood and humours. The Asthma usually, and the Phthisis or Consumption, and the Pleurisie and Peripneumony, and the Hemoptick passion often come from hence: Yea the very Syncope or Swooning, Palpitations of the heart, and Faintings, which men think rather come from weakness, do actually come either from oppression of nature by these secret excrements or Putriliginous Blood, or else from a weakness contracted by the insatiety of the blood to nourish us, being vitiated by excess: The loathing of meat and want of appetite is ordinarily from the crudities or distempers caused by this excess: yea the very Canine appetite which would still have more, is caused by a vitiousness

It is a common saying that Gula plures occidit quam gladii. Quicquid avium calet, tunc, quicquid piscium nascitur, quicquid ferarum diffunditur, non sibi sepelitur ventribus. Quamvis nunc curabitur moriamur? Quia mortuus vivimus. Seneca. Hieron saith that he had read of some that had been sick of the Arthritis and Podagra, that were cured by being brought to poverty by confiscation of their estates, and so brought to a poor dyet.

ness in the humours thus contracted : The Pains of the Stomach, Vomitings, the Cholera, Hiccoughs, Inflammations, Thirsts, are usually from this cause : The Wind Cholick, the Iliack Passion, Lb'ness and Fluxes, the Tenesmus and Ulcers, the Worms and other troubles in those parts, are usually from hence : The obstructions of the Liver, the Jaundice, Inflammations, Abscessus and Ulcers, Schirrhus, and Dropsie, are commonly from hence. Hence also usually are Inflammations, Pains, Obstructions and Schirrhus of the Spleen : Hence commonly is the Stone, Nephritick torments, and Stoppages of Urine, and Ulcers of the Reins and Bladder : Hence commonly is the Scorbute and most of the Feavers which are found in the World, and bring such multitudes to the grave : Even those that immediately are caused by Colds, distempers of the Aire or Infections, are oft caused principally by long excess which vitiate the humours, and prepare them for the disease : Hence also are Gouts and Hysterical affects, and diseases of the eyes and other exteriour parts. So that we may well say that Gluttony enriceth Landlords, filleth the Churchyards, and hastneth multitudes untimely to their ends. Perhaps you'll say that the most temperate have diseases : To which experience teacheth me to answer that usually Children are permitted to be Voracious and Gluttonous, either in quantity or in quality, eating raw Fruits and things unwholsome, and so when Gluttony hath bred the disease, or laid in the matter, then all the temperance that can be used is little enough to keep it under all their life after : And abundance that have been brought to the doors of death by excess have been preserved after many years to a competent age by abstinence, and many totally freed from their diseases. Read Cornario's Treatise of himself, and Lessius and St. William Vaughan, &c. (Though yet I perswade none without necessity to their exceeding strictness.) Judge now what a murderer Gluttony is, and what an enemy to mankind.

§. 18. 3. Gluttony is also a deadly enemy to the mind, and to all the noble employments of Reason both Religious, Civil, and artificial : It unfits men for any close and serious studies, and therefore tends to nourish ignorance, and keep men fools : It greatly unfits men for hearing Gods Word, or reading, or praying, or meditating, or any holy work ; and makes them have more mind to sleep ; or so undisposeth and dulleth them, that they have no life or fitness for their duty ; but a clear head not troubled with their drowsie vapours will do more, and get more in an hour, than a full bellied Beast will do in many. So that Gluttony is as much an enemy to all Religious and manly studies, as drunkenness is an enemy to a Garrison, where the drunken Souldiers are disabled to resist the Enemy.

§. 19. 4. Gluttony is also an enemy to diligence, in every honest Trade and Calling : for it dulleth the Body as well as the Mind : It maketh men heavy, and drowsie, and slothful, and go about their business as if they carried a Coat of Lead, and were in Fetters : They have no vivacity and alacrity, and are fitter to sleep or play, than work.

§. 20. 5. Gluttony is the immediate symptome of a carnal mind, and of the damnable sin of flesh-pleasing before described : And a carnal mind is the very sum of iniquity, and the proper name of an unregenerate state : It is enmity against God, and neither is nor can be subject to his Law : so that they that are thus in the flesh cannot please God : and they that walk after the flesh shall dye, Rom. 8. 6, 7, 8, 13. The filthiest sins of Leachers, and Misers, and Thieves, are but to please the flesh : And who serveth it more than the Glutton doth ?

§. 21. 6. Gluttony is the breeder and feeder of all other lusts : Sine Cerere & Baccho friget Venus :

It partipereth the flesh to feed it, and make it a sacrifice for lust. As dunging the ground doth make it fruitful, especially of Weeds : so doth Gluttony fill the mind with the Weeds and Vermin of filthy thoughts, and filthy desires, and words, and deeds.

§. 22. 7. Gluttony is a base and beastly kind of sin : For a man to place his happiness in the pleasure of a Swine ; and to make his Reason serve his throat, or sink into his Guts : as if he were but a Hoghead to be filled and emptied, or a Sink for Liquor to run through, into the chanel ; or as if he were made only to carry meat from the Table to the Dunghil, how base a kind of life is this ? yea, many beasts will not eat and drink excessively as the Gluttonous Epicure will do.

§. 23. 8. Gluttony is a Prodigal consumer and devourer of the creatures of God : What is he worthy of that would take meat and drink and cast it away into the chanel ? nay, that would be at a great deal of cost and curiosity to get the pleasantest meat he could procure, to cast away ? The Glutton doth worse : It were better of the two to throw all his excesses into the Sink or Ditch, for then they would not first hurt his body. And are the Creatures of God of no more worth ? Are they given you to do worse than cast them away ? Would you have your Children use their provisions thus ?

§. 24. 9. Gluttony is a most unthankful sin, that takes Gods mercies and spews them as it were in his face ; and carryeth his provisions over to his enemy, even to the strengthening of fleshly lusts : and turneth them all against himself ? You could not have a bit but from his liberality and blessing ; and will you use it to provoke him and dishonour him ?

§. 25. 10. Gluttony is a sin which turneth your own mercies, and wealth, and food, into your snare, and to your deadly ruine : Thou pleasest thy throat, and poysonest thy soul. It were better for thee a thousand times that thou hadst lived on seraps, and in the poorest manner, than thus to have turned thy plenty to thy damnable sin, Deut. 6. 11, 12. When thou shalt have eaten and be full, then beware lest thou forget the Lord. Prov. 30. 9. Feed me with food convenient for me, lest I be full and deny thee, and say, Who is the Lord ? Psal. 75. 29, 30. So they did eat and were filled, for he gave them their own desire ; they were not estranged from their lust.

§. 26. 11. Gluttony is a great Time-wasting sin : What a deal of time is spent in getting the money that is laid out to please the throat ? and then by servants in preparing for it ; and then in long sitting at meat and feastings ; and not a little in taking Physick to carry it away again, or to ease or cure the diseases which it causeth ; besides all the time which is lost in languishing sickness, or cut off by untimely death. Thus they live to eat, and eat to frustrate, and to shorten life.

§. 27. 12. It is a Thief that robbereth you of your estates, and devoureth that which is given you for better uses, and for which you must give account to God. It is a costly sin, and consumeth more than would serve to many better purposes. How great a part of the riches of most Kingdoms are spent in Luxury and Excess ?

much, and Honey so much, and Purple so much : Socrates took him to the Meal-Hall, Lo, saith he, you may buy here half a Sextare of good Meal for a half peny (which boyled in water was his meat) God be thanked the Market is very cheap : Then he took him to an Oyl-shop, where a measure (Chenix) was sold for two brads dodkins. Then he led him to a Brokers shop where a man might buy a Suit of Clothes for ten drams : You see, quoth he, that the penny worths are reasonable, and things good cheap throughout the City. Plutarch. de Tranquil. Anim. pag. 153.

Semper sa-
tietur
in laetitia
Hieron.

Ventri obe-
dientia
animalium
numero
computan-
tur non ho-
minum :
Senec.

It is Chry-
sostoms say-
ing in
Hebr. Hom.
29.

Magna
pars liberi-
tatis est
bene mori-
tus ventris
Seneca

When a
friend of
Socrates
complained
to him,
What a
dear place
is this ?
Wine will
cost so

Chrysostome
saith the
difference
betwixt
famine
and excess
is, that fa-
mine kills
men soon-
er out of
their pain,
and excess
doth pu-
trify and
consume
them by
long and
painful
sicknesses,
in Hebr.
Hom. 29.

As smoke
driveth
away the
flies from
their Hive,
saith Bat.
de Jejun.
So gluttony
expelleth
all spiritu-
al gifts,
and excel-
lent en-
dowments
of mind.

Saith Ba-
sil, A Ship
heavy la-
den is un-
fit to sail :
so a full
belly to
any duty.

§. 28. 13. It is a sin that is a great enemy to the common good : Princes and Common-wealths have reason to hate it, and restrain it as the enemy of their safety. Men have not money to defray the publick charges, necessary to the safety of the Land, because they consume it on their Guts : Armies and Navies must be unpaid, and Fortifications neglected, and all that tendeth to the glory of a people must be opposed as against their personal interest, because all is too little for the throat. No great works can be done to the honour of the Nation, or the publick good : no Schools or Alms-houses built and endowed, no Colledges erected, no Hospitals, nor any excellent work, because the Guts devour it all. If it were known how much of the Treasure of the Land is thrown down the Sink by Epicures of all degrees, this sin would be frowned into more disgrace.

pag. 321

§. 29. 14. *Gluttony and Excess* is a sin greatly aggravated by the *Necessities of the poor*. What an incongruity is it, that one member of Christ (as he would be thought) should be feeding himself deliciously every day, and abounding with abused superfluities, whilst another is starving and pining in a Cottage, or begging at the door ? and that some families should do worse than cast their delicacies and abundance to the Dogs, whilst thousands at that time are ready to famish, and are fain to feed on such unwholesome food, as killeth them as soon as Luxury kills the Epicure ! Do these men believe that they shall be judged according to their feeding of the poor ? Or do they take themselves to be members of the same body with those whose sufferings they so little feel ?

Matth. 25,

1 Cor. 12. 26. It may be you'll say, *I do relieve many of the poor*. But are there not more yet to be relieved ? As long as there are any in distress, it is the greater sin for you to be *luxurious*. Deut. 15. 7. *If there be among you a poor man of one of thy brethren in thy land — thou shalt not burden thy heart, nor shut thy hand against thy poor brother, but thou shalt open thy hand wide unto him, &c.* Nay, how often are the poor oppressed to satisfy *luxurious appetites*. Abundance must have hard bargains, and hard usage, and toil like Horses, and scarce be able to get bread for their families, that they may bring in all to *belly-god* Landlords, who consume the fruit of other mens labours upon their devouring flesh.

§. 30. 15. And it is the heinous sin because of the common calamities of the Church and Servants of Christ throughout the world : One part of the Church is oppressed by the Turk, and another by the Pope, and many Countreys wasted by the cruelties of Armies, and persecuted by proud impious enemies ; and is it fit then for others to be wallowing in sensuality and gluttony ? Amos 6. 1, 3, 4, 5, 6. *Wo to them that are at ease in Zion — Ye that put far away the evil day, and cause the seat of violence to come near — That lye upon beds of Ivory, and stretch themselves upon their couches, and eat the Lambs out of the flock, and the Calves out of the midst of the stall, that chaunt to the sound of the Viol — That drink Wine in bowls, and anoint themselves with the chief oynments, but they are not grieved for the affliction of Joseph : It is a time of great humiliation, and are you now given up to fleshly luxury ? Read Isa. 22. 12, 13, 14. And in that day did the Lord God of Hosts call to weeping and to mourning, and to baldness, and to girding with sackcloth ; and behold, joy and gladness, slaying Oxen, and killing Sheep, eating Flesh and drinking Wine, let us eat and drink, for to*

morrow we shall dye : — Surely this iniquity shall not be purged from you till ye dye, saith the Lord of Hosts.

§. 31. 16. *Luxury* is a sin most unseemly for men in so great misery, and incongruous to the state of the *Gluttons* themselves. O man if thou hadst but a true sight of thy sin and misery, of death and judgement, and of the dreadful God whom thou dost offend, thou wouldst perceive that *fasting*, and *prayer*, and *tears* become one in thy condition much better than *glutting* thy devouring flesh. What, a man unpardoned, un sanctified, in the power of Satan, ready to be damned if thus thou dye (for so I must suppose of a Glutton) for such a man to be taking his fleshly pleasure ! For a *Dives* to be faring sumptuously every day, that must shortly want a drop of water to cool his tongue, is as foolish as for a Thief to feast before he goeth to hanging : yea, and much more. For you might yet prevent your misery : and another posture doth better beseech you to that end : *Fasting and crying mightily to God*, is fitter to your state. See *Jonah* 3. 8. *Joel* 1. 14. *Joel* 2. 15.

§. 32. 17. *Gluttony* is a sin so much the greater, by how much the more *Will* and *Delight* you have in the committing of it : The sweetest, most voluntary and beloved sin is (*ceteris paribus*) the greatest : And few are more pleasant and beloved than this.

§. 33. 18. Those are the worst sins, that have least *Repentance* : But *Gluttony* is so far from being truly Repented of by the luxurious Epicure, that he loveth it, and careth, and contriveth how to commit it, and buyeth it with the price of much of his estate.

§. 34. 19. It is the greater sin, because it is so frequently committed : Men *live* in it as their daily practice and delight : They *live* for it, and make it the end of other sins : It is not a sin that they seldom fall into, but it is almost as familiar with them, as to eat and drink : Being turned into Beasts, they *live* like Beasts continually.

§. 35. 20. Lastly, It is a *spreading sin*, and therefore is become common, even the sin of Countreys, of rich and poor : For both sorts *love* their bellies, though both have not the like provision for them. And they are so far from taking warning one of another, that they are encouraged one by another : and the sin is scarce noted in one of a hundred that daily liveth in it : Nor is there almost any that reprove it, or help one another against it (unless by impoverishing each other) but most by persuasions and examples do encourage it (though some much more than others :) So that by this time you may see that it is no *rare*, nor venial little sin.

§. 36. And now you may see also, that it is no wonder if no one of the Commandments expressly forbid this sin, (not only because it is a sin against our selves directly but also) because it is against every one almost of the Commandments. And think not that either *Riches* or *Poverty* will excuse it, when even Princes are restrained so much as from *unseasonable eating*, Eccles. 10. 16. If it was one of the great sins that *Sodom* was burnt with fire for, judge whether *England* be in no danger by it : Read *O England*, and know thy self and tremble, Ezek. 16. 49. *Behold, this was the iniquity of thy Sister Sodom ; PRIDE, FULLNESS of bread, and abundance of IDLENESS was in her and in her daughters, neither did she strengthen the hand of the poor and needy.*

IV. The Directions or Helps against it.

- Dir. 1. *§. 37. Direct. 1. Mortifie the flesh, according to the Directions Chap. 4. Part 7. Subdue its inclinations and desires: and learn to esteem and use it but as a servant.* Think what a pitiful price a little gluttonous pleasure of the Throat is, for a man to sell his God and his salvation for: Learn to be indifferent whether your meat be pleasing to your appetite or not; and make no great matter of it: Remember still what an odious, swinish, damning sin it is, for a mans heart to be set upon his belly. *All that are Christs have crucified the flesh with its affections and lusts.*
- Dir. 2. *§. 38. Direct. 2. Live faithfully to God, and upon spiritual durable delights.* And then you will fetch the measure of your eating and drinking from their tendency to that higher end. There is no using any inferior thing aright, till you have first well resolved of your end, and use it as a means thereto, and mark how far it is a means.
- Dir. 3. *§. 39. Direct. 3. See all your food as provided and given you by God, and beg it and the blessing of it at his hand, and then it will much restrain you from using it against him.* He is a wretch indeed that will take his food as from his Fathers hand, and throw it in his face, though perhaps a petulant child would do so by a fellow-servant: He that thinketh he is most beholden to himself for his plenty, will say as the fool, Luke 12. 19, 20. *Soul take thy ease, eat, drink and be merry, thou hast enough laid up for many years.* But he that perceives it is the hand of God that reacheth it to him, will use it more reverently. It is a horrid aggravation of the Gluttony of this age, that they play the Hypocrites in it, and first (for custome) crave Gods blessing on their meat, and then sit down and sin against him with it: Such are the prayers of Hypocritical sensualists. But a serious discerning of God as the Giver, would teach you whether you eat or drink to do all to his glory from whom it comes.
- Dir. 4. *§. 40. Direct. 4. See by faith the blood of Christ as the purchasing cause of all you have: and then sure you will bear more reverence to his blood, than to cast the fruit of it into the sink of sensuality, and to do worse than throw it on the dunghill: What! Must Christ be a sacrifice to God, and dye to recover you the mercies which you had forfeited, and now will you cast them to the Dogs? and please a sinful appetite with them? Did he dye to purchase you provision for your lusts, and to serve the flesh with?*
- Dir. 5. *§. 41. Direct. 5. Forget not how the first sin came into the world, even by eating the forbidden fruit: And let the slain creatures whose lives are lost for you, remember you of that sin, which brought the burden on them for your sakes: And then every piece of flesh that you see, will appear to you as with this caution written upon it, [O sin not as your first Parents sinned by pleasing of your appetite; for this our death, and your devouring the flesh of your fellow-creatures, is the fruit of that sin, and warneth you to be temperate. Revel not to excess in your fellow creatures lives.]*
- Dir. 6. *§. 42. Direct. 6. Keep an obedient tender Conscience, not scrupulously perplexing your selves about every bit you eat (as melancholy persons do) but checking your appetite, and telling you of Gods Commands, and teaching you to fear all sensual excess.* It is a graceless disobedient senseless heart that maketh men so boldly obey their appetite: When the fear of God is not in their hearts, no wonder if they feed and feast themselves without fear, Jude 12. Either they make a small matter of sin

in the general, or at least of this sin in particular: It is usually the same persons that fear not to spend their time in idleness, sports or vaniry, and to live in worldliness or fleshly lusts, who live in Gluttony to feed all this. The belly is a Bruit, that sticks not much upon Reason: Where Conscience is asleep and scared, Reason and Scripture do little move a sensual belly-god: And any thing will serve instead of Reason to prove it lawful, and to answer all that's said against it. There is no disputing the case with a man that is asleep; especially if his Guts and Appetite be awake: You may almost as well bring Reason and Scripture to keep a Swine from over-eating, or to persuade a hungry Dog from a Bone, as to take off a Glutton from the pleasing of his throat; if he be once grown blockish, and have mastered his conscience by unbelief, or filled it with a stupifying opiate. His taste then serveth instead of Reason, and against Reason: Then he saith, *I feel it do me good,* (that is, he feeleth that it pleaseth his Appetite, as a Swine feeleth that his meat doth him good when he is ready to burst:) and this answereth all that can be said against it: Then he can sacrifice his time and treasure to his Belly, and make a jest of the Abstinence and Temperance of sober men, as if it were but a needless self-afflicting, or fit only for some weak and sickly persons. If the constant fear and obedience of God do not rule the soul, the Appetite will be unrul'd: And if a tender conscience be not Porter, the Throat will be common for any thing that the Appetite requireth. One sight of Heaven or Hell, to awaken their Reason and sleepy Consciences, would be the best remedy to convince them of the odiousness and danger of this sin.

§. 43. Direct. 7. Understand well what is most conducive to your health; and let that be the ordinary measure of your diet for quantity, and quality, and time. Sure your Nature it self, if you are yet men, should have nothing to say against this measure, and consequently against all the rest of the Directions which suppose it: Nature hath given you Reason as well as Appetite, and Reason telleth you, that your health is more to be regarded than your appetite. I hope you will not say, that God is too strict with you, or would dye you too hardly as long as he alloweth you (ordinarily) to choose that (when you can have it lawfully) which is most for your own health, and forbiddeth you nothing but that which hurteth you. What Heathen or Infidel that is not either mad or swinish, will not allow this measure and choice, as well as Christians? Yea, if you believe not a life to come, methinks you should be loth to shorten this life which now you have. God would but keep you from hurting your selves by your excess, as you would keep your Children or your Swine: Though he hath a farther end in it, and so must you, namely, that a healthful body may be serviceable to a holy soul, in your Masters work: yet it is the health of your bodies which is to be your nearest and immediate end and measure.

It is a very great oversight in the Education of youth, that they be not taught betimes some common and necessary Precepts about dyet, acquainting them what tendeth to health and life, and what to sickness, pain and death: And it were no unprofitable or unnecessary thing, if Princes took a course that all their subjects might have some such common needful Precepts familiarly known. (As if it were in the Books that Children first learn to read in, together with the Precepts of their moral duty:) For it is certain, that men love not death or sickness, and that all men love their health and life: And therefore those that fear not God, would be much restrained from Excess by the fear of sickness.

Multum
conferat co-
gitatio
exitus,
quod cum
omnibus
vitiis sit
commune,
tamen huic
proprium—
Petrarch.

ness and of death : And what an advantage this would be to the *Common-wealth*, you may easily perceive, when you consider what a mass of treasure it would save, besides the lives, and health, and strength of so many subjects. And it is certain, that most people have no considerable knowledge, what *measure* is best for them ; but the common rule that they judge by, is their *Appetite*. They think they have eaten enough, when they have eaten as long as they have *list* ; and not before. If they could eat more with an appetite, and be not sick after it, they never think they have been guilty of *Gluttony* or *Excess*.

Tempera-
rantia vo-
luptatis vo-
luptatis im-
perat :
alias odit
atque a vi-
git : alias
dispensat
& ad sa-
num modum
dirigit ;
nec unquam
ad illas
propter ip-
sas venit.
Senec.
Scit opti-
mum esse
modum cu-
pidorum,
non quan-
tum velis,
sed quan-
tum debeat
sumere.
Senec.

§. 44. First, Therefore you must know, that *Appetite* is not to be your Rule or measure, either for quantity, quality, or time : For, 1. It is irrational, and Reason is your Ruling faculty, if you are men : 2. It dependeth on the temperature of the Body, and the humours, and diseases of it, and not merely on the natural need of meat. A man in a *Dropsie* is most *Thirsty*, that hath least cause to drink : Though frequently in a putrid or malignant Feavor, a draught of cold drink would probably be death, yet the Appetite desireth it never the less : Stomachs that have acid humours, have commonly a strong appetite, be the digestion never so weak, and most of them could eat with an appetite above twice as much as they ought to eat. And on the contrary, some others desire not so much as is necessary to their sustenance, and must be urged to eat against their Appetite. 3. Most healthful people in the world have an Appetite to much more than nature can well digest, and would kill themselves if they pleased their appetites : For God never gave man his Appetite to be the measure of his eating or drinking, but to make that grateful to him, which Reason biddeth him take. 4. Mans Appetite is not now so sound and regular as it was before the fall ; but is grown more rebellious and unruly, and diseased as the body is : And therefore it is now much more unfit to be our measure, than it was before the fall. 5. You see it even in Swine, and many greedy Children, that would presently kill themselves, if they had not the reason of others to rule them. 6. *Poyson* it self may be as delightful to the Appetite as food : and dangerous meats, as those that are most wholesome. So that it is most certain, that Appetite is not fit to be the measure of a man. Yet this is true withal, that when Reason hath nothing against it, then an Appetite sheweth what nature taketh to be most agreeable to it self ; and Reason therefore hath something for it (if it have nothing against it) ; because it sheweth what the Stomach is like best to close with and digest ; and it is some help to Reason to discern when it is prepared for food.

§. 45. Secondly, It is certain also, that the present feeling of ease or sickness, is no certain rule to judge of your digestion, or your measure by : For though some tender, relaxed, windy stomachs, are sick or troubled when they are overcharged, or exceed their measure, yet with the most it is not so : unless they exceed to very swinishness, they are not sick upon it, nor feel any hurt at present by less excesses, but only the imperfection of concoction doth vitiate the humours, and prepare for sicknesses by degrees (as is aforesaid) : and one feel-eth it a month after in some diseased evacuations ; and another a twelve-month after ; and another not of many years till it have turned to some incurable disease : (For the diseases that are bred by so long preparations are ordinarily much more incurable, than those that come but from sudden accidents and alterations, in a cleaner body.) Therefore to say, [I feel it do me no harm,

and therefore it is no excess], is the saying of an ideot, that hath no foreseeing Reason, and resisteth not an enemy while he is Garrisoning, fortifying and arming himself, but only when it comes to blows : Or like him that would go into a Pesthouse, and say, I feel it do me no harm : But within few daies or weeks he will feel it. As if the beginning of a Consumption were no hurt to them, because they feel it not ! Thus living like a Beast, will at last make men judge like Beasts ; and brutifie their brains as well as their bellies.

§. 46. Thirdly, It is certain also, that the common custom and opinion is no certain rule : nay, certainly it is an erring rule : For judging by appetite hath brought men ordinarily to take excess to be but temperance. All these then are false measures.

§. 47. If I should here presume to give you any Rules for judging of a right measure, Physicians would think I went beyond my Calling, and some Rules for of them might be offended at a design that tendeth the Measure so much to their impoverishing, and those that serve the greedy Worm would be more offended. Therefore I shall only give you these general intimations.

1. Nature is content with a little ; but Appetite is never content till it have drowned Nature. 2. It is the perfection of concoction, and goodness of the nutriment that is more conducive to health, than the quantity : 3. Nature will easilier overcome twice the quantity of some light and passable nourishment, than half so much of gross and heavy meats (Therefore those that prescribe just twelve Ounces a day, without differencing meats that so much differ, do much mistake.) 4. A healthful strong body must have more than the weak and sickly. 5. Middle aged persons must have more than old folks or children. 6. Hard Labourers must have more, than easie Labourers ; and these more than the idle, or Students, or any that stir but little. 7. A body of close Pores, that evacuateth little by sweat or transpiration, must have less, especially of moisture, than another. 8. So must a cold and flegmatick constitution. 9. So must a stomach that corrupteth its food, and casteth it forth by periodical bilious evacuations. 10. That which troubleth the stomach in the digestion is too much, or too bad, unless with very weak sickly persons. 11. So is that too much or bad which maketh you more dull for study, or more heavy and unfit for labour (unless some disease be the principal cause.) 12. A body that by excess is already filled with crudities, should take less than another, that nature may have time to digest and waste them. 13. Every one should labour to know the temperature of their own bodies, and what diseases they are most enclined to, and so have the judgement of their Physician or some skilful person, to give them such directions as are suitable to their own particular temperature and diseases. 14. Hard Labourers err more in the quality than the quantity, partly through poverty, partly through ignorance, and partly through appetite, while they refuse that which is more wholesome (as meer Bread and Beer) if it be less pleasing to them. 15. If I may presume to conjecture, ordinarily very hard Labourers exceed in quantity about a fourth part : Shop-keepers and persons of easier Trades do ordinarily exceed about a third part : Voluptuous Gentlemen and their Serving-men, and other servants of theirs that have no hard labour, do usually exceed about half in half : (But still I except persons that are extraordinarily temperate through weakness, or through wisdom :) And the same Gentlemen usually exceed in Variety, Costliness, Curiosity and Time, much more than they do in quantity (so that they are Gluttons of the first magnitude.) The Children of those that govern not their appetites, but let

Venter par-
vo contin-
etur est, si
das illi
quod debet,
non quod
potest.
Senec.

Ju-
mum
virtus est,
Nihil ni-
mis.
Socrat.

Venter pre-
cepta non
audit. Sec-
rec.

let them eat and drink, as much and as often as they desire it, do usually exceed above half in half, and lay the foundation of the diseases and miseries of all their lives. All this is about the truth, though the Belly believe it not.

§. 48. When you are once grown wise enough to know what in *measure*, and *time*, and *quality* is fittest for your health, go not beyond that upon any importunity of *Appetite*, or of *friends*: For all that is beyond that, is *Gluttony* and *sensuality*, in its degree.

Dir. 8.

§. 49. Direct. 8. If you can lawfully avoid it, make not your Table a snare of Temptation to your selves or others. I know a greedy appetite will make any Table that hath but necessities, a snare to itself: But do not you unnecessarily become Devils, or tempters to your selves or others. 1. For *Quality*, study not *Deliciousness* too much: unless for some weak distempered stomachs, the best meat is that which leaveth behind it in the mouth, neither a troublesome loathing, nor an eager appetite after more, for the tastes sake: But such as *Breadis*, that leaveth the Palate in an indifferent moderation. The curious inventions of new and delicious dishes, meerly to please the *Appetite*, is *Gluttony* inviting to greater *Gluttony*: Excess in *Quality* to invite to excess in *Quantity*.

If you will not take this counsel, at least use after meat to set before your guests a Basin and a Feather or a Pro-vang to vomit it up again, that you may shew

some mercy to their bodies, if you will shew none to their souls.

§. 50. Object. But (you'll say) I shall be thought niggardly or sordid, and reproached behind my back if my Table be so fitted to the temperate and abstinent.

Ans. This is the pleading of *Pride* for *Gluttony*: Rather than you will be talkt against by belly-gods, or ignorant fleshly people, you will sin against God, and prepare a Feast or Sacrifice for *Bacchus* or *Venus*: The ancient Christians were torn with Beasts, because they would not cast a little *Frankincense* into the fire on the Altar of an Idol: And will you feed so many *Idol bellies* so liberally to avoid their censure? Did not I tell you, that *Gulosity* is an irrational vice? Good and temperate persons will speak well of you for it: And do you more regard the judgement and esteem of belly-gods?

§. 51. Object. But it is not only riotous luxurious persons that I mean: I have no such at my Table: But it will be the matter of obloquy even to good people, and those that are sober.

Ans. I told you some measure of *Gluttony* is become a common sin: and many are tainted with it through custom, that otherwise are good and sober: But shall they therefore be left as incurable? or shall they make all others as bad as they? And must we all commit that sin, which some sober people are grown to favour? You bear their censures about different opinions in Religion, and other matters of difference: and why not here? The deluded Quakers may be witnesses against you, that while they run into the contrary extrem, can bear the deepest censures of all the world about them. And cannot you for honest *Temperance* and *Sobriety* bear the censures of some distempered or guilty persons that are of another mind: Certainly in this they are no *Temperate* persons, when they plead for excess and the baits of *sensuality* and *intemperance*.

§. 52. 2. For variety also, make not your Table unnecessarily a snare: Have no greater variety, than the weakness of stomachs, or variety of Appetites doth require. Unnecessary variety and pleasantness of meats, are the Devils great instruments do draw men to *Gluttony*: (And I would wish no

good people to be his Cooks or Caterers): When the very brutish Appetite it self begins to say of one dish, I have enough, then comes another to tempt it unto more excess, and another after that to more: All this that I have said, I have the concurrent judgement of Physicians in, who condemn fulness and variety, as the great enemies of health, and nurseries of diseases. And is not the concurrent judgement of Physicians more valuable about matters of health, than your private opinions, or appetites? Yet when sickness requireth Variety, it is necessary.

§. 53. 3. Sit not too long at meat: for besides the sin of wasting time, it is but the way to tice down a little and a little more: And he that would be Temperate if you sat but a quarter of an hour (which is ordinarily enough) will exceed when he hath the temptation of half an hour (which is enough for the entertainment of strangers): much more when you must sit out an hour (which is too much of all conscience): Though greedy eating is not good, yet sober feeding may satisfy Nature in a little time.

§. 54. 4. See that your provisions be not more costly than is necessary: Though I know there must be a difference allowed for Persons and Times, yet see that no cost be bestowed unnecessarily: And let sober Reason and not Pride and Gluttony judge of the necessity: we commonly call him the Rich Glutton, Luke 16. that fared sumptuously every day: It is not said that he did eat any more than other men, but that he fared sumptuously. You cannot answer it comfortably to God, to lay that out upon the belly which might do more good another way: It's a horrid sin to spend such store of wealth unnecessarily upon the belly, as is ordinarily done. The cheapest dyer (cateris paribus) must be preferred.

§. 55. Object. But the scandal of Covetousness must be avoided as well as Gluttony. Folks will say, that all this is done meerly from a miserable worldly mind.

Ans. 1. It is easier to bear that censure than the displeasure of God. 2. No scandal must be avoided by sin: It is a scandal taken and not given. 3. With Temperate persons your excess is much more scandalous. 4. I'll teach you a cure for this in the next Direction.

§. 56. Object. But what if I set variety and plenty on my Table? May not men choose whether they will eat too much? Do you think men are Swine, that know not when they have enough?

Ans. Yes, we see by certain experience, that most men know not when they have enough, and do exceed when they think they do not. There is not one of many, but is much more prone to exceed, than to come short, and abundance sin in excess, for one that sinneth by defect: And is sin so small a matter with you, that you will lay snares before men, and then say, They may take heed? So men may choose whether they will go into a Whore-house, and yet the Pope doth scarce deal honestly to license them at Rome: much less is it well to prepare them, and invite men to them. Will you excuse the Devil for tempting Eve with the forbidden fruit, because she might choose whether she would meddle with it? What doth that on your Table, which is purposely cooked to the tempting of the appetite, and is fitted to draw men to *Gulosity* and *Excess*, and is no way needful? Wo to him that layeth a stumbling block before the blind. Let no man put a stumbling block in his brothers way: It is the wicked's curse, [Let their Table be made a snare, and a trap, and a stumbling block,] And it was Balaam's sin, that he taught Balaack to tempt Israel, or lay a stumbling block before them.

The old fashion in Country-mens houses was not amiss, where the story of this Rich Glutton and Lazarus was wont to be painted over their Tables on their Walls,

1 Cor. 8.9.
Lev. 19.
14.
Rom. 14.
13.
Rom. 11.9.
Rev. 2.14.

Dir. 9.

§. 57. Direct. 9. *Resolve to bestow the cost of such superfluities upon the poor, or some other charitable use; that so it become not a sacrifice to the belly.* Let the greatest and needfullest uses be first served: It is no time for you to be glutting your appetites, and wallowing in excess, when any (yea, so many) about you do want even clothes and bread. If you do thus lay out all upon the poor which you spare from feeding your own and other mens excess, then none can say that your sparing is through covetous niggardize; and so that reproach is taken off. The price of one Feast, will buy bread for a great many poor people. It's small thanks to you to give to the poor some leavings, when your bellies are first glutted with as much as the appetite desired: This costeth you nothing: A Swine will leave that to another which he cannot eat. But if you will a little pinch your flesh, or deny your selves, and live more sparingly and thriftily, that you may have the more to give to the poor, this is commendable indeed.

Dir. 10.

§. 58. Direct. 10. *Do not over perswade any to eat when there is no need, but rather help one another against running into excess:* by seasonable discourses of the sinfulness of Gluttony, and of the excellency of abstinence, and by friendly watchings over and warning one another. Satan and the flesh and its unavoidable baits, are temptation strong enough: we need not by unhappy kindness to add more.

Dir. 11.

§. 59. Direct. 11. *When you feel your appetites eager against reason and conscience, check them and resolve that they shall not be pleased.* Unresolvedness keepeth up the temptation: If you would but Resolve once, you would be quiet: But when the Devil findeth you yielding, or wavering, or unresolved, he will never give you rest: Prov. 23. 1, 2, 3. *When thou sittest to eat with a Ruler, consider diligently what is before thee, and put a knife to thy throat if thou be a man given to appetite: Be not desirous of his dainties, for they are deceitful meat.* The words translated [If thou be a man given to appetite (agreeable to the Septuagint and the Arabick)] are translated by Montanus, and in the Vulgar Latin, and the Chaldee Paraphrase [If thou have the power of thy own soul, or be master of thy soul, Compos anima] Shew that thou art master of thy self by thy abstinence. Instead of [Put a knife to thy throat] (that is, Threaten thy self into abstinence), the Syriack and divers Expositors translate it [Thou dost, or lest thou dost put a knife to thy throat] that is, Thou art as bad as cutting thy throat, or destroying thy self, when thou art gluttonously feeding thy self. Keep up Resolution and the power of Reason.

Prov. 25.
27.Dir. 12.
See 1 Cor.

6. 13. *Qui Christum desiderat, et illo pane vescitur, non curat magnopere quam de pretiosis cibis sterius conficiat.* Hieron. Epist. ad Paul.

§. 60. Direct. 12. *Remember what thy Body is, and what it will shortly be, and how loathsome and vile it will be in the dust.* And then think how far such a Body should be pampered and pleased; and at what rates. Pay not too dear for a feast for Worms: Look into the grave, and see what is the end of all your pleasant meats and drinks; of all your curious costly fare. You may see there the Skulls cast up, and the ugly hole of that mouth which devoured so many sweet delicious morsels: But there is none of the pleasure of it now left. O wonderful folly! that men can so easily, so eagerly, so obstinately, waste their estates, and neglect their souls, and displease their God, and in effect even sell their hopes of Heaven, for so small and fardish a delight, as the pleasing of such a piece of flesh, that must shortly have so vile an end! Was it worth so much care, and toil, and cost, and the casting away of your salvation, to pamper that

body a little while that must shortly be such a loathsome carcase? Methinks one sight of a Skull or a Grave, should make you think Gluttony and Luxury madness. Eccles. 7. 2. *It is better to go the house of mourning, than to the house of feasting: for that is the end of all men, and the living will lay it to heart.* David saith of the wicked, *Let me not eat of their dainties;* but, *Let the righteous smite me and reprove me,* Psal. 141. 4, 5. So dangerous a thing is Feasting even among friends, where of it self it is lawful, that Job thought it a season for his fears and sacrifice, Job 1. 4, 5. *And his sons went and feasted in their houses every one his day, and sent and called for their three Sisters to eat and to drink with them.* But Job sacrificed for them saying, *It may be my sons have sinned, and cursed (that is, thought provokingly, unreverently, unholily or contemptuously of) God in their hearts.* Thus did Job continually. A Funeral is a safer place for you than a Feast.

Dir. 13.

§. 61. Direct. 13. *Go into the houses of the poor sometimes, and see what provision they live upon, and what time they spend at meat: And then bethink you, whether their dyet or yours do tend more to the mortification of fleshly lusts; and whether theirs will not be as sweet as yours at the last? And whether meer Riches should make so great a difference in eating and drinking between them and you? I know that where they want what is necessary to their health, it is lawful for you to exceed them, and be thankful: But not so as to forget their wants, nor so as to turn your plenty to excess.* The very sight now and then of a poor mans dyet and manner of life would do you good: seeing affecteth more than hear say.

Dir. 14.

§. 62. Direct. 14. *Look upon the ancient Christians, the patterns of abstinence, and think whether their lives were like to yours.* They were much in fastings and abstinence; and strangers to gluttony and excess: They were so prone to excess of abstinence, rather than excess of meat, that abundance of them lived in Wildernesses or Cells, upon roots, or upon bread and water: (From the imitation of whom in a formal hypocritical manner came the swarms of Fryers that are now in the world): And will you commend their holiness, and abstinence, and yet be so far from any serious imitation of them, that you will in gluttony and excess, oppose your selves directly against them?

§. 63. I have now detected the odiousness of this sin, and told you if you are willing how you may best avoid it: If all this will not serve, but there be any prophane person among you like Esau, who for one morsel of meat sold his birthright, Heb. 12. 16. who for the pleasing of his throat will sell his soul, let him know that God hath another kind of Cure for such: He may cast thee into poverty, where thou shalt be a Glutton only in desire, but not have to satisfy thy desire: He may shortly cast thee into those diseases, which shall make thee loath thy pleasant fare, and wish thou hadst the poor mans fare and appetite; and make thee say of all the baits of thy sensuality, *I have no pleasure in them,* Eccles. 12. 1. The case will be altered with thee when all thy wealth, and friends, and greatness cannot keep thy pampered carcass from corruption, nor procure thy soul a comfort equal to a drop of water to cool thy tongue, tormented in the flames of Gods displeasure: Then all the comfort thou canst procure from God or Conscience will be but this sad Memento, *Remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted and thou art tormented.* Luke 16. 25. James 5. 1, 5. *Go to now ye Rich men; weep and howle for your miseries that shall come upon*

Luk. 6. 25.
170 to you
that are
full, for ye
shall hun-
ger.

upon you ———— *Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter: ye have condemned and killed the just, &c.*

Temperantiam exigit Philosophia, non Evanag. Sine.

§. 64. Yet after all this, I shall remember you that you run not into the contrary extreame: Place not more Religion in external abstinence and fastings than you ought: Know your own condition, and how far either *fasting* or *eating* is really a *help* or a hindrance to you in those greater things which are their ends, and so far use them. A decaying body must be carefully supported: An unruly body must be carefully subdued: The same medicines serve not for contrary tempers and diseases: To think, that abstaining from *flesh*, and glutting your selves with fish, and other meats is acceptable to God; or that meer abstaining so many hours in a Week, and serving your appetite on the rest, is meritorious, or that abstinence from meat will prove you holy, without an abstinence from sin, all this is self-deluding error. Nor must you raise a great many of perplexing scruples about all that you eat or drink, to no Edification, but meerly to your vexation: But in cheerful Temperance preserve your Health, and subdue Concupiscence.

Tit. 2. Directions against Drunkenness and all excess of Drink.

§. 1. I. THE most that I have said against *Gluttony* will serve against *excess* of *Drink*, also: Therefore I need not repeat it. *Drunkenness* in the largest sense extendeth both to the *affection*, and to the *effect*: And so he is a *Drunkard* (that is, *Reputatively*, in the sight of God) who would drink too much if he had it, and is not restrained by his will, but by Necessity.

§. 2. *Drunkenness* in the *Effect* or *Act*, is sometime taken more largely, sometime more strictly: Largely taken, it signifieth all *Drinking* to *excess* to please the *Appetite*: Two things here make up the crime, 1. *Love of the drink*, or *pleasing the Appetite* which we call *Gulosity*: 2. *Excess in drinking*: which *excess* may be in *quantity* or *quality*.

§. 3. *Drunkenness* strictly taken, signifieth, *Drinking* till *Reason* have received some hurt: And of this there be many degrees. He that hath in the least degree disturbed his *Reason* and disabled or hindered it from its proper office, is *Drunken* in that degree: And he that hath overturned it or quite disabled it, is *stark drunk*, or drunk in a greater degree.

§. 4. All *excess* of *Drink* is sinful *Gulosity* or *sensuality*, of the same nature with *Gluttony*, and falls under all my last *Reproofs* and *Directions*: And in some persons that can sit it out, and bear much drink without intoxication, the sin may be greater than in some others, that by a smaller quantity are drunk by a surprize, before they are aware: But yet, *ceteris paribus*, the overthrow of the understanding maketh the sin to be much the greater: For it hath all the evil that the other degrees have, with more: It is, *A voluptuous excess in drink to the depravation of Reason*. *Gulosity* is the general nature of it: *Excess* is the *Matter*: *Depravation of Reason* is its special form.

§. 5. It is *Excess* of *drinking* when you drink more than, according to the judgement of sound *Reason*, doth tend to fit your body mediately or immediately for its proper duty without a greater hurt. Sometime the immediate benefit is most to be regarded, (As if a man had some present duty of very

great moment to perform:) The present benefit consisteth, 1. In the abatement of such a troublesome thirst or pain, as hindreth you from doing your duty: 2. In adding that refocillation and alacrity to the spirits, as maketh them fitter instruments for the operations of the mind and body. That *measure* which doth one or both of these without greater hurt is not too great: I say without greater hurt; because if any should in a *Dropsie* or a *Feavor* prefer a little present ease and alacrity before his health and life, it were *excess*: Or if any man ordinarily drink more than nature will well digest, and which causeth the incoction of his meat, and consequently crudities, and consequently a dunghil of flegm and vitious humours, fit to engender many diseases, this is *excess of drinking*, though he feel it ease him and make him cheerful for the present time. And this is the common case of most Bibbers or Tiplers, that are not stark Drunkards: They feel a present ease from thirst, and perhaps a little alacrity of spirits; and therefore they think that measure is no excess; which yet tendeth to crudities and diseases, and the destruction of their health and life.

§. 6. Therefore (except in some great extraordinary case of necessity) it is not so much the present, as the future foreseen effects, which must direct you to know your measure. Reason can foresee, though Appetite cannot: Future effects are usually Great and long; when present effects may be small and short. He that will do that which tendeth to the hurt of his health, for the present easing or pleasing of his thirsty appetite, doth sin against Reason, and play the beast. You should be so well acquainted with your Bodys, and the means of your own health, as to know first whether the enduring of the thirst, or the drinking to quench it, is like to be the more hurtful to your health, and more a hindrance to your duty.

§. 7. And for the present Alacrity which strong drink bringeth to some, you must foresee that you purchase it not at too dear a rate, by a longer dulness or disablement afterwards: And take heed that you take not an alien counterfeit hilarity consisting in meer sensual delight, for that serenity and just alacrity of the spirits as doth fit you for your duty. For this also is a usual (and wilful) self-deceit of sensualists: They make themselves believe that a cup of sack or strong drink giveth them a true assitant alacrity, when it only causeth a sensual delight, which doth more hinder and corrupt the mind, than truly further it in its duty: and differeth from true alacrity as paint from beauty, or as a feavor doth from our natural heat.

§. 8. You see then that Intemperance in drinking is of two sorts: 1. Bibbing or drinking too much. 2. Drunkenness (in various degrees) And these Intemperate Bibbers are of several sorts. 1. Those that when they have over-heated themselves, or are feavorish, or have any ordinary diseased thirst, will please their appetites, though it be to their hurt; and will venture their health rather than endure the thirst: Though in Feavors, Dropsies, Coughs, it should be the greatest enemy to them, yet they are such beastly servants to their appetites; that drink they must whatever come of it: Though Physicians forbid them, and friends dissuade them, they have so much of the brut and so little of the man, that Appetite is quite too hard for Reason with them. These are of two sorts: One sort keep the soundness of their Reason, though they have lost all the strength and power of it, for want of a Resolved will: And these confess that they should abstain, but tell you, They cannot: They are not so much men. The other sort have given up their very Reason (such as it is) to the service of their Appetites; and these will

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Prov. 25.

27.

Dir. 12.

§. 60. Direct. 12. *Remember what thy Body is, and what it will shortly be, and how loathsome and vile it will be in the dust.* And then think how far such a Body should be pampered and pleased; and at what rates. Pay not too dear for a feast for Worms: Look into the grave, and see what is the end of all your pleasant meats and drinks; of all your curious costly fare. You may see there the Skulls cast up, and the ugly hole of that mouth which devoured so many sweet delicious morsels: But there is none of the pleasure of it now left. O wonderful folly! that men can so easily, so eagerly, so obstinately, waste their estates, and neglect their souls, and displease their God, and in effect even sell their hopes of Heaven, for so small and sordid a delight, as the pleasing of such a piece of flesh, that must shortly have so vile an end! Was it worth so much care, and toil, and cost, and the casting away of your salvation, to pamper that

body a little while that must shortly be such a loathsome carcase? Methinks one sight of a Skull or a Grave, should make you think Gluttony and Luxury madness. Eccles. 7. 2. *It is better to go the house of mourning, than to the house of feasting: for that is the end of all men, and the living will lay it to heart.* David saith of the wicked, *Let me not eat of their dainties; but, Let the righteous smite me and reprove me,* Psal. 141. 4, 5. So dangerous a thing is Feasting even among friends, where of it self it is lawful, that Job thought it a season for his fears and sacrifice, Job 1. 4, 5. *And his sons went and feasted in their houses every one his day, and sent and called for their three Sisters to eat and to drink with them.* But Job sacrificed for them saying, *It may be my sons have sinned, and cursed* (that is, thought provokingly, irreverently, unholily or contemptuously of) *God in their hearts.* Thus did Job continually. A Funeral is a safer place for you than a Feast.

Dir. 13.

§. 61. Direct. 13. *Go into the houses of the poor sometimes, and see what provision they live upon, and what time they spend at meat: And then berisk you, whether their dyet or yours do tend more to the mortification of fleshly lusts; and whether theirs will not be as sweet as yours at the last? And whether meer Riches should make so great a difference in eating and drinking between them and you? I know that where they want what is necessary to their health, it is lawful for you to exceed them, and be thankful: But not so as to forget their wants, nor so as to turn your plenty to excess.* The very sight now and then of a poor mans dyet and manner of life would do you good: seeing affecteth more than hearsay.

Dir. 14.

§. 62. Direct. 14. *Look upon the ancient Christians, the patterns of abstinence, and think whether their lives were like to yours.* They were much in fastings and abstinence; and strangers to gluttony and excess: They were so prone to excess of abstinence, rather than excess of meat, that abundance of them lived in Wildernesses or Cells, upon roots, or upon bread and water: (From the imitation of whom in a formal hypocritical manner came the swarms of Fryers that are now in the world): And will you commend their holiness, and abstinence, and yet be so far from any serious imitation of them, that you will in gluttony and excess, oppose your selves directly against them?

§. 63. I have now detected the odiousness of this sin, and told you if you are willing how you may best avoid it: If all this will not serve, but there be any prophane person among you like Esau, who for one morsel of meat sold his birthright, Heb. 12. 16. who for the pleasing of his throat will sell his soul, let him know that God hath another kind of Cure for such: He may cast thee into poverty, where thou shalt be a Glutton only in desire, but not have to satisfy thy desire: He may shortly cast thee into those diseases, which shall make thee loath thy pleasant fare, and wish thou hadst the poor mans fare and appetite; and make thee say of all the baits of thy sensuality, *I have no pleasure in them,* Eccles. 12. 1. The case will be altered with thee when all thy wealth, and friends, and greatness cannot keep thy pampered carcase from corruption, nor procure thy soul a comfort equal to a drop of water to cool thy tongue, tormented in the flames of Gods displeasure: Then all the comfort thou canst procure from God or Conscience will be but this sad Memento, *Remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted and thou art tormented.* Luke 16. 25. James 5. 1, 5. *Go to now ye Rich men; weep and howle for your miseries that shall come upon*

Luk. 6. 25.

16. 25.

James 5. 1, 5.

Go to now ye Rich men;

weep and howle for your miseries that shall come upon

upon you ——— Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter: ye have condemned and killed the just, &c.

Temperantiam exigit Philosophia, non Evnam. Seneca.

§. 64. Yet after all this, I shall remember you that you run not into the contrary extream: Place not more Religion in external abstinence and fastings than you ought: Know your own condition, and how far either *fasting* or *eating* is really a *help* or a hindrance to you in those greater things which are their ends, and so far use them. A decaying body must be carefully supported: An unruly body must be carefully subdued: The same medicines serve not for contrary tempers and diseases: To think, that abstaining from *flesh*, and glutting your selves with fish, and other meats is acceptable to God; or that meer abstaining so many hours in a Week, and serving your appetite on the rest, is meritorious, or that abstinence from meat will prove you holy, without an abstinence from sin, all this is self-deluding error. Nor must you raise a great many of perplexing scruples about all that you eat or drink, to no Edification, but meerly to your vexation: But in cheerful Temperance preserve your Health, and subdue Concupiscence.

Tit. 2. Directions against Drunkenness and all excess of Drink.

§. 1. 1. **T**HE most that I have said against Gluttony will serve against excess of Drink also: Therefore I need not repeat it. Drunkenness in the largest sense extendeth both to the affection, and to the effect: And so he is a Drunkard (that is, Reputatively, in the sight of God) who would drink too much if he had it, and is not restrained by his will, but by Necessity.

§. 2. Drunkenness in the Effect or Act, is sometime taken more largely, sometime more strictly: Largely taken, it signifieth all Drinking to excess to please the Appetite: Two things here make up the crime, 1. Love of the drink, or pleasing the Appetite which we call Gulosity: 2. Excess in drinking: which excess may be in quantity or quality.

§. 3. Drunkenness strictly taken, signifieth, Drinking till Reason have received some hurt: And of this there be many degrees. He that hath in the least degree disturbed his Reason and disabled or hindred it from its proper office, is Drunken in that degree: And he that hath overturned it or quite disabled it, is stark drunk, or drunk in a greater degree.

§. 4. All excess of Drink is sinful Gulosity or sensuality, of the same nature with Gluttony, and falls under all my last Reproofs and Directions: And in some persons that can sit it out, and bear much drink without intoxication, the sin may be greater than in some others, that by a smaller quantity are drunk by a surprize, before they are aware: But yet, *ceteris paribus*, the overthrow of the understanding maketh the sin to be much the greater: For it hath all the evil that the other degrees have, with more: It is, A voluptuous excess in drink to the depravation of Reason. Gulosity is the general nature of it: Excess is the Matter: Depravation of Reason is its special form.

§. 5. It is Excess of drinking when you drink more than, according to the judgement of sound Reason, doth tend to fit your body mediately or immediately for its proper duty without a greater hurt. Sometime the immediate benefit is most to be regarded, (As if a man had some present duty of very

great moment to perform:) The present benefit consisteth, 1. In the abatement of such a troublesome thirst or pain, as hindreth you from doing your duty: 2. In adding that refocillation and alacrity to the spirits, as maketh them fitter instruments for the operations of the mind and body. That measure which doth one or both of these without greater hurt is not too great: I say without greater hurt, because if any should in a Dropsie or a Feaver prefer a little present ease and alacrity before his health and life, it were excess: Or if any man ordinarily drink more than nature will well digest, and which causeth the concoction of his meat, and consequently crudities, and consequently a dunghil of flegm and vitious humours, fit to engender many diseases, this is excess of drinking, though he feel it ease him and make him cheerful for the present time. And this is the common case of most Bibbers or Tiplers, that are not stark Drunkards: They feel a present ease from thirst, and perhaps a little alacrity of spirits, and therefore they think that measure is no excess; which yet tendeth to crudities and diseases, and the destruction of their health and life.

§. 6. Therefore (except in some great extraordinary case of necessity) it is not so much the present, as the future foreseen effects, which must direct you to know your measure. Reason can foresee, though Appetite cannot: Future effects are usually Great and long; when present effects may be small and short. He that will do that which tendeth to the hurt of his health, for the present easing or pleasing of his thirsty appetite, doth sin against Reason, and play the beast. You should be so well acquainted with your Bodys, and the means of your own health, as to know first whether the enduring of the thirst, or the drinking to quench it, is like to be the more hurtful to your health, and more a hindrance to your duty.

§. 7. And for the present Alacrity which strong drink bringeth to some, you must foresee that you purchase it not at too dear a rate, by a longer dulness or disablement afterwards: And take heed that you take not an alien counterfeit hilarity consisting in meer sensual delight, for that serenity and just alacrity of the spirits as doth fit you for your duty. For this also is a usual (and wilful) self-deceit of sensualists: They make themselves believe that a cup of sack or strong drink giveth them a true assisstant alacrity, when it only causeth a sensual delight, which doth more hinder and corrupt the mind, than truly further it in its duty: and differeth from true alacrity as paint from beauty, or as a feavor doth from our natural heat.

§. 8. You see then that Intemperance in drinking is of two sorts: 1. Bibbing or drinking too much. 2. Drunkenness (in various degrees) And these Intemperate Bibbers are of several forts. 1. Those that when they have over-heated themselves, or are feavorish, or have any ordinary diseased thirst, will please their appetites, though it be to their hurt; and will venture their health rather than endure the thirst: Though in Feavors, Dropsies, Coughs, it should be the greatest enemy to them; yet they are such beastly servants to their appetites; that drink they must whatever come of it: Though Physicians torbid them, and friends dissuade them, they have so much of the brut and so little of the man, that Appetite is quite too hard for Reason with them. These are of two sorts: One sort keep the soundness of their Reason, though they have lost all the strength and power of it, for want of a Resolved will: And these confess that they should abstain, but tell you, They cannot: They are not so much men. The other sort have given up their very Reason (such as it is) to the service of their Appetites; and these will

will not believe (till the Cough, or Gout, or Drop-sie, &c. make them believe it) that their measure of drinking is too much, or that it will do them hurt; but say, that it would hurt them more to forbear it: Some through real ignorance, and some made willingly ignorant by their appetites.

§. 9. 2. Another sort of *Bibbers* there are much worse than those, who have no great diseased thirst to excuse their gulosity, but call it a *Thirst* when ever their *Appetite* would have *drink*; and use themselves ordinarily to satisfy such an *Appetite*; and drink almost as oft as the *throat* desireth it, and say, it is but to quench their thirst; and never charge themselves with *Intemperance* for it. These may be known from the first sort of *Bibbers* by the *quality* of their drink: It is *cold small beer* that the first sort desire to quench a *real thirst*; when Reason bids them *endure* it, if other means will not quench it. But it is *Wine* or *Strong-Drink*, or some drink that hath a *delicious gust*, which the second sort of *Bibbers* use, to please the *Appetite* which they call their *Thirst*. And of these *Luxurious Tiplers*, next to stark Drunkards, there are also divers *degrees*, some being less guilty, and some more.

Et non solum hec scularares videri, sed & ipsi greg domini eiusque pastores, qui exemplo esse omni plebi debuerint, ebrietate quam plurimi quasi vino madidi torpebant resoluti, & animositate tumore, iurgiorum contentione, invidia rapacibus ungulis, indiscreto boni malique iudicio carpebantur. Gildas.

§. 10. 1. The Lowest degree are they that will never ordinarily drink but at meals: But they will then drink more than nature requireth, or than is profitable to their health.

§. 11. 2. The second degree are they that use to drink between meals when their appetite desireth it, to the hindring of concoction, and the increase of *Cruditities* and *Catarrhs*, and to the secret gradual vitiating of their humours, and generating of many diseases: and this without any true necessity, or the approbation of sound Reason, or any wise Physician: Yet they tittle but at *home*, where you may find the pot by them at unseasonable times.

§. 12. 3. The third degree are many poor men that have not drink at home, and when they come to a Gentlemans house or a feast, or perhaps an *ALE-house*, they will pour in for the present to *excess*, though not to *Drunkennes*, and think it is no harm, because it is but *seldom*, and they drink so small drink all the rest of the year, that they think such a fit as this sometimes is medicinal to them, and tendeth to their health.

§. 13. 4. Another rank of *Bibbers* are those that though they haunt not *ALE-houses* or *Taverns*, yet have a throat for every *health* or *pledging Cup* that reacheth not to *drunkennes*: and use ordinarily to drink many unnecessary cups in a day to *pledge* (as they call it) those that drink to them; And *custom* and *complement* are all their excuse.

§. 14. 5. Another degree of *Bibbers* are common *ALE-house* haunters, that love to be there, and to sit many hours perhaps in a day, with a pot by them, *tipling*, and drinking one to another. And if they have any bargain to make, or any friend to meet, the *ALE-house* or *Tavern* must be the place, where *Tipling* may be one part of their work.

6. The highest degree are they, that are not apt to be stark *Drunk*, and therefore think themselves less faulty, while they sit at it, and make others drunk, and are strong themselves to bear away more, than others can bear: They have the *Drunkards* appetite, and *measure*, and *pleasure*, though they have not his giddiness and loss of wit.

§. 15. 3. And of those that are truly *Drunk* also, there are many degrees and kinds. As some will be *drunk* with *less* and some with more; so some

are only possessed with a little *diseased Levity*, and *talkativeness* more than they had before: Some also have *distempered eyes*, and *stammering tongues*: Some also proceed to *unsteady reeling heads*, and *stumbling feet*, and unfitness for their callings: Some go further to *sick and vomiting stomachs*, or else to *sleepy heads*: and some proceed to stark madness, quarrelling, railing, bawling, hooting, ranting, roaring, or talking non-sense, or doing mischief: the furious sort being like mad dogs that must be tyed; and the fortish prating and spewing sort being commonly the derision of the boys in the streets.

§. 16. II. Having told you what *Tipling* and *Drunkennes* is, I shall briefly tell you their causes: But briefly because you may gather most of them from what is said of the *Causes* of *Gluttony*. 1. The first and grand causes are these three concurrent: A *beastly raging appetite* or gulosity: A *weakness* of *Reason* and *Resolution* to rule it: And a *want* of *Faith* to strengthen *Reason*, and of *Holiness* to strengthen *Resolution*. These are the very cause of all.

§. 17. 2. Another cause is, their *not-knowing* that their *excess* and *tipling* is really a hurt or danger to their health: And they are ignorant of this from many causes: One is, because they have been bred up among ignorant people, and never taught to know what is good or bad for their own bodys, but only by the common talk of the mistaken vulgar. Another is because their *Appetite* so mastereth their very *Reason*, that they can choose to believe that which they would not have to be true: Another reason is because they are of healthful bodys, and therefore feel no hurt at present, and presume that they shall feel none hereafter, and see some abstemious persons weaker than they (who began not to be abstemious till some chronical disease had first invaded them) And thus they do by their Bodys, just as wicked men do by their souls: They judge all by *present feeling*, and have not wisdom enough to take things foreseen into their deliberation and accounts: That which *will be* a great while hence they take for *nothing*, or an uncertain something next to nothing: As Heaven and Hell move not ungodly men, because they seem a great way off; so while they feel themselves in health, they are not moved with the threatening of sickness: The *cup* is in *their hands*, and therefore they will not set it by, for fear of they know not what, that will befall them you know not when: As the thief that was told, he should answer it at the day of judgement, said, he would take the other Cow too, if he should stay unpunished till then; so these Belly-Gods think, they will take the other cup, if they shall but stay till so long hence: And thus because this temporal punishment of their gulosity is not speedily exercised, the hearts of men are fully set in them to please their appetites.

§. 18. 3. Another cause of *Tipling* and *Drunkennes* is, a wicked *Heart* that loveth the *company* of gory set up Wakes, & wicked men, and the foolish talk, and cards and dice, Church- by which they are entertained: One sin ticeth down Ales, and another: It is a delight to prate over a pot, or rant Meetings and game, and drive away all thoughts that savour of Holy-days in of sound Reason or the fear of God, or the care of their salvation: Many of them will say, It is not for love of the *drink* but of the company, that they see *Li. 10.*

Ep. 91. in policy to win the heathens; Qui boves silent multos in sacrificio demonum occidere, debet his etiam de hac re aliqua solemnitas immutari, ut die dedicationis vel natalitii martyrum, tabernula sibi circa eandem ecclesiam, que ex fanis commutata sunt, de ramis arborum faciant, & religiosi convivii solennitatem celebrent: Nec Diabolo jam animalia immolent, sed ad laudem Dei in eis suo animalia occidant, & donatori omnium de satietate sua gratias agant, &c. But do Christians need this as Heathens did, when we see the sad effects of such riotings? *Lige Acoff.*

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use the *A L E-house*: An excuse that maketh their sin much worse, and sheweth them to be exceeding wicked: To love the company of wicked men, and love to hear their lewd and idle foolish talk, and to game and sport out your time with them, besides your tipling, this sheweth a wicked fleshly heart, much worse than if you loved the drink alone: Such company as you love best, such are your own dispositions: If you were no *Tiplers* or *Drunkards*, it is a certain sign of an ungodly person to love ungodly company better, than the company of wife and godly men, that may edify you in the fear of God.

§. 19. 4. Another cause of *Tipling* is *Idleness*, when they have not the constant employments of their callings to take them up: Some of them make it their chief excuse that they do it to pass away the time: Blind wretches! that are so near eternity, and can find no better uses for their Time: To these I spoke before Chap. 5. Par. 1.

§. 20. 5. Another cause is, the wicked neglect of their dutys to their own families; making no conscience of loving their own relations, and teaching them the fear of God, nor following their business, and so they take no pleasure to be at home: The company of wife and children and servants is no delight to them, but they must go to an *A L E-house* or *Tavern* for more suitable company. Thus one sin bringeth on another.

§. 21. 6. Another cause is the ill management of matters at home with their own Consciences; when they have brought themselves into so terrible and sad a case, that they dare not be much alone, nor soberly think of their own condition, nor seriously look towards another world; but fly from themselves, and seek a place to hide them from their consciences, forgetting that *sin* will find them out: They run to an *A L E-house*, as *Saul* to his musick, to drink away melancholy, and drown the noise of a guilty self-accusing mind: and to drive away all thoughts of God, and Heaven, and sin, and Hell, and death, and judgement, till it be too late. As if they were resolved to be damned, and therefore resolved not to think of their misery nor the remedy: But though they dare venture upon *Hell* it self, the fools dare not venture upon the serious thoughts of it! Either there is a *Hell*, or there is none: If there be none, why shouldst thou be afraid to think of it? If there be a *Hell* (as thou wilt find it if thou hold on but a little longer) will not the feeling be more intolerable than the thoughts of it? And is not the *forethinking* on it a necessary and cheap prevention of the feeling? O how much wiser a course were it to retire your selves in secret, and there to look before you to eternity, and hear what conscience hath first to say to you concerning your life past, your sin and misery, and then what God hath to say to you of the remedy: You'll one day find, that this was a more necessary work, than any that you had at the *A L E-house*, and that you had greater business with God and Conscience, than with your idle companions.

§. 22. 7. Another cause is the custom of pledging those that drink to you, and of drinking healths, by which the Laws of the Devil and the *A L E-house* do impose upon them the measures of excess, and make it their duty to disregard their duty to God: So lamentable a thing it is, to be the tractable slaves of men, and intractable rebels against God! *Plutarch* mentions *One* that being invited to a feast, made a stop when he heard that they compelled men to drink after meat, and askt whether they compelled them to eat too? Apprehending that he went in danger of his belly: And it seems to

be but custom that maketh it appear less ridiculous or odious to constrain men to drinking than to eating.

§. 23. 8. Another great cause of excess is the Devils way of drawing them on by degrees: He doth not tempt them directly to be drunk, but to drink one cup more, and then another and another, so that the worst that he seemeth to desire of them is, but to drink a little more: And thus as *Solomon* saith of the fornicator, they yield to the flatterer and go on as the Ox to the slaughter, and as the Fool to the correction of the stocks, till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life: Prov. 7. 21, 22, 23.

24. III. The Greatness of this sin appeareth in what is said before of *Gluttony*: More specially 1. Think how base a master thou dost serve, being thus a slave to thy throat: What a beastly thing it is, and worse than beastly: for few beasts but a swine will be forced to drink more than doth them good. How low and poor is that mans reason that is not able to command his throat?

§. 25. 2. Think how thou consumest the creatures of God that are given for service and not for gluttony and luxury. The Earth shall be a witness against thee, that it bore that fruit for better uses, which thou mispendest on thy sin. Thy Servants and Cattle that labour for it shall be witnesses against thee: Thou offerest the creatures of God as a sacrifice to the Devil, for Drunkenness and Tipling is his service. It were less folly to do as *Diogenes* did, who, when they gave him a large cup of wine, threw it under the table that it might do him no harm: Thou makest thy self like Caterpillars, and Foxes, and Wolves, and other destroying creatures that live to do mischief, and consume that which should nourish man; and therefore are pursued as unfit to live! Thou art to the common-wealth as Mice in the Granary, or Weeds in the Corn. It is a great part of the work of faithful Magistrates to weed out such as thou.

§. 26. 3. Thou robbest the poor, consuming that on thy throat which should maintain them: If thou have any thing to spare, it will comfort thee more at last, to have given it to the needy, than that a greedy throat devoured it. The covetous is much better in this than the Drunkard and Luxurious: For he is a gatherer, and the other is a scatterer: The Common-wealth maintaineth a double or treble charge in such as thou art: As the same pasture will keep many Sheep which will keep but one Horse; so the same country may keep many temperate persons which will keep but a few Gluttons and Drunkards. The worldling makes provision cheaper by getting and sparing: but the Drunkard and Glutton make it dearer by wasting: The covetous man that scrapeth together for himself, doth oft-times gather for one that will pity the poor, when he is dead: Prov. 28. 8. But the Drunkard and Riotous devour it while they are alive. One is like a Hog that is good for something at last, though his feeding yield no profit while he liveth: The other is like devouring vermine, that leave nothing to pay for what they did consume: The one is like the Pike among the fishes, who payeth when he is dead for that which he devoured alive: But the other is like the sink or chanel that repayeth you with nothing but stink and dirt, for all that you cast into it.

§. 27. 4. Thou drawest poverty and ruine upon thy self: Besides the value which thou wastest, God usually joyneth with the prodigal by his judgements, and scattereth as fast as he. Prov. 21. 17.

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pag. 317

Prov. 13.
29.
Prov. 14.
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& 21. 13.
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& 28. 27.

Diogenes He that loveth pleasure shall be a poor man: he that loveth wine and oyl shall not be rich. There is that scattereth and yet increaseth, Prov. 11. 24. But this is not the issue of thy scattering. Prov. 23. 19, 20, 21. Hear thou my son and be wise, and guide thy heart in the way: Be not amongst wine-bibbers, amongst riotous eaters of flesh: For the Drunkard and the Glutton shall come to poverty, and drowsiness shall cloath a man with rags.

Because he askt a penny of the next: I may oft receive of them, but God knows whether ever I shall have more of him. *Lapt. in Diag.* Prov. 28. 19.

§. 28. 5. Thou art an enemy to thy family: Thou grievest thy friends: Thou impoverishest thy children, and robbest those whom thou art bound to make provision for. Thou fillest thy house with discontent and brawlings, and banishest all quietness and fear of God: A discontented or a brawling wife, and ragged dissolute untaught Children, are often signs that a Drunkard or Riotous person is the master of the family.

§. 29. 6. Thou art a heynous consumer of thy pretious Time: This is far worse than the wasting of thy estate: O that thou didst but know, as thou shalt know at last, what those hours are worth, which thou wastest over thy pots! and how much greater work thou hadst to lay it out upon? How many thousands in Hell are wishing now in vain, that they had those hours again to spend in prayer and repentance, which they spent in the ALE-house, and senselessly cast away with their companions in sin. Is the glass turned upon thee, and death posting towards thee, to put an end to all thy time, and lay thee where thou must dwell for ever; and yet canst thou sit tipling and prating away thy time, as if this were all that thou hadst to do with it? O what a wonder of foolishness and stupidity is a hardened sinner, that can live so much below his reason! The senses neglect of thy souls concernment, and greater matters, is the great part of thy sin, more than the drunkenness it self.

§. 30. 7. How base a Price dost thou set upon thy Saviour and salvation, that wilt not forbear so much as a cup of drink for them? The smallness of the thing sheweth the smallness of thy Love to God, and the smallness of thy regard to his word and to thy soul. Is that loving God as God, when thou lovest a cup of drink better! Art thou not ashamed of thy Hypocrisie, when thou saiest thou lovest God above all, when thou lovest him not so well as thy Wine and Ale! Surely he that loveth him not above Ale, loveth him not above all! Thy choice sheweth what thou lovest best, more certainly than thy tongue doth. It is the dish that a man greedily eateth of that he loveth, and not that which he commendeth but will not meddle with. God tryeth mens Love to Him, by their keeping his commandments: It was the aggravation of the first sin, that they would not deny so small a thing as the forbidden fruit, in obedience to God! And so it is of thine, that wilt not leave a forbidden cup for him! O miserable wretch! dost thou not know thou canst not be Christs Disciple, if thou forsake not all for him, and hate not even thy life in comparison of him, and wouldest not rather die than forsake him, *Luk. 14. 26, 33.* And art thou like to lay down thy life for him that wilt not leave a cup of drink for him? Canst thou burn at a stake for him, that canst not leave an ALE-house, or vain company, or excess for him! What a sentence of condemnation dost thou pass upon thy self; Wilt thou sell thy God and thy soul for so small a matter as a cup of drink? Never delude thy self, to say,

I hope I do not so, when thou knowest that God hath told thee in his word, that Drunkards shall not inherit the Kingdom of God: 1 Cor. 6. 10. Nay God hath commanded those that will come to Heaven, to have no familiarity with thee upon earth, no not so much as to eat with thee! 1 Cor. 5. 11. Read what Christ himself saith, *Matth. 24. 48, 49, 50, 51.* But if that evil servant shall say in his heart My Lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and to drink with the drunken, the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth. Read *Deut. 29. 19, 20.* If when thou hearest the words of Gods curse, thou blest thy self in thy heart and say, I shall have peace, though I walk in the imagination of my heart, to add drunkenness to thirst: the Lord will not spare that man, but then the anger of the Lord and his jealousy shall smook against him, and all the curses that are written in this Book shall lye upon him, and the Lord shall blot out his name from under Heaven, and the Lord shall separate him to evil. Thou seest here how God will spice thy Cups.

§. 31. 8. Thou art the shame of humane nature: Thou representest man in the likeness of a Beast, and worse: As if he were made but instead of a Barrel or a sink: Look on a drunkard filthing and spewing and reeling and bawling, and see if he be not uglier than a brute? Thou art a shame to thy own Reason, when thou shewest the world, that it cannot so much as shut thy mouth, nor prevail with thee in so small a thing. Wrong not Reason so much as to call thy self Rational; and wrong not mankind so much as to call thy self a man: *Non homo sed amphora*, said one of Bonosus the drunken Emperour when he was hanged: It is a barrel and not a man.

§. 32. 9. Thou destroyest that Reason which is the Glory of thy Nature, and the natural part of the Image of God upon thy mind: If thou shouldst deface the Kings Arms or Image in any publick place, and set in the stead of it the image of a dog, would it not be a Traiterous contempt? How much worse is it to do thus by God? If thou didst mangle and deform thy body, it were less in this respect; for it is not thy body, but thy soul that is made after the Image of God: Hath God given thee Reason for such high and excellent ends and uses, and wilt thou dull it and drown it in obedience to thy throat? Thy Reason is of higher value than thy house or land or money, and yet thou wilt not cast them away so easily! Had God made thee an ideot, or mad and lunatick, thy case had been to be pitied: but to make thy self mad and despise thy man-hood, deserveth punishment. It's the saying of Basil; *Involuntary madness deserveth compassion, but voluntary madness, the sharpest whips.* Prov. 19. 29. Judgements are prepared for scorners, and stripes for the fools back: especially for the voluntary fool: He that will make himself a beast or a mad-man, should be used by others like a beast or a mad-man, whether he will or not.

§. 33. 10. Thou makest thy self unfit for any thing, that is good. O how unfit art thou to read or hear or meditate on the Word of God! how unfit to pray? how unfit to receive the Holy Sacrament? what a dreadful thing is it to think of a Drunken man speaking to God in Prayer? Thy best posture till thou art sober is to be asleep: for then thou

And a shame to thy family: As it's said that Cicero's son proved a drunkard, to whom he directed his Book de officiis: which is made his fathers reproach.

Of drunken Priests I am loth to speak: but pray such to read Isa. 52. 12. & 28. 7. Mic. 2. 11.

1 Tim. 3. 3, 8. Isa. 56. 11, 12. Lev. 10. 9. Jer. 35. Ezek. 44. 21. Matth. 24. 49. 1 Thes. 5. 7. Gal. 5. 21.

dost

doft least hurt, and thou art made incapable of doing good; yea and of receiving any good from others? Thou art not so much as capable of reproof or counsel: He that should cast Pearls before such a Swine, and offer to speak to thee for the good of thy soul, would but dishonour the Name and Word of God. As it is said of a drunkard, that, when one rebuked him, saying, *Art thou not ashamed to be thus drunken*, replied, *Art thou not ashamed to talk to a man that is drunken*? It is a shame to the man that would cure thee by Reason, when thou hast thrown away thy Reason. And if thou have but a *meery cup*, and thinkest thy self the fitter for thy duty, yea if thou do it well, as to the outward appearance, as the principle is false and base, so thou deservest blame for casting thy work upon so great a hazzard. As *Sophocles* said of an Orator that wrote well when he was half drunken, *Though he did it well, he did it ignorantly and in uncertainty*: For thy *levity* weakeneth thy judgement, and thou doft the good thou doft but at a venture; as a *Passionate* man may speak well, but it's unlikely and uncertain; and therefore no thanks to him that it fell not out to be worse.

See Prov.
23.29, 30.
31.32, 33.

§. 34. 11. Thou disposest thy self to almost every sin: *Drunkenness* breaketh every one of the Commandments; by disposing men to break them all. It disableth them to the duties of the first Commandment above all, viz. to know God, and believe and trust and love him: It utterly unfiteth men for the holy worship, required in the second Commandment as I have shewed: He that hateth the guilt of former sin, in his Worshippers, hateth present wickedness much more, Prov. 21. 27. *The Sacrifice of the wicked is abomination: how much more when he bringeth it with a wicked mind. Idolatry*, and wantonness, and excess in eating and drinking usually dispose to one another. See 1 Cor. 10. 7.

Sacrifices of mirth and joviality and gluttony and drunkenness are fit for Idols and Devils, but unfit for God? And therefore commonly we find that it is the drunkards and riotous people in every Town that are the great enemies to the Preaching of the Gospel, and to all holy exercises, and to all that fear God, and will not be as mad as they: When there is a Sacrifice to be offered to *Bacchus*, and any merry meeting where potting and feasting and dancing and roaring is to be the game, there it is that the Ministers and the Servants of Christ are slandered and scorned and railed at. There it is that Hellish reproach of Godliness, like the Devils Canons, are let fly without controule (Though through Gods mercy they have more powder than bullet, and do little Execution). There it is that the Devil sitteth as President in his Council, plotting what to do against the people and wayes of Christ. And though it be drunken sottish Council, it is the fitter for his business: for it is a *bruitish thunderbolt* that he hath to cast; a senseless furious work that he hath to do; and no other instruments will serve his turn. He hath a plot to blow up the Reputation and honour of serious Godliness; but he that setteth fire to his train must withal blow up himself: And none is so fit for this work as a Drunkard or a sensual Sor: Few others will venture to cast their own souls into the fire of Hell, that they may procure a little stinking breath to be blown into the faces of the godly: Few others would set their own houses on fire, that they may trouble Gods servants by the smoak. Their very work is to do as those in *Dan. 3.* to cast the servants of Christ into those flames, which must devour those that cast them in, and must scarce touch a thred of the garments, or a hair of the head of those for whom it was prepared: And who would do this,

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& constans
plurimorum
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frustra Indos
Christia-
nam religi-
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ra istius
consuetudo
inerti no-
storum dis-
simulacione
retinetur,
falsa Aco-
sta speak-
ing of
drunken-
ness. l. 3.
c. 22. p.
336.

Leg. Jos.
Acoſtam de
proc. In-
dor. salut.
l. 3. c. 21,
22.

that knew what he did, and were well in his wits: must he not be first made drunk that doth it? Also drunkenness disposeth you to swearing and blaspheming and perjury and speaking contemptuously and unreverently of God, and to speak prophanely and jeaſtingly of the Scripture: And thus fools make a mock of sin, Prov. 14. 9. You are good for none of the holy exercises of the Lords day: That's the day that you must defile with your filthy sin: The day in which God sendeth abroad his gracious invitations, and the Devil his wicked incitations: In which God giveth most of his Grace, and the Devil infecteth most with sin: In which God is best served by his sincere ones, and the Devil is most served by his impious ones. And you dispose your selves to sin against your Governours: you have no hold of tongue or action when you are drunken: How many in their Drunkenness have reproached and abused Father and Mother; and spoken Treason against their King, or reviled Magistrates and Superiours: and perhaps attempted and done mischief as well as spoken it? If you are superiours, how unfit are you to judge or govern? Is it not lawful for any to appeal from you as the Woman did from Philip drunk, to Philip sober? You will be apter to abuse your inferiours than well to govern them. Also Drunkenness destroyeth civility, justice and charity. It inflameth the mind with anger and rage: It teacheth the tongue to curse and rail and slander: It makes you unfaithful and incapable of keeping any secret, and ready to betray your chiefest friend, as being master neither of your mind or tongue or actions. Drunkenness hath made men commit many thousand murders: It hath caused many to murder themselves, and their nearest relations: many have been drowned by falling into the water, or broke their necks with falling from their Horses, or dyed suddenly by the suffocation of nature: It draweth men to idleness, and taketh them off their lawful calling: It maketh a multitude of thieves, by breeding necessity, and emboldning to Villany. It is a principal cause of lust and filthiness, and the great maintainer of whoredoms; and taketh away all shame and fear and wit, which should restrain men from this or any sin: What sin is it that a drunken man may not commit? no thanks to him that he forbearth the greatest wickedness! Cities and Kingdoms have been betrayed by Drunkenness: Many a drunken Garrison hath let in the enemy. There is no confidence to be put in a drunken man: nor any mischief that he is secure from.

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and lusts. *Leg. Basilii Homil. in Ebriet. & Lux. Vide ipse ex taberna duos semicaptos vino egresſos, vix oboli causa, se mutuo uno eodemque gladio confeciſſe; & quidem extracto his à percusso corpore, prae alterum feriendi furor: Itaque momento temporis ambo exanimis corruerunt.* Jos. Acoſta de proc. Ind. salut. l. 3. c. 21. p. 332.

12. Lastly, Thou sinnest not alone, but temptest others with thee to perdition. It is the great crime of *Jeroboam* that he made Israel to sin: The judgement of God determineth those men to death, that not only do wickedness, but have pleasure in them that do it, Rom. 1. 32. And is not this thy case? Art thou not Sarans instrument to tempt others with thee, to waste their Time, and neglect their souls, and abuse God and his creatures? Yea some of you glory in your shame, that you have drunk down your companions, and carried it away (the honour of a sponge or a tub, which can drink up or hold liquor as well as you.) And what is that man worthy of, that would thus transform himself and others, into such Monsters of iniquity?

Obj. 1.

§. 55. IV. Next let us hear the drunkards excuses, (for even drunkenness will pretend to Reason, and men will not make themselves mad without an argument to justify it.) 1. Saith the Tipler, *I take no more than doth me good: you allow a man to eat as much as doth him good, and why not to drink as much? No man is fitter to judge this than I, For I am sure I feel it do me good.*

Answ.

What good dost thou mean man! Doth it fit thee for holy thoughts or words or deeds? Doth it help thee to live well, or fit thee to die well? Art thou sure that it tendeth to the health of thy body? Thou canst not so say without the imputation of folly or self-conceitedness, when all the wise Physicians in the world do hold the contrary. No, it doth as Gluttony doth: It pleaseth thee in the drinking, but it filleth thy body with crudities, and Hægm, and prepareth for many Mortal sicknesses: It maketh thy body like grounds after a flood, that are covered with stinking slime: or like fenny Lands that are drowned in water, and bear no fruit: or like grounds that have too much rain, that are dissolved to dirt, but are unfit for use. It maketh thee like a leaking ship, that must be pumped and emptied, or it will sink: If thou have not Vomits or Purges to empty thee, thou wilt quickly drown or suffocate thy life. As Basil saith, A drunkard is like a Ship in a Tempest, when all the goods are cast overboard to disburden it lest it sink. Physicians must pump thee, or disburden thee, or thou wilt be drowned: And all will not serve if thou hold on to fill it up again: For intemperance maketh most diseases incurable. A Historian speaketh of two Physicians that differed in their Prognosticks about a Patient; one forsook him as incurable; the other undertook him as certainly curable; but when he came to his remedies, he prescribed him so strict abstinence as he would not undergo; and so they agreed in the issue; when one judged him incurable because intemperate, and the other curable if he would be temperate. Thou that feelest the drink do thee good, dost little think how the Devil hath a design in it, not only to have thy soul, but to have it quickly; that the mud-walls of thy body being washed down may not hold it long. And I must tell thee, that thou hast cause to value a good Physician for greater reasons than thy life, and art more beholden to him than many others; even that he may help to keep thy soul out of Hell a little longer, to see if God will give thee repentance, that thou mayest escape out of the snare of the Devil, who taketh thee captive at his will, 2 Tim. 2. 25, 26. As Ailian writeth of King Antigonus that having great respect for Zeno the Philosopher, he once met him when he was in drink, and embracing him, urged him to ask of him what he would, and bound himself with many Oaths to give it him: Zeno thanked him, and the request he made to him was that he would go home and Vomit. To tell him that he more needed to be disburdened of his drink, than he himself did need his gifts. The truth is, the good that thou feelest the drink do thee is but the present pleasing of thy appetite, and tickling thy fantasie by the exhilarating vapours: And so the Glutton and the Whoremonger and every sensual wretch will say, that he feeleth it do him good: But God blest all sober men from such a good. So the Gamester feeleth the sport do him good; but perhaps he is quickly made a Beggar by it. It is Reason and faith, and not thy appetite or present feeling that must tell thee what and how much doth thee good.

Obj. 2.

§. 36. Obj. 2. But I have heard some Physicians say, that it is wholesome to be Drunk sometimes.

Answ. None but some Sor, that had first drunk away his own understanding; I have known Physicians that have been Drunkards themselves, and they have been apt to plead for their own vice: But they quickly killed themselves, and all their skill could not save their lives from the effects of their own Bestiality; even as the knowledge and doctrine of a wicked Preacher, will not save his soul, if he live contrary to his Profession. And what if the Vomiting of a Drunkard did him some good with all the harm! Are there not easier, safer, lawfuller means enough to do the same good without the harm? He is a Bruit himself and not a Physician that knoweth no better remedy than this. But thy Conscience telleth thee, this is but a false excuse.

§. 37. Obj. 3. But I wrong no body in my drink: Obj. 3. the hurt is my own.

Answ. No thanks to thee if thou wrong no body: But read over the former aggravations, and then justify thy self in this if thou canst. It seems thou makest nothing of wronging God by disobedience. But suppose it be no ones hurt but thy own; dost thou hate thy self? Is thy own hurt nothing to thee? what dost make nothing of the damning of thy own soul? whom wilt thou love, if thou hate thy self? It is the aggravation of this sin, as well as fornication, 1 Cor. 6. 18. that it is against your own bodies, and much more as against your own souls.

§. 38. Obj. 4. But I was but merry, I was not drunken.

Answ. It were well for you if God would stand to your names and definitions, and take none for a sinner that taketh not himself for one. There are several degrees of drunkenness short of the highest degree: And if your Reason was not disturbed, yet the excess of drink only, and tipling and gulosity will prove a greater sin than you suppose.

§. 39. Obj. 5. But I drink but a little: but my head is weak and a little over-turneth it.

Answ. If you know that before-hand, you are the more unexcusable, that will not avoid that measure which you know you cannot bear. If you knew that less poyson would kill you than another, you would be the more fearful of it, and not the less.

§. 40. Obj. 6. But I have a thirst upon me, and I take no more than will quench it.

Answ. So the Whoremonger saith, he hath a lust upon him, and he taketh no more than will quench it: And the malicious man that beateth you or undoes you may say that he hath a Passion upon him, and he taketh no more revenge on you than satisfieth it. But if you add drunkenness to thirst, read your doom again, Deut. 29. 19. If it be a natural moderate thirst, moderation will satisfie it: If it be a diseased thirst, as in a Fever or Dropfie, the Physician must direct you in the Cure: And small drink is fitter for a thirst than strong: But if it be the thirst of a drunkards raging appetite that hath been used to be pleased, and therefore is loth to be denied, you are best quench it upon better and cheaper terms, than the displeasing God and damning your souls, lest you find it more troublesome in the flames of Hell, to want a drop of water for your tongues, than it would have been to have bridled a beastly appetite: And lest you then cry out as *Lyfimachus* when thirst forced him to yield to the Scythians, for a little drink, *Quam brevis voluptatis gratia, quantum felicitatis amisi?* For how short a pleasure did I lose so great felicity? Take heed of reasoning your souls into impenitence.

Bibendi consuetudo angustat aviditatem. Plin. Perinde est vinolentiam bibendo velle sedare, atque ignem materiam appropinquare: Nam quod nature appetitioni datur moderatum est, at vitiosa & præter naturam libido, nullo extinguitur. Acofia ubi. sup.

Quest. 1.

Quest. 1. *Quest. 1. It is not lawful to drink when we are thirsty, and know of no harm that it is like to do us, seeing thirst telleth us what the stomach needeth.*

Ans. A beast may do so, that hath no higher faculty to guide him. And a man may take in the consideration of his thirst to guide his Reason in judging of the due quantity and time; but not otherwise: A man must never drink to please his appetite either *against Reason*, or *without it*: And no man must so captivate his Reason to sense, as to think that his Appetite is his principal rule or guide herein; nor be so brutish as to know no otherwise what doth him good or hurt, but by his *present feeling*: Sometime true Reason may tell a man, that thirst is a sign that drink is needful to his health, and then he may take it. Sometime (and commonly with blockish people) pleasing a thirst may hurt their health, and they are so foolish that they do not know it; either because they are ignorant of such things, or because their appetite maketh them unwilling to believe it, till they feel it; and because they judge only by the present effects: so a man may kill himself with drinking cold drink in a heat, in some Feavors, in a Dropsie, a Cough, a Cachexie, &c. And excess doth insensibly vitiate the blood and heap up matter of many diseases, which are incurable before the fit will believe that drinking when he was thirsty did him any harm. If really it will do no harm, you may drink when you are thirsty (because it will do good.) But if it will quench natural heat and hinder concoction, and breed diseases through *unseasonableness*, or *ill quality*, or *excess*, it is neither your *Thirst* nor your *fortish ignorance* of the hurt, that will excuse you from the sin, or prevent the Coughs, Stone, Gout, Cholick, Swellings, Palsies, Agues, Feavors or Death, which it will bring.

Quest. 2. *Quest. 2. Is it not lawful to drink a health sometimes when it would be ill taken to refuse it, or to be uncovered while others drink it?*

Ans. Distinguish between, 1. Drinking measurably as you need it, and unmeasurably when you need it not. 2. Between the foreseen effects; and doing it ordinarily, or when it will do hurt, or extraordinarily when it will more prevent hurt. And so I conclude.

1. It is unlawful to drink more than is good for your health, by the provocation of other men.

2. It is unlawful to do that which tempteth and encourageth others to drink too much. And so doth the custome of pledging healths, especially when it is taken for a crime to deny it.

3. Therefore the ordinary pledging or drinking of such healths is unlawful, because it is the scandalous hardening of others in their sin unto their ruine.

4. But if we fall in among such furious Beasts as would stab a man if he did not drink a health, it is lawful to do it to save ones life, as it is to give a Thief my Purse: Because it is not a thing simply evil of it self to drink that Cup, but by accident, which a greater accident may preponderate.

5. Therefore any other Accident beside the saving of your life, which will really preponderate the Hurtful accident, may make it Lawful: As possibly in some cases and Companies the offence given by denying it may be such as will do more hurt far, than yielding would do. (As if a malignant company would lay ones Loyalty to the King upon it.) &c.

6. Christian prudence therefore (without carnal compliance) must be alwayes the present decider of the case, by comparing the good and the evil effects.

7. To be bare when others lay the honour of the

King or Superiours upon it, is a Ceremony that on the aforesaid reason may be complied with.

8. When to avoid a greater evil we are extraordinarily put on any such Ceremony, it is meet that we joyn such words (where we have liberty) as may prevent the scandal, or hardening any present in sin.

9. And it is a duty to avoid the company which will put us upon such inconveniences, as far as our Calling will allow us.

V. But because it is the Drunkards heart or will that needs persuasion, more than his understanding needs Direction, I shall before the Directions yet endeavour his fuller conviction, if he will but read and consider soberly, (if ever he be sober) these following Questions, and not leave them till he answer them to the satisfaction of his own Conscience.

§. 42. Quest. 1. *Quest. 1. Dost thou know that thou art a man? and what a man is?* Dost thou know that Reason differeth him from a beast that is ruled by Appetite and hath no Reason? If thou do, let thy Reason do its office, and do not drown it, or set the beast above it.

§. 43. Quest. 2. *Quest. 2. Dost thou believe that there is a God that is the Governour of the world, or not?* If not, tell me how thou camest to be a man? And how came thy tongue and palate to taste thy drink or meat, any more than thy finger. Look on thy finger and on thy tongue, and thou canst see no reason why one should taste and not the other? If thou live in the midst of such a world, which he hath made and daily governeth, and yet believest not that there is a God, thou art so much worse already than drunk or mad, that it is no wonder if thou be a Drunkard. But if thou do believe indeed that there is a God, hear further thou stupid beast and tremble! Is he the Governour of Heaven and Earth, and is he not worthy to be the Governour of thee? Is all the World at his dispose? and is he not worthy to dispose of thy throat and appetite? Are Crowns and Kingdoms, Heaven and Hell at his dispose and will, and is he not worthy to be master of thy Cup and Company? wilt thou say to him by thy practice, Go rule Sun and Moon, and rule all the world, except my Appetite and my Cup?

§. 44. Quest. 3. *Quest. 3. Dost thou verily believe that God is present with thee, and seeth and heareth all that is done and said among you?* If not, thou believest not that he is God! For he that is absent and ignorant, and is not Infinite, Omnipresent, and Omniscient is not God: And if God be not there, thou art not there thy self: For what can uphold thee and continue thy life and breath and being? But if thou believe that God is present, darest thou drink on, and darest thou before him waste thy time, in prating over a Pot with thy Companions?

§. 45. Quest. 4. *Quest. 4. Tell me, dost thou believe that the Holy Scripture is true?* If thou do not, no wonder if thou be a drunkard. But if thou do, remember that then it is true, that drunkards shall not inherit the Kingdom of God, 1 Cor. 6. 10. And then mark what the Scripture saith, Isa. 21. 1. *Woe to the Crown of Pride, to the drunkards of Ephraim, Hab. 2. 15. Woe to him that giveth his Neighbour drink, that putteth thy bottle to him and makest him drunk also: Isa. 5. 11. Woe to them that rise up early in the morning that they may follow strong drink, that continue till night till wine inflame them: and the Harp and the Viol and the Tabret and the Pipe and Wine*

Id sane magno Christianis opprobrio est, Regem bar- baram & idolis de- ditum ab- scondere subditos sibi populos cohibuisse: nos vero quos oportebat movere quoque perditos emendare, temulentia incrementa tanta fecisse. Acolle
l. 3. c. 21.

are in their Feasts, but they regard not the work of the Lord, nor consider the operation of his hands, v. 22. Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: Prov. 31. 4, 5, 6. It is not for Kings to drink wine, nor for Princes strong drink; lest they drink and forget the Law, and pervert the judgement of any of the afflicted: Give strong drink to him that is ready to perish, and wine to those that be of heavy hearts. See Amos 6. 6. Luke 21. 34. Take heed to your selves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares. Rom. 13. 13, 14. Not in gluttony and drunkenness, not in chambering and wantonness, not in strife and envying, but put ye on the Lord Jesus Christ, and make no provision for the flesh to satisfy the lusts thereof. Prov. 20. 1. Wine is a mocker; strong drink is raging; and whosoever is deceived thereby is not wise. Prov. 23. 29, 30, 31, 32. Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine: they that go to seek mixt wine. Look not thou upon the wine when it is red; when it giveth his colour in the cup: when it moveth it self aright: At last it biteth like a Serpent, and stingeth like an Adder. Thine eyes shall behold strange Women, and thy heart shall utter perverse things: yea thou shalt be as he that lyeth down in the midst of the Sea, or as he that lyeth upon the top of a mast. Hos. 4. 11. Whoredom and wine and new wine take away the heart. Joel 1. 5. Awake ye drunkards, and weep and howl all ye drinkers of wine, &c. If thou do indeed believe the Word of God, why do not such passages make thee tremble?

Quest. 5. §. 46. **Quest. 5.** Dost thou consider into how dangerous a case thou puttest thy self when thou art drunk or joynest thy self with drunkards? What abundance of other sins thou art lyable to? And in what peril thou art of some present judgement of God? Even those examples in Scripture which encourage thee should make thee tremble. To think that even a Noah that was drunken but once, is recorded to his shame for a warning unto others: How horrid a crime even Lot fell into by the temptation of drunkenness? How Uriah was made drunk by a David to have hid his sin? How Davids son Amnon, in 2 Sam. 11. 13. 2 Sam. 13. 28. Gods just revenge, was murdered by his brother Absaloms command, when his heart was merry with wine. How Nabal was stricken dead by God after his drunkenness, 1 Sam. 25. 36, 37, 38. How King Ela was murdered as he was drinking himself drunk, Dan. 5. 1. 1 Sam. 16. 9. And how the terrible hand appeared writing upon the Wall to King Belshazzar in his carousing, to signify the loss of his Kingdoms, and that very night he was also slain. Thou seest God spareth not Kings themselves, that one would think might be allowed more pleasure: and will he spare thee? Prov. 31. 4, 5. It is not for Kings to drink wine, nor for Princes strong drink: and is it then for thee? mark the dreadful fruits of it, even to the greatest, Hos. 7. 3, 4, 5. They make the King glad with their wickedness, and the Princes with their lyes: They are all Adulterers as an Oven heated—— In the day of our King the Princes have made him sick with bottles of wine: he stretched out his hand with scorners. Thou seest that be they great or small, both soul and body is cast by tripling and drunkenness into greater danger, than thou art in at Sea in a raging tempest. Thou puttest thy self in the way of the vengeance of God, and art not like to scape it long.

Quest. 6. §. 47. **Quest. 6.** Didst thou ever measure thy sin

by that strange kind of punishment commanded by God against incorrigible gluttons and drunkards, Deut. 21. 18, 19, 20, 21. If a man have a stubborn and rebellious Son, which will not obey the voice of his Father, or the voice of his Mother, and that when they have chastened him will not hearken to them, Then shall his Father and his Mother lay hold on him, and bring him out unto the Elders of his City, and to the gate of his place: And they shall say unto the Elders of his City, This our Son is stubborn and rebellious; he will not obey our voice, he is a Glutton and a Drunkard: And all the men of his City shall stone him with stones, that he dye: so shalt thou put away evil from among you, and all Israel shall hear and fear. Surely Gluttony and Drunkenness are heinous crimes, when a mans own Father and Mother were bound to bring him to the Magistrate to be put to death, if he will not be reformed by their own correction? And you see here that youth is no excuse for it, though now it's thought excusable in them.

§. 48. **Quest. 7.** Dost thou think thy drink is too good to leave at Gods command? Or dost thou think that God doth grudge thee the sweetness of it? or rather that he forbids it thee for thy good, that thou maist scape the hurt. And tell me, Dost thou love God better than thy drink and pleasure, or dost thou not? If not, thy own Conscience must needs tell thee, (if thou have a Conscience not quite seared) that there is no hope of thy salvation in that state: But if thou say, thou dost, will God, or any wise man believe thee, that thou lovest him better, and wilt not be so far ruled by him, nor leave so small a matter for his sake? 1 Joh. 5. 3. For this is the Love of God that we keep his commandments, and his commandments are not grievous. So 2 Joh. 6.

§. 49. **Quest. 8.** Dost thou remember that thy Carcass must lye rotting in the grave, and how loathsome a thing it must shortly be? And canst thou make so great a matter of the present satisfying of so vile a body, and dung the earth at so dear a rate?

§. 50. **Quest. 9.** Wouldst thou have all thy friends and children do as thou dost? If so, what would become of thy estate? It would be a mad world if all were drunkards: wouldst thou have thy Wife a Drunkard? If she were, thou wouldst scarce be confident of her Chastity. Wouldst thou have thy Servants Drunkards? If they were, they might set thy house on fire? and they would do thee little work, or do it so as it were better be undone. Thy house would be a Bedlam if all were Drunkards; and much worse than Bedlam; for there are some wise men to govern and correct the mad ones. But if thou like it not in Wife and Children and Servants, why dost thou continue it thy self? Art thou not nearest to thy self? Dost thou love any others better than thy self? Hadst thou rather thy own soul were damned than theirs? Or canst thou more easily endure it? I have wondered sometimes to observe some Drunkards very severe against the same sin in their Children, and very desirous to have them sober! But the reason is because the sobriety of their Children is no trouble to them, nor puts them not to deny the pleasure of their appetites, as their own sobriety must do.

§. 51. **Quest. 10.** Wouldst thou have thy Physician drunk when he should cure thee of thy sickness? or thy Lawyer drunk when he should plead thy cause? or the Judge when he should judge it? If not, why wilt thou be drunken when thou shouldst serve thy God, and mind the business of thy soul? If thou wouldst not have thy servant be potting in an Alehouse when he should be about thy work; wilt thou sit potting and prating there, when thou hast a thousand fold greater work to do, for thy everlasting happiness?

§. 52.

Qu. 11. §. 52. Quest. 11. *If one do but lame or spoil thy Beast and make him unfit for thy service, wouldst thou be pleased with it? And wilt thou unfit thy self for the service of God, as if thy work were of less concernment than thy Beasts?*

Qu. 12. §. 53. Quest. 12. *Would it please you if your servants poured all that drink in the Chancel? If not, I have before proved to thee that it should displease thee more to pour it into thy belly: for thou wilt find at last, that it will hurt thee more?*

Qu. 13. §. 54. Quest. 13. *What relish hath thy pleasant liquor the next day? will it then be any sweeter than wholesome abstinence? All the delight is suddenly gone: there is nothing left but the slime in thy guts, and the Ulcer in thy Conscience, which cannot be cured by all thy Treasure, nor palliated long by all thy pleasure. And canst thou value much so short delights? As all thy sweet and merry cups, are now no sweeter than if they had been Wormwood; so all the rest will quickly come to the same end and relish! As Plato said of his slender supper compared to a Rich mans feast, Yours seemeth better to night, but mine will be better to morrow: so thy Conscience telleth thee that Temperance and holy obedience will be better to morrow, and better to Eternity, though gluttony and drunkenness seem better Now.*

Qu. 14. §. 55. Quest. 14. *Dost thou consider how dear thou payest for hell? and buyest damnation at a harder rate than salvation might be attained at. What shame doth it cost thee? what sickness is it like to cost thee? what painful vomitings or worse dost thou undergoe? How much dost thou suffer in thy estate? And is Hell worth all this adoe?*

Qu. 15. §. 56. Quest. 15. *Dost thou not think in thy heart, that sober temperate Godly men do live a more quiet and comfortable life than thou? (as well as an honest and safer life.) If thou do think so, why wilt thou not imitate them? It is as free for thee to choose as them. If thou think they do not; Consider that as they have none of thy forbidden Cups, so they have none of thy thirst or desire after them? Abstinence is sweeter much to them. They have none of thy fowre belchings or Vomitings, nor shame, nor danger, nor thy reckoning to pay: They have none of thy gripes of Conscience, and terrours under the guilt of such a sin! They live in the Love of God and the forethoughts of Heaven, while thou art in the Alehouse: And dost thou not think in thy Conscience, that to a heart that is suited and sanctified thereto, it is not a sweeter thing to live in the Love of God, than in the love of thy sensuality? Darest thou say (whatever thou thinkest) that God and Heaven and Holiness are not so lovely and fit to be delighted in, as a Cup of Wine or Ale? sure thou darest not say so! If it were for no more than the different Aspects of Death and Eternity to them and to thee, I account thy life in the midst of thy pleasures, incomparably more sad than theirs. They look at Death as at the time of hope, and the day of their deliverance, as the Assizes are to the innocent or pardoned man: But thou lookest on Death with terror as the end of all thy mirth, as the Guilty Malefactor thinketh on the Assizes: (or else with senselessnes or presumption which is worse.) They look unto Eternity as their endless unspeakable felicity: And thou darest scarce seriously think of it, without the delusory ease of unbelief or of false hopes. Thou darest not seriously look beyond death, unless through the Devils cheating spectacles. I tell thee, a sober Godly man would not have thy merry life (as thou accountest it) one day, for all thy wealth, or for any worldly gain? He had rather lye in Jaile, or sit in the Stocks that while, than Drink and Swagger with thee? Keep thy merriment to thy self, for no wife*

man or good man will be thy partner. If thou wert their enemy they would not wish thee so much misery as thou choolest. As the story goeth of a Confessor that hearing many confesse the sin of Drunkenness, would needs try himself what pleasure was in it: And having Vomited and slept it out, the next Drunkard that came to him in Confession, he appointed him for Penance to be drunk again, and told him, he need no sharper penance.

§. 57. Quest. 16. *How cometh it to pass that thy very Pride doth not cure thy drunkenness? Pride is so natural and deep rooted a sin, that I dare say thou hast not overcome it, if thou have not overcome thy sensuality: And is thy Credit no more worth with thee? wilt thou for a Cup of Drink be made the talk of the Countrey, the scorn of the Town, the sport and laughing game of Boyes, and the pity of sober persons? If thou be a great man among them, and they dare not speak it to thy face, and thou hearest not what they say of thee, yet in private they make bold with thy name, to talk of thee as of a filthy Beast? Canst thou think that sober men do honour thee? What honour may accidentally be due to thee from thy place, is another matter; but thou takest a course to keep them from honouring thee for thy worth; and dost thy worst to bring thy rank and place into contempt. It's said that in Spain a Drunkard is not allowed for a witness against any man: And sure he is not a credible person. Regard thy reputation, if thou carest not for thy soul.*

§. 58. Quest. 17. *Dost thou not love the flesh it self which thou so much pampereest? If thou do, why wilt thou drown it, and choak it up with flegm and filth? Ask Physicians whether drunkenness be wholesome. Mark how many drunkards live to be old: Ennius podagricus is a Proverb: The sickness is longer than the sweetness of thy cup. If thou fearest not Hell, fear the Consumption, Gout or Dropsie.*

§. 59. Quest. 18. *Why shouldst thou not take more pleasure in the company of thy family, and in the company of people fearing God; that worship him in truth of heart, and will do their best to help to save thee? Canst thou give any reason for it, why such company should not be more pleasant to thee, than thy pot-companions? and why it should not be pleasanter to talk of the way to Heaven, and the pardon of sin, and the love of Christ, and of eternal happiness, than to prate a deal of idle non-sense in an Ale-house? There is no Reason for it but thy filthy mind, that is suitable to vanity and sin, and unsuitable to all that's wise and holy.*

§. 60. Quest. 19. *What if thou shouldst dye in a drunken fit? Wouldst thou not thy self take thy case to be desperate or dangerous? Why, it may be so for ought thou knowest: It hath been the case of many a one. But if it be not so, yet to dye a drunkard is as certain damnation, as to dye in drunkenness: If the guilt of the sin be on thee, it is all one when it was committed, whether lately or long ago? For unpardoned sin is most sure damnation: And it is certainly unpardoned, till it be truly Repented of: And it is not Repented of if it be not forsaken: And then bethink thee how thou wilt review these dayes, and what thoughts thou wilt have then of thy Cups and Company!*

§. 61. Quest. 20. *Art thou willing to part with thy sin, or art thou not? Speak man, Art thou willing? If thou be not willing, bear witness against thy self that thou dost not Repent of it, and that thou art not forgiven it, and therefore, that thou art at present a slave of the Devil, and if thou dye so,*

He is happiest that needeth least of any Creature, and not he that hath most. Socrates said It was proper to God only to need nothing but those that came nearest to God in this were the happiest men.

Qu. 16. 11 hel. 5. 7. They that are drunken, are drunken in the night.

Qu. 17.

Qu. 18.

Qu. 19.

Qu. 20.

so, as sure to be damned as thou art alive. Bear witness, that thou wast not kept from grace, and consequently from Heaven, against thy will; but by thy wilful refusal of it; and that it was not because thou couldst not be saved that thou goest to Hell, but because thou wouldst not? Sure even now thou canst not have the face to deny any of this, if thou confests that thou art not willing to amend. Take thy will in sin, if Gods will must be violated, which tendered thee mercy, and commanded thee to accept it; but be sure that God will have his will in punishing thee.

§. 62. But I suppose thou wilt say, that thou art willing to amend and leave thy sin, but thou canst not do it, because flesh is frail, and company is tempting, and God giveth thee not grace: Willing thou art, but yet unable: But stay a little! God will not so let thee carry it, and smooth over thy wickedness with a lye. Thy meaning, if thou speak out, is not that thou art willing, presently and heartily willing to forsake thy sin, but only that thou wouldst be willing, if the drink and the Devil did not tempt thee? And so thou wilt be willing to love God and be saved, when nothing shall tempt thee to the contrary! And wouldst thou thank thy Wife for such a willingness to forsake adultery when no body will tempt her to it? or thy servant to do thy work when he hath nothing to tempt him to idleness or neglect? Judge by this what thanks thou deservest of God for such a willingness? But dally not with God, and mock not thy Conscience, but speak to the question, Art thou willing to give over thy company, and tipping from this day forward, or art thou not? Take heed what thou saist: If thou say, No, God may say Nay to all thy cries for mercy in the day of thy misery and distress. But if still thou say that thou art willing, but not able, I will convince thee of thy falshood.

Quest. 1. §. 63. Quest. 1. Tell me then, what force is used to make thee sin against thy Will? Wast thou carried to the Ale-house, or didst thou go thy self? Wast thou gagged and drenched? Was it poured down thy throat by violence? or didst thou take the Cup and pour it down thy self? Who was the man that held open thy mouth and poured it in? Nay if it had been thus, it had not been thy sin; for no will, no sin. Or did they set a Sword or Pistol to thy breast and so force thee to it? If they had, that had not proved thee unwilling, but only that they forced thee to be willing. And their force is no excuse. For God threatned Hell, and thou shouldst have feared that most.

Quest. 2. §. 64. Quest. 2. Didst thou love the Drink, or loath it when thou wast drinking it? Didst thou Love it against thy will, when love and willingness are all one?

Quest. 3. §. 65. Quest. 3. Wilt thou forbear the next time till thou art carried to it, and till it is forcibly poured down with a horn? If not, confests it is thy will.

Quest. 4. §. 66. Quest. 4. Couldst thou not forbear, if the Judge or the King stood by? And canst thou not forbear when God stands by? If thou wilt, thou canst.

Quest. 5. §. 67. Quest. 5. Couldst thou not forbear, if thou wert sure to be put to death for it? If the Law hang'd all Drunkards, and the Hangman were at thy back? Surely thou couldst. And canst thou not then forbear if thou wilt, when God hath made it worse than hanging, and when Death is coming to fetch thee to execution?

Quest. 6. §. 68. Quest. 6. Couldst thou not forbear it in sickness, if thy Physician required it, and told thee if thou drink it will be thy death? I doubt not but

thou couldst: If not, thou art very unworthy to live, that canst not deny thy self a Cup of drink for the saving of thy life: And thou art as unworthy to be saved, if thou wilt not do that to save thy soul, which thou wouldst do to save thy present life.

§. 69. Quest. 7. Yea, couldst thou not forbear if it were to save the life of thy Wife, or Child, or Friend, or Neighbour? If thou knewest that forbearing thy forbidden Cup would save the life of any one of them, couldst thou not? Nay, wouldst thou not do it? If not, thou tellest the world what a Husband, what a Father, what a Friend, and what a Neighbour thou art, that wouldst not forbear a Cup of Drink to save a Friend or Neighbours life: I should think thee an unworthy friend, if thou wouldst not do that much at thy friends request, though there were no such necessity lay upon it. If this be so, I'll never take a Drunkard for my friend: for he would not forbear a Cup of Drink for my sake, no not if it were to save my life. If thou say, God forbid, I would do more than that: Why then didst thou say, Thou canst not forbear? Mark how thy tongue reproves thy falshood? And canst thou not do that for thy own soul, which thou couldst do for the life, or at the request of a Friend or Neighbour?

§. 70. Quest. 8. Couldst thou not forbear if it were to get a Lordship or a Kingdom? yea, or to save thy own estate, if it were all in danger, and this would save it? I doubt not but thou couldst. Why then dost thou say, thou canst not do it?

§. 71. Quest. 9. If thou wert certain that thou werest to dye to morrow, wouldst thou be drunk to night? Or if thou wert sure to dye within this Week or Month, wouldst thou be drunk ere then? I do not believe thou wouldst. Fear would so long shut thy mouth. Thou seest then that thou canst forbear if thou wert but willing, and wert but awaked out of thy stupidity and folly.

§. 72. Quest. 10. What if thou wert sure that there were an ounce of Arsenick or other such poison in the Cup? Couldst thou not then forbear it? Yes no doubt of it: It is plain therefore that thou speakest falsely, when thou saist that thou canst not! And is not Gods wrath and curse in thy Cup much worse than poison?

§. 73. Quest. 11. What if thou sawest the Devil standing by thee and offering thee the Cup, and persuading thee to drink it, couldst thou not then forbear? Yes, no doubt of it: And is he not as certainly there tempting thee, as if thou sawest him? Well, the matter is proved against thee to thy own conscience, that if thou wilt forbear, thou canst.

§. 74. Quest. 12. But if yet thou canst not, be- think thee, whether thou canst better bear the pains of Hell? For God is not in jeast with thee in his threatnings. If thy thirst be harder to bear than Hell, then choose that which is easiest to thee: But remember hereafter that thou hadst thy choice.

§. 75. Yet, art thou willing to let go thy sin? (for I am sure thou art able so far as thou art willing) I will take thy case to be as it is; that is, that thou hast some half uneffectual willingness, or lazy wish which will not conquer a temptation, and that thou art sometimes in a little better mood than at other times, and that thou lovest thy sin, and therefore wouldst not leave it if thou couldst choose, but thou lovest not Hell, and therefore hast some thoughts of parting with thy Cups against thy will, for fear of punishment. These wishes and purposes will never save thee: It must be a renewed Nature, Loving God,

God, and hating the sin, that must make thee capable of salvation. But yet in the mean time it is necessary that thou forbear thy sin, though it be but through fear; for thou canst not expect else that the Holy Ghost should renew thy Nature. Therefore I will give thee *Directions* how to forbear thy sin most surely and easily, if thou be but willing, and withal to promote thy willingness it self with the performance.

Practical Directions against Tipling and Drunkenness.

- Dir. 1. §. 76. Direct. 1. Write over thy bed and thy chamber door where thou maist read it every morning before thou goest forth, some Text of holy Scripture that's fit to be thy Memorandum: As 1 Cor. 6. 10. Drunkards shall not inherit the Kingdom of God: and Rom. 8. 13. If ye live after the flesh, ye shall dye: but if by the Spirit you mortifie the deeds of the body, you shall live. And read it before thou goest out of thy doors.
- Dir. 2. §. 77. Direct. 2. Also fall down on thy knees to God, and earnestly beg of him to keep thee that day from temptations, and ill company, and from all thy fleshly desires and excess: and especially that he would renew thy nature, and give thee a hatred of the sin.
- Dir. 3. §. 78. Direct. 3. Keep thy self in the constant employments of thy Calling; and spend not one quarter of an hour in idleness, and allow not leisure to thy thoughts, so much as to think of thy drink and pleasure; much less to thy body to follow it. God hath commanded thee whoever thou art, to labour six dayes, and in the sweat of thy brows to eat thy bread; and hath forbidden idleness and negligence in thy calling: Avoid this and it will help thee much.
- Dir. 4. §. 79. Direct. 4. Reckon not upon long life, but think how quickly death will come, and that for ought thou knowest thou maist dye that day, and how dreadful a case it would prove to thee to be found among Tiplers, or to dye before thou art truly converted. Think of this before thou goest out of thy doors! and think of it as thou art going to the Ale-house: Look on the Cup and the Grave together: The dust of those bones will be wholesome Spice to thee. Remember when thou seest the Wine or Ale, how unlike it is to that black and loathsome liquor which thy blood and humours will be turned into, when thou art dead. Remember that the hand that taketh the Cup must shortly be scattered bones and dust; and the mouth that drinketh it down, must shortly be an ugly hole: and the Palate, and Stomach, and Brain that are delighted by it, must shortly be stinking puddle: and that the Graves of Drunkards are the Field or Garden of the Devil, where Corpses are sowed to rise at the resurrection to be sewel for Hell.
- Dir. 5. §. 80. Direct. 5. When thou art tempted to the Ale-house, call up thy Reason, and remember that there is a God that seeth thee, and will judge thee, and that thou hast an endless life of joy or torment shortly to possess, and that thou hast sinned thus too long already, and that without sound Repentance thy case is desperate, and that thou art far from true Repentance while thou goest on in sin. Ask thy self, Have I not sinned long enough already? Have I not long enough abused mercy? Shall I make my case remediless, and cast away all hope? Dost not God stand by, and see and hear all? Am I not stepping by death into an endless world? Think of these things, and use thy Reason if thou be a man, and hast Reason to use.

§. 81. Direct. 6. Exercise thy self daily in Repenting for what is past: and that will preserve thee for the time to come. Confess thy former sin to God with sorrow, and beg forgiveness of it with tears and groans: If thou make light of all that's past, thou art prepared to commit more: Think as thou goest about thy work, how grievously thou hast sinned, against thy knowledge and conscience; in the sight of God; against all his mercies, and how obstinately thou hast gone on, and how unthankfully thou hast rejected mercy, and neglected Christ, and refused grace! Think what had become of thee if thou hadst dyed in this case? and how exceedingly thou art beholden to the patience of God, that he cut thee not off, and cast thee not into Hell; and that he hath provided and offered thee a Saviour, and is yet willing to pardon and accept thee through his Son, if thou wilt but resolutely return, and live in faith and holiness. These penitent thoughts and exercises will kill thy sin and cure thee. Fast and humble thy self for what thou hast done already: As the holy Apostle saith, 1 Pet. 4. 1, 2, 3, 4, 5. Forasmuch as Christ hath suffered for us in the flesh, arm your selves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin: That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God: For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetting, abominable idolatries, wherein they think it strange that you run not with them to the same excess of riot, speaking evil of you: who shall give account to him that is ready to judge the quick and the dead.

§. 82. Direct. 7. Keep from the place and company: Ephes. 5. 7, 11. Be not partakers with them. Have no fellowship with the unfruitful works of darkness, but rather reprove them. Thou canst not deny but thou art able to do this if thou wilt. Canst thou not stay at home and come not near them? If thou be willing to escape, run not into the snare.

§. 83. Direct. 8. Stop at the first Cup: be not drawn on by little and little: As the sluggard saith, Yet a little more sleep; so the drunkard saith, yet a little more drink: I will take but one cup more: Understand thy due measure that thou maist know what is excess: To an ordinary healthful body, that doth not very much labour and sweat, a quart in a day is enough: To cold and flegmatick persons it is too much: The old Rule was, *Prima ad suum, secunda ad hilaritatem, tertia ad voluptatem, quarta ad insaniam.* The first Cup is for thirst, the second for mirth, the third for sensual pleasure, the fourth for madness. Especially you that have drunk too much so long, should rather drink less than other men: Your soul requireth it for penitence and for prevention; Your bodies require it, to cure the cruelties already heaped up.

§. 84. Direct. 9. Avoid the tempting ceremonies of drunkards, such as drinking healths, or urging others to pledge them, or drink more. Plutarch saith, that when Agesilaus was made the Master of a Feast, and was to prescribe the Laws for drinking, his Law was; If there be Wine enough, give every one what he asketh for; if not enough, divide it equally; By which means none were tempted or urged to drink, and the intemperate were ashamed to ask for more than others. As among Witches, so among Drunkards, the Devil hath his Laws and Ceremonies, and it's dangerous to practise them.

Dir. 10. §. 85. Direct. 10. Go to thy sinful companions to their houses, and tell them plainly and seriously that thou repentest of what thou hast done already, and that thou art ashamed to remember it, and that now thou perceivest that there is a righteous God, and a day of judgement, and an endless punishment to be thought on, and that thou art resolved thou wilt be voluntarily mad no more: and that thou wilt not sell thy soul and Saviour for a merry cup: And beseech them for the sake of Christ, and of their souls, to joyn with thee in repentance and reformation; but let them know, that if they will not, thou comest to take thy leave of them, and art resolved thou wilt no more be their companion in sin, lest thou be their companion in Hell. If thou art willing indeed to Repent and be saved, do this presently and plainly; and stick not at their displeasure or reproach: If thou wilt not, say thou wilt not, and say no more thou canst not; but say, I will keep my sin and be damned: For that's the English of it.

Dir. 11. §. 86. Direct. 11. Suppose when the Cup of excess is offered thee, that thou sawest these words [Sin and Hell] written upon the Cup, and sawest the Devil offering it thee, and urging thee to drink, and sawest Christ bleeding on the Cross, and calling to thee, O drink not that which costeth so dear a price as my blood. Strongly imprint this supposition on thy mind: And it is not unreasonable: For certainly sin is in thy Cup, and Hell is next to sin; and it is the Devil that puts thee on, and it's Christ unseen that would dissuade thee.

Dir. 12. §. 87. Direct. 12. Suppose that there were mortal poison in the Cup that is offered thee: Ask thy self, Would I drink it if there were poison in it? If not, why should I drink it when sin is in it, and Hell is near it? And the supposition is not vain. It's written of Cyrus, that when Astyages observed that at a Feast he drank no Wine, and asked him the reason, he answered, because he thought there was poison in the cup; for he had observed some that drunk out of it, lost their speech or understanding, and some of them vomited, and therefore he feared it would poison him: However it's poison to the soul.

Dir. 13. §. 88. Direct. 13. Look soberly upon a drunken man, and think whether that be a desirable plight for a wise man to put himself into. See how ill-favourably he looks, with heavy eyes, and a slabbering mouth, stinking with drink or vomit, staggering, falling, spewing, bawling, talking like a mad man, pined by wise men, hooted at by Boyes; and madly reeling on towards Hell. And withal look upon some wise and sober man, and see how composed and comely is his countenance and gesture; how wise his words, how regular his actions, how calm his mind; envied by the wicked, but revered by all that are impartial. And then berthink thee which of these it is better to be like. Saith Basil, Drunkenness makes men sleep like the

dead, and wake like the sleeping. It turneth a man into a useless, noysome, filthy, hurtful, and devouring Beast.

§. 89. Direct. 14. If all this will not serve turn, Dir. 14. if thou be but willing, I can teach thee a cheap restraint, and tell thee of a medicine that is good against Drunkenness and Excess. Resolve that after every Cup of excess thou wilt drink a Cup of the juyce of Wormwood, or of Carduus, or Centaury, or Germanander; at least, as soon as thou comest home and growest wiser, that this shall be thy penance: And hold on this course but a little while, and thy appetite will rather choose to be without the drink, than to bear the penance. Do not stick at it; if thy Reason be not strong enough for a manly cure, drench thy self like a Beast, and use such a cure as thou art capable of: and in time it may bring thee to be capable of a better. And I can assure thee, a bitter draught is a very cheap remedy to prevent a sin.

§. 90. Direct. 15. If all this will not serve, I Dir. 15. have yet another remedy if thou be but Willing: Confess thy self unfit to govern thy self, and give up thy self to the government of some other: thy Wife, thy Parents, or thy friend: And here these things are to be done. 1. Engage thy Wife, or Friend to watch over thee, and not to suffer thee to go to the Ale-house, nor to drink more than is profitable to thy health. 2. Deliver thy Purse to them, and keep no money thy self. 3. Drink no more at home but what they give thee, and leave it to them to judge what measure is best for thee. 4. When thou art tempted to go to the Ale-house, tell thy wife or friend that they may watch thee. Even as thou wouldst call for help if Thieves were robbing thee. 5. Give leave to thy Wife or friend to charge the Ale-sellers to give thee no drink: And go thy self when thou art in thy right mind, and charge them thy self to give thee none; and tell them that thou art not thy self, or in thy right wits when thou desirest it. If these means seem now too hard to thee, and thou wilt sin on, and venture upon the wrath and curse of God, and upon Hell, rather than thou wilt use them, remember hereafter that thou wast damned, because thou wouldst be damned, and that thou choicest the way to Hell to scape these troubles, and take that thou gettest by it: But do not say, thou couldst not help it, for I am sure thou canst do this if thou wilt. Thou wilt lock thy door against Thieves: Lock thy mouth also against a more dangerous Thief, that would rob thee of thy Reason and Salvation. Saith Basil, If his Master do but box or beat his servants, he will run away from the strokes; And wilt thou not run away from the drink that would break thy brains and understanding?

§. 91. Direct. 16. But the saving remedy is this: Dir. 16. Study the love of God in Christ, and the riches of Grace, and the eternal glory promised to holy souls, till thou be in Love with God, and Heaven, and Holiness, and hast found sweeter pleasure than thy excess, and then thou wilt need no more Directions. Read Eph. 5. 18.

PART V.

Tit. 1. Directions against Fornication and all Uncleanness.

§. 1. **T**Hough as it is a sin against another, Adultery and Fornication is forbidden in the seventh Commandment, and should there be handled, yet as it is a sin against our own bodies, which should be members of Christ, and Temples of the Holy Ghost, as 1 Cor. 6. 15, 18, 19. so it is here to be handled among the rest of the sins of the senses: And I rather choose to take it up here, because what I have said in the two last Titles, against Gluttony and Drunkenness, serve also for this. The same arguments and convincing questions, and directions, will almost all serve, if you do but change the name of the sin: And as the Reader loveth not needless tediousness, so I am glad of this means to avoid the too often naming of such an odious filthy sin, yet something most proper to it must be spoken. And 1. I shall shew the Greatness of the sin, and 2. give Directions for the cure.

§. 2. I. There is no sin so odious, but Love to it, and frequent using it, will do much to reconcile the very judgement to it: either to think it lawful, or tolerable and venial; to think it no sin, or but a little sin, and easily forgiven. And so with some brutish persons it doth in this. But 1. It is Reason enough against any sin that it is forbidden by the most wise infallible universal King of all the world. Thy Makers will is enough to condemn it, and shall be enough to condemn those that are the servants of it. He hath said, Thou shalt not commit adultery. 1 Cor. 6. 9, 10. Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind—shall inherit the Kingdom of God. V. 15, 16, 17, 18, 19. Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid. What, Know ye not that he which is joined to an harlot is one body: for two (saith he) shall be one flesh: But he that is joined to the Lord is one Spirit. Flee fornication: every sin that a man doth is without the body: but he that committeth fornication sinneth against his own body. What! know ye not that your body is the Temple of the Holy Ghost which is in you — (Mark that he speaketh not this to fornicators: for their bodies are not Temples of the Holy Ghost: but to them that by filthy Hereticks in those times were tempted to think fornication no great sin.) So Ephes. 5. 3, 4, 5, 6. But fornication, and all uncleanness, and covetousness, let it not be once named among you as becometh Saints: Neither filthiness, nor foolish talking, nor jesting—For this ye know, that no whoremonger, nor unclean person, nor covetous man who is an idolater, hath any inheritance in the Kingdom of God: Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience: be not ye therefore partakers with them. Gal. 5. 19. Now the works of the flesh are manifest, which are adultery, fornication, uncleanness, lasciviousness—of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God. 1 Thes. 4. 3. For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour, not in the lust of concupiscence, as the Gentiles which know not God. See also Col. 3. 5, 6. Heb. 13. 4. Marriage

is honourable, and the bed undefiled: but whoremongers and adulterers God will judge. Rev. 21. 8. The abominable—and whoremongers—shall have their part in the lake which burneth with fire and brimstone. Rev. 22. 15. For without are dogs, and sorcerers, and whoremongers, and murderers—Jude 7. Even as Sodom and Gomorrha and the Cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set for an example suffering the vengeance of eternal fire. I shall add no more lest I be tedious.

§. 3. 2. Besides Scripture God hath planted in nature a special pudor and modesty to restrain this sin: and they that commit it do violate the Law of Nature, and sin against a witness and condemner that is within them. And scarce any one of them ever committeth it boldly, quietly and fearlessly, till first they have hardened their hearts and feared their consciences and overcome the light of nature, by frequent wilful sinning. Nature hideth the obscene parts, and teacheth man to blush at the mention of any thing that is beyond the bounds of modesty. Say not that it is meer custom; for the vitiated nature of man is not so overprecise, nor the villany of the world so rare and modest, but before this day it had quite banished all restraints of this sin, above most others, if they could have done it, and if God had not written the Law which condemneth it, very deep in nature, with almost indelible Characters. So that in despite of the horrid wickedness of the earth, though mankind be almost universally inclined to lust, yet there be universally Laws and Customs restraining it, so that except a very few Savages and Cannibals like beasts, there is no Nation on the earth where filthiness is not a shame, and modesty layeth not some rebukes upon uncleanness. Ask no further then for a Law, when thy Nature it self is a Law against it. And the better any man is, the more doth he abhor the lusts of uncleanness. So that among Saints, saith the Apostle, it is not to be named (that is, not without need and detestation) Ephes. 5. 3. & v. 12. For it is a shame even to speak of those things that are done of them in secret. And when drunkenness had uncovered the shame of Noah, his Son Cham is cursed for beholding it, and the other Sons blest for their modest and reverent covering him.

Saith Bonifacius (alias winfrid) of the English Monach King Ethelbald a fornicator, Opprobrium generis nostri patimur, sive a Christianis sive Paganis dicentibus, quod gens Anglorum spreto more ceterarum gentium, &c. hinc est entium equorum consuetudine, vel rudentium asinorum more, luxuriando & adulterando, omnia turpiter fecerit, & confundat. Epist. Bonif. 10. ad Perefrit.

Salvagus Saranenſis Episcopus—Pauli 5. jussu Viſitationem Ecclesiarum Stiriae & Carniola instituerat: Qua peracta, sex omnino Sacerdotes qui non essent concubinarij, in tribus illis Provinciis inveniit, cum tamen magna pars ex Jesuitarum disciplina prodisset, &c. Giraldi Apolog. pro Senatu Venet. p. 165. Diaculum in adulterio deprehensum necato: was a Roman Law, 12. tab.

§. 4. 3. And that God hath not put this Law into mans nature without very great cause, albeit the Implicite belief and submission due to him, should satisfy us, though we knew not the causes particularly, yet much of them is notorious to common observation: As that if God had not restrained lust by Laws, it would have made the female sex most contemptible and miserable, and used worse by men than dogs are. For first rapes and violence would deflowre them, because they are too weak to make resistance: And if that had been restrained, yet the lust of men would have been unsatisfied, and most would have grown weary of the same woman whom they had abused, and taken another; at

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Deut. 23. 27. named among you as becometh Saints: Neither filthiness, nor foolish talking, nor jesting—For this ye know, that no whoremonger, nor unclean person, nor covetous man who is an idolater, hath any inheritance in the Kingdom of God: Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience: be not ye therefore partakers with them. Gal. 5. 19. Now the works of the flesh are manifest, which are adultery, fornication, uncleanness, lasciviousness—of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God. 1 Thes. 4. 3. For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour, not in the lust of concupiscence, as the Gentiles which know not God. See also Col. 3. 5, 6. Heb. 13. 4. Marriage

least when she grew old they would choose a younger, and so the aged women would be the most calamitous creatures upon earth: Besides that lust is addicted to variety, and groweth weary of the same; the *fallings* out between men and women, and the sicknesses that make their persons less pleasing, and age and other accidents, would expose them almost all to utter misery. And men would be Law-makers, and therefore would make no Laws for their relief, but what consisted with their lusts and ends. So that half the world would have been ruined, had it not been for the Laws of matrimony, and such other as restrain the lusts of men.

§. 5. 4. Also there would be a confused mixture in procreation, and no men would well know what children are their own: which is worse than not to know their Lands or Houses.

§. 6. 5. Hereby all *natural affection* would be diminished or extinguished: As the love of Husband and Wife, so the Love between Fathers and Children would be diminished.

§. 7. 6. And consequently the due education of children would be hindered, or utterly overthrown: The mothers that should first take care of them, would be disabled and turned away, that fresh harlots might be received, who would hate the off-spring of the former: So that by this means the world and all societies and civility would be ruined, and men would be made worse than bruits, whom nature hath either better taught, or else made for them some other supply. Learning, Religion, and civility would be all in a manner extinct, as we see they are among those few savage Cannibals that are under no restraint: For how much all these depend upon education, experience telleth us: In a word this confusion in procreation, would introduce such confusion in mens hearts, and families and all societies, by corrupting and destroying necessary affection and education, that it would be the greatest plague imaginable to mankind, and make the world so base and beastly that to destroy mankind from off the earth would seem much more desirable. Judge then whether God should have left mens Lusts unrestrained.

Object. §. 8. *Object.* But (you'll say) there might have been some moderate restraint to a certain number, as it is with the Mahometans, without so much strictness as Christ doth use.

Ans. That this strictness is necessary, and is an excellency in Gods law, appeareth thus. 1. By the greatness of the mischief which else would follow: To be remiss in preventing such a confusion in the world, would be an enmity to the world. 2. In that mans nature is so violently inclined to break over, that if the hedge were not close there were no sufficient restraining them; they would quickly run out at a little gap. 3. The wiser and the better any nation or persons are, even among the Heathens, the more fully do they consent to the strictness of Gods Laws. 4. The cleanest sort of bruits themselves are taught by nature to be as strict in their copulations: Though it be otherwise with the *meer terrestrial* beasts and birds, yet the *aerial* go by couples: Those that are called the fowles of the Heavens, that fly in the air, are commonly taught this chastity by nature; as if God would not have lust come near to Heaven. 5. The families of the Mahometans that have more wives than one, do shew the mischief of it in the effects, in the hatred and disagreement of their wives, and the great slavery that women are kept in; making them like slaves that they may keep them quiet: And when women are thus enslaved, who have so great a part in the education of children, by which all virtue and civility are maintained in the world, it must needs tend to the debasing and brutifying of mankind.

§. 9. 7. Children being the pretiouslest of all our treasure, it is necessary that the strictest Laws be made for the securing of their good education and their welfare. If it shall be treason to debase or counterfeit the Kings coyn, and if men must be hanged for robbing you of your goods or money, and the Laws are not thought too strict that are made to secure your estates; how much more is it necessary that the Laws be strict against the viciating of mankind, and against the debasement of your image on your children, and against that which tendeth to the extirpation of all virtue; and the ruine of all societies and souls.

§. 10. 8. God will have a holy seed in the world, that shall bear his image of holiness, and therefore he will have all means fitted thereunto: Bruitish promiscuous generation tendeth to the production of a brutish seed: And though the word preached is the means of sanctifying those that remain unsanctified from their youth; yet a holy marriage and holy dedication of children to God, and holy education of them, are the former means, which God would not have neglected or corrupted, and to which he promiseth his blessing: As you may see, 1 Cor. 7. 14. Mal. 2. 15. Did not he make one? Yet had he the residue of the spirit: And wherefore one? That he might seek a godly seed: Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth: For the Lord hateth putting away.

§. 11. 9. Tealust corrupteth the mind of the person himself, if it be not very much restrained and moderated. It turneth it from the only excellent pleasure, by the force of that brutish kind of pleasure. It carrieth away the thoughts; and distempereth the passions, and corrupteth the phantasie, and thereby doth easily corrupt the intellect and heart. Pleasure is so much of the End of man, which his Nature leadeth him to desire, that the chief thing in the world to make a man Good and Happy is to engage his heart to those Pleasures which are Good, and make men Happy: And the chief thing to make him Bad and Miserable, is to engage him in the pleasures which make men Bad and end in Misery. And the principal thing by which you may know your selves or others, what you are, is to know what your pleasures are, or at least, what you choose and desire for your pleasure. If the Body rule the Soul you are brutish, and shall be destroyed: If the Soul rule the Body, you live according to true humane nature and the ends of your creation. If the Pleasures of the Body are the predominant pleasures which you are most addicted to, then the Body ruleth the Soul, and you shall perish as Traytors to God, that debase his Image, and turn man into Beast, Rom. 8. 13. If the Pleasure of the Soul be your most predominant pleasure, which you are most addicted to (though you attain as yet but little of it) then the Soul doth Rule the Body, and you live like men: And this cannot well be till Faith shew the Soul those higher Pleasures in God and everlasting Glory, which may carry it above all fleshly pleasures. By all this set together you may easily perceive, that the way of the Devil to corrupt and damn men, is to keep them from faith, that they may have no Heavenly Spiritual pleasure, and to strengthen sensuality and give them their fill of fleshly pleasures to imprison their minds that they may ascend no higher: And that the way to sanctifie and save men, is to help them by faith to Heavenly pleasure, and to abate and keep under that fleshly pleasure that would draw down their minds. And by this you may see how to understand the doctrine of mortification and taming the body, and abstaining from the pleasures of the flesh: And you may now understand what personal mischief Lust doth to the soul.

Solomon's wives turned away his heart after other Gods: 1 Kings 11. 4. The wisdom of Solomon preserved him not from the power of lust, and the deceit of women. 1 Pet. 2. 10.

Fleshly lusts that fight against the soul.

§. 12. 10. Your own experience and consciences will tell you, that if it be not exceedingly moderated, it *unfitteth you for every holy duty!* You are unfit to meditate on God, or to pray to him, or to receive his word, or sacrament: And therefore nature teacheth those that meddle with holy things to be more continent than others; which Scripture also secondeth: *1 Sam. 21. 4, 5.* Such *sensual* things and *sacred* things do not well agree too near.

Rev. 14. 4.

§. 13. 11. And as by all this you see sufficient cause, why God should make stricter Laws for the bridling of Lust, than fleshly lustful persons like; so when his Laws are broken by the unclean, it is a sin that *Conscience* (till it be quite debauched) doth deeply accuse the guilty for, and beareth a very clear testimony against: O the unquietness! the horror! the despair that I have known many persons in, even for the sin of *self-pollution* that never proceeded to fornication! And how many adulterers and fornicators have we known that have lived and died in despair, and some of them hanged themselves! *Conscience* will condemn this sin with a heavy condemnation, till *custom* or *infidelity* have utterly seared it.

Saith Ch. y. sion, The Adulterer even before damnation is most miserable: still in fear, trembling at a shadow, fearing them that know, and them that know not: always in pain, even in the dark.

§. 14. 12. And it is also very observable, that when men have once mastered conscience in this point, and reconciled it to this sin of *fornication*, it's an hundred to one that they are utterly hardened in all abomination, and scarce make conscience of any other villany whatsoever! If once *fornication* go for nothing, or a small matter with them, usually all other sin is with them of the same account: If they have but an *equal temptation* to it, lying, and swearing, and perjury, and theft, yea and murder, and treason would seem small too: I never knew any one of these but he was reconcilable and prepared for any villany that the Devil set him upon: And if I know such a man, I would no more trust him, than I would trust a man that wants nothing but *Interest* and *Opportunity* to commit any heinous sin that you can name. Though I confess I have known divers of the former sort, that have committed this sin under horror and despair, that have retained some good in other points, and have been recovered; yet of this *later sort*, that have reconciled their *Consciences* to *fornication*, I never knew one that was recovered, or that retained any thing of Conscience or honesty, but so much of the *show* of it as their *Pride* and *worldly interest* commanded them: and they were malignant enemies of goodness in others, and lived according to the *unclean spirit* which possessed them. They are terrible words, *Prov. 2. 18, 19.* *For her house inclineth unto death, and her paths unto the dead: None that go unto her return again, neither take they hold on the paths of life. Age keepeth them from actual filthiness and lust (and so may Hell; for there is no fornication): but they retain their debauched seared Consciences.*

When an Adulterer asked That whether he should make a Vow against his sin, he answered him, *Adultery is as bad as perjury: If thou dare be an adulterer, thou dar'st forswear thy self.* Laert. Herod durst behead John, that durst be incestuous.

§. 15. 13. And it is the greater sin because it is not committed *alone*; but the Devil taketh them by couples: Lust enflameth lust: And the fewel set together makes the greatest flame: Thou art guilty of the sin of thy wretched companion, as well as of thine own.

§. 16. 14. Lastly the *miserable effects* of it, and the *punishments* that in *this life* have attended it, do

tell us how God accounteth of the sin; It hath ruined persons, families and Kingdoms: And God hath born his testimony against it, by many signal judgments, which all Histories almost acquaint you with. As there is scarce any sin that the New-testament more frequently and bitterly condemneth, (as you may see in *Pauls Epistles*, *2 Pet. 2. Jude*, &c.) so there are not many that Gods providence more frequently pursueth with *shame* and *misery* on earth: And in the later end of the world, God hath added one concomitant plague not known before, called commonly, the *Lues Venerea*, the *Venerous Pox*; so that many of the most brutish sort, go about stigmatized with a mark of Gods vengeance, the prognostick or warning of a heavier vengeance. And there is none of them all (that by great Repentance be not made new creatures) but leave an infamous name and memory, when they are dead, (if their sin was publickly known.) Let them be never so great, and never so gallant, victorious, successful, liberal; and flattered or applauded while they lived, God ordereth it so, that Truth shall ordinarily prevail, with the Historians that write of them when they are dead; and with all sober men, their names rot and stink, as well as their bodies: *Prov. 10. 7.* *The memory of the just is blessed, but the name of the wicked shall rot.* So much of the Greatness of the sin: *Boniface Arch-Bishop of Mentz* writing to *Ethelbald* an English King that was a fornicator, *Epist. 19* saith [Fornication is a reproach not only among Christians, but Pagans — For in old Saxonia, if a virgin had thus stained her Fathers house, or a married woman, breaking the marriage covenant had committed adultery, sometime they force her to hang her self with her own hand, and over her ashes when she is burnt, they hang the Fornicator. Sometimes they gather a band of women, they lead her about scourging her with rods; and cutting off her cloaths at the girdle, and with small knives cutting and pricking all her body, they send her from Village to Village thus bloody and mangled with little wounds; And so more and more, (incited by a zeal for chastity) do meet her and scourge her again, till they leave her either dead, or scarce alive; that others may fear Adultery and luxury: And the *Wineds* which is the filthiest and worst sort of men, do keep the love of Matrimony with so great a zeal, that the woman will refuse to live when her husband is dead. And after some reproofs of the fornicating King, he addeth these further stories [Ceolred your Highness predecessor, as they witness who were present, he being splendidly banquetting with his Earles, was by the evil spirit that drew him to violate Gods Law, suddenly distracted in his sin; so that without repentance and confession, being raging mad and talking with the Devil, and abhorning Gods Priests, he departed out of this life, no doubt to the torments of Hell. And *Ofred* (King of the *Deiri* and *Bernicia*) the spirit of luxury carried in fornication and defiling the sacred virgins in the Monasteries, till such time as by a vile and base kind of death, he lost his glorious Kingdom, together with his youthful and luxurious life. Wherefore most dear son, take heed of the ditch into which thou hast seen others fall before thee —] *Vid. Ant. Bib. Pat. To. 2. pag. 55, 56.*

Jud. 19. & 20. The tribe of Benjamin was: 1. most cut off upon the occasion of an Adultery or rape. See Num. 25. 8. Gen. 12. 17. 2 Sam. 12. 10. Luk. 3. 19. 1 Cor. 5. 1. Joh. 8. 2. Aid. Ali-an. fol. 47.

See Hist. p. 24.

And how great sufferings was laid on Priests, Monks and Nuns that had committed fornication, by several years imprisonment and scourging, see *ib. pag. 84.* in an edict of *Carloman* by the advice of a Council of Bishops. And *Epist. 85. p. 87.* *Boniface* writeth to *Luko* that he was fain to suffer a Priest to officiate, Baptize, Pray, &c. that had long ago committed fornication.

tion, because there was none but he alone to be had in all the country, and he thought it better to venture that one mans soul than let all the people perish, and desireth *Lullo's* counsel in it. By all which we may see how heinous a sin fornication was then judged.

Object. Object. But (say the filthy ones), did not David commit the sin of Adultery? Did not God permit them many Wives among the Jews? How many had Solomon? Therefore this is no such great sin as you pretend: Thus every filthiness a little while will plead for it self.

Ans. *Ans.* David did sin: And is the sin ever the less for that? It's easier to forbear it, than undergo the tears and sorrows which David did endure for his sin! Besides the bitterness of his soul for it, his son *Abshalom* rebelled and driveth him out of his Kingdom, and his own wives are openly defiled: And yet God leaveth it as a perpetual blot upon his name. *Solomon's* sin was so great that it almost ruined him and his Kingdom: Though experience caused him to say more against it, than is said in the Old-Testament by any other, yet it is a controversie among Divines whether he was ever recovered and saved: And ten tribes of the twelve were therefore taken from his line, and given to *Jeroboam*. And is this any encouragement to you to imitate him? Christ telleth you in the case of divorcement, that God permitted (not allowed, but forbore) some such sins in the Jews because of the *Hardness of their hearts*, Mar. 10. 5. but from the beginning it was not so, but one man and one woman were conjoynd in the primitive institution. And the special reason why plurality was connived at among the Jews, was for the fuller peopling of the Nation; they being the only covenanted people of God, and being few among encompassing enemies, and being separated from the people of the earth, their strength and safety and glory lay much on their increased number, and therefore some inordinacie was connived at for their multiplication, but never absolutely allowed and approved of. And yet fornication is punished severely; and Adultery with Death.

11. The Directions against fornication.

Dir. 1. §. 18. Direct. 1. If you would avoid uncleanness, avoid the things that dispose you to it, as Gluttony, or fullness of dyet, and pampering the flesh; Idleness, and other things mentioned under the next Title, of subduing lust. The abating of the filthy Desires is the surest way to prevent the filthy act: which may be done, if you are but willing.

Dir. 2. §. 19. Direct. 2. Avoid the present Temptations: Go not where the snare lieth without necessity: Abhor the Devils bellows that blow up the fire of lust; such as enticing apparel, filthy talk, and lights, of which more also under the next Title.

Dir. 3. §. 20. Direct. 3. Carefully avoid all opportunity of sinning. Come not near the door of her house, saith *Solomon*, Prov. 5. 8. Avoid the company of the person thou art in danger of. Come not where she is: This thou canst do if thou art willing: None will force thee: If thou wilt go seek for a thief, no wonder if thou be robbed. If thou wilt go seek fire to put in the thatch, no wonder if thy house be burnt. The Devil will sufficiently play the Tempter; Thou needest not help him: that's his part; leave it to himself: It's thy part to watch against him: And he will find thee work; If thou watch as narrowly and constantly as thou canst, it's well if thou escape. As thou lovest thy soul, avoid all opportunities of sinning: Make it impossible to thy self: Much of thy safety lieth in this point. Never be in secret com-

pany with her thou art in danger of; but either not at all, or only in the sight of others: Especially contrive not such opportunities; as to be together in the night, in the dark, or on the Lords-day when others are at Church (one of the Devils seasons for such works) or any such opportunity, leisure and secrecie: For opportunity it self is a strong temptation: As it is the way to make a Thief, to set money in his way, or so to trust him as that he can easily deceive or rob you and never be discovered; so it is the way to make your self unclean to get such an opportunity of sinning, that you may easily do it without any probability of impediment or discovery from men. The chief point in all the art or watch is, to keep far enough off. If you touch the pitch you will be defiled. *Whoever toucheth her shall not be innocent*, Prov. 6. 29. Can a man take fire in his bosom, and his cloaths not be burnt? Can one go upon hot coals and his feet not be burnt? so he that goeth in to his neighbours wife, ver. 27, 28. Bring not the fire and the gunpowder too near. If thou canst not keep at a distance, nor forbear the presence of the bait, thou art not like to forbear the sin.

§. 21. Direct. 4. Reverence thy own Conscience: *Dir. 4.* Mark what it speaketh now, for it will shortly speak it in a more terrible manner: Hear it voluntarily; for it is terrible to hear it when thou canst not resist: Treat with Conscience in the way while it is reconcilable: for thou knowest not how terrible a Tormentor it is. I doubt not but it hath given thee some gripes for thy very lust, before it ever came to practice: But the forest of its gripes now, are but like the playing of the Cat with the mouse, before the killing gripe is given. Doth no man see thee? Conscience teeth thee: And thou art a wretch indeed if thou reverence not Conscience more than man: As *Chrysostom* saith [Suppose no man know the crime but himself and the woman with whom he did commit it! How will he bear the rebukes of Conscience; when he carrieth about with him so sharp and bitter an accuser? For no man can over-run himself; and no man can avoid the sentence of this court within him: It is a tribunal not to be corrupted with money, nor perverted by flattery; for it is divine, being placed in the soul by God himself: The less the Adulterer now feeleth it, the more he hasteneth to the perdition of his soul.] Dost thou not feel a sentence past within thee! A terrible sentence, telling thee of the wrath of a Revenging God? Bless God that it is not yet an irreversible sentence; but sue out thy pardon quickly lest it come to that. Dost thou not feel, that thou art afraid and ashamed to pray or to address thy self to God? Much more afraid to think of dying, and appearing before him? If thy sin make thee ready to fly from him now, if thou knewest how, canst thou look him in the face at last; or canst thou hope to stand with comfort at his bar? Art thou fit to live in Heaven with him, that makest thy self unfit to pray to him? Even lawful procreation (as I said before) doth blush to come too near to holy exercises: As *Chrysostom* saith *Quæst. 69.* [Die quo liberis operam dedisti legitime, quamvis crimen illud non sit, orare tamen non audes] — the Bridegroom is not to have any horrible Dei nomen audes invocare? Conscience light is a better friend to thee than thou dost imagine when he it would reclaim thee from thy sin: And will be a sharper enemy than thou canst now imagine, if thou obey it not.

and answereth [Happily this was instituted to shew how sinful and damnable all unlawful company of man and woman together is, seeing that which is lawful and allowed is not without some blemish and note of shame.]

Dir. 5. §. 22. Direct. 5. Suppose thou sawest written upon the door of the house or chamber where thou entrest to sin, Whoremongers and Adulterers God will judge: Heb. 13. 4. And write that, or such sentences upon thy Chamber door, or at least upon thy heart: Keep thy eye upon the terrible threatnings of the dreadful God. Darest thou sin, when vengeance is at thy back? Will not the thought of Hell-fire quench the fire of lust, or restrain thee from thy presumptuous sin? Dost thou not say with Joseph, *How shall I do this great wickedness and sin against God?* As it is written of a chaste woman that being tempted by a Fornicator, wisht him first at her request to hold his finger in the fire: and when he refused, answered him, *why then should I burn in Hell to satisfy you?* So ask thy self, *can I easilier overcome the flames of Hell, than the flames of lust?*

Dir. 6. §. 23. Direct. 6. Remember man that God stands by: If he were not there, thou couldst not be there: for in him thou livest, and movest and art: He that made the eye must see, and he that made the light and darkness, doth see as well in the dark as in the light: If thou imagine that he is absent or ignorant, thou believest not that he is God: For an absent and ignorant God, is no God. And darest thou, I say darest thou, commit such a villany and God behold thee? what! that which thou wouldst be ashamed a Child should see? which thou wouldst not do if a mortal man stood by? Dost thou think that thy locks, or secrecie or darkness, have darkened or shut out God? Dost thou not know that he seeth not only within thy Curtains, but within thy heart? O what a hardned heart hast thou that in the sight of God, thy maker and thy judge, darest do such wickedness! Ask thy Conscience man, would I do this if I were to dye to morrow, and go to God? would I do this if I saw God, yea or but an Angel in the room? If not, shouldst thou do it, when God is as sure there as if thou sawest him? O remember man that he is a Holy God, and hateth uncleanness, and that he is a consuming fire? Heb. 12. 29.

Dir. 7. §. 24. Direct. 7. Suppose all the while that thou sawest the Devil opening thee the door, and bringing thee thy mate, and driving on the match, and persuading thee to the sin: What if he appeared to thee openly to play his part, as sure as he now playeth it unseen? would not thy lust be cooled? and would not the Devil cure the disease which he hath excited in thee? why then dost thou obey him now, when he is as certainly the instigator as if thou sawest him? why man, hast thou so little Reason, that seeing and not seeing will make so great a difference with thee? what if thou wert blind, wouldst thou play the Fornicator before all the company, because thou seest them not? when thou knowest they are there? If thou know any thing, thou knowest God is there: and thou maist feel by the temptation that Satan is in it. Wilt thou not be ruled by the Laws, unless thou see the King? wilt thou not fear the infection of the Plague unless thou see it? Use thy Reason for thy soul as well as for thy Body; and do in the case as thou wouldst do if thou saw the Devil tempting thee, and Christ forbidding thee.

Dir. 8. §. 25. Direct. 8. If thou be unmarried marry, if easier remedies will not serve. It is better to marry than to burn, 1 Cor. 7. 9. It is Gods Ordinance partly for this end. Marriage is honourable and the bed undefiled, Heb. 13. 4. It is a resemblance of Christs Union with his Church, and is sanctified to believers, Eph. 5. 1 Cor. 7. Perhaps it may cast thee upon great troubles in the world, if thou be unready for that state (as it is with Apprentices): Forbear then thy sin at easier rates, or else the lawful means

must be used though it undo thee: It's better thy Body be undone than thy Soul, if thou wilt needs have it to be one of them: But if thou be married already thou art a monster and not a man, if the remedy prevail not with thee: But yet the other directions may be also serviceable to thee.

§. 26. Direct. 9. If less means prevail not, open Dir. 9. thy case to some able faithful friend, and engage them to watch over thee; and tell them when thou art most endangered by the temptation: This will shame thee from the sin, and lay more engagements on thee to forbear it. If thou tell thy friend, Now I am tempted to the sin, and now I am going to it; he will quickly stop thee: Break thy secrecie, and thou losest thy opportunity. Thou canst do this if thou be willing: If ever thy Conscience prevail so far with thee, as to resolve against thy sin, or to be willing to escape, then take the time while Conscience is awake, and go tell thy friend: And tell him who it is that is thy wicked companion, and let him know all thy haunts, that he may know the better how to help thee. Dost thou say, that this will shame thee? It will do so to him that it's known to: But that is the benefit of it, and that's the reason I advise thee to it, that shame may help to save thy soul. If thou go on, the sin will both shame and damn thee: and a greater shame than this is a gentle remedy in so foul and dangerous a disease.

§. 27. Direct. 10. Therefore, if yet all this will Dir. 10. not serve turn, Tell it to many, yea rather tell it all the Town than not be cured: And then the publick shame will do much more: Confess it to thy Pastor, and desire him openly to beg the prayers of the Congregation for thy pardon and recovery. Begin thus to crave the fruit of Church Discipline thy self; so far shouldst thou be from flying from it, and spurning against it as the desperate hardned sinners do: If thou say, This is a hard lesson, remember that the suffering of Hell is harder. Do not say that I wrong thee, by putting thee upon scandal and open shame: It is thou that puttest thy self upon it, by making it necessary, and refusing all easier remedies. I put thee on it, but on supposition that thou wilt not be easilier cured: Almost as Christ puts thee upon cutting off a right hand, or plucking out a right eye lest all the body be cast into Hell: This is not the way that he commandeth thee first to take: he would have thee avoid the need of it: but he tells thee that it's better do so than worse; and that this is an easie suffering in comparison of Hell. And so I advise thee, if thou love thy credit, forbear thy sin in a cheaper way; but if thou wilt not do so, take this way rather than damn thy soul. If the shame of all the Town be upon thee, and the Boys should hoot after thee in the Streets, if it would drive thee from thy sin, how easie were thy suffering in comparison of what it is like to be? Concealment is Satans great advantage. It would be hard for thee to sin thus if it were but opened.

Tit. 2. Directions against inward filthy Lusts.

§. 1. Direct. 1. Because with most the tempera-Dir. 1. ture of the Body hath a great hand in this sin, your first care must be about the body to reduce it unto a temper less inclined to lust: And here the chief remedy is fasting and much abstinence. And this may the better be born, because for the most part it is persons so strong as to be able to endure it that are under this temptation. If your Temptation be not strong, the less abstinence from meat and drink may serve turn: (For I would pre-

prescribe you no stronger Physick than is needful to cure your disease.) But if it be violent and lesser means will not prevail, it's better your bodies be somewhat weakned, than your souls corrupted and undone. Therefore in this case, 1. Eat no Breakfast nor Suppers; but one meal a day, unless a bit or two of Bread and a sup or two of Water in the morning, and yet not too full a Dinner; and nothing at night. 2. Drink no Wine or strong Drink, but Water if the stomach can bear it with without sickness, (and usually in such hot bodies it is healthfuller than Beer). 3. Eat no hot Spices or strong or heating or windy meats: Eat Lettice and such cooling Herbs. 4. If need require it, be often let blood, or purged with such purges as copiously evacuate serosity, and not only irritate. 5. And oft bath in cold Water. But the Physician should be advised with, that they may be safely done.

§. 2. If you think this course too dear a cure, and had rather cherish your flesh and lust, you are not the persons that I am now Directing; for I speak to such only as are willing to be cured, and to use the necessary means that they may be cured? If you be not brought to this, your Conscience had need of better awakening. I am sure Christ saith that when the Bridegroom was taken from them, his Disciples should fast, Mar. 2. 19, 20. And even painful Paul was in fasting often, 2 Cor. 6. 5. & 11. 27. and kept under his body and brought it into subjection, lest by any means when he had Preached

to others, himself should be a castaway, 1 Cor. 9. 27. And I am sure that the ancient Christians that lived in solitude and eat many of them nothing but bread and water, or meaner fare than bread, did not think this cure too dear. Yea smaller necessities than this engaged them in fasting, 1 Cor. 7. 5. This unclean Devil will scarcely be cast out but by prayer and fasting, Mar. 9. 29.

§. 3. And I must tell you that *Fulness* doth naturally cherish Lust, as fuel doth the fire. *Fulness* of bread prepared the Sodomites for their filthy lusts. It's no more wonder that a stuffed paunch hath a lustful fury, than that the water runs into the Pipes when the Cistern is full, or than it is wonder to see a dunghill bear weeds, or a Carrion to be full of crawling Magots. Plutarch speaks of a Spartan that being asked why Lycurgus made no Law against Adultery, answered, There are no Adulterers with us: But saith the other, what if there should be any? saith the Spartan, Then he is to pay an Oxe so great as shall stand on this side the River Tayget and drink of the River Eurora: saith the other, that is impossible: And saith the Spartan, Et quo pacto Sparta existat adulter in qua divitia, delicia, & corporis lascivitiis cultus probro habetur? & contra verecundia, modestia, ac obedientia Magistratibus debita observatio decori laudique dantur? that is, And how can there be an Adulterer at Sparta, where Riches, delights and strange attire or ornament are a disgrace or reproach? and contrarily shamefacedness, modesty and the observance of due obedience to Magistrates is an honour and praise? And if Rich men think it their privilege to fare sumptuously and satisfy their appetites, they must take it for their privilege to feed their lust? But God giveth no man plenty for such uses, nor is it any excuse for eating and drinking much, because you have much, no more than it would be to your Cooks to put much Salt in your meat more than in poorer mens, because you have more. He that observeth the filthy and pernicious effects of that Gluttony which is accounted Rich mens honour and felicity, will never envy them that miserable happiness, but say rather as Antisthenes, Hostium filiis conringat in deliciis vivere: Let it befall the Children of

my enemies to live in delights: but that the curse is too heavy for a Christian to use to any of his enemies. But for himself he must remember that he is the Servant of a Holy God, and hath a Holy work to do, and Holy sacrifices to offer to him, and therefore must not pamper his flesh, as if he were preparing a sacrifice for Venus. For as 1 Thes. 4. 3, 4. This is the will of God, even your sanctification, that you abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honour, not in the lust of concupiscence as the Gentiles that know not God. As the Philosopher answered Antigonum when he asked him whether he should go to a merry feast that he was invited to, Thou art the Son of a King: so it is answer enough for a Christian against Temptations to voluptuousness, I am the Son of the most Holy God. If thou be invited to feasts where urgency or allurements is like to make thee break thy bounds, go not, or go back when thou seest the bait. As Epaminondas in Plutarch finding excess at a feast that he was invited to, went away when he saw it, saying, Ego te sacrificare, non lascivire putaram: so say thou, I came to dine and not to be wanton or luxurious; to support my body for duty, and not to pamper it for lust. Plutarch marvelleth at the folly of those men that detest the charms of witches lest they hurt them, and fear not but love the charms of dishes which hurt a thousand where witches hurt one. Withdraw the fuel of excess, and the fire of lust will of it self go out: or at least this enemy must be besieged and starved out, when it cannot be conquered by storm.

§. 4. Direct. 2. Take heed of Idleness, and be wholly taken up in diligent business, of your lawful callings, when you are not exercised in the more immediate service of God. David in his idleness or vacancy catcht those sparks of lust, which in his troubles and military life he was preserved from. Idleness is the soil, the culture, and the opportunity of Lust. The idle person goeth to School to the Devil: He sets all other employment aside, that the Devil may have time to teach him and treat with him and solicit him to evil. Do you wonder that he is thinking on lustful objects, or that he is taken up in feasting and drinking, in chambering and wantonness? why he hath nothing else to do. Whereas a laborious diligent person hath a body subdued and hardened against the mollities, the effeminateness of the wanton; and a mind employed and taken up with better things: Leave thy body and mind no leisure to think of tempting filthy objects, or to look after them. As Hierome saith, Facito aliquod operis, ut semper Diabolus inveniat te occupatum: Be still doing some work that the Devil may always find thee busied. And do not for thy fleshly ease, remit thy labours and indulge thy flesh. Rise early and go late to bed, and put thy self upon a Necessity of diligence all the day: undertake and engage thy self, in as much business as thou art able to go through, that if thou wouldst, thou might not be able to give any indulgence to the flesh: For if thou be not still pressed by necessity, Lust will serve it self by idleness, and the flesh will lye down if it feel not the spur: Therefore are the Rich and idle more lustful and filthy than the poor labouring people. The same Bed is the place of sloth and Lust. Hear a Heathen and refuse not to imitate him. Seneca saith, [No day passeth me in idleness: Part of the night I reserve for studies: I do not purposely set my self to sleep, but yield to it when it overcometh me: and when my eyes are

It's Zeno's comparison in Laert. l. 7. c. 1. In Laert. l. 6. c. 1.

Nullus mihi dies exit: partem noctis in studiis

vendico: Non vaco somno sed succumbo, & oculos vigilia fatigatos, cadentesque in opere desino. — Male mihi esse malo quam mollior: si mollis es, paulatim effeminatur animus, atque in similitudinem otii sui, & pigritia in qua jacet solvitur: Dormio minimum & brevissimo somno utor: satis est mihi vigilare discessisse: Aliquando dormisse feci, aliquando suspicor.

wearied

wearyed with watching, and are falling, I hold them to their work: — I had rather it went ill with me than delicately or tenderly. If thou be delicate or tender, the mind by little and little is effeminate, and is dissolved into the similitude of the idleness and sloth in which it lyeth. I sleep very little, and take but a short nap: It sufficeth me to have ceased watching: Sometimes I know that I slept, sometime I do but suspect it.] Aristotle saith, Nature made nothing to be idle: And Plato calls Idleness the Plague of Mortals. If thou be resolved to serve and please thy flesh, then never ask advice against thy lust; for it's part of the pleasure of it: and then no wonder if thou refuse this Physick as too bitter, and the remedy as too dear: But if thou be resolved to be cured and to be saved, stick not at the pains: give up thy self totally to thy business, and lust will dye for want of food.

Dir. 3. §. 5. Direct. 3. If thou wouldst be free from lust, keep far enough from the tempting object. If possible dwell not in the house with any person that thou feelest thy self endangered by: If that be not possible avoid their company; especially in private: Abhor all lascivious and immodest actions. Dost thou give thy self the liberty of wanton dalliance, and lustful embracements, and yet think to be free from lust? wilt thou put thy hand into the fire when thou art afraid of being burnt? Either thou hast the power of thy own heart, or thou hast not: If thou hast, why dost thou not quench thy lust? If thou hast not, why dost thou cast it upon greater temptations, and put it farther out of thy power than it is? Fly from a tempting object for thy safety, as thou wouldst fly from an enemy for thy life. These Loving enemies are more dangerous than hating enemies: They get the Key of our hearts, and come in and steal our treasure with our consent, or without resistance; when an open enemy is suspected and shut out.

Dir. 4. §. 6. Direct. 4. Command thy Eyes, and as Job 31. 1. make a Covenant with them, that thou maiest not think on tempting objects: Shut these Windows and thou preserve thy heart. Gaze not upon any alluring object. A look hath kindled that fire of Lust in many a heart, that hath ended in the fire of Hell. It's easier to stop lust at these outward doors, than drive it out when it hath tainted the heart. If thou canst not do this much, how canst thou do more? An ungoverned eye fetcheth fire to burn the soul that should have governed it.

Plutarch de curiositate, praefat Cyrrus that would not see Pandora; and reproveth them that call a wanton eye at women in Coaches as they pass by, and look out at Windows to have a full view of them, and yet think that they commit no fault, suffering a curious eye and a wandering mind, to slide and run every way. pag. 142.

Dir. 5. §. 7. Direct. 5. Linger not in the pleasant snares of lust, if thou feel but the least beginnings of it: but quickly cast water on the first discerned spark, before it break out into a flame. The Amorous Poet can teach

Dum licet, & modici tangunt praeordia motus,
Si piget in primo limine fiste pedem.
Opprime dum nova sunt subiti mala semina morbi:
Et tuus incipiens ire resistat equus.
Nam mora dat vires. —

Dum novus est caepo potius pugnemus amori:
Flamma recens parva sparfa resedit aqua.
Interea tacite serpunt in viscera flammæ.
Et mala radices altius arbor agit.

you this, Ovid. de Rem. Am. If ever delay be dangerous it is here. For delay will occasion such engagements to sin, that you must come off at a far dearer rate. If the meat be undigestible, it's best not look on it: it's the next best, not to touch or taste it; but if once it go down, it will cost you sickness and pain to get it up again; and if you do not, you perish by it.

Dir. 6. §. 8. Direct. 6. Abhor lascivious immodest speech: As such words come from either vain or filthy hearts,

and shew the absence of the fear of God, so they tend to make the hearer like the speaker. And if thy ears grow but patient and reconcileable to such discourse, thou hast lost much of thy innocence already. Christians must abhor the mentioning of such filthy sins, in any other manner, but such as tends to bring the hearers to abhor them. Be not deceived; evil words corrupt good manners. 1 Cor. 15. 33. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers, and grieve not the holy spirit of God. Corrupt communication is rotten stinking communication: and none but Dogs and Crows love Carrion. But Fornication and all uncleanness and (παρρησια) inordinate lust or luxury, let it not be once named among you, as becometh Saints; neither filthiness nor foolish talking nor jesting; &c.

§. 9. Direct. 7. Abhor the covering of filthy lust with handsome names to make it the more acceptable. Their discourse is more dangerous that would thus dress up an ugly lust, than theirs that speak of it in nasty language. Thus among the brutish party, it goeth under the names of Love, and having a Mistress, and Courting, and such like. But (as one saith that's cited in Stobaeus): It is doubled. Lust that is commonly called Love, and doubled Love is stark madness. If filthiness will walk abroad, let it go for filthiness, and appear as it is.

§. 10. Direct. 8. Avoid the Reading of Romances Dir. 8. and Love stories: which are the Library of Venus; or the Devils Books of the Lustful art; to cover over filthiness with cleanly names, and bewitch the fantasies of fools with fine words: To make men conceive of the ready way to Hell, under the notions and images of Excellency, Beauty, Love, Gallantry: And by representing strong and amorous passions, to stir up the same passions in the Reader. As he that will needs read a Conjuring Book, is well enough served if Devils come about his ears; so they that will needs read such Romances and other Books of the Burning art, it is just with God to suffer an unclean Devil to possess them, and to suffer them to catch the Fever of Lust, which may not only burn up the heart, but cause that pernicious deliration in the brain, which is the ordinary symptom of it.

§. 11. Direct. 9. Avoid all wanton Stage-plays Dir. 9. and Dancings, which either cover the odiousness of lust, or produce temptations to it. As God hath his preachers and holy assemblies and exercises, for the communion of Saints and the stirring up of Love and holiness; so these are Satans instruments and assemblies and exercises, for the communion of sinners, and for the stirring up of lust and filthiness. They that will go to the Devils Church deserve to be possessed with his Principles, and numbred with his Disciples. The ancient Christians were very severe against the seeing of these spectacula, shews or plays; especially in any of the Clergy.

§. 12. Direct. 10. Avoid all tempting unnecessary ornaments or attire, and the regarding or gazing on them upon others. It is a procacious lustful desire to seem comely and amiable, which is the common cause of this excess. The Folly or Lust or both, of fashionists and gawdy Gallants, is so conspicuous to all in their affected dress, that never did Pride more cross it self, than in such publications of such disgraceful folly or lust. They that take on them to be adversaries to lust, and yet are careful when they present themselves to sight, to appear in the most adorned manner, and do all that Harlots can do to make themselves a snare to fools, do put the

Let being conspicuous in luxury they should seem the more deformed, X x charitable

charitable hard to it, whether to believe that it is their *tongues* or their *backs* that are the *lyer*. As *Hierome* saith, *Thou deservest Hell though none be the worse for thee: For thou broughtest the poyson if there had been any to drink it.* Let thy apparel be suited not only to thy *rank* but to thy *disease*. If thou be inclined to *lust*, go the more meanly clad thy self, and gaze not on the ornaments of others. It's folly indeed that will be enamoured on the *Taylor's work*: yet this is so common, that it's frequently more the apparel than the person that enticeth first! and homely rags would have prevented the deceit: As the *Poet* saith [*Auferimur cultu: gemmis auroq; teguntur Omnia: pars minima est ipsa puella sui.* *Ovid. de Remed. Am.*]

Dir. 11. §. 13. Direct. 11. Think on thy tempting object as it is within, and as it shortly will appear without. How ordinary is it for that which you call *Beauty* to be the portion of a *fool*; and a *fair skin* to cover a silly childish peevish mind; and a soul that is enslaved to the Devil. And as *Solomon* saith, *Prov. 11. 22. As a jewel of Gold in a Swines snout, so is a fair woman without discretion.* And will you lust after such an adorned thing? Think also what a dunghil of filth is covered with all those ornaments; that it would turn thy stomach if thou sawest what is within them. And think what a face that would be if it were but covered with the *Pox*? and what a face it will be when sickness or age hath consumed or wrinkled it: And think what thy admired *Carkass* will be when it hath lain a few days in the grave; Then thou wouldst have little mind of it? And how quickly will that be? O man, there is nothing truly amiable in the Creature, but the image of God; the wisdom and holiness and righteousness of the soul. Love this then, if thou wilt Love with wisdom, with purity and safety: For the Love of Purity is pure and safe.

Dir. 12. §. 14. Direct. 12. Think on thy own death and how fast thou hastest to another world. Is a lustful heart a seemly temper for one that is ready to dye, and ready to see God, and come into that world where there is nothing but pure and holy doth abide.

Dir. 13. §. 15. Direct. 13. Consider well the tendency and fruits of lust, that it may still appear to your minds as ugly and terrible as it is indeed. 1. Think what a shame it is to the soul, that can no better rule the body, and that it is so much defiled by its lusts. 2. Think what an unfit companion it is to lodge in the same heart with *Jesus Christ* and the *Holy Spirit*; shall a member of *Christ* be thus polluted? shall the Temple of the *Holy Ghost* be thus turned into a *Swine sty*? Is lust fit to dwell with the Love of God? wilt thou entertain thy Lord with such odious company? what an unkindness and injury is this to God, that when he that dwelleth in the highest Heavens condescendeth to take up a dwelling in thy heart, thou shouldst bring these *Toads* and *Snakes* into the same room with him? Take heed lest he take it unkindly and be gone: He hath said he will dwell with the *bumble* and *contrite heart*, but where said he, *I will dwell in a lustful heart*? 3. Think how unfit it makes thee for Prayer, or any holy address to God. What a shame and fear and deadness it casts upon thy spirit? 4. And think how it tends to worse. Lust tendeth to actual filthiness, and that to Hell: cherish not the Eggs if thou wouldst have none of the Brood: It's an easie step from a Lustful heart to a defiled body, and a shorter step thence to everlasting horror than you imagine: As *St. James* saith, [*Every man is tempted when he is drawn aside of his own lust and enticed; then when lust hath conceived, it bringeth forth sin, and*

sin when it is finished bringeth forth death, *Jam. 1. 13, 14. Gal. 6. 8. If ye sow to the flesh, of the flesh ye shall reap corruption.* Remember that Lust is the spawn of sin, and sin is the way to Hell.

§. 16. Direct. 14. Be sure to keep up a holy constant Government over thy Thoughts. Suffer them not to go after tempting, filthy, sensual things. As soon as ever a thought of Lust comes into thy mind, abhor it and cast it out. Abundance of the cure and of thy safety lyeth upon thy Thoughts. They that let their Thoughts run uncontrolled, and feed on filthiness, are already fornicators in the heart; and are hatching the Cockatrice Eggs; and no wonder if from Thoughts they proceed to deeds. O what a deal of uncleanness is committed by the Thoughts which people are little ashamed of because they are unseen of men! If the Thoughts of many were open to beholders, what wantonness and lust would appear in many adorned Sepulchres! Even in the time of holy Worship; when once such give the unclean spirit possession of their thoughts, how hardly is he cast out? they can scarce look a comely person in the face, without some vicious thought. If *Hierome* confesses that in his Wilderness, his Thoughts were running among the Ladies at Rome; what may we think of them that feed such filthy Phantasies. Say not, you cannot rule your Thoughts. You can do much if you will, and more than you do; If money and honour can make an ungodly Preacher command his Thoughts to holy things, in the studies of Divinity through much of his life, you may see that your Thoughts are much in your power (but of this before).

§. 17. Direct. 15. If other means serve not, open thy case to some friend, and shame thy self to him, as I advised under the former Title. Confession and shame, and advice will help thee. Dir. 15.

§. 18. Direct. 16. Above all go to Christ for help, and beg his spirit, and give up thy Heart to better things: O if it were taken up with God and Heaven and the Holy life that's necessary thereto, these things are so Great and Holy and Sweet, and of such concernment to thee, that they would leave little room for Lust within thee; and would make thee abhor it as contrary to those things which have thy heart. No such cure for any carnal Love as the Love of God; nor for fleshly lusts as a spiritual renewed Heavenly mind. Thou wouldst then tell Satan that God hath taken up all the room, and thy narrow Heart is too little for him alone; and that there is no room for lust or the thoughts that serve it. A true Conversion which turneth the heart to God, doth turn it from this with other sins, though some sparks may still be unextinguished: It was once noted that many turn from other sects to the *Epicureans*, but none from the *Epicureans* to any other sect: The reason was because nature is inclined to sensuality in all, and when it is confirmed by use and doctrine, Philosophy is too weak to master it: But Christ calleth and saveth *Epicures*, and *Publicans* and *Harlots*, and hath cleansed many such by his grace, which teacheth men to deny ungodliness and worldly lusts, and to live soberly, righteously and godly in the world. *Philostatus* tells us of a sudden change upon one *Isau*, that turned him from Luxury to exceeding temperance: so that when one asked him, *Is not yonder a handsom woman?* he answered, *The diseases of my eyes are cured:* when they ask him which dish was the pleasantest, he answered, *Desire curare; I have done regarding such things:* and told them the reason that marvelled at his change, *Because he found that he did but gather fruits out of Tantalus garden.* They are deceitful lusts, *Eph. 4. 22.* And Satan himself will reproach thee for ever, if he can

can deceive thee by them. As *Alexander* when he had taken *Darius* his gallantry and sumptuous Houses and Furniture, reproaches him with it saying, *Hoc-*

cine erat imperare? was this to rule? so Satan would shew thee thy lusts and say, was this to be a Christian and seek salvation?

PART VI.

Directions against sinful Excess of Sleep.

§. 1. **O**F this something is said already, Chap. 5. Part 1. §. 51. and more afterwards in the Directions against *Idleness*. Therefore I shall say but little now: 1. I shall shew you, when sleep is excessive: 2. Wherein the sinfulness of it consisteth: 3. What to do for the Cure of it.

§. 2. I. Sleep is given us for the necessary remission of the *animal operations*, and of the labour or motion of the *exteriour parts*, by the quieting of the *senses*, or shutting them up; that the *Natural* and *Vital operations* may have the less disturbance. It is necessary, 1. To our *Rest*: 2. To *Concoction*: Therefore *Weariness* and *want of Concoction* are the chief indications, to tell us how much is needful for us. Sleep is *sinfully excessive*, 1. When it is *Voluntarily more than is needful to our health*. 2. When it is *unseasonable*, at forbidden times.

§. 3. It is not all *weariness* or *sleepiness* that maketh sleep *lawful* or *needful*: for some is contracted by *laziness*, and some by many diseases, and some by other constant causes which make men almost always weary. Nor is it all *want of concoction* that sleep is a remedy for: some may be caused by excess of eating which must be cured a better way; and many diseases may cause it which require other cure. Therefore none must indulge excess upon these pretences. Nor must a *present sense* of the *pleasure of sleeping*, or the *displeasure of waking*, be the judge: For *suggards* may think they feel it do them good, and that early rising doth them hurt: but this good is but their *present ease*, and this hurt is but a little trouble to their *head*, and *eyes*, and *lazy flesh*, just at the time. But Reason and experience must judge what *Measure* is best for your *Health*, and that you must not exceed: To some five hours is enough: To the ordinary sort of healthful persons six hours is enough: To many weak valetudinary persons *seven* hours is needful: To sick persons I am not to give Directions.

§. 4. 2. Sleep is excessive at that particular Time when it is *unseasonable*: As 1. When we are asleep when we should be doing some necessary business which calls for present dispatch. 2. Or when we should be hearing the Sermon, or praying, in public or private: In a word, when it puts by any greater duty which we should then perform. As when the Disciples slept when Christ was in his agony: *Could ye not watch with me one hour? watch and pray that ye enter not into temptation:* Matth. 26. 40, 41.

§. 5. It is a foppish and abuse of God and our selves to think that the breaking of our sleep is a thing that of it self pleaseth God: or that rising to pray at midnight is more acceptable to God than at another hour: usually such rising to pray is sinful, 1. Because it is done in an erroneous conceit that God accepts it better than in the day time. 2. Because they waste time in dressing and undressing: 3. Or else hurt their health by cold in the Winter, and so lose more time than they redeem by short-

ning their lives. 4. And usually they are more drowsie and unfit. But to rise in the night to prayer is meet, on some extraordinary occasion that calls for it (as to pray with, or for a dying person, or such like); or when an extraordinary fervor and fitness prepareth us for it; and when we can stay up when we are up, and not lose time in going to bed again. But ordinarily that way is to be chosen that best *Redeemeth time*: and that is, to consider just how much sleep our *health* requireth, and to take it if we can together without interruption, and to rise then and go about our duties. But those that cannot sleep in the Night, must *redeem* that Time as discretion shall direct them.

§. 6. It is the *Voluntariness* of the excess that the sinfulness principally consisteth in: And therefore the more voluntary the more sinful. In a Lethargie or Caros it is no sin: And when long watching, or some bodily weakness or distemper make it almost unavoidable, the sin is the smaller: Therefore in case of long watching and heaviness, Christ partly excused his Disciples, saying, *The Spirit is willing, but the flesh is weak:* Matth. 26. 41. But when it cometh from a *flesh-pleasing sloth*, or from a *disregard* of any holy exercise that you are about, it is a *grievous sin*. And though it be involuntary just at the time, and you say, *I would fain forbear sleeping now if I could*, yet if it be *Voluntary* remotely and in its Causes, it is your sin: You would *now* forbear sleeping; but you would not forbear that pampering your body, and stuffing your Guts which causeth it: you would not deny the flesh its ease to avoid it.

§. 7. II. The sinfulness of excess of sleep lieth in these particulars: 1. That it is a sinful wasting of every minute of that time which is consumed in it. And this is a very grievous thing, to a heart that is sensible of the preciousness of time: when we think how short our lives are, and how great our work is, it should tell us how great a sin it is, to cast away any of this little time, in *needless sleep*. And yet what abundance of it with many is thus spent. Almost half their whole lives is spent in bed, by many drones, that think they may sleep because they are Rich, and have not a necessity of labouring to supply their wants. I was never tempted, (that I remember) so much to grudge at Gods natural ordering of man, in any thing, as that we are fain to waste so much of our little time in sleep: nor was I ever tempted to grudge at my weakness so much on any account as this, that it deprived me of so much precious time, which else might have been used in some profitable work. The preciousness of Time makes excessive sleeping to be a great sin, according to the measure of the excess.

§. 8. 2. It is a neglect of all our powers and parts which should all that time be exercised. Reason is idle and buried all that while: All your wisdom and knowledge is of no use to you: All the learning of the greatest Scholar in the world, is of no more service than if he were illiterate; nor all the prudence and policy of the wisest, than if they were meer

meer Ideots: All the strength and health of the strongest is of no more service than if they were sick; nor the skill of the greatest artist, than if he had never learnt his art: nor any of your limbs or senses, than if you were lame, or blind, or deaf, or senseless. And I leave it to any mans consideration and judgement, whether if Drunkenness be so odious a sin, because it depriveth a man voluntarily of the use of his Reason and parts, it must not be a very great sin to do the same by sleeping, by frequent, voluntary, excessive sleeping. For no man I think is Drunk so often as the sluggard is dead in sleep: Sluggards quite kill their Reason when most Drunkards do but maim it, or make it sick. Sluggards bury their wits and parts, usually ten times as long in the year, as the filthiest drunkards do. And hath God given you Reason, and parts, and strength for no better use, than to bury it for so considerable a part of your lives?

§. 9. 3. Excess of sleep is guilty of all the omissions of those Duties, which should all that time have been performed: Of the omission of every holy thought, and word, and deed which should have been then exercised: And of the omission of all the duties of your Callings: Of the omission of every prayer you should have then prayed, and every Chapter you should have read; and all the good which you should have got to your selves, or done to others; to Wife, Husband, Children, Parents, Servants, Neighbours, And you know that omissions are one half and the greater half of the sins of the world; And that God will condemn the wicked at last for their omissions, *Matth. 25.* for not feeding the poor, not clothing them, not visiting: and that he requireth the improvement of all his talents; and that it is his terrible sentence, *Matth. 25. 26, 30.* Thou wicked and slothful servant, &c. Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth. What then shall we think of the wilful omission, not of one duty, but of all duty whatsoever, not now and then, but constantly for an hour or two or three once in four and twenty hours! No Love of God, no desires towards him, no good is exercised all that time.

Quest.
Whether
love of
sleep may
be a mortal
sin?

§. 10. Quest. Can the Love of sleep alone be the mortal reigning sin in any one? The reason of the doubt is, because that the mortal sin is a sin of mistaken interest, that is, such as hath a mans chiefest Love, and is preferred before God, which it seems so small a thing as sleep or ease cannot be, but it seems a meer neglect or remissness in the way of duty, and not to be chosen as any mans felicity.

Ans. The sin that is set up against the Love of God as a mans ultimate end and happiness, is flesh-pleasing in the General, or Carnal self-love: And he that is guilty of this can hardly be imagined to exercise his sensual desire only in the way of sloth and sleep. It is certain that he preferreth the greatest Pleasure of his flesh which he can attain before the less: and therefore as to the Habit or Inclination he is as much addicted to Covetousness, Gluttony, Ambition, or other ways of sensuality: And if they are within his reach, that he can hope to attain them, he will actually desire such greater pleasures, more than this: For there is no man that is an unregenerate sensualist that hath mortified Covetousness, Luxury and Pride, and yet is capivated only by Sleep or sloth: The same grace which truly mortifieth the Greater would mortifie the less. But it is possible that a Beggar or some such person that hath no other sensual pleasure but Idleness in view or hope, may exercise his sensuality principally this way! Not but that radically he preferreth riches and honour before his beggarly sloth and ease; but

those desires having no matter to work upon, do not stir in him; because he hath no hope of reaching such a thing. The sum is, 1. Carnal self-love is the great opposite to the Love of God. 2. This self-love worketh towards carnal pleasure, and to the greatest most. 3. Habitually therefore the Love of Riches, honour and voluptuousness is stronger than the Love of ease. 4. Actually the love of ease may be the strongest in some. 5. But if those persons were as capable of the higher fleshly pleasures they would love them actually more. 6. It is not the omitting of some particular duties through the love of ease, which proveth such a sensual un sanctified state of soul; but the preferring of mens ease before a Holy life in the main: As when men so far love their ease, that they will not make it the chief of their desires and employments to seek the Kingdom of God and his righteousness: *Matth. 6. 33.*

The overcoming of excessive sleep is easie, if you be but thoroughly willing.

§. 11. Direct. 1. The first thing to be done, is to Dir. 1. correct that sluggish stegmarick temper of body which inclineth you to it, which is chiefly to be done by such an abstinence or temperate dyet, as I gave directions for before. A full belly is fit for nothing else but sleep or lust. Reduce your dyet to that measure which is needful to your health, and eat not any more to please your appetites. And let fasting cure you when you have exceeded.

§. 12. Direct. 2. Labour hard in your Callings Dir. 2. that your sleep may be sweet while you are in it; or else you will lye in bed on pretence of necessity, because you cannot sleep well when you are there. Then you will say, you must take it out in the morning, because you sleep not in the night. But see that this be not caused by Idleness: Weary your bodies in your daily labours: For the sleep of the labouring man is sweet, *Eccles. 5. 12.*

§. 13. Direct. 3. See that thou have a Calling Dir. 3. which will find thee employment for all thy time which Gods immediate service spareth. Yea, which somewhat urgeth thee to diligence: Otherwise thou wilt lye in bed, and say, thou hast time to spare, or nothing to do: You can rise when you have a journey to be gone, or a business of pressing necessity to be done: Keep your selves under some constant necessity, or urgency of business at the least.

§. 14. Direct. 4. Take pleasure in your Callings, Dir. 4. and in the service of God. Sluggards themselves can rise to that which they take much pleasure in: As to go to a Merriment, or Feast, or Play, or Game, or to a good bargain, or any thing which they delight in. If thou hadst a Delight in thy Calling, and in reading the Scripture, and praying, and doing good, thou couldst not lye contentedly in bed, but wouldst long to be up and doing, as Children to their play: The wicked can rise early to do wickedness, because their hearts are set upon it: They can be drunk, or steal, or whore, or plot their ambitious and covetous designs, when they should sleep: 1 *Prov. 4. 16.* And if thy heart were set as much on good, as theirs is on evil, wouldst not thou be as wakeful and as readily up? *1 Thess. 5. 6, 7.*

§. 15. Direct. 5. Remember the grand importance Dir. 5. of the business of your souls which alwayes lyeth on your hands, that the greatness of your work may rowze you up. What, lye slugging in bed, when you are so far behind-hand in knowledge, and grace, and assurance of salvation; and have so much of the Scripture and other Books to read and understand? Hast thou not grace to beg for a needy soul? Is not Prayer better work than excess of sleeping? Great business in the world can make you rise, and why not Greater?

Dir. 6. §. 16. Direct. 6. Remember that thou must answer in judgement for thy time : And what comfort wilt thou have, to say I slug'd away so many hours in a morning? And what comfort at death when time is gone, to review so much cast away in sleep?

Dir. 7. §. 17. Direct. 7. Remember that God beholdeth thee, and is calling thee up to work. If thou understoodst his Word and Providence, thou wouldst hear him as it were, saying as the Marriners to *Jonah*, *What meanest thou, O sleeper? Arise, call upon thy God.* Wilt thou lye sleeping inordinately when God stands over thee, and calls thee up? If the King, or any great person, or friend, did but knock at thy door, thou wouldst rise presently to wait upon them. Why, God would speak with thee by his Word, or hear thee speak to him by prayer; and wilt thou lye still and despise his Call?

Dir. 8. §. 18. Direct. 8. Remember how many are attending thee while thou sleepest. If it be Summer, the Sun is up before thee that hath gone so many thousand miles while thou wast asleep: It hath given a dayes light to the other half of the world since thou laidst down, and is come again to light thee to thy work, and wilt thou let it shine in vain? All the creatures are ready in their places to assist thee, and art thou asleep?

Dir. 9. §. 19. Direct. 9. Consider whether thou wilt allow thy servants to do the like: They must be up and at work, or you will be offended, and tell them that they are no servants for you, and that you hire them not to sleep. And do you not owe God more service than they owe you? Doth God hire you to sleep? Is it any lawfuller for you than them to sleep one minute more than is needful to your health? No, not a minute: If you are sicklier than they, that's another matter; (But see that fulness and idleness cause it not.) But otherwise your Riches are no excuse to you: Will you loyter more than they,

because you receive more? and do less service, because you have more pay? Or is it your priviledge to be so miserable, as to lose that time which poor men save?

Dir. 10. §. 20. Direct. 10. Remember that your morning hours are the choicest part of all the day for any holy exercise or special employment of the mind. The mind is fresh and clear, and there is less interruption by worldly business; whereas when others are up and about their business you will have interpellations. Those that have tryed it can say by experience, that the morning hours are the flower of their time, for prayer or studies: and that early rising is a great part of the art of Redeeming Time.

Dir. 11. §. 21. Direct. 11. Remember how many are condemning you by their diligence, while you are slugging away your time: How many holy persons are then at prayer in secret, wrestling fervently with God for their salvation: or reading and meditating in his word? What do they get while you are sleeping! The blessed man doth delight in the Law of the Lord, and meditate in it day and night: and you love your ease, and are sleeping day and night: Will not all these be witnesses against you? So will the diligent in their Callings; and so will the worldlings and wicked that rise early to their sin! How many thousand are hard at work while you are sleeping? Have you not work to do as well as they?

Dir. 12. §. 22. Direct. 12. Remember that sensuality or flesh-pleasing is the great condemning sin that turns the heart from God: And if it be odious in a drunkard or fornicator, why is it not so in you? Mortifie the flesh, and learn to deny it its inordinate desires, and your sin is almost cured.

Dir. 13. §. 23. Direct. 13. For then the executive part is ease when you are willing: It is but agreeing with some one to awaken you, and a little cold water will wash away your drowsiness if you consent.

PART VII.

Directions against sinful Dreams.

§. 1. **D**reams are neither good nor sinful simply in themselves, because they are not rational and voluntary, nor in our power: But they are often made sinful by some other voluntary Act: They may be sinful by participation and consequently. And the acts that make them sinful, are either such as go before, or such as follow after.

§. 2. 1. The antecedent causes are any sinful act which distempereth the body, or any sin which inclineth the fantasie and mind thereto; or the omission of what was necessary to prevent them. 2. The causes which afterwards make them objectively sinful, are, the ill uses that men make of them: As when they take their dreams to be Divine Revelations, and trust to them, or are affrighted by them as ominous, or as propheticall; and make them the ground of their actions, and seduce themselves by the phantasms of their own brains.

Dir. 1. §. 3. Direct. 1. Avoid those bodily distempers as much as you can which cause sinful dreams, especially fulness of dyet: A full stomach causeth troublesome dreams, and lustful dreams: and hath its ill effects by night and by day.

Dir. 2. §. 4. Direct. 2. Endeavour the cure of those sinful distempers of the mind which cause sinful

dreams. The cure of a worldly mind is the best way to cure worldly covetous dreams: And the cure of a lustful heart is the best way to cure lustful dreams: and so of the rest: Cleanse the fountain, and the waters will be the sweeter day and night.

Dir. 3. §. 5. Direct. 3. Suffer not your Thoughts, or tongue, or actions to run sinfully upon that in the day, which you would not dream sinfully of in the night. Common experience telleth us, that our dreams are apt to follow our foregoing thoughts, and words, and deeds. If you think most frequently and affectionately of that which is good, you will dream of that which is good. If you think of lustful filthy objects, or speak of them, or meddle with them, you will dream of them: and so of covetous and ambitious dreams. And they that make no conscience to sin waking, are not like much to scruple sinning in their sleep.

Dir. 4. §. 6. Direct. 4. Commend your selves to God by prayer before you take your rest, and beseech him to set a guard upon your fantasie when you cannot guard it. Cast the cure upon him, and fly to him for help by faith and prayer in the sense of your insufficiency.

Dir. 5. §. 7. Direct. 5. *Let your last Thoughts still before your sleep be holy, and yet quieting and consolatory thoughts.* The dreams are apt to follow our last Thoughts. If you betake your selves to sleep with worldliness of vanity in your minds, you cannot expect to be wiser or better when you are asleep, than when you are awake. But if you shut up your dayes thoughts with God, and sleep find them upon any Holy subject, it is like to use them as it finds them. Yet if it be distrustful, unbelieving, fearful thoughts which you conclude with, your dreams may savour of the same distemper. Frightful and often sinful dreams do follow sinful doubts and fears. But if you sweeten your last Thoughts with the Love of Christ, and the remembrance of your former mercies, or the foresight of eternal joyes, or can confidently cast them and your selves upon some promise, it will tend to the quietness of your sleep, and to the savouriness of your dreams: And if you should dye before morning, will it not be most desirable that your last thoughts be holy?

*Iturus in
semmali-
quid tecum
desert in
memoria &
cogitatione
in quo pla-
cide obdor-
mias, quod
etiam som-
niare ju-
vet: sic
tibi nox ut
dies illu-
minatur,
& in deli-
cis tuis
placide ob-
dormies:
in pace
quiesces,
facile evi-
gilabis, &
surgens
promptus
eris ad redendum in id, unde non totius discessisti.*

Dir. 6. §. 8. Direct. 6. *When you have found any corruption appearing in your dreams, make use of them for the renewing of your repentance, and exciting your endeavours to mortifie that corruption.* A corruption may be perceived in dreams, 1. When such dreams as discover it are frequent: 2. When they are earnest and violent: 3. When they are pleasing

and delightful to your fantasies: Not that any certain knowledge can be fetcht from them, but some conjecture as added to other signs. As if you should frequently, earnestly and delightfully dream of preferments and honours, or the favour of great men, suspect ambition, and do the more to discover and mortifie it: If it be of riches, and gain, and money, suspect a covetous mind. If it be of revenge or hurt to any man that you distaste, suspect some malice and quickly mortifie it: So if it be of lust, or feasting, or drinking, or vain recreations, sports and games, do the like.

§. 9. Direct. 7. *Lay no greater stress upon your dreams, than there is just cause.* As 1. When you have searcht, and find no such sin prevailing in you as your dreams seem to intimate, do not conclude that you have more than your waking evidence discovers. Prefer not your sleeping signs before your waking signs and search. 2. When you are conscious that you indulge no corruption to occasion such a dream, suppose it not to be faulty of it self, and lay not the blame of your bodily temperament, or unknown causes, upon your soul, with too heavy and unjust a charge. 3. Abhor the presumptuous folly of those that use to prognosticate by their dreams, and measure their expectations by them, and cast themselves into hopes or fears by them. Saith Diogenes, *What folly is it to be careless of your waking thoughts and actions, and inquisitive about your dreams? A mans happiness or misery lyeth upon what he doth when he is awake, and not upon what he suffereth in his sleep.*

CHAP. IX.

Directions for the Government of the Tongue.

Tit. 1. The General Directions.

Dir. 1. §. 1. Direct. 1. **U**nderstand in general of what moment and concernment it is that the Tongue be well governed and used. For they that think words are inconsiderable, will use them inconsiderately. The conceit that words are of small moment (as some say of Thoughts, that they are free) doth cause men to use their Tongues as if they were free, saying, *Our lips are our own: who is Lord over us?* Psal. 12. 4.

The greatness of the sins and duties of the Tongue. Psal. 57. 8. Psal. 16. 9. Psal. 30. 12.

§. 2. 1. The tongue of man is his glory: by which expressively he excelleth the brutes: And a wonderful work of God it is, that a mans tongue should be able to articulate such an exceeding number of words: And God hath not given man so admirable a faculty for vanity and sin: The nobler and more excellent it is, the more to be regarded, and the greater is the fault of them that do abuse it. Hilary compareth them to an ill Barber that cuts a mans face and so deformeth him, when his work was to have made him more neat and comely. So it is the Office of the tongue to be excellently serviceable to the good of others, and to be the glory of mankind: The shame therefore of its faults is the more unexcusable.

§. 3. 2. The tongue is made to be the Index or expresser of the mind: Therefore if the mind

be regardable, the tongue is regardable. And if the mind be not regardable, the man is not regardable. For our Lord telleth us, that the Tree is known by its fruit: an evil Tree bringeth forth evil fruits: and out of the abundance of the heart the mouth speaketh. And Aristotle saith, that [Such as a man is, such are his speeches, such his works, and such his life. Therefore by vain or sinful words you tell men the vanity and corruption of your minds.

differat sapiens ab insipiente? Mitte, inquit, ambos nudos ad ignotos, & discas. Laert. in Aristip.

§. 4. 3. *Mens works have a great dependance on their words:* Therefore if their deeds be regardable, their words are regardable. Deeds are stirred up, or caused by words. Daily experience telleth us the power of speech. A speech hath saved a Kingdom, and a speech hath lost a Kingdom. Great actions depend on them, and greater consequences.

§. 5. 4. *If the men that we speak to be regardable, words are regardable.* For words are powerful instruments of their good or hurt. God useth them by his Ministers for mens conversion and salvation: And Satan useth them by his Ministers for mens subversion and damnation. How many thousand souls are hurt every day by the words of others! Some deceived, some puffed up, some hardened, and some provoked to sinful passions! And how many thousand are every day edified by words! either instructed, admonished, quickened or comforted.

Matth. 7. 16, 17, 18. Matth. 12. 33, 34.

*Lingua in-
dix mentis.
Aristippus
being ask-
ed, Quid*

2 Cor. 10. fortified. Paul saith, *The weapons of our warfare are mighty through God*: And Pythagoras could say, *that Tongues cut deeper than swords, because they reach even to the soul*: Tongue-sins and duties therefore must needs be great.

Psal. 65. 2. & 96. 2. & 135. 3. & 143. 13. & 29. 2. & 100. 6. 6. 5. *Our Tongues are the Instruments of our Creatours praise*; purposely given us to *speak good of his Name*, and to *declare his works with rejoicing*. It is no small part of that service which God expects from man, which is performed by the Tongue; nor a small part of the end of our Creation: The use of all our highest faculties, parts and graces are expressively by the Tongue: Our Wisdom and Knowledge, our Love and Holiness are much lost as to the Honour of God, and the good of others, if not expressed. The tongue is the Lanthorn or Calemēt of the soul, by which it looketh out, and shineth unto others. Therefore the sin or duty of so noble an instrument are not to be made light of, by any that regard the honour of our Maker.

6. 7. 6. *Our words have a great reflection and operation upon our own hearts*. As they come from them, so they recoil to them, as in prayer and conference we daily observe. Therefore for our own good or hurt, our words are not to be made light of.

6. 8. 7. *Gods Law and Judgement will best teach you what regard you should have to words*. Christ telleth you, that by your words you shall be justified, and by your words you shall be condemned,

Matth. 12. 37. And it is words of Blasphemy against the Holy Ghost, which are the unpardonable sin, Jam. 3. 2. *If any man offend not in word, the same is a perfect man, and able to bridle the whole body*. V. 6. *The tongue is a fire; a world of iniquity: so is the tongue amongst our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of Hell*: Jam. 1. 26. *If any man among you seem to be Religious, and bridleth not his tongue, but deceiveth his own heart, this mans Religion is vain*. 1 Pet. 3. 10. *For he that will love life and see good dayes, let him refrain his tongue from evil, and his lips that they speak no guile*. Matth. 12. 36. *But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgement*. The third Commandment telleth us, that God will not hold him guiltless that taketh his Name in vain. And Psal. 15. 1, 2, 3. *Speaking the truth in his heart, and not backbiting with the tongue, is the mark of him that shall abide in Gods Tabernacle, and dwell in his holy Hill*. And the very work of Heaven is said to be the perpetual praising of God, Rev. 14. 11. *Judge now how God judgeth of your words*.

6. 9. 8. And some conjecture may be made by the judgement of all the world. Do you not care your selves what men speak of you and to you? Do you not care what language, your children, or servants, or neighbours give you? Are not words against the King treasonable and capital as well as deeds? The wheel of affairs, or course of nature is set on fire by words, Jam. 3. 6. I may conclude then with Prov. 18. 21. *Death and life are in the power of the tongue*: and Prov. 21. 23. *Whoso keepeth his mouth and his tongue, keepeth his soul from trouble*.

Dir. 2. The Duties of the Tongue. 6. 10. Direct. 2. *Understand well and remember the particular duties of the Tongue*: For the meer restraint of it from evil is not enough: And they are these, 1. To glorifie God by the magnifying of his Name: To speak of the praises of his Attributes and Works. 2. To sing Psalms of Praise

to him, and delight our souls in the sweet commemoration of his excellencies. 3. To give him thanks for the mercies already received, and declare to others what he hath done for our souls and bodies, for his Church and for the world.

4. To pray to him for what we want, and for our brethren, for the Church, and for the conversion of his and our enemies. 5. To appeal to him and swear by his Name when we are called to it lawfully.

6. To make our necessary Covenants and Vows to him, and to make open profession of our belief, subjection and obedience to him, before men. 7. To preach his Word, or declare it in discourse, and to teach those that are committed to our care, and edifie the ignorant and erroneous as we have opportunity.

8. To defend the truth of God by conference or disputation; and confute the false doctrine of deceivers. 9. To exhort men to their particular duties, and to reprove their particular sins; and endeavour to do them good as we are able. 10. To confess our own sins to God and man as we have occasion.

11. To crave the advice and help of others for our souls; and enquire after the will of God, and the way to salvation. 12. To praise that which is good in others, and speak good of all men, superiours, equals and inferiours, so far as there is just ground and cause. 13. To bear witness to the truth, when we are called to it. 14. To defend the cause of the just and innocent, and vindicate them against false accusers; and excuse those causes and persons that deserve excuse. 15. To communicate and convey to others the same good impressions and affections of mind, which God hath wrought on us, and not only the bare truths themselves which we have received. 16. Lastly, To be instruments of common converse; of expressing our mutual affections and respects, and transacting all our worldly business: for learning, arts, manufactures, &c. These are the Uses and Duties of the Tongue.

6. 11. Direct. 3. *Understand and remember what are the sins of the Tongue to be avoided*. And they are very many, and many of them very great: The most observable are these.

6. 12. 1. (Not to say any more of the sins of omission; because it is easie to know them, when I have named the Duties, which are done or omitted,) among the sins of Commission, the first that I shall name is Blasphemy, as being the greatest: which is the Reproaching of God: to speak contemptuously of God, or to vilifie him, or dishonour him by the denying of his perfections, and to debase him by false Titles, Doctrines, Images, Resemblances, as likening him to man in any of our imperfections; any thing that is a Reproaching of God is Blasphemy. Such as *Rabshekah* used when he threatned *Hezekiah*; and such as Infidels and Hereticks use, when they deny his Omnipresence, Omniscience, Government, Justice, particular Providence or Goodness: and affirm any evil of him, as that he is the author of sin, or false of his word, or that he governeth the world by meer deceit, or the like.

6. 13. 2. Another sin of the Tongue is false Doctrine, or teaching things false and dangerous as from God: If any falsely say, he had such or such a point by Divine Inspiration, Vision or Revelation, that maketh him a false Prophet. But if he only say falsely, that this or that Doctrine is contained in the Scripture, or delivered by tradition to the Church, this is but to be a false Teacher: which is a sin greater or less according to the aggravations hereafter mentioned.

Plato Responderet: in quatuor finibus: 1. Quid dicere oportet: 2. Quam multa dicere: 3. Ad quos: 4. Quando sit dicendum: Ea oportet dicere que sint utilia & dicenti & auditori: Nec nimis multa nec pauciora quam satis est. Si ad peccantes seniores dicendum sit, verba illi atati congrua loquamur: sin vero ad iuniores dicendum sit, majore auctoritate utamur in dicendo. Laert. in Plat.

§. 14. 3. Another of the sins of the Tongue is an *opposing of Godliness indirectly*, by *false application of true Doctrine*, and an *opposing of godly persons for the sake of godliness*; and cavilling against particular truths and duties of Religion: or indirectly opposing the Truth or duty under pretence of opposing only some controverted mode or imperfection in him that speaketh or performeth it: A defending of those points and practices which would subvert or undermine Religion: A secret endeavour to make all *serious godliness* seem a needless thing. There are many that seem Orthodox, that are impious and malicious opposers of that Truth in the application, which themselves do notionally hold, and positively profess.

§. 15. 4. Another great sin of the Tongue, is the prophane *deriding of serious Godliness*, and the mocking, and jesting, and scorning at godly persons as such: or scorning at some of their real or supposed imperfections, for their piety sake, to make them odious, that piety through them might be made odious. When men so speak, that the drift and tendency of their speech, is to draw men to a dislike of Truth or holiness! and their mocks or scorn at some particular opinion, or practice, or mode, doth tend to the contempt of Religion in the serious practice of it: When they mock at a Preacher of the Gospel, for some expressions or imperfections, or for truth it self, to bring him and his doctrine into contempt: or at the Prayers and Speeches of Religious persons to the injury of Religion.

§. 16. 5. Another great sin of the Tongue, is unjustly to *Forbid Christs Ministers* to preach his Gospel, or speak in his Name; or to stand up against them and contradict, resist and hinder them in the preaching of the truth: and as Gamaliel calls it, to *fight against God*, Acts 5. 39. Yet thus they did by the Apostles, v. 46. When they had called the Apostles and beaten them, they commanded that they should not speak in the Name of Jesus, and let them go. So Acts 4. 18, 19. And they called them and commanded them not to speak at all, nor teach in the Name of Jesus: but Peter and John answered and said unto them, Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard. 1 Thess. 2. 15, 16. Who both killed the Lord Jesus, and their own Prophets, and have persecuted us: and they please not God and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost. As Dr. Hammond Paraphrase it, [And this generally is the ground of their quarrel to us, that in spite of their prohibition, we preach to the Gentiles.]

§. 17. 6. Another sin of the Tongue, is *Prophane swearing*, either by God or by Creatures: And also all light and unreverent use of the Name and Attributes of God, of which more afterwards.

§. 18. 7. Much more is *Perjury or Forswearing* a most heinous sin, it being an appealing to God, the author and defender of Truth, to bear witness to an untruth, and to judge the offender; and so a craving of Vengeance from God.

§. 19. 8. *Lying* also is a great and common sin of the Tongue: of which more anon.

§. 20. 9. Another sin of the Tongue, is *hypocritical dissembling*, which is worse than meer lying: when mens tongues agree not with their hearts,

but speak good words in prayer to God, or conference with men, to cover evil intentions or affections, and to represent themselves to the hearers as better than they are.

§. 21. 10. Another is *Ostentation or proud boasting*, either of mens wit, and learning, or greatness, or riches, or honour, or strength, or beauty, or parts, or piety, or any thing that men are proud of. As the faithful do make their boast in God, (Psalm 34. 2. Psalm 44. 8.) and in the Cross of Christ, by which they are crucified to the world, (Gal. 6. 14.) So the covetous boast themselves in the multitude of their riches, Psalm 49. 6. and the workers of iniquity boast themselves against the righteous; and the proud do triumph and speak hard things, Psalm 94. 2, 3, 4. Even against the Lord do they boast, in their boasting against his people, Ezek. 35. 13. So far as Pride prevaileth with men, they are apt to boast themselves to be some body, Acts 5. 36. Either openly as the more foolish do, or cunningly by the help of fair pretences, as the more ingenious proud ones do.

§. 22. 11. Another sin of the Tongue, is *unseasonable speaking of common things when holy things should be preferred*; as on the Lords day, or at the time of publick worship, or when the company, occasion or opportunity call for holy speeches: Worldlings are talking as Saul of their Asses, when they should talk of a Kingdom, 1 Sam. 9. & 10. To speak about your Callings and common affairs is lawful, so it be moderately and in season: But when you talk all of the world and vanity, and never have done, and will scarce have any other talk in your mouths, and even on Gods day will speak your own words, (Isa. 58. 13.) this is prophane and sinful speaking.

§. 23. 12. Another common sin of the Tongue, is a *tempting and persuading others to sin*, enticing them to gluttony, drunkenness, wantonness, fornication, or any other crime: as men that not only do the same, but have pleasure in them that do them, Rom. 1. 32. This is to be the instruments and servants of the Devil, and most directly to do his work in the world. The same I may say of unjust excusing, extenuating or defending the sins of others, or commanding, alluring, affrighting or encouraging them thereto.

§. 24. 13. Another is, a *carneal manner of handling the sacred things of God*, as when it is done with *lightness*, or with unsuitable curiosity of words, or in a ludicrous toyish manner, especially by the Preachers of the Gospel themselves; and not with a style that's grave and serious, agreeable to the weight and majesty of the truth.

§. 25. 14. Another is an *imprudent, rash and slovenly handling of holy things*: when they are spoken of so ignorantly, unskillfully, disorderly or passionately, as tendeth to dishonour them, and frustrate the desired good success.

est de peccato prolative sermonis, que solacismos & barbarismos quidam vocant, hac fuisse dicta.

§. 26. 15. Another sin of the tongue is the *reviling or dishonouring of superiours*: When Children speak unreverently and dishonourably to, or of their Parents, or Subjects of their Governours, or servants of their Masters, either to their faces, or behind their backs. 2 Pet. 2. 10. They are not afraid to speak evil of dignities, Jude 8.

§. 27. 16. Another is, the *imperious contempt of inferiours*, insulting over them, provoking and discouraging

Quod facere infirmis noli predicant: nam si facere nequiveris, rideberis.
Fittaci Sent. in Laert.

ridymus Alex. on Jam. 3. of Bridling the Tongue, faith, Non putandum

discouraging them; Ephes. 6. 4. *Fathers provoke not your Children to wrath.*

§. 28. 17. Another sin of the Tongue is *Idle talk* and multitude of useles words: a babling loquacity, or unprofitableness of speech: when it is speech that tendeth to no edification, nor any good use for mind or body or affairs.

§. 29. 18. Another sin is *Foolish talk*, or *jeasting* in *levity* and *folly*, which tendeth to possess the minds of the hearers with a disposition of *levity* and *folly*, like the speakers: Ephes. 5. 4. *Foolish talking* and *jeasting* are things not convenient. Honest mirth is lawful; and that is the best which is most sanctified, as being from a holy principle, and about a holy matter, or to a holy end: as *Rejoycing in the Lord alwayes*, Phil. 4. 4. *If any be merry let him sing Psalms*, Jam. 5. 13. But such a light and frothy jeasting as is but the vent of habitual levity by idle words is not allowable. But especially those persons do most odiously abuse their tongues and Reason, who counterfeit ideots or fools, and use their wit to cover their jeasts with a seeming folly, to make them the more ridiculous, and make it their very profession to be the jeasters of great men. They make a trade of heynous sin.

§. 30. 19. Another sin is *Filthy speaking*, Eph. 5. 4. *Obscene and ribbald talk*; which the Apostle calls *corrupt or rotten communication*, Ephes. 4. 29. when wanton filthy minds do make themselves merry with wanton filthy speeches: This is the Devils preparative to whoredom and all abominable uncleanness: For when the tongue is first taught to make a sport of such filthy sins, and the ear to be delighted in it, or be indifferent to it, there remaineth but a small step to actual filthiness.

§. 31. 20. Another sin of the tongue is *cursing*; when men with some mischief causlessly or unwarrantably to others: If you speak but in passion or jeast, and desire not to them in your hearts the hurt which you name, it is nevertheless a sin of the tongue, as it is to speak *blasphemy* or *treason* in a passion or in jeast: The tongue must be ruled as well as the heart. But if really you desire the hurt which you wish them, it is so much the worse: But it is worst of all, when passionate factious men will turn their very prayers into *cursings*, calling for fire from Heaven, and praying for other mens destruction or hurt; and pretending Scripture examples for it; as if they might do it unwarrantably, which others have done in other cases in a warrantable manner.

§. 32. 21. *Slandering* is another sin of the tongue: when out of malice and ill will, men speak evil falsly of others to make them odious or do them hurt: Or else through uncharitable credulity, do easily believe a false report, and so report it again to others; or through rashness and unruliness of tongue, divulge it, before they try it, or receive either just proof, or any warrantable call to mention it.

§. 33. 22. Another sin is *Backbiting* and *venting ill reports* behind mens backs, without any warrant: Be the matter true or false, as long as you either know it not to be true, or if you do, yet vent it to make the person less respected, or at least without a sufficient cause, it is a sin against God, and a wrong to men.

§. 34. 23. Another sin is *rash censuring*, when you speak that evil of another, which you have but an uncharitable surmise of; and take that to be probable which is but possible, or that to be certain which is but probable against another.

§. 35. 24. Another sin is *Railing, reviling*, or passionate provoking words, which tend to the diminution of charity, and the breach of peace, and the stirring up of discord, and of a return of railing words from others, contrary to the Love and patience and meekness and gentleness which becometh Saints.

§. 36. 25. Another sin is *cheating, deceiving over-reaching* words: when men use their tongues to defraud their Neighbours in bargaining for their own gain.

§. 37. 26. Another sin of the tongue is *false witness-bearing*, and *false accusing*; a sin which cries to God for vengeance, who is the justifier of the innocent.

§. 38. 27. Another sin of the tongue is the *passing an unrighteous sentence in judgement*: when Rulers absolve the guilty or condemn the just, and call evil good and good evil, and say to the Righteous, *Thou art wicked*, Prov. 24. 24.

§. 39. 28. Another sin of the Tongue is *Flattery*; which is the more heynous by how much more hurtful: And it is most hurtful, 1. When it tendeth to delude men in the greatest things, even the state of their souls; The flattery of a Preacher that deceiveth men as in the name of Christ, is of all other flattery the most pernicious: To make the unregenerate believe that they are regenerate, and the ungodly to believe that they are Godly, and the unjustified to believe that they are justified, and the Children of Satan to believe that without Conversion they may be saved; to make a worldling, a swearer, a glutton, a drunkard, a fornicator, a formal hypocrite, or a hater of holiness, believe that such as he may come to Heaven without the sanctifying renewing work of the Holy Ghost, this is the most eminent service of the Devil that the Tongue of any man can do him, except it be the very open opposers of Religion: As the Devil useth more to flatter men to Hell, than to frighten them thither, so do his Ministers and instruments. And all doctrines of Libertinism and looseness, which warrant men to do evil and to neglect a holy life, are of the two a more dangerous way of flattery, than that which consisteth but in misapplication. Thus also carnal friends do use to flatter a sinner into presumption and false hopes, when they see him convinced of his sin and misery, and say, [Trouble not your self, God is merciful, and you have lived well, and been a good neighbour, and done no body harm, and if such as you be not saved, God help a great many.] Thus when a convinced sinner is striving to get out of the Devils snares, the servants of Satan rock him asleep again by false and flattering speeches and deceit.

2. Flattering is pernicious when it tendeth to the hurt of many: as when Rulers are deceived and perverted by it to the destruction of the people and themselves. Prov. 26. 28. *A lying tongue hateth those that are afflicted by it, and a flattering mouth worketh ruine.* See 1 Thes. 2. 5. Ezek. 12. 24. Psal. 12. 2, 3.

§. 40. 29. Another sin is a *jeering, mocking, deriding* or *scorning* at others, either for their infirmities of body or mind, or for their virtues, or through envy and malice or pride or a custome of deriding scornful speech. *Scorners delight in scorning*, Prov. 1. 22. See Psal. 22. 7. & 44. 13. & 79. 4. especially when sinners scorn at the reproofs and counsels of the godly, and cast them all back into their faces with contempt: For he that reproveth a scorner getteth himself a blot, Prov. 9. 7, 8. *A scorner loveth not one that reproveth*, Prov. 15. 12.

Indignum hominem divitiarum gratia laudare noli. Bias in Lact.

Exultant loquacitatem esse facundiam, & maledicere omnibus, bonae officiantie

signum arbitrantur. Hieron. Cont. Helvid.

§. 41. 30. Another tongue-sin is Idolatry or false worship : the praise of Idols, or praying to them, or making songs or speeches or disputes for them : as also the false worship of the true God. These among others are the sins of the Tongue to be avoided. No wonder if there be yet more, for the Tongue is [*ὁ λόγος τῆς ἀδικίας*] a world of iniquity, Jam. 3. 6.

Dir. 4.
Loqui que
sentis, &
sentire que
loqueris, ut
Seneca.
Fidum ni-
hil lingua
loqui va-
let, dum
cordi du-
plex alie
insedit sen-
sus; Sent.
Pittaci in
Laertio.
Bis per-
contanti
homini im-
pio, quid
esset pietas,
nihil re-
spondet;
cumque ille
silentii
causam
suscitaret,
Quia,
inquit, de
rebus nihil
ad te perti-
nentibus
queris.
Laert.

§. 42. Direct. 4. When you have thus understood the duties and sins of the Tongue, and the greatness of them, the next thing which you must be most careful and diligent about is, that you keep all that upon the heart which should be upon the tongue, and keep the heart clean from that which the tongue must be kept clean from. The principal work must be about the heart. For out of the abundance of the heart the mouth speaketh. 1. The tongue will be no other way effectually governed : If the heart be upon the world, the tongue will most commonly be upon the world : you may force it a little against your hearts, but it will be but to a very unconstant obedience : when you ever so little loose the reins it is gone. If the heart be proud, the tongue will speak proudly : If the heart be lustful, or vain, or malicious, the words will ordinarily be so too. 2. Or if you can force the tongue to go against the heart, it is but an hypocritical reformation. A vain, a proud, a worldly, a wanton, a malicious or ungodly heart will condemn you, though the tongue were forced to speak humbly, chastely, patiently, or piously. Therefore if you would overcome the Vanity or worldliness or wantonness or any other corruption of your speech, first set your selves to overcome the same corruption in your hearts, and to revive and actuate the contrary graces : And if you would use your tongues to the honour of God, and the edification of men, wind up the spring of those holy affections which must be as water to the mill. It is the use of the tongue to express the mind : And it is the use of holy speech to be the expression of a holy mind : And do you think to express that which you have not ? Will you make a duty of a lie ? If you would speak of Christ, or Heaven with seriousness, see that your hearts are seriously set upon Christ and Heaven. When you go into any company where you should speak for God, and for the hearers good, endeavour before hand to get a deep impression on your hearts, of those attributes or truths of God which you would express ; and to revive the sense of that upon your selves which you would make others sensible of. Stir up within you the Love of God, and the Love of holiness and truth, and a love of the souls of them you speak to ; and then you will be as a Conduit which runs as soon as the Cock is turned, because it's alwayes full of water.

Dir. 5.

§. 43. Direct. 5. Labour for understanding in the matters on which you should discourse : Ignorance denyeth provision for discourse, or furnisheth you only with chaff and vanity ; and maketh you so speak as that it were better to say nothing. Knowledge and wisdom is a continual store-house of good and profitable talk : such as the scribe instructed to the Kingdom of Heaven, that bringeth out of his treasure things new and old, Matth. 13. 52. When a man understandeth the matter which he is to speak of, he is furnished to speak understandingly of it to others, and to defend it against gain-sayers, Psal. 37. 30, 31. The mouth of the righteous speaketh wisdom and his tongue talketh of judgement : The Law of his God is in his heart ; none of his steps shall slide, Prov. 10. 31, 32. The mouth of the just bringeth forth wisdom : but the froward tongue shall be cut out : The lips of the righteous

know what is acceptable : but the mouth of the wicked speaketh frowardness. Wise men are never unprovided for wise speech : But the mouth of fools bewrayeth their folly. Prov. 15. 2. The tongue of the wise useth knowledge aright ; but the mouth of fools poureth out foolishness. Prov. 14. 3. In the mouth of the foolish is a rod of pride ; but the lips of the wise shall preserve them. Prov. 18. 6, 7. A fools lips enter into contention, and his mouth calleth for strokes. A fools mouth is his destruction, and his lips are the snare of his soul. But you'll say, To tell us that we should get wisdom is a word soon spoken, but not a thing that's easily or quickly done : It's very true : And therefore it's as true, that the tongue is not easily well used and governed ; for men cannot express the wisdom which they have not, unless it be by rote : Therefore you must take Solomons counsel, Prov. 2. 1, 2, 3, 4, 5. My son, if thou wilt receive my words, and hide my commandments with thee ; so that thou incline thine ear to wisdom, and apply thy heart to understanding ; yea if thou cryest after knowledge, and liftest up thy voice for understanding ; If thou seekest her as silver, and searchest for her as for hidden treasures ; Then shalt thou understand the fear of the Lord, and find the knowledge of God : For the Lord giveth wisdom, &c.

§. 44. Direct. 6. In the mean time learn to be silent till you have learnt to speak. Let not your tongues run before your wits ; speak not of that which you do not well understand, unless as Learners to receive instruction : Rather of the two speak too little than too much. Those that will needs talk of things which they understand not, do use either to speak evil of them, (as Jud. 10.) when they are good, or to speak evilly of them, be they good or bad. He that cannot hold his tongue well cannot speak well. There is a time to keep silence, and a time to speak, Ecclef. 3. 9. Amos 5. 13. There is a time so evil that the prudent should keep silence. At such a time, *Nihil aequè proderit quam quiescere, & minimum cum aliis loqui & plurimum secum*, saith Seneca : It's then the best way to be quiet, and to say little to others, and much to your selves. You have two ears and one tongue : Hear twice and speak once : we oftner repent of speaking than of being silent. Few words are quickly answered for : To be wary and sparing of your speech doth not only avoid abundance of contention, danger and repentance, but also procureth you a reputation of wisdom. Plutarch saith well, that *Pauca loquentibus paucis legibus opus est*. There needs but few Laws for them that speak but few words. When one said to the Cynick when he was much silent [If thou art a wise man thou dost foolishly ; If thou be a fool thou dost wisely :] He answered, *Nemo stultus tacere potest* : A fool cannot hold his tongue : And he that cannot hold his tongue cannot hold his peace. Pythagoras his counsel in this agreeth with Christs, *Aut file, aut affer silentio meliora* : either be silent, or say something that is better than silence. It was a wise answer of him that being asked whom covetous Landlords, and whom covetous Lawyers hated most, did answer to the first, *Those that eat little and sweat much* (For they usually live long, and so their Leases are not soon expired :) and to the second [Those that speak little and love much.] For such seldom make any work for Lawyers. Two things are requisite in the matter of your speech, that it be somewhat needful to be spoken, and that it be a thing which you understand : Till then be silent.

§. 45. Direct. 7. Take heed of hasty rashness in your speech ; and use deliberation, especially in great or

Dir. 6.
Jam. 1. 19.
Slow to
speak, slow
to wrath.
Prov. 17.
28.

Noli cito loqui: est enim insancium. Bias in Laert.

or in doubtful things. *Think before you speak:* It's better to try your words *before you speak* them than *after*: A *preventing tryal* is better than a *repenting tryal*: But if both be omitted, God will try them to your greater cost. I know in matters that are thoroughly understood a wise man can speak without any further premeditation, than the immediate actuating of the knowledge which he doth express: But when there is any fear of mis-understanding, or a disability to speak fitly and safely without fore-thoughts, there hasty speaking without deliberation (especially in weighty things) must be avoided. Prov. 29. 20. *seest thou a man that is hasty in his words? there is more hope of a fool than of him*; especially take heed in speaking either to God in prayer, or in the name of God or as from God in preaching or exhortation; or about the holy matters of God in any of thy discourse, Ecclef. 5. 1, 2. *Keep thy foot when thou goest to the house of God, and be more ready to hear than to offer the sacrifice of fools; for they consider not that they do evil* (that is, watch thy self in publick worship, and be forwarder to learn of God and to obey him, as sensible of thy ignorance and subject to his will, than to offer him thy sacrifice (as if he stood in need of thee) while thou neglectest or rejectest his commands.) *Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God: for God is in Heaven and thou upon earth, therefore let thy words be few: For a dream cometh through multitude of business, and a fools voice is known by multitude of words: that is, Come to God as an obedient learner and a receiver, and not as a giver: and therefore be readier to hear what he hath to command thee, than to pour out many words before him, as if he would accept and hear thee for thy babbling: If loquacity and forwardness to talk many undigested words be a sign of folly among men, how much more when thou speakest to God that is in Heaven?*

Dir. 8. §. 46. Direct. 8. *Keep a holy government over all your passions* (as aforesaid) and especially try all those words with suspicion which any passion urgeth you to vent. For Passion is so apt to blind the judgement, that even holy passions themselves must be warily managed, and feared, as you carry fire among straw or other combustible matter. As grievous words stir up anger, Prov. 15. 1. *to anger causeth grievous words.* *Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools,* Ecclef. 7. 9. To govern the tongue when you are in any Passion (either Love, or fear, or grief, or anger) is like the governing of a Ship in storms and Tempests, or the managing of a Horse that is fierce and heated. Prov. 14. 16, 17. *The fool rageth and is confident: He that is soon angry dealeth foolishly.* Prov. 21. 19. *It is better to dwell in the Wilderness than with a contentious angry woman.* Prov. 29. 22. *An angry man stirreth up strife and a furious man aboundeth in transgression.* There is no ruling the tongue if you cannot rule the passions: Therefore it's good counsel, Prov. 22. 24. *Make no friendship with an angry man, and with a furious man thou shalt not go; lest thou learn his way, and get a snare to thy soul.*

Dir. 9. §. 47. Direct. 9. *Foresee your opportunities of profitable discourse, and your temptations to evil speeches:* For we are seldom thoroughly prepared for sudden unexpected accidents. Consider when you go forth what company you are like to fall into, and what good you are like to be called to, or what evil you are like to be tempted to: especially consider the ordinary stated duties and temptations of your daily company and converse.

§. 48. Direct. 10. *Accordingly (besides your Dir. 10. aforesaid general preparations) be prepared particularly for those duties and those temptations: carry still about with you some special preservatives against those particular sins of speech which you are most in danger of; and some special provisions and helps to those duties of speech which you may be called to.* As a Surgeon will carry about with him his instruments and Salves which he is like to have use for, among the persons that he hath to do with; And as a Traveller will carry such necessities still with him as in his travel he cannot be without. If you are to converse with angry men, be still furnished with patience and firm resolutions to give place to wrath, Rom. 12. 19. If you are to converse with ignorant ungodly men, go furnished with powerful convincing reasons, to humble them and change their minds: If you are to go amongst the cavilling or scorning enemies of holiness, go furnished with well digested arguments for the defence of that which they are likest to oppose; that you may shame and stop the mouths of such gainfayers. This must be done by the word of the spirit, which is the word of God, Ephes. 6. 17. Therefore be well acquainted with the Scripture, and with particular plain Texts for each particular use: By them the man of God is compleat, thoroughly furnished to every good work, 2 Tim. 3. 17.

§. 49. Direct. 11. *Continually walk, as in the presence of God and as under his Government and Law, and as those that are passing on to Judgement.* Ask your selves whatever you say. 1. Whether it be fit for God to hear? 2. Whether it be agreeable to his holy Law? 3. Whether it be such speech as you would hear of at the day of judgement? If it be speech unfit for the hearing of a grave and reverend man, will you speak it before God? will you speak wantonly or filthily, or foolishly or maliciously, when God forbiddeth it, and when he is present and heareth every word, and when you must certainly give account to him of all?

§. 50. Direct. 12. *Pray every morning to God for preservation from the sins of speech that you are lyable to that day.* Commit the custody of your tongues to him; Not so as to think your selves discharged of it, but so as to implore and trust his grace. Pray as David, Psal. 141. 3, 4. *Set a watch O Lord before my mouth; keep the door of my lips; encline not my heart to any evil thing; and that the words of your mouth and the meditations of your heart, may be acceptable to him.*

§. 51. Direct. 13. *Make it part of your continual work to watch your tongues.* Carelessness and negligence will not serve turn in so difficult a work of government. James telleth you that to tame and rule the tongue is harder than to tame and rule wild beasts and birds and serpents; and as the ruling of a horse by the bridle, and of a Ship that's driven by fierce winds; and that the tongue is an unruly evil; and that he that offendeth not in word is a perfect man, and able also to bridle the whole body, Jam. 3. Make it therefore your study and work; and watch it continually.

§. 52. Direct. 14. *Call your tongues daily to account; and ask your selves, what evil you have spoken and what good you have omitted every day: and be humbled before God in the penitent confession of the sin which you discover, and renew your resolution for a stricter watch for the time to come.* If your servant be every day faulty, and never hear of it, he will take it as no fault, and be little careful to amend; Nay you will remember your very Ox of his fault when he goeth out of the Furrow by a prick or stroke, and your Horse when he is faulty,

faulty, by a spur or rod : And do you think if you let your selves, even your tongues, be faulty every day and never tell them of it, or call them to account, that they are ever like to be reformed, and not grow careless and accustomed to the sin? Your first care must be for preventing the sin, and doing the duty ; saying as David, Psalm. 39. 1, 2, 3. *I said I will take heed to my ways that I offend not with my tongue: I will keep my mouth with a bridle while the wicked is before me: I was dumb with silence, I held my peace.* — Psalm. 35. 28. *My tongue shall speak of thy righteousness and of thy praise all the day long.* Psalm. 71. 24. Psalm. 119. 172. *My tongue shall speak of thy word.* Psalm. 45. 1. *My tongue is as the pen of a ready writer.* But your next care must be to repent of the faults which you commit, and to judge your selves for them and reform : Remembering that there is not a word in your tongues, but it is altogether known to God. Psalm. 139. 4.

Dir. 15. §. 53. Direct. 15. *Make use of a faithful monitor or reprove.* We are apt through custom and partiality to overlook the faults of our own speech. A friend is here exceeding useful : Desire your friend therefore to watch over you in this : And amend what he telleth you of : And be not so foolish as to take part with your fault against your friend.

Tit. 2. Special Directions against prophane swearing, and using Gods name unreverently and in vain.

What an Oath is.

Deut. 6. 13. & 10. 20.

§. 1. I. **T**O swear is an affirming or denying of a thing with an appeal to some other thing or person as a witness of the truth or avenger of the untruth, who is not producible as Witness or Judge in humane courts. An affirmation or negation is the matter of an oath : The peculiar appellation is the form : It is not every appeal or attestation that maketh an oath. To appeal to such a witness as is credible and may be produced in the Court, from a partial incredible witness, is no oath. To appeal from an incompetent Judge or an inferior Court, to a competent Judge or higher Court, is no swearing. To say, [*I take the King for my witness, or I appeal to the King,*] is not to swear by the King : But to say, [*I take God to witness, or I appeal to God as the Judge of the truth of what I say*] is to swear by God. But to appeal to God as a righteous Judge against the injustice or cruelty of men, without relation to his attesting or judging any affirmation or negation of our own, is no swearing by him, because there wanteth the Matter of an Oath. An Oath is an appeal to some supernatural or higher and more terrible power, than that of the Court or person we swear to, to make our testimony the more credible, when other evidences of certainty or credibility are wanting. So that a legal testimony or appeal are not swearing.

What's a lawful Oath.

Isa. 48. 1. Jer. 4. 2.

§. 2. Swearing is either just and lawful, or sinful and abusive. To a just and lawful oath it is necessary, 1. That it be God alone ultimately that we swear by : Because no witness and avenging Judge above humane Courts can be appealed to but God : And therefore to swear by any creature properly and in the sense as God is sworn by, is to idolize it, and to ascribe to it the properties of God. (Of which more anon.) 2. It is necessary to a just

oath, that the matter be true as it is assertory or negative, and also if it be promissory, that the matter be, 1. Honest and lawful, 2. and possible : And where any one of these are wanting, it is unlawful. 3. It is needful that there be an honest end : For the end is a principal ingredient in all moral good and evil. 4. It is needful that it be done upon a sufficient call and honest motives, and not unnecessarily or without just reason. 5. And the manner and circumstances must be lawful.

§. 3. And oath is an equivocal word, taken sometimes for that which is formally so, as before described ; and sometime for that which is but the matter and expressive form without any real intent of swearing. Or, an Oath is taken either for the whole humane act completely, containing the words signifying and the purpose signified ; or else for the outward sign or words alone. (As the word Prayer signifieth sometime the bare form of words, and sometime the words and desire signified by them : And as the word sacrament is sometime taken for the external signs only, and sometime for the signs with the mutual covenanting and actions signified.) Here it may be questioned.

§. 4. Quest. *Whether it be swearing or not, which is frequently used by ignorant careless people, who use the words or form of an oath, in meer custom, not knowing what an oath is, nor having any thought or purpose of appealing to God, or to the creature by which they swear.* The reason of the doubt is, because it seemeth to be but the matter or external part of an oath ; and it is the form that specifies and denominateth : He that should ignorantly speak the words of an oath in Latine or Greek while he understandeth not the language and intendeth no such thing, doth not swear.

§. 5. Answ. 1. In the full and properest sense of the word, It is before God no oath if there be no intent of confirming your speech by an Appeal to God, or to that which you swear by. As a ludicrous washing and using the words of Baptism, is no true Baptism, no more than a Corpse is a man (And thus it is true which the Papists say, that the Intention of the Baptizer is necessary to the being of Baptism : That is, It is necessary to the Being of sacramental administration to the Baptizer himself, before God, that he really intend to Baptize : and it is necessary to the Being of Baptism before God in the person baptized that he himself if at age, or those that have power to dedicate him to God if he be an infant, do really intend it : and it is necessary to the Being of the external ordinance in foro Ecclesie, before the Church, that both the Baptizer and Baptized do profess or seem to intend it :) 2. But if you use such words as are the ordinary form of an oath in a language which you understand, so as the hearers may justly suppose you to understand it, it is an oath, *coram hominibus*, before men, and in the latter narrower sense of the word : And it shall be obligatory and pleadable against you in any Court of justice by those you swear to : yea and God himself, doth take you thereby to be obliged thus to men : And if it be a prophane causeless swearing, men must call it an oath ; for they see not the heart ; even as they must take him to be baptized that professeth to intend it : and in foro humano, it is so indeed : And God himself will account you a sinner, even one that use the external form of an oath, and that which before men, is an oath, to the wrong of his name and honour and to the scandal of others. And it will not excuse you that you knew not that it was an oath, or that you knew not the nature of an oath, or that you rashly used it, not considering that it was an oath : For you were bound to have known and to have considered :

Answ. How far the intent of the swearer (as of the Baptizer or Baptized) is necessary to the Being of an Oath?

considered: you should have done it, and might have done it if you would. But if they were words which you could not know to have been the form or expressions of an oath, but the hearers might perceive that you meant no such thing, but something else, then you are excusable, if you had just cause to use them.

How far swearing by Creatures is a sin.

Deut. 10.

20.

Ila. 45. 23.

Ila. 65. 16.

Jer. 4. 2.

§. 6. II. As to the case of swearing by Creatures, how far it is sinful; it is just like the case of worshipping Images, or by Images: He that worshippeth an Image or any Creature as God, and ultimately terminateth his worship in it, doth commit direct and full Idolatry: which is so much the greater sin, by how much the baser the thing is which he idolizeth: But if he make the Image or Creature but his medium of that worship which should be immediately offered to God, in whom it is ultimately terminated, then it is not gross Idolatry, but it is false and forbidden worship of the true God: But if the Creature be made but the medium of that worship which God would have offered him by a medium, then it is lawful so to use or worship it; (As to honour and admire God as appearing in his works; to give that worship or honour to our Parents and Rulers as his Officers, which is ultimately terminated in God) just so it is in the case of swearing: for swearing is a part of the worship of God. He that sweareth by any Creature as a God, or as the avenger of those that by falsehood elude the judgement of man, doth commit Idolatry in it; As Julian did when he swore by the Sun; (which he praised by his Orations and worshipped as God). But he that only sweareth so by a Creature, as to intend God ultimately as the witness and avenger, but yet so as that the creature only is named, or so named as hath an appearance of Idolatry or tendeth to entice the mind from God, or scandalously to obscure his honour, or in any other forbidden way, doth swear by the true God intentionally, but in a sinful manner. But he that directly sweareth by God (upon a just call), and by the creature (or nameth the creature rather,) but in a just and clear and inoffensive subordination to God, is excusable. So we use to lay our hands on the Bible and thus to swear [So help me God, and the Contents of this Book]. Thus on great occasions many good men in their writings to clear themselves from some calumny have said [I call God, and Angels, and Men to witness]. Many in naming Creatures intend rather a Curse than a swearing by the Creature: as [If it be not so, let God destroy me by this fire or this water, &c.]

Amos 8.

14.

Hof. 4. 15.

Zeph. 1. 5.

Jer. 12. 16.

Ila. 19. 18.

Quest. IS it lawful to lay hands on the book and kiss it in swearing as is done in England?

Resp. To take an Oath as imposed in England with laying the hand on the Bible and kissing it, is not unlawful.

Proved 1. That which is not forbidden by God is Lawful (before God) But so to take an Oath is not forbidden by God — Therefore, &c. The minor will be proved sufficiently by disproving all the pretences of a prohibition. The major needeth no proof.

2. If it be forbidden it is either, 1. As an Act in Worship not commanded, and so will-worship, 2. Or as a significant Ceremony in worship not commanded, 3. Or as an uncommanded significant Ceremony, which hath in it self some forbidden matter or manner. But it is not forbidden in any of these respects: Therefore not at all.

1. Not as an Act not commanded in worship: For *quatenus ad omnia valet consequentia*. Then all Acts in worship not commanded would be unlawful, which is false: For, 1. The Acts used in swearing, Gen. 24. 2. & 14. 22. Apoc. 10. 3. were not commanded and yet lawful: of which more anon. 2. God hath not commanded what Time to sing or Fast in, what division to make of the Bible into Chapters and verses, whether to use a written or a printed Bible, what words, what method, what particular text to choose, what translation to use, with many such like; (how yd) hath not commanded to quatenus

1. Not as a significant Ceremony not commanded: For then all such should be forbidden, which is not true. For, 1. Abraham swearing by lifting up the hand (and so to the Angels Apoc. 10.) and Abraham's servant by putting his hand under the thigh, were significant Ceremonies: And he that will say they were commanded must prove it. The contrary may well by us be supposed, 1. Because no such Law is notified in Scripture, and here *non apparet* and *non esse* are equal, because of the perfection of Gods Laws. 2. Because it is mentioned, as Parents and other Commentators note, as some accustomed fire, and so dependeth not on any particular precept to Abraham alone as a Prophet. 3. Because it is not one but several sorts of swearing Rites that are mentioned, Lifting up the hand, and putting it under the thigh.

2. Almost all Christians take some uncommanded significant Ceremony in swearing to be lawful. The Ceremony mentioned by *Parent ibid.* as used in the Palatinate is such, of lifting up three fingers, *Hodie nos iuramus, digitis tribus dextra sublati, invocantes vindicem S. Trinitatem*. The English Annotations tell you that the customs of countries are very various in this point, yet most agree in adding some outward attestation of Action or gesture to words in taking of an Oath to make it better remembered and more regarded, than bare words of affirmation, promise or imprecation. And *Josephus* (cited by *Grotius*) tells us 'twas then the custom among the Jews to swear by this Ceremony of putting the hand under the thigh (whether in token of subjection, or because it was the place of the sword the instrument of revenge, as *Grotius* and others, or in expectation of the promised seed as the Fathers thought.) And the case of *Joseph's* adjuration sheweth. *Vid. Perer. in Gen. 14. & 24.*

3. An Action of another part of the Body is no more forbidden to express the mind by, than of the tongue. God never said, you shall no way express your minds in things sacred or civil, but by the Tongue. A Change of the Countenance may express it: a frown or a pleasant look. (*Index animi Vultus*.) Paul did lift up the hand to the Jews when he would speak for himself: Christ made as if he would have gone further, Luke 24. Words are not natural signs, but invented and arbitrary in particulars, though the Power of speaking words so invented and Learned be natural. If it be lawful to use significant words, not commanded in worship, it is lawful to use significant Actions (under due regulation.) Therefore all the ancient Churches, without one contradicter that ever I read of, did use many such. Though *Augustine Ep. ad Januar.* sadly complaineth that then they were grown to an oppressive number; yet he never speaketh against the thing it self. To stand up at the Creed is a significant expression of consent, which not only all the Churches else, but the old Non-conformists never scrupled, nor do the present as far as I can learn: Whether

to sit, stand, or kneel, at singing Psalms, is left at liberty. To put off the hat is a significant ceremony or act in worship, not commanded in it self, nor used of old for the same signification as now: And where the covering of the head doth signify Reverence, it is better than to be bare. In one country custom maketh standing up, in another sitting and hanging down the head, in another kneeling, in another prostration, to be the sign of reverence, which accordingly may be used in Gods service. When covenants between God and the people, are renewed, consent may lawfully be expressed either by standing up or by holding up the hand (by which suffrages in things sacred were used to be given) or by subscribing or by voice. For God hath commanded us the expressing of consent, reverence, &c. But lest the word gesture or expressing sign to liberty. He that affirmeth that God hath left no other signification of our minds in sacred things to our liberty, but tyed us to words alone, must prove what he saith (which he must do against Scripture, against nature, and against all the judgement and custom of all Christs Churches and of the world.)

III. If laying the hand on the Book and Kissing it be unlawful for any special matter or manner forbidden more than other significant acts, it is for some of the reasons named by you: which now I will answer.

I. Object. *It savoureth of the Romish superstition.* *Ans.* 1. Not at all: Prove that if you can: 2. Superstition is the feigning of things to be Pleasing or Displeasing to God which are not, and using or disusing them accordingly: whatever be the Etymologie of the word (*Superstitium Cultus*, or *supra Scutum*, &c.) it is certain that the common use of it among Heathens (as *Plutarch* at large,) and Christians was, for an erroneous undue fear of God, thinking this or that was *displeasing* or *pleasing* to him, to be done or to be avoided which was not so, but was the conceit of a frightened mistaking mind. Therefore to say that God is displeased with this signification of the mind, when it is not so, nor can be proved, is superstition. And this is not the solitary instance, of Satans introducing superstition under pretense of avoiding superstition. 3. The sense of the Law is to be judged of by the Law, and by the notorious doctrine and profession of the Law-makers and of the Land: which here renounceth the superstitious use of it. But I confess I was more afraid that the Papists had too much derogated from the Scripture, than given too much to it. And they profess that they swear not by a creature; *Vid. Perer. ubi sup.* in *Gen. 24. 2.*

Object. *But Perer. &c. in Gen. 24. 2. saith, Non absque superstitione sic cum super crucifixum aut codicem Evangelii dignis impostis juratur, ut sit in Papatu.* *Ans.* 1. But that same Act which in *Papatu* is superstitious because of superstitious conceits and ends, is not so in all others that have none such. 2. It is no new thing to be quick in accusing our adversaries: But *Perer.* addeth not a syllable of proof; And if he had, it must have been such, as toucht not us, or else invalid.

Object. *Some good men have scrupled it.* *Ans.* 1. Ten thousand to one such, have not scrupled it. 2. They are not our Gods nor Law. 3. The Quakers and the old Anabaptists (and they say *Origen*) scrupled yea condemned all swearing, or all imposed Oaths. And if we avoid all as sin which some good men have scrupled, we shall make superstition a great part of our Religi-

on: And when on the same grounds we have but practised all as Duty, which some good men have taken for Duty, we shall quite out-go the Papists. He that readeth *Beda*, *Roniface*, and abundance such pious writers will soon see, that *Godly* or *Fanatical* Religious persons dreams, visions, strict opinions, confident assertions, and credulous believing one another, with the hope of improving such things against Pagans and Jews, for Christianity, brought in almost all the Legends and superstitions of the Papists.

I I. Object. 2. *Our Common-Law Commissions, that give authority to examine persons, direct it to be done supra sacramenta sua per sancta Dei evangelia fideliter prestanda: And in the form of Administrations in Ecclesiastical Courts the words are Ad sancta Dei Evangelia rite & legitime jurati: Whether these forms do not infer that in their first use, (at least,) persons either swore by the Evangelists or offended in that mode of swearing: And our Common-Law calls it a Corporal Oath, from touching the Book.*

Ans. 1. To know the sense of our present Law it is not necessary that we know the sense of the first users of the form. For the Law is not now the Kings Law that first made it: (He hath no Law that hath no Government,) but the Kings Law that now Reigneth, and beareth his sense. 2. To justify our obedience to a Law, it is not necessary that we prove every phrase in that Law to be fully expressed. 3. But examine it well, and try whether it be not also fit and laudable.

1. There are three things conjoined in the Oaths in question; 1. A testimony assertory or a promise, 2. An Oath, 3. An Imprecation. The Assertory Testimony here is the first thing intended; and the Oath and Imprecation are but as a means to make that Testimony or Promise valid. 2. The published Doctrine of England, in the 39 Articles, the book of Ordination, &c. is, that the Holy Scriptures contain all things necessary to Salvation, as being Gods Law or Rule of our Faith and Life. All our Duty to God is there commanded: All the promises on which we hope are there contained; All the punishments which the perjured or any sinner must feel and should fear, are there threatened. Therefore 3. The Laying on the hand and Kissing the book, is an Action directly related to the Imprecation, and not to the Oath, but only by consequence, as the Imprecation is subservient to the Oath, as the Oath is to the Assertion. So that this is the plain paraphrase of the whole [I do believe that God the Ruler of all the world, is the Judge of secrets which are above mans judgement, the searcher of hearts, and the hater and avenger of perjury, according to this his holy word by which he governeth us: And to this God I appeal as to the truth of this my testimony, consenting my self, to lose all the benefit of his promises to the just, and to bear all the punishments here threatened to the Perjured, if I lie.]

And what could be said more fully, 1. To own the Protestant doctrine that the Scripture is Gods perfect word: that the evil to be feared, and the good to be hoped for, is all there contained, and is all the fulfilling of that word? 2. And to put the word in its due subordination to God? And our ordinary form of swearing sheweth this [So help you God, and the Contents of this Book.] Whether you will call this [swearing upon or by the Gospel] or call it [a corporal Oath] or a spiritual Oath, is only de nomine and is nothing to the matter thus truly described. *Sacramentum* signifieth the Oath it self, and *Ad sancta evangelia* is a fit phrase: or if *super sacramenta* signifie the two Sacraments of the Gospel,

Gospel, it can mean no more than [*As one that by the reception of the Sacrament doth profess to believe this Gospel to be true, I do renounce the benefits of it, if I lie:*] And in this sense it hath been some mens custom to receive the Sacrament when they would solemnly swear.

Object. III. *Object. Some seem to object against kissing the Book, as having the greater appearance of giving too much to it, or putting some adoration on it; and because this Ceremony of kissing is held to be of later date than laying on the hand.*

Ans. The Ceremony signifieth that I love and approve the Gospel, and place the hope of my salvation in it. And the publick Doctrine of the Kingdom before cited, sheweth as a full exposition what we ascribe to it. But as some scrupulous Brethren in Scotland gratifie the Papists by rejecting the Oath of Supremacy, which is the most thorny hedge against them, and this while they cry out against Popery; so others would gratifie the Papists, by suggesting that we give too much to the Bible, and adore it; when the very sum of Englands Protestantism, is their just ascribing to the Holy Scriptures its sufficiency as to all things necessary to salvation. Thus Satan undoeth still by overdoing.

Object. IV. *Object. Laying on the hand, and kissing the Book, seem of the same nature with the Cross in Baptism, and other significant Ceremonies: And an Oath is part of the Worship of God: Therefore not to be taken, with these Ceremonies, or else will seem to justify the other.*

Ans. 1. Significant words, gestures, or actions are not therefore evil, because they are significant, (unless brutishness be a Vertue): Nor because any call them by the name of Ceremonies (else that name might be put on any thing by an enemy to deprive us of our liberty). Therefore I can judge of no Ceremony by that General name alone, till it be named it self in specie. 2. Of the Cross in Baptism, see my Disputations of Church Government of Ceremonies written long ago. There are these notorious differences in the Case: 1. The Cross is an Image used in Gods Worship: Though not a Permanent, yet a Transient Image, and used as an Image of the Cross of Christ, though but in Water or Oyle. And God hath more specially forbidden Images used in his Worship, than he hath done a Professing significant Word, Gesture or Action, which is no Image, nor used as such. 2. The Cross seemeth to be a third Sacrament of the Covenant of Grace, while it is used as a Symbol of Christianity, and a dedicating Sign (as the Canon calleth it) by which before the Church, there is made a solemn self-obligation, as Sacramentally, to Renounce the Devil, the World and the Flesh, and manfully to fight under Christs banner as his faithful servants and souldiers to our lives end: Implying our trust and hope in Christ crucified for the benefits of his death. So that if it be not a compleat third Sacrament, it hath so much of that which is proper to a Sacrament (like the Sacramentum Militare, whence the name came into the Church) that for my part, I dare not use it, though I presume not to censure those that do, nor to condemn all other uses of the Cross, which the Ancients abounded in, as sudden particular professing Signs, much below this solemn covenanting use. And as I think the King would not take it well, when he hath made the Star the Badge of the Knights of the Garter, (if any Subject will presume to make another Symbolum Ordinis (though yet many a significant Gesture or Act may be used

without offence). So I fear Christ would not take it well of me if I presume to make or use another Symbol or Tesserà of Christianity, Especially with so much of a Covenanting Sacramental Nature. But what's this to things or Gestures significant of no such kind? You see then the difference of these Cases.

But if you were able to prove the Cross as harmless as the Swearing Ceremony, I would be for the Cross, and not against the laying the hand on the Book and kissing it: For 1. I am not of their mind that form their judgement of other particulars to suit with their preconceived opinions of things of the same rank or quality: nor make the Interest of my former conceptions, to be the measure of my after judging. 2. Nor do I think it so great an honour to be strict in my opinions, as dishonour to be superstitious, and to add to Gods Law, by saying that he forbiddeth what he doth not, or to be affectedly singular in denying lawful things, with a Touch not, taste not, handle not, &c. Nor do I esteem him to be the wisest, best or holiest person, who is narrowest or strictest in his opinions, but who is Rightest; nor him that maketh most things to be sins; but him that committeth least sin, which is such indeed; nor him that maketh most Laws to himself and others, but him that best obeyeth Gods Laws.

Quest. 1. *May one that scrupleth thus swearing himself, yet Commissioned, give an Oath thus to another that scrupleth it not?*

Ans. 1. If the thing be (as is proved) lawful, his scruple will not make him innocent in neglecting the duty of his place. 2. If the substance of the Oath were lawful, and only the Mode or Ceremony were sinful (as suspected), then 1. If the Commissioner must himself particularly command that Mode, it were unlawful for him to do it. 2. But if he only command, and give the Oath as an Oath, leaving the Mode without his Approbation or Command, to the Taker and the Law, he may so give the Oath: And thus Christians in all Ages have taken it for Lawful to make Covenants even with Infidels and Idolaters, and to take a Turks Oath by Mahomet, when it is only the Oath that we demand, and the Mode is his own, which we had rather be without, and give no approbation of. And if a King may thus demand an Infidels or Idolaters Oath (as God himself doth mens duty, when he knoweth that they will sin in doing it) much more may one do so, in case of a doubtful Ceremony, which he is neither the author nor approver of. But I think this in question, is lawful, fit and laudable.

6. 7. III. As to the case of Taking Gods Name in vain (which for brevity I joyn with swearing) it is done, 1. Either in the grossest and most hainous sort; 2. Or in a lower sort. 1. The grossest sort of taking Gods Name in vain, is by Perjury; or calling him in for witness to a lye. For among the Jews, Vanity and a Lye, were words frequently taken in the same signification. 2. But the lower sort of taking Gods name in vain, is when it is used lightly, unreverently, contemptuously, jeastingly, or without just cause: And in these also there is profaneness and a very great sin, which is aggravated according to the Degree of the contempt or profanation. It is a great sin unreverently in common talk to make a by-word, of saying, [O Lord, or O God, or O Jesus, or God help us; or Lord have mercy

How Gods Name is taken in vain?

See Dr. Hammonds Pract. Catech. on the third Commandment. Jer. 5. 2. Rev. 19.

on us, or God send this or that] or any way to take Gods Name in vain : But to use it in jeers and scorns at Religion, or make Play-books, or Stage-plays with such prophane contemptuous jeers, is one of the greatest villanies that mans tongue can be guilty of against his Maker. (Of which anon.)

Dir. 1. §. 8. IV. Direct. 1. For the avoiding of all this prophaneness in swearing and taking the Name of God in vain, the first Direction must be this General one, to use all the Directions given in Chap. 1. for a wicked mans attaining true Conversion : and withal to observe how great an Evidence this sin is of a graceless ungodly miserable soul. For it is supposed to be an ordinary or frequent sin, and therefore to have no effectual principle in the heart which is against it; and therefore to have the principal room in the will; and therefore to be unrepented of, (as to any saving renewing Repentance) : If thou hadst any true grace, it would teach thee to fear and honour God more : To make light of God is inconsistent with Godliness, if it be in a predominant degree : for they are directly contrary.

Dir. 2. §. 9. Direct. 2. Get thy heart sensible of the insatiable evil of thy sin. It would never be so easily and familiarly committed by thee, if thou didst not think it small. That thou maist know it, consider cannot but of these following aggravations.

lament, that so great an impiety as Blasphemy is, being so common, doth pass unpunished : whereas in other Countreys the least blasphemies are severely chastened : Inasmuch that in Spain I have known a man set in the Market place the greatest part of a day gaping with a gagg in his mouth for swearing only By the Life of God.

See Jer. 5. 21, 22. Job 42. 5. 6. & 38. 2, 3, &c. §. 10. I. Consider who that God is whom thou abusest : Is he not the Great and terrible Majesty : that made the world, and upholdeth it, and ordereth it by his will, the Governour and Judge of all the earth ; infinitely excelling the Sun in glory : A God most Holy, and in holiness to be mentioned : And wilt thou make a by-word of his Dreadful Name ! Wilt thou prophane swear by this Holy Name ? and use the Name of thy God as thou wouldst scarce use the Name of thy Father or thy King ? Wilt thou unreverently and contemptuously to use it like a foot-ball ? Dost thou know no more difference between God and Man ? Know God, and thou wilt sooner tremble at his Name, than thus unreverently abuse it.

6. II. 2. Consider who thou art that thus ventur-est to prophane the holy Name of God ? Art thou not his creature and his subject ? bound to honour him ? Art thou not a Worm, unable to resist him ? Can he not tread thee into Hell, or ruine thee, and be avenged on thee with a word or less ? He need to say no more, but Thus I will have it, to execute his vengeance on the greatest of his enemies : If he will it, it will be done. And art thou then a person fit to despise this God, and abuse his Name ? Is it not a wonder of condescension in him, that he will give leave to such Worms as we to Pray to him, and to praise and worship him, and that he will accept it at our hands ! And yet canst thou venture thus to slight him and despise him ? I have oft heard the same impious tongue, reproach the Prayers of the godly, as if they were too bold and familiar with God, and pleading against long or often praying, because man must not be so bold with God, and perswading others that God accepts it not, which yet it self was bold familiarly to swear by his Name, and use it lightly and in common talk. And indeed Gods servants must take heed of rude and irreverent boldness even in prayer ! How much more then is the boldness of thy prophaning Gods

holy Name to be condemned ? Must they take heed how they use it in prayer and praise, and darest thou abuse it by Oaths, and Curses, and vain speech ?

§. 12. 3. Dost thou not sometime pray by that Name which thou prophane swear by ? If not, thou seemest utterly to renounce God, and art a miserable wretch indeed : But if thou do, what an Hypocrite dost thou shew thy self to be in all thy prayers, that takest on thee to reverence that Name of God, which thou canst to use unreverently, and swear and curse by when thou art off thy knees ? It is part of Bishop Hall's Character of the Hypocrite, that he boweth to the Name of Jesus, and sweareth by the Name of God, and prayeth to God at Church, whom he forgets or sweareth by, the rest of the Week. Dost not thy conscience gripe thee for this Hypocrisie, when in thy prayers thou thinkest of this abuse of God ?

§. 13. 4. Think man, what use thou wilt have for that Holy Name in thy distress, which thou now abusest ? When sickness and death cometh, then thou wilt cry, Lord, Lord ! Then the Name of God will be called on more reverently. And darest thou now make a foot-ball of it ? Dost thou not fear lest it should be then thy terror, to remember on thy death-bed when thou art calling upon God, O this is the Name that I was wont to swear by, or to take in vain.

§. 14. 5. Remember that millions of Glorious Angels are magnifying that great and holy Name, which thou art prophaning and taking in vain. And dost thou not wonder that they do not some of them become the executioners of the vengeance of God against thee ? and that the earth doth not open and swallow thee up ? Shall a Worm on Earth be tossing that holy Name, or swearing by it prophane, which a world of Glorious Angels are magnifying.

§. 15. 6. Consider that thou art more impious than they that prophane things hallowed and consecrated to God. Was Belshazzar punished with the loss of Kingdom and life for carousing in the Vessels of the Sanctuary ? Wouldst thou think him to be prophane, that should make a Stable of the Church, and should feed his Swine with the Communion Cup ? and dost thou not know that the Name of God himself hath a higher degree of Holiness, than any place or utensils of his Worship have ? and therefore that it is a greater prophaneness to abuse his Name, than to abuse any of these ? Dost not thy tongue then condemn thee of Hypocrisie, when thou wouldst exclaim against any that should thus prophane the Church, or Font, or Communion Cup, or Table, and yet thy self dost ordinarily prophane the very Holy Name of God, and use it as a common Name ?

§. 16. 7. Consider how unworthily thou requitest God, for giving thee thy tongue and speech. He gave thee this noble faculty to honour him by : And is this thy thanks, to use it to dishonour him, by swearing and taking his Name in vain ?

§. 17. 8. Thy infectious breath corrupteth others : It tendeth to bring God into common contempt among his own creatures, when they hear his name contemptuously spoken of.

§. 18. 9. Thou forgettest how tender and jealous God hath shewed himself to be, of the honour of his holy Name, and what terrible threatnings he hath denounced against the prophaners of it, and what judgements he hath executed on them, Lev. 19. 12. Te shall not swear by my Name falsely : neither shalt thou prophane the Name of thy God : I am the Lord. So Lev. 18. 21. And of the Priests it is

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34. 3. &
95. 2.
Isa. 9. 6.
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Ezek. 36. is said, Lev. 21. 6. *They shall be holy unto their God, and not prophane the Name of their God.*
 1 King. 8. So Lev. 22. 2. & v. 31, 32. *Therefore shall ye keep my commandments, and do them: I am the Lord: Neither shall ye prophane my holy Name, but I will be hallowed among the children of Israel: I am the Lord which hallow you.* Deut. 28. 58, 59. *If thou wilt not observe to do all the words of this Law that are written in this Book, that thou maist fear this glorious and fearful Name, THE LORD THY GOD, then the Lord will make thy plagues wonderful, and the plagues of thy seed; Great plagues and of long continuance; and sore sicknesses and of long continuance.* Worshipping God and trusting in him is called, *A walking in his Name; and calling upon his Name.* See Mic. 4. 5. Psal. 99. 6. *The place of his publick Worship, is called, The place where he putteth or recordeth his Name,* Exod. 20. 24. Deut. 12. 5, 11, 21. Isa. 29. 23. *They shall sanctifie my Name, and sanctifie the holy One of Jacob, and shall fear the God of Israel.* Isa. 48. 11. *For how should my Name be polluted? and I will not give my glory to another.* God telleth Moses, and Moses telleth Aaron when his two Sons were slain, *I will be sanctified in them that come nigh unto me, and before all the people I will be glorified,* Lev. 10. 3. So Lev. 24. 10. 14. *A man that in striving with another blasphemed and cursed, was stoned to death.* And in the third Commandment, it is terrible enough that God saith, *The Lord will not hold him guiltless that taketh his Name in vain.*

Luke 11. 2. §. 19. 10. Dost thou not use to say the Lords Prayer, and therein, *Hallowed be thy Name,* Matth. 6. 9. And wilt thou prophane that Name which thou prayest may be Hallowed? Is it *Hallowing it, to swear by it and use it unreverently and vainly in thy common talk?* Or will God endure such Hypocrisie as this? or regard such Hypocritical prayers?

§. 20. 11. Thy customary swearing is an uncharitable accusation of the hearers, as if they were so incredulous, that they would not believe a man without an Oath, and so prophane, that they delight in the prophanation of the Name of God; which is the grief of every honest hearer.

§. 21. 12. Thou accusest thy self as a person suspected of lying, and not to be believed: For among honest men a word is credible without an Oath: Therefore if thou were but taken for an honest man, thy bare word would be believed: And by swearing thou tellest all that hear thee that thou supposest thy self to be taken for a person whose word is not to be believed. And what need hast thou to tell this so openly to others if it be so?

§. 22. 13. And by swearing thou declarest the suspicion to be true, and that indeed thou art not to be believed: so far art thou from making thy sayings more credible by it. For he that hath so little conscience and fear of God, as to swear prophanelly, can hardly be thought a person that makes any conscience of a lye. For it is the same God that is offended by the one as by the other. A swearer warranteth you to suspect him for a liar.

§. 23. 14. Both *swearing and taking Gods Name in vain* are the greater sins, because you have no stronger a Temptation to them. Commonly they bring no honour; but shame: They bring no sensual pleasure to the senses, as *gluttony, and drunkenness, and uncleanness* do: And usually they are committed without any profit, to entice men to them: You get not the worth of a penny by your sin: so that it is hard to find what draweth you to it; or why you do it, unless it be to shew God

that you fear him not, and unless you intend to bid defiance to him, and do that which you think will offend him in meer despiight. So that one would think a very little grace might serve to cure such a fruitless sin: And therefore it is a sign of gracelessness.

§. 24. 15. How terribly dost thou draw Gods vengeance upon thy self? *Cursing thy self* is a begging for vengeance: *Prophane swearing* is a prophane contemptuous appeal to the judgement of God: And darest thou, even in thy sins, appeal to the judgement of God? Dost thou fear it no more? To this judgement then thou shalt go! But thou wilt quickly have enough of it, and find what it was for stubble to appeal to the consuming fire, Heb. 12. 29.

§. 25. Direct. 3. Remember Gods presence, and keep his fear upon thy heart, and remember his judgement to which thou art hastening, and keep a tender conscience, and a watch upon thy tongue, and then thou wilt easily escape such a sin as this. Darest thou abuse Gods Name before his face?

§. 26. Direct. 4. Write over thy doors or bed, where thou maist oft read it, the third Commandment, or some of these terrible passages of holy Scripture, Matth. 5. 34, 35, 36, 37. *I say unto you, swear not at all: neither by Heaven — Nor by the Earth — Nor by thy Head — But let your communication be yea, yea, nay, nay: for whatsoever is more than these, cometh of evil.* Jam. 5. 12. *Above all things, my brethren, swear not, neither by the Heavens, neither by the earth, nor any other Oath; but let your yea be yea, and your nay nay; lest ye fall into condemnation (or hypocrisie, as Dr. Hammond thinks it should be read) Zech. 3. 3. Everyone that sweareth shall be cut off.* Jer. 23. 10. *Because of swearing the Land mourneth,* Hos. 4. 2. Think well on such Texts as these.

§. 27. Direct. 5. Love God and honour him as God, and thou canst not thus despise and abuse his Name. Thou wilt reverence and honour the name of that person that thou lovest and reverencest and honourest. It is atheism and want of Love to God, that makes thee so prophane his Name.

§. 28. Direct. 6. Punish thy self after every such Crime with such a voluntary mulct, or penalty as may help to quicken thy observation and remembrance. If none execute the Law upon thee (which is twelpence an Oath) lay more on thy self, and give it to the poor. Though you are not bound to do justice on your selves, you may medicinally help to cure your selves, by that which hath a rational aptitude thereto.

TIT. 3. Special Directions against Lying and Dissembling.

§. 1. **T**HAT you may know what Lying is, we must first know what Truth is, and what is the Use of Speech. Truth is considerable, 1. As it is in the things known and spoken of: 2. As it is in the conception or knowledge of the mind; 3. As it is in the expressions of the tongue: 1. Truth in the things known is nothing but their Reality; that indeed they are that which their names import, or the mind apprehendeth them to be: This is that which is called both *Physical* and *Metaphysical* Truth. 2. Truth in the conception or knowledge of the mind, is nothing else but the agreement or conformity of the knowledge to the thing known: To conceive of it truly, is to conceive of it as it is: What Truth is? Vid. A. quin. de Veritat.

on us, or God send this or that] or any way to take Gods Name in vain : But to use it in jeers and scorns at Religion, or make Play-books, or Stage-plays with such prophane contemptuous jeers, is one of the greatest villanies that mans tongue can be guilty of against his Maker. (Of which anon.)

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See Jer. 5. 21, 22. *abusest* : Is he not the Great and terrible Majesty : Job 42. 5. that made the world, and upholdeth it, and ordereth 6. & 38. 2. it by his will, the Governour and Judge of all the 3. & 6. earth ; infinitely excelling the Sun in glory : A God most Holy, and in holiness to be mentioned : And wilt thou make a by-word of his Dreadful Name ! Wilt thou prophane swear by this Holy Name ? and use the Name of thy God as thou wouldst scarce use the Name of thy Father or thy King ? Wilt thou unreverently and contemptuously rots it like a foot-ball ? Dost thou know no more difference between God and Man ? Know God, and thou wilt sooner tremble at his Name, than thus unreverently abuse it.

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that you fear him not, and unless you intend to bid defiance to him, and do that which you think will offend him in meer despiight. So that one would think a very little grace might serve to cure such a fruitless sin: And therefore it is a sign of gracelessness.

§. 24. 15. How terribly dost thou draw Gods vengeance upon thy self? *Cursing thy self* is a begging for vengeance: *Prophane swearing* is a prophane contemptuous appeal to the judgement of God: And darest thou, even in thy sins, appeal to the judgement of God? Dost thou fear it no more? To this judgement then thou shalt go! But thou wilt quickly have enough of it, and find what it was for stubble to appeal to the consuming fire, Heb. 12. 29.

§. 25. Direct. 3. Remember Gods presence, and Dir. 3. keep his fear upon thy heart, and remember his judgement to which thou art hastening, and keep a tender conscience, and a watch upon thy tongue, and then thou wilt easily escape such a sin as this. Darest thou abuse Gods Name before his face?

§. 26. Direct. 4. Write over thy doors or bed, Dir. 4. where thou maist oft read it, the third Commandment, or some of these terrible passages of holy Scripture, Matth. 5. 34, 35, 36, 37. *I say unto you; swear not at all: neither by Heaven — Nor by the Earth — Nor by thy Head — But let your communication be yea, yea, nay, nay: for whatsoever is more than these, cometh of evil.* Jam. 5. 12. *About all things, my brethren, swear not, neither by the Heavens, neither by the earth, nor any other Oath; but let your yea be yea, and your nay nay; lest ye fall into condemnation (or hypocrisie, as Dr. Hammond thinks it should be read) Zech. 8. 3. Everyone that sweareth shall be cut off.* Jer. 23. 10. *Because of swearing the Land mourneth,* Hof. 4. 2. Think well on such Texts as these.

§. 27. Direct. 5. Love God and honour him as Dir. 5. God, and thou canst not thus despise and abuse his Name. Thou wilt reverence and honour the name of that person that thou lovest and reverencest and honourrest. It is atheism and want of Love to God, that makes thee so prophane his Name.

§. 28. Direct. 6. Punish thy self after every such Dir. 6. Crime with such a voluntary mulct, or penalty as may help to quicken thy observation and remembrance. If none execute the Law upon thee (which is twelpence an Oath) lay more on thy self, and give it to the poor. Though you are not bound to do justice on your selves, you may medicinally help to cure your selves, by that which hath a rational aptitude thereto.

Tit. 3. Special Directions against Lying and Dissembling.

§. 1. **T**hat you may know what Lying is, we must first know what Truth is, and what is the Use of Speech. Truth is considerable, 1. As it is in the things known and spoken of: 2. As it is in the conception or knowledge of the mind; 3. As it is in the expressions of the tongue: 1. Truth in the things known is nothing but their Reality; that indeed they are that which their names import, or the mind apprehendeth them to be: This is that which is called both *Physical* and *Metaphysical* Truth. 2. Truth in the conception or knowledge of the mind, is nothing else but the agreement or conformity of the knowledge to the thing known: To conceive of it truly, is to conceive of it as it is:

Mistake or error is contrary to this Truth.

3. Truth as it is in the expressions is indeed a two-fold relation. 1. The primary relation is of our words or writings, to the matter expressed: And so Truth of speech is nothing but the agreeableness of our words to the things expressed: when we speak of them as they are. 2. The secondary relation of our words is to the mind of the Speaker: For the natural use of the tongue, is to express the mind as well as the matter: And thus Truth of Speech is nothing but the agreeableness of our words to our thoughts or judgements. Truth as it is the agreement of Thoughts or words to the matter, may be called Logical Truth: And this is but the common Matter of Moral or Ethical Truth, which may be found partly in a Clock, or Watch, or Weather-cock or a Seamen's Chart. The agreement of our words to our minds, is the more proper or special matter of Moral Truth: The form of it as a Moral Virtue is its agreement to the Law of the God of Truth: And as the *Terminus* encreth the definition of relations, so our words have respect to the Mind of the hearer or reader, as their proper *Terminus*; their use being to acquaint him, 1. With the matter expressed; 2. With our minds concerning it: Therefore it is necessary to the Logical Truth of speech, that it have an aptitude rightly to inform the hearer; and to the Ethical Truth, that it be intended by the speaker really to inform him, and not to deceive him. (Supposing that it is another that we speak to.)

§. 2. You see then that to a Moral Truth all these things are necessary: 1. That it be an agreement of the words with the matter expressed (as far as we are obliged to know the matter.) 2. That it be an agreement of the words, with the speaker's mind or judgement. 3. That the expressions have an aptitude to inform the hearer of both the former truths. 4. That we really intend them to inform him, of the truth, so far as we speak it. 5. That it be agreeable to the Law of God; which is the Rule of duty, and discoverer of sin.

§. 3. In some speeches the Truth of our words as agreeing to the Matter and to the Mind is all one, viz. when our own conception or judgement of a thing is all that we assert: As when we say [I think, or I believe, or I judge that such a thing is so.] Here it is no whit necessary to the Truth of my words, that the Thing be so as I think it to be. (For I affirm it not to be so), but that indeed I think as I say I think. But that our words and minds agree, is always and inseparably necessary to all Moral Truth.

§. 4. We are not bound to make known all that is true (for then no man must keep a secret) much less to every man that asketh us: Therefore we are not bound to endeavour the Cure of every mans ignorance or error in every matter: For we are not bound to talk at all to every man. And if I be not bound to make known the truth at all, or my mind at all, I am not bound to make known all the truth; or all that is in my mind; No, not to all those to whom I am bound to make known parts of both. If I find a man in an ignorance or error which I am not bound to cure, (nay, possibly it were my sin to cure it; as to open the secrets of the Kings Counsels or Armies to his Enemies, &c.) I may and must so fit my speech to that man, even about those matters, as not to make him know what he should not know either of the matter or of my mind: I may either be silent, or speak darkly, or speak words which he understandeth not, (through his own imperfection) or which I know his weakness will misunderstand: But I must

speak no falsehood to him. Also there is a great difference between speaking so, as not to cure the ignorance or error of the hearer which I found him in; and so speaking as to lead him into some new error: I may do the former in many cases, in which I may not do the later. And there is great difference between speaking such words as in the common use of men art apt to inform the hearers of the truth, though I may know, that through some weakness of their own they will misunderstand them, and be deceived by them; and the speaking of words which in common use of men have another signification than that which I use them to: By the former way, the hearer sometime is the deceiver of himself, and not the speaker, when the speaker is not bound to reveal any more to him: But by the later way the speaker is the deceiver. Also there is great difference to be made between my speaking to one to whom it is my duty to reveal the truth, and my speaking to a man to whom I am not bound to reveal it; yea, from whom my duty to God, and my King or Country, bind me to conceal it. By these grounds and distinctions you may know what a Lye is, and may resolve the ordinary doubts that are used to be raised about our speaking truth or falsehood. As,

§. 5. Quest. 1. Am I bound to speak the Truth to every one that asketh me? *Ans.* You are not bound to speak at all in every case to every one that asketh you: And he that is silent, speaketh not the truth.

§. 6. Quest. 2. Am I bound to speak the Truth to every one that I answer to? *Ans.* Your Answer may sometimes be such as signifieth but a denying to answer, or to reveal what is demanded of you.

§. 7. Quest. 3. Am I bound to speak all the Truth, when ever I speak part of it? *Ans.* No: It is Gods Word that must tell you when, and how much you must reveal to others: And if you go as far as God alloweth you, it followeth not, that therefore you must go further. A Soldier taken by the enemy may tell the truth when he is asked in things that will do no harm to his King and Country; but he must conceal the rest, which would advantage the enemy against them.

§. 8. Quest. 4. Is it always a sin to speak a Logical falsehood; that is, to speak disagreeably to the thing which I speak of? *Ans.* Not always: For you may sometimes believe an untruth without sin. For you are to believe things according to their evidence and appearance: Therefore if the deceit be unavoidably caused by a false appearance or evidence, without any fault of yours, it is not then your fault to be mistaken. But then your expressions must signify no more certainty than you have, nor no more confidence, than the evidence will warrant. When you say, such a thing is so: the meaning must be but, I am persuaded it is so: For if you say, I am certain it is so, when you are not certain, you offend.

§. 9. Quest. 5. Is it always a sin to speak falsely or disagreeably to the matter, when I know it to be false? that is, Is it always a sin to speak contrary to my judgement or mind? *Ans.* Yes: for God hath forbidden it, and that upon great and weighty Reasons, as you shall hear anon.

§. 10. Quest. 6. Is it a sin when I speak not a known untruth, nor contrary to my opinion, nor with a purpose to deceive? *Ans.* Yes; it is oft a sin when there is none of this. For if it be your duty to know what you say; and to deliberate before you speak, and your duty to be acquainted with the truth or falsehood which you are ignorant of, and your duty

How far we are bound to speak the truth.

to take heed that you deceive not another negligently, and yet you neglect all these duties, and by a culpable ignorance and negligence deceive both yourselves and others, then this is a sin, as well as if you knowingly deceived them.

Quest. 7. §. 11. Quest. 7. But though it be a sin, it remaineth doubtful, whether it be a lye? *Ans.* This is but *lis de nomine*, a Controversie about the Name and not the Thing. As long as we are agreed that it is a sin against God, and to be avoided, whether you call it a Lye, or by another name, is no great matter. But I think it is to be called a Lye: Though I know that most definers follow Cicero, and say that a Lye is a falshood spoken with a purpose to deceive; yet I think, that where the Will is culpably neglective of not deceiving, an untruth so, negligently, uttered deserveith the name of a Lye.

Quest. 8. §. 12. Quest. 8. Must my words to free them from falshood be alwayes true in the proper literal sense? *Ans.* No: *Augustin's* determination in this case is clear truth, *Quod figuratè dicitur non est mendacium*, (i. e. eo nomine.) To speak ironically, Metonymically, Metaphorically, &c. is not therefore to lye. For the truth of words lying in that aptitude to express the thing and mind, which is suited to the intellect of the hearers, they are True words that thus express them, whether properly or figuratively: But if the words be used figuratively contrary to the hearers and the common sense of them, with a purpose to deceive, then they are a lye, notwithstanding you pretend a Figure to verifie them.

Quest. 9. §. 13. Quest. 9. Must my words be used by me in the common sense, or in the hearers sense? *Ans.* No doubt but so far as you intend to inform the hearer, you are to speak to him in his own sense. If he have a peculiar sense of some word, differing from the common sense, and this be known to you, you must speak in his peculiar sense. But if it be in a case that you are bound to conceal from him, the question is much harder: Some think it an untruth and sinful to speak to him in words which you know he will use to his own deceit: Others think that you are not bound to fit your selves to his infirmity, and speak in his dialect contrary to common sense: And that it is not your fault that he misunderstands you, though you foresee it, where it will not profit him to understand you, nor your selves are obliged to make him understand you, but the contrary: The next will open this.

Que. 10. §. 14. Quest. 10. Is it lawful by speech to deceive another, yea, and to intend it? Supposing it be by truth? *Ans.* It is not a sin in all cases, to contribute towards another mans error or mistake. For, 1. There are many cases in which it is no sin in him to mistake, nor any hurt to him: Therefore to contribute to that which is neither sin or hurt, is of it self no sin: yea, there are some cases in which an error (though not as such) may be a duty:

As to think charitably and well of an hypocrite as long as he seemeth to be sincere. Here if by charitable reports I contribute to his mistake, it seemeth to be but my duty. For as he is bound to believe, so I am bound to report the best while it is probable. 2. There are many cases in which a mans ignorance or mistake may be his very great benefit: His life or estate may lie upon it: and I may know that if he understood such or such a thing, he would make use of it to his ruine. 3. There are many cases in which a mans (innocent) error

Licetum est aliquando falsa veritate, illa verba proferre, ex quibus probabiliter novimus auditores aliquid conclusivos falsi. Hoc enim non est mentiri vel falsum testari, sed tantum occasionem alteri prebere errandi non ad peccatum committendum sed potius vitandum. Amef. Cas. Conf. l. 5. c. 53. See Luke 24. 28. John 7. 8, 10.

is necessary to the safety of others, or of the Commonwealth. 4. It is lawful in such cases to deceive such men by Actions (as an Enemy by Military Stratagems, or a Traytor by signs which he will mistake.) And words of truth which we fore-know he will mistake (not by our fault, but by his own) do seem to be less questionable, than actions which have a proper tendency to deceive. 5. God himself hath written and spoken those words which he fore-knew that wicked men would mistake and deceive themselves by: and he hath done those works, and given those mercies, which he knoweth they will turn to a snare against themselves. And his Dominion or Prerogative cannot here be pleaded to excuse it, if it were unholy. And in this sense (as to Permitting and Occasioning) it is said, Ezek. 14. 9. And if the Prophet be deceived, I the Lord have deceived that Prophet. Yet must we not think with Plato, that it is lawful to lye to an enemy to deceive him: For, 1. All deceit that is against Charity or Justice is sinful. 2. And all deceit that is performed by a lye. As *Augustine* saith, There are some lyes which are spoken for anothers safety or commodity, not in malice, but in benignity, as the Midwives to Pharaoh — These lyes are not commended in themselves, but in the deceit (or charity) of them: They that thus lye will deserve (that is, be in the way) to be at last delivered from all lying: There is also a lying in jest, which deceiveth not, because he that is spoken to, knoweth it to be spoken in jest: And these two sorts are not faultless: but the fault is not great: A perfect man must not lye to save his life — But it is lawful to silence the truth, though not speak falsely. In Psal. And in *Enchirid.* he saith, [*Mibi non absurdum, &c.*] It seemeth not absurd to me that every lye is a sin: But it is a great matter or difference, with what mind, and in what matters a man lyeth. Some think a Physician may lye to entice his Patient to take a Medicine to save his life: He may lawfully deceive him by hiding a Medicine, and by true speeches and dark, which he thinketh will be misunderstood, but not by falshood.

§. 15. Quest. 11. Wherein lyeth the proper vice of lying? Is it in deceiving? or in speaking falsely? or in speaking contrary to the thoughts? *Ans.* It is the Aggravation of a lye, that it be an injurious deceit. But the malignity of the sin doth not consist in the meer deceit of another mans intellect: For, (as is said) it may be a great benefit to many men to be deceived: A Patients life may be saved by it, when his Physician findeth it necessary to his taking a Medicine, which without deceit he will not take. And so children and weak-headed people must be used: Now such a charitable deceit as such can be no sin. Therefore the common nature of a lye consisteth not, only, in the purpose of deceiving, but in the speaking falsely contrary to the mind: Else it would follow either that all deceit is sin, or that all lying or false speaking is lawful, where the deceit of another is charitable or lawful: which are neither of them to be granted. Yet is it not every untruth that is a lye. Some Schoolmen distinguish between *mentiri* (as being contra mentem ire) and *mendacium dicere*, as if to tell a lye were not alwayes to lye, because not contrary to the mind. But then by *mendacium* they mean no more than falsum.

§. 16. I conclude then, that [*A Lye is the voluntary asserting of a falshood*] And the more it tendeth to the injury of another, the more it is aggravated; but it is one thing to be injurious, and another thing to be a lye. When I name [*a falshood*] I mean that which is a lie to deceive the hearer: So

So that it is necessary to the *Being* of a lye, that it be *deceitful*, though the purpose of *deceiving* be found only in the more explicate sort of lyes: For *falsum dicitur à fallendo*: It were not false if it were not *deceitful*, or *apt to deceive*. For an unsapt or figurative expression which hath a right sense as used by the speaker and hearer, is no falsehood: In one Language a double negative affirmeth; and in another a double negative is a more vehement kind of denial: and yet neither is to be called by the others an *untruth*. By [asserting] I mean any expression that maketh the falsehood our own, as distinct from a *historical narration*: For it is not lying to repeat a lye, as only telling what another said. By [Voluntary] I mean not only that which is done knowingly, upon actual will and deliberate choice, or consent; but also that which is done *ex culpa voluntaria*, by the fault of the will, and is to be imputed to the will: For it is of great necessity to observe this about every sin, that whereas we truly say, that all sin is Voluntary, and no further sin than Voluntary, yet by [Voluntary] here is not meant only that which is actually willed; but all that the will is guilty of. For it is true that *Austin* saith, *Ream linguam non facit nisi rea mens*: The tongue is not made guilty but by a guilty mind. But then it must be known, that the Mind or Will is guilty of forbidden Omissions as well as Actions: And so it is a lye or Voluntary untruth, when the mind and will do not restrain the tongue from it when they ought. As 1. When a man erreth or is ignorant through wilful sloth or negligence, and so speaketh falsely when he thinks it true; this is a culpable falsehood (and so a lye) because he might have avoided it and did not: And this is the case of most false Teachers and Hereticks. So also if a man will through passion, custome, or carelesness, let his tongue run before his wit, and speak falsely for want of considering or heeding what he saith, this is a culpable untruth, and a lye, and it is Voluntary, because the will should have prevented it and did not; though yet there was no purpose to deceive.

§. 17. You see then that there are two degrees of Lying. 1. The grossest is the speaking of a known falsehood with a purpose to deceive. 2. The other is the speaking falsely through culpable ignorance, error or inconsiderateness.

Dir. 1. §. 18. Direct. 1. Be well informed of the evil of the sin of Lying: For the common cause of it is, that men think that there is no great harm in it, unless some one be greatly wronged by it: But it is not forbidden by God only because it wrongeth others, but it hath all this evil in it.

§. 19. 1. Lying is the perverting of mans noble faculties, and turning them clean contrary to their natural use. God gave man a tongue to express his mind, and reveal the Truth; and Lying doth monstrously turn it to the hindering of the mind and truth, yea to the venting of the contrary to both. And as it is the evil of Drunkenness to be a voluntary madness or corruption of so noble a faculty as Reason, so it is the fault of Lying, to be corrupting, perverting and deforming both of the mind and tongue; and by confusion a destroying of Gods work and creature as to its proper use.

Verba propterea instituta sunt, non ut per ea si invicem homines fallant, sed ut in alterius notitiam cogitationes suas proferat. Aug. Enchirid.

Verbis ergo uti ad fallaciam, non ad quod sunt instituta, peccatum est. Aug. Enchirid.

§. 20. 2. Lying is the enemy and destroyer of Truth: And Truth is a thing Divine, of unspeakable excellency and use. It is Gods instrument by which he maketh man wise and good and happy. There-

fore if he should not make strict Laws for the preservation of so excellent a thing as Truth, he should not secure the happiness of the world. As to the securing of mens lives it is not enough to make a Law that you shall not kill men without just cause, (though that be all that the Law intendeth to attain): for then every man being left to judge, would think there were just cause whenever his passion or interest told him so: But the Law is, *Ton shall not kill at all without the judgement of the Magistrate*. So, if the Law against Lying did intend no more than the securing men from the injuries of error and deceit, yet would it not have been a sufficient means, to have said only, *Ton shall not injure men by Lying*: for then men would have judged of the injury by their own interests and passions: But much more is it needful to have a stricter Law, when Truth it self is the thing that God intendeth to secure, as well as the interest of men. In the eyes of Christians, and Heathens and all mankind that have not unman'd themselves, there appeareth a singular beauty and excellency in Truth. *Aristotle* could say, that the Nature of man is made for Truth. *Cicero* could say, that *Quod verum, simplex, sincerumque est, id naturæ hominis accommodatissimum est*. Verity and Virtue were ever taken as the inseparable perfections of man. *Pythagoras* could say, that to Love Truth and do Good, were the two things that made man likest to God, and therefore were his two most excellent gifts. *Plato* could say, that Truth was the best rhetorick and the sweetest oration. *Epictetus* could say, that Truth is a thing immortal, eternal, of all things most precious; better than friendship as being less obnoxious to blind affections. *Jamblichus* could say, that as Light naturally and constantly accompanieth the Sun, so Truth accompanieth God and all that follow him. *Epaminondas* is praised for that he would not Lye, no not in jeast. *Pomponius Atticus* was so great a hater of a lye, that all his friends were desirous to Trust him with their business, and use him as their Counsellor. He knoweth not what use mans understanding or his tongue were made for, that knoweth not the excellency of Truth. Let a *Pilate* only ask as a stranger what is Truth? *Joh. 18. 38.* as *Pharaoh* asked, who is the Lord? For this end *Christ* himself came into the world to bear witness to the Truth, and every one that is of the Truth will hear him, *Joh. 18. 37.* He is the Truth, *Joh. 14. 6.* and full of Grace and Truth, *Joh. 1. 14.* Grace and Truth came by him, *Joh. 1. 17.* His spirit is given to guide his servants into the Truth, *Joh. 16. 13.* and to sanctifie them by the truth, *Joh. 17. 19.* that knowing the truth, it might make them free, *Joh. 8. 32.* The fruit of the spirit is in all truth, *Ephes. 5. 9.* His Ministers can do nothing against the truth, but for the truth, *2 Cor. 13. 8.* Truth is the girdle that must gird our loins, *Ephes. 6. 14.* The Church is the pillar and ground of Truth, *1 Tim. 3. 15.* The faithful are they that believe and know the Truth, *1 Tim. 4. 3.* Speaking the truth in Love, is the way of the Churches growth and edification, *Ephes. 4. 15.* Repentance is given men, to the acknowledging of the Truth, that they may escape out of the power of the Devil, *2 Tim. 2. 25, 26.* The dullards are they that are never able to the knowledge of the truth, *2 Tim. 3. 7.* They are men, of perverse minds that resist the Truth, *2 Tim. 3. 8.* They that receive not the Truth in the Love of it cannot be saved, *2 Thess. 2. 10.* All they are damned that believe not the Truth, *2 Thess. 2. 12, 13.* You see what Truth is in the judgement of God and all the sober world. Therefore a Lye that is contrary to Truth as darkness to Light, must be equally odious as truth is amiable:

Every lie is evil and to be avoided, saith Aristotle. 4. See Psal. 5. Prov. 6. 17. & 12. 22. & 19. 59. & 21. 18. Rev. 21. 27. & 22. 15. Joh. 8. 44. Col. 3. 9.

ble : No wonder therefore if it be absolutely forbidden of God.

§. 21. 3. You may the easilier perceive this by considering, that *other faults of the tongue*, as *idle talk*, *swearing* and such like, are forbidden, not only because they are a *hurt to others*, but for the *intrinsic evil* in the thing it self; Great reason therefore that it should be so in this.

§. 22. 4. Lying is a vice which maketh us most unlike to God. For he is called the *God of truth*, Psal. 31. 5. Deut. 32. 4. All his wayes are *mercy and truth*, Psal. 25. 10. His judgement is according to truth, Rom. 2. 2. It is impossible for God to lye, Heb. 6. 18. Tit. 1. 2. His word is the word of truth, Psal. 119. 43. Col. 1. 5. 2 Tim. 2. 15. Jam. 1. 15. 2 Cor. 6. 7. And who shall dwell in his Tabernacle, but those that speak the truth in their hearts, Psal. 15. 2. The disconformity of the soul to God then, being its greatest deformity, in things wherein it is made to be conform to him, it may hence appear that Lying is an odious sin. And this may the easilier appear, if you consider, what a case the world were in if God could lye, and were not of undoubted truth : we should then be sure of nothing ; and therefore could have no sure information by his word ; no sure direction and guidance by his precepts ; and no sure consolation in any of his promises. Therefore that which maketh us so unlike to the true and holy God, must needs be odious.

§. 23. 5. Lying is the *Image* or *work* of the Devil, and Lyars are his Children in a special sort : For Christ telleth us that he *abode not in the truth*, for there is no truth in him : when he speaketh a lye he speaketh of his own : for he is a lyar, and the father of it, Joh. 8. 44. The Proud, the Malicious and the Lyars, are in a special sort the Children of the Devil ; for these three are in Scripture in a special manner made the Devils sins. Therefore sure there is an intrinsic evil and odiousness in a lye. It was Satan that filled the hearts of Ananias and Saphira to Lye to the Holy Ghost, Act. 5. 3. To change the Truth of God into a lye, and to make God a lyar are therefore the most odious sins, Rom. 1. 25. 1 Joh. 5. 10. because it is a feigning him to be like the Devil : And should we make our selves like him then by the same vice ? If you love not the Devils sin and image, love not a lye.

§. 24. 6. Lying destroyeth humane converse, and bringeth most pernicious confusion into the affairs of mankind. If Truth be excluded, men cannot buy and sell and trade and live together : It would be sufficient to destroy their rational converse if they had no tongues : But much more to have false tongues : Silence openeth not the mind at all : Lying openeth it not when it pretendeth to open it ; and falsly representeth it to be what it is not. And therefore though you say, that your Lyes do no such hurt ; yet seeing this is the nature and tendency of Lying as such, it is just and merciful in the Righteous God, to banish all Lying by the strictest Laws : As the whole nature of Serpents is so far at enmity with the nature of man, that we hate and kill them though they never did hurt us, because it is in their nature to hurt us : so God hath justly and mercifully condemned all lying, because its nature tendeth to the desolation and confusion of the World ; and if any indulgence were given to it, all iniquity and injustice would presently like an inundation overwhelm us all.

§. 25. 7. Lying tendeth directly to perjury it self. It is the same God that forbiddeth them both : And when once the heart is hardened in the one, it is but a step further to the other. Cicero could observe

that He that is used to lye, will easily be perjured. A feared Conscience that tolerateth one, will easily be brought to bear the other.

§. 26. 8. There is a partiality in the Lyar that condemneth himself, and the sin in another, which in himself he justifieth : For there is no man that would have another lye to him. As Austin saith, [I have known many that would deceive, but never any that would be deceived.] If it be good, why should not all others lye to thee ? If it be bad, why wilt thou lye to others ? Is not thy tongue under the same Law as theirs ? Dost thou like it in thy Children and in thy Servants ? If not, it should seem moeth worse to thee in thy self, as thou art most concerned in thy own actions.

adeo tamen rationalis natura refugit falsitatem, & quantum potest devitat errorem, ut falli nolit, etiam quicunque amant fallere. August. Enchirid. c. 17.

§. 27. 9. Judge what lying is by thy own desire and expectation to be believed : Wouldst thou not have men believe thee, whether thou speak truth or not ? I know thou wouldst : For the Lyar loseth his end if he be known to lye, and be not believed. And is it a reasonable desire or expectation in thee to have men to believe a Lye ? If thou wouldst be believed, speak that which is to be believed.

§. 28. 10. Lying maketh thee to be alwaies incredible and to be useless or dangerous to others : For he that will lye doth leave men uncertain whether ever he speak truth, unless there be better Evidence of it, than his credibility. As Aristotle saith, [A Lyar gets this by lying that nobody will believe him when he speaks the truth.] How shall I know that he speaketh truth to day who lyed yesterday ? unless open Repentance recover his credibility. Truth will defend it self, and credit him that owneth it at last : But falsehood is indefensible, and will shame its Patrons. Saith Petrarch excellently, As Truth is immortal, so a fiction and lye endureth not long : Dissembled matters are quickly opened : as the hair that is combed and set with great diligence is ruffled with a little blast of wind : and the paint that is laid on the face with a deal of labour, is washed off with a little sweat : the craftiest lye cannot stand before the truth ; but is transparent to him that nearly looketh into it ; every thing that is covered is soon uncovered : shadows pass away ; and the native colour of things remaineth : It is a great labour to keep hidden long. No man can long live under water : he must needs come forth, and shew the face which he concealed. At the farthest God in the day of judgement will lay open all.

§. 29. Direct. 2. If you would avoid lying take heed of guilt. Unclean bodies need a cover ; and are most ashamed to be seen. Paulines causeth Lying ; and Lying increaseth the fault. When men have done that which they are afraid or ashamed to make known, they think there is a necessity of using their art to keep it secret. But wit and craft is no good substitute for honesty : such patches make the rent much worse. But because the corrupted heart of man will be thus working and flying to deceitful shifts, prevent the cause and occasion of your lying. Commit not the fault that needs a lye. Avoiding it is much better than hiding it, if you were sure to keep it never so close. As indeed you are not : for commonly truth will come to light. It is the best way in the World to avoid lying, to be innocent ; and do nothing which doth fear the light : Truth and honesty do not blush, nor desire to be hid. Children and Servants are much

Hic autem homines habent & fallunt & falluntur : Distiores sunt cum mentiundo fallunt, quam cum mentientibus credendo falluntur. August.

Petrarch. l. 1. de vit. solit.

Numb. 23. 10.
1 Sam. 15. 29.
1 Joh. 5. 10.

1 King. 22. 22, 23.
I will be a lying spirit in the mouths of all his Prophets.
2 Chro. 18. 21, 22.

It was one of the Roman Laws, tab. 12. Qui falsum testimonium dixisse convictus erit, e saxo Tarpeio deiciatur.

Dir. 2. Sape delinquentibus promptissimum est mentiri. Cier.

much addicted to this crime: when their folly, or wantonness, or appetites, or slothfulness, or carelessness hath made them faulty, they presently study a lye to hide it with: which is to go to the Devil to intreat him to defend or cover his own works. But wife and obedient and careful and diligent and conscientious Children and Servants, have need of no such miserable shifts.

Dir. 3. *Ille veritas in Defensor esse debet, qui cum rebus suis, loqui non metuit, nec erubescit.* **Ambr.** Lys are valiant against God, and cowards against men. *Montaigne Ess.*

§. 30. Direct. 3. *Fear God more than man, if you would not be Lyars.* The excessive fear of man, is a common cause of Lying: This maketh Children so apt to lye, to escape the rod: and most persons that are obnoxious to much hurt from others, are in danger of Lying to avoid their displeasure. But why fear you not God more whose displeasure is unspeakably more terrible? Your Parents or Master will be angry, and threaten to correct you: But God threateth to damn you; and his wrath is a consuming fire: No mans displeasure can reach your souls, and extend to eternity: will you run into Hell to escape punishment on Earth? Remember whenever you are tempted to escape any danger by a lye, that you run into a thousand fold greater danger, and that no hurt that you escape by it can possibly be half so great as the hurt it bringeth. It's as foolish a course as to cure the tooth-ache by cutting off the head.

Dir. 4. *§. 31. Direct. 4.* *Get down your Pride and over-much regard of the thoughts of men, if you would not be Lyars.* Pride makes men so desirous of reputation, and so impatient of the hard opinion of others, that all the honest endeavours of the Proud are too little to procure the reputation they desire, and therefore Lying must make up the rest. Shame is so intolerable a suffering to them, that they make lyes the familiar cover of their nakedness. He that hath not Riches, hath Pride, and would be thought some body, and therefore will set out his estate by a lye. He that hath not eminency of Parentage and Birth, if he have Pride will make himself a Gentleman by a lye. He that is a contemptible person at home, if he be Proud, will make himself honourable among strangers by a lye. He that wanteth Learning, Degrees, or any thing that he would be proud of, will endeavour by a lye to supply his wants: Even as wanton Women by the actual lye of *Painting* would make themselves Beautiful, through a proud desire to be esteemed. Especially he that committeth a shameful crime, if he be Proud will rather venture on a lye than on the shame. But if your Pride be cured, your temptation to lying will be as nothing: You will be so indifferent in matters of honour or reputation, as not to venture your souls on Gods displeasure for it: Not that any should be impudent, or utterly regardless of their reputation: But none should over-value it, nor prefer it before their souls, nor seek it by unlawful means. Avoid shame by well-doing and spare not: (Only see that you have a higher end.) *Seneca* saith, *There are more that abstain from sin through shame, than through virtue or a good will: It's well when virtue is so much in credit, and vice in discredit, that those that have not the virtue would fain have the name, and those that will not leave the vice would scape the shame: And it's well that there are humane motives to restrain them that care not for Divine ones.* But as humane motives cause no saving virtues; so devilish and wicked means are far from preventing any pernicious hurt, being the certain means to procure it.

saurois pestilentem auram; vel invisam bonorum temporalium sarcinam declinarent. Quod de Ambrosio lectum est. Quam similis amicitie adulatio? non imitatur tantum illam sed vincit: eo ipso gratiosius facit quo laedit. Seneca

§. 32. Direct. 5. *Avoid Ambition and humane Dir. 5.* *unnecessary dependance if you would avoid lying.* For the ambitious give up themselves to men; and therefore flattery must be their trade: And how much of lying is necessary to the composition of flattery I need not tell you. Truth is seldom taken for the fittest instrument of flattery. It's contrarily the common road to hatred: *Libere & sine adulatione veritatem pradicantes, & gesta prava vite arguentes, gratiam non habent apud homines, saith Ambros.* They that Preach Truth freely and without flattery, and reprove the deeds of a wicked life, find not favour with men. *Veritatem semper inimicitia persequuntur.* Hatred is the shadow of Truth, as envy is of Happiness. When *Aristippus* was asked why *Dionysius* spake so much against him, he answered, *for the same reason that all other men do: Intimating that it was no wonder if the Tyrant was impatient of Truth and plain dealing, when it is so with almost all mankind: They are so culpable, that all but flatterers seem to handle them too hard, and hurt their sores. And herein lyeth much of the misery of Great men, that few or none deal truly with them, but they are flattered into perdition: Saith Seneca, Divites cum omnia habent, unum illis deest; scilicet qui verum dicat: si enim in clientelam felicitis hominis potentumque perveneris, aut veritas aut amicitia perdenda est: One thing Rich men want when they have all things, that is, a man to speak the truth: For if thou become the dependant or client of a prosperous or great man, thou must cast away (or lose) either the Truth or their friendship.* *Hierome* thought that therefore Christ had not a house to put his head in, because he would flatter no body, and therefore no body would entertain him in the City. And the worst of all is, that where flattery reigneth, it is taken for a duty, and the neglect of it for a vice: As *Hieron.* (ad *Cel.*) saith, *Quodque gravissimum est, quia humilitatis ac benevolentiae loco ducitur, ita fit ut qui adulari nescit, aut invidius aut superbus reputetur, i. e. And, which is most grievous, because it goes for humility and kindness, it comes to pass that he that cannot flatter is taken to be envious or proud. But the time will come that the flatterer will be hated even by him that his fallacious praises pleased. Deceit and lyes do please the flattered person but a while; even till he find the bitterness of the effects, and the fruit have told him that it was but a sugered kind of enmity: And therefore he will not be long pleased with the flatterer himself. Flattery ever appeareth at last, to be but perniciofa dulcedo as *Austin* calls it. Saith the same *Austin* (in *Psalm* 59.) *There are two sorts of persecutors; the opposer (or dispraiser) and the flatterer: but the tongue of the flatterer hurteth more than the hand of the persecutor. And think not that any mans greatness or favour will excuse thee or save thee harmless in thy lyes; for God that avengeth them is greater than the greatest.* Saith *Austin* (li. de mendac.) *Quisquis autem esse aliquod genus mendacii, quod peccatum non sit putaverit, decipiet semetipsum insuper, cum honestum se deceptorem arbitretur aliorum, i. e. whoever thinks that there is any kind of lye that is no sin, he deceiveth himself foully, whilest he thinks himself an honest deceiver of others. Be not the servants of men, if you would be true, 1 Cor. 7. 23.**

§. 33. Direct. 5. *Love not Covetousness if you would not be lyars.* A lye will seem to a Covetous man an easie means to procure his gain, to get a good bargain, or put off a crackt commodity for more than it is worth. *Rupere fœdus, impius lucri*

Hieron. in Gal. 4.

Cujus aures clausæ veritati sunt, ut ab ami-

co veram audire nequeat, hujus salus desperanda est. Cicer.

Rhet. li. 1. Nemo paratum suum amicum amat.

Materia quoque singendi temporis conficitur.

Athenaus. Malum hominem blandiloquentem agnosce tuum laqueum esse.

Habet suum venenum blanda Oratio.

Seneca.

Prov. 12. 19.

Dir. 6. Read Prov. 21. 6.

Incubi furor, & ira praeceps. Sen. Hip. He that loveth money better than God and Conscience, will for money displease God and Conscience, by this or any other sin.

Dir. 7.
Jer. 7. 4, 8.

§. 34. Direct. 7. *Learn to trust God if you would not be liars.* For lying is the practice of him that thinks he must provide and shift for himself. Even Abraham's and Isaac's equivocation (saying their Wives were their Sisters) and Davids feigning himself mad, proceeded from some distrust in God: They would not have thought it necessary so to shift for their lives, if they had fully trusted God with their lives. Gehazi's Covetousness and lying did both proceed from a want of confidence in God. If a man were confident of Gods Protection, and that he had better stand to Gods choice in all things than his own, what use could he think he hath for lying, or for any sinful shift?

Dir. 8.

§. 35. Direct. 8. *Be not too credulous of bad reports, if you would not be liars.* Malice is so mad, and so unconscionable a sin, and the tongues of men are commonly so careless of what they say, that if you easily believe evil, you do but easily believe the Devil, and thereby make your selves his servants in divulging malicious lyes. You think because they are spoken by many, and spoken confidently, you may lawfully believe or report what you hear! But this is but to think that the Commonness of Lyars, and their malice and impudence will warrant you to follow them, even because they are so bad. Will you bark and bite because that Dogs do so? If a man be stung with an Adder, you should help to cure him, and not desire your selves to sting him: *selfish and interested and malicious and partial factious persons*, are so commonly lyars, and impudent in their lyes, that it behoveth you if you would not be lyars your selves, to take heed of reporting any thing they say. These Spiders will weave a Web of the Air, or out of their own bowels.

Temere affirmare de altero est periculosum propter occultas hominum voluntates, multiplicesque naturas. Cicer.

Prov. 17. 4. Hof. 7. 3. Nah. 3. 1.

§. 36. Direct. 9. *Be not rash in speaking things before you have tried them.* Consider what you say, and know before you speak. Is it not a shame when you have spoken falsely to come off with saying, *I thought it had been true*? But why will you speak upon thought, and not stay till you better understood the case? If the matter required such haste in speaking, you should have said no more than, *I think it is so.* Prove all things, and then hold that which is good, and assert that which is true. Saith Cicero, (de Nat. Deor. l. 1.) *Nihil est temeritate turpius, nec quicquam tam indignum sapientis gravitate aut constantia, quam aut falsum sentire, aut quod non satis explorate perceptum sit & cognitum sine ulla dubitatione defendere.* Nothing is more unseemly than temerity: nor any thing so unworthy the gravity or constancy of a wise man, than either to hold a falsehood, or confidently to defend that which is not received and known upon sufficient tryal.

Insignis est temeritas, cum aut falsa aut incognita res approbatur: Nec quicquam est turpius quam cognitioni asseritionem approbationemque praecurrere. Cicer. Acad. l. 1.

Dir. 10.

§. 37. Direct. 10. *Foresee that which is like to intrap you in a lye that you may prevent it.* Let not the occasion and temptation surprize you unprepared. Foresight will make the temptation easie to be overcome, which unforeseen will be too strong for you.

Dir. 11.

§. 38. Direct. 11. *Get a tender Conscience, and walk as in the sight and hearing of God, and as*

one that is passing to his judgement. A scared Conscience dare venture upon lyes or any thing; but the fear of God is the souls preservative; What makes men lye, but thinking they have to do with none but men? For they think by a lye to deceive a man, and hide the truth: But if they remembered that they have most to do with God, and that he is alwayes present who cannot be deceived; and that his judgement will bring all secret things to light, and detect all their lyes before all the world; they would not hire a torn and dirty Cloak at so dear a rate, for so short a time. No wonder if men are lyars, that fear not God, and believe not the day of judgement.

Dir. 12.

§. 39. Direct. 12. *To save others from lying as well as your selves, be sure to watch against it in your Children, and wisely help them to see the evil of it.* For Children are very prone to it; and unwise correction frighteneth them into lyes to save themselves, as indulgence and connivance doth encourage them to it. Make them oft read such Texts as these: Lev. 19. 11. *Ye shall not steal, nor deal falsely, nor lye one to another.* Psal. 15. 2. *He that speaketh the truth from his heart, &c.* Isa. 63. 8. *He said, surely they are my people; Children that will not lye; so he was their Saviour.* Job. 8. 44. *The Devil is a liar and the father of it: Rev. 21. 27. & 22. 15. There shall in no wise enter into it any thing that defileth — or maketh a lye — For without are dogs — and whoever loveth and maketh a lye.* Psal. 63. 11. *The mouth of him that speaketh lyes shall be stopped.* Psal. 101. 11. *He that speaketh lyes shall not tarry in my sight.* Prov. 19. 5, 9. *A false witness shall not be unpunished, and he that speaketh lyes shall not escape (shall perish, &c.)* Prov. 29. 12. *If a Ruler hearken to lyes all his servants are wicked.* So Psal. 31. 18. & 52. 3. Psal. 119. 163. *I hate and abhor lying, but thy Law do I love.* Prov. 13. 5. *A righteous man hateth lying.* Ephes. 4. 25. *Wherefore putting away lying, speak every man truth with his neighbour, for we are members one of another: q. d. A man would not lye to deceive his own members: no more should we to deceive one another.* In a word, where the Love of God and man prevaileth, there truth prevaileth: but where self-love, partiality and carnal self-interest prevail, there lying is a household servant, and thought a necessary means to these ends.

Prov. 17. 7.
Hof. 4. 8.

But because Lying is so common and so great a sin, and many cases occur about it daily, though I think what is said offereth matter enough to answer them, I shall mention some more of them distinctly, to help their satisfaction who cannot accommodate general answers to all their particular cases.

Quest. 1. *Is frequent known lying a certain sign of a graceless state, that is, a mortal sin, proving the sinner to be in a state of damnation?* Quest. 1.

Ans. The difficulty of this case doth no more concern Lying, than any other sin of equal malignity. Therefore I must refer you to those places where I have opened the difference between Mortal reigning sins and Infirmities. At present take this brief solution. 1. It is a thing of two great difficulty to determine just how many acts of a great sin, may consist with a present state of grace, (that is, of right by Covenant to Heaven.) 2. All sin which consisteth with an habitual predominant Love of God and Holiness, consisteth with a state of Life, and no other. 3. He that seldom or never committeth such external crimes, and yet Loveth not God and Heaven and Holiness above all the

Rom. 6.

16.

the pleasures and interests of the flesh, is in a state of death. 4. It is certain that this Love to God and Holiness is not predominant, whose carnal Interest and lust hath ordinarily in the drift and tenor of his life, *more power* to draw him to the wilful committing of known sin, than the said Love of God and Heaven and Holiness have to keep him from it. For his servants men are whom they obey, whether it be sin unto death, or obedience unto righteousness. 5. Therefore the way to know whether sin be mortified or mortal is, 1. By feeling the true bent of the will, whether we Love or hate it. 2. By observing the true bent and tenor of our lives, whether Gods Interest in us, or the contrary, be predominant when we are our selves, and are tempted to such sins. 6. He that will sin thus as oft as will stand with saving grace, shall never have the assurance of his sincerity; or the peace or comfort of a sound believer, till he repent and lead a better life. 7. He that in his sin retaineth the spirit of Adoption, or the Image of God, or habitual divine Love, hath also Habitual and Virtual Repentance for that very sin, before he actually Repenteth: Because he hath that Habitual Hatred of it, which will cause actual Repentance, when he is composed to act according to his predominant habits. 8. In the mean time the state of such a sinner is, neither to be unregenerate, Carnal, unholy as he was before Conversion, and so to lose all his Right to Life; nor yet to have so full a Right as if he had not sinned: But a bar is put in against his claim, which must be removed before his Right be full, and such as is ripe for present possession. 9. There are some sins which all men continue in while they live. As defect in the degrees of faith, hope, love, &c. vain thoughts, words, disorder, passions, &c. And these sins are not totally involuntary: Otherwise they were no sins. Yea the Evil is prevalent in the will against the Good, so far as to commit those sins, though not so far as to vitiate the bent of heart or life. 10. There are some sins which none on earth do actually Repent of, viz. Those that they know not to be sins; and those that they utterly forget, and those faults which they are guilty of just at the time of dying. 11. In these cases Virtual or Implicite or Habitual Repentance doth suffice to the preventing of damnation. As also a Will to have lived perfectly sufficeth in the case (of continued imperfections). 12. Things work not on the Will as they are in themselves, but as they are apprehended by the understanding: And that which is apprehended to be either of doubtful evil, or but a little sin and of little danger, will be much less resisted, and after committed, than sins that are clearly apprehended to be great. Therefore where any sort of Lye is apprehended thus as of small or doubtful evil, it will be the oftner committed. 13. If this apprehension be wrong and come from the predominancy of a carnal or ungodly heart, which will not suffer the understanding to do its office, nor to take that to be evil which he would not leave, then both the Judgement and the Lye are mortal and not mortified pardoned sins. 14. But if this misapprehension of the understanding do come from natural impotency, or unavoidable want of better information, or only from the fault of a vicious inclination; which yet is not predominant, but is the remnant of a vice which is mortified in the main; then neither the error nor the often lying, is a mortal but a mortified sin. As for instance, If false Teachers (as the Jesuits) should persuade a justified person, that a lye that hurteth no man, but is officious, is but a venial or no sin, it is possible for such a person

Rom. 7.

20, 21, 22,

23.

often to commit it, though he err not altogether innocently. 15. Though it is true that all good Christians should not indulge the smallest sin, and that true Grace will make a man willing to forsake the least, yet certain experience telleth us, that some constant sinning (afore-named) doth consist with grace in all that have it upon earth; And therefore that Lesser sins (as thoughts, passions) are not resisted so much as greater be; and therefore that they are more indulged and favoured, or else they would not be committed. No good men rise up with so great and constant watchfulness, against an idle thought or word, or a disorder in prayer, &c. as they do against a heinous sin.

He that would have this and all such Cases resolved in a word, and not be put on trying the Case by all these distinctions, must take another Casuist, or rather a Deceiver instead of a Resolver; For I cannot otherwise resolve him.

Quest. 2. Is it not contrary to the light of Nature, to suffer e. g. a Parent, a King, my Self, my Country, rather to be destroyed, than to save them by a harmless lie?

Ans. No: Because, 1. Particular good must give place to common. And if once a Lie may pass for Lawful in cases where it seemeth to be good, it will overthrow humane converse, and debauch mans nature and the world.

2. And if one evil may be made a means for good, it will infer that other may be so too, and so will confound good and evil, and leave vicious man to take all for good which he thinks will do good. That is not to be called a harmless Lie, which is simply evil, being against the Law of God, against the order of nature, the use of humane faculties, and the interest and converse of the sociable world.

3. The error of the objectors chiefly consisteth in thinking that nothing is further hurtful and morally evil than as it doth hurt to some men in corporal respects. Whereas that is evil, which is against the universal Rule of Rectitude, against the will of God, and against the nature and perfection of the agent; much more if it also tend to the hurt of other mens souls, by giving them an example of sinning.

4. And though there may sometimes be some humane probability of such a thing, yet there is no certainty that ever it will so fall out, that a Lye shall save the Life of King, Parent or your selves. For God can open the eyes of that enemy whom you think to blind by a lye, and cause him to know all the truth, and so take away that Life, which you thought thus to have saved.

5. And there are lawful means enough to save your lives when it is best for you to save them. That is, Obey God, and trust him with your lives, and he can save them without a lye if it be best: And if it be not, it should not be desired.

6. And if men did not erroneously over-value Life, they would not think that a Lye were necessary for it. When it is not necessary to Live, it is not necessary to Lye for Life. But thus one sin brings on another: when carnal men over-value Life it self, and set more by it than by the fruition of God in the Glory of Heaven, they must needs then over-value any means which seemeth necessary to preserve it. See Job 13. 7, 8, 9, 10. Prov. 13. 17. Rom. 6. 15. & 3. 7, 8, 9. Psal. 5. 7. Hos. 4. 2. Job. 8. 44. Rev. 21. 27. & 22. 15. Col. 3. 9. 1. Joh. 2. 21.

7. Yet as to the degree of evil in the sin I easily grant (with Augustine Enchirid.) that *Mulum interest quo animo & de quibus quisque mentitur: Non enim ita peccat qui consulens, quomodo ille qui nocendi voluntate. mentitur: nec tantum nocet qui viatorem*

viatorem mentiendi in adversum iter mittit, quantum is qui viam vite mendacio fallente depravat.

Object. Are not the Midwives rewarded by God for saving the Israelitish children by a lie?

Ans. I need not say with *Austin*, The fact was rewarded, and the Lie pardoned; For there is no such thing as a lie found in them. Who can doubt but that God could strengthen the Israelitish women to be delivered without the Midwives: And who can doubt but when the Midwives had made known the Kings murderous command, that the women would delay to send for the Midwives till (by the help of each other) the children were secured? Which yet is imputed to the Midwives, because they confederated with them, and delayed to that end. So that here is a dissembling and concealing part of the truth, but here is no lie that can be proved.

Object. But Heb. 11. 31. & Jam. 2. Rahab is said to be justified by faith and works, when she saved the Spies by a lie.

Ans. It is uncertain whether it was a lie, or only an equivocation, and whether her words were not true of some other men that had been her guests. But suppose them a lie (as is most like) the Scripture no more justifieth her lie than her having been an harlot. It is her believing in the God of Israel, whose works she mentioned, that she is commended for, together with the saving of the Spies with the hazard of her own life. And it is no wonder if such a woman in Jericho had not yet learned the sinfulness of such a lie as that.

Object. But at least it could be no mortal sin, because, Heb. 11. 31. & Jam. 2. say she was justified.

Ans. It was no mortal sin in her (that is, a sin which proveth one in a state of death,) because it had not those evils that make sin mortal: But a lie in one that doth it knowingly, for want of such a predominancy of the authority and Love of God in the soul, as should prevail against the contrary motives, habitually, is a mortal sin, of an ungodly person. It is pernicious falshood and soul delusion in those Teachers, that make poor sinners think that it is the smallness of the outward act or hurt of sin alone, that will prove it to be, as they call it, Venial, or mortified, and not mortal.

Quest. 3. *Quest. 3. Is deceit by Action Lawful, which seemeth a Practical lie? And how shall we interpret Christs making as if he would have gone farther, Luke 24. 28. and Davids feigning himself mad, and common stratagems in war, and doing things purposely to deceive another?*

Ans. 1. I have before proved that all Deceiving another is not a sin, but some may be a duty: As a Physician may deceive a Patient to get down a medicine; to save his life, so he do it not by a lie.

2. Christs seeming to go farther was no other, than a lawful concealment or dissimulation of his purpose, to occasion their importunity: For all dissimulation is not evil, though lying be. And the same may be said of lawful stratagems as such.

3. David's case was not sinful as it was meer dissimulation to deceive others for his escape. But whether it was not a sinful distrust of God, and a dissimulation by too unmanly a way, I am not able to say, unless I had known more of the circumstances.

Quest. 4. *Quest. 4. Is it lawful to tempt a child or servant to lie, merely to try them?*

Ans. It is not lawful to do it without sufficient cause, nor at any time to do that which inviteth them to lie, or giveth any countenance to the sin, as Satan and bad men use to tempt men to sin by

commending it, or extenuating it. But to lay an occasion before them barely to try them (as to lay money or wine or other things in their way, to know whether they are thieves or addicted to drink, that we may the better know how to cure them: and so to try their veracity) is not unlawful. For, 1. The sin is virtually committed when there is a Will to commit it, though there should be no temptation or opportunity. 2. We do nothing which is either a commendation of the sin, or a perswading to it, nor any true cause either Physical or Moral; but only an occasion: 3. God himself who is more contrary to sin than any creature; doth thus by trial, administer such occasions of sin to men that are vitiously disposed, as he knoweth they will take; And his common mercies are such occasions. 4. God hath no where forbidden this to us: We may not do evil that good may come by it; but we may do good when we know evil will come of it by mens vice. 5. It may be a heedful means to the cure of that sin, which we cannot know till it be thus detected.

Quest. 5. Is all equivocation unlawful?

Ans. There is an equivocating which is really Lying; As when we forsake the usual or just sense of a word, and use it in an alien unusual sense, which we know will not be understood, and this to deceive such as we are bound not to deceive.

But there is a use of equivocal words which is lawful and necessary: (For humane language hath few words which are not of divers significations) As, 1. When our equivocal sense is well understood by the hearers, and is not used to deceive them, but because use hath made those words to be fit; as all metaphors are equivocal, and yet may be used. 2. When the equivocal sense is the most usual or obvious, and if it be not understood, it is through the hearers fault or extraordinary dulness. 3. When a Robber, or usurping Tyrant, or any cruel enemy that hath no authority to do it, shall seek to ensnare my life by questions, I may lawfully answer him in such doubtful words as purposely are intended to deceive him, or leave him ignorant of my sense, so be it they be not lies or false in the ordinary usage of those words. 4. And to such a person I may answer doubtfully when it is apparent that it is a doubtful answer, and that I do it as professing that I will answer him no more particularly nor plainly, but will conceal the rest.

Quest. 6. Whether all mental reservation be unlawful?

Ans. This needeth no other answer than the former. If the expressed words be a Lie, the mental reservation will not make them justifiable as a truth. But if the expressed words of themselves be true, then the mental reservation may be lawful, when it is no more than a concealment of part of the truth in a case where we are not bound to reveal it.

But of both these cases I must refer the Reader to what I have said about Vows, Tom. 3. Chap. 5. Tit. 2. without which he will not know my meaning.

Quest. 7. May Children, Servants or Subjects, in danger, use words which tend to hide their faults?

Ans. 1. When they are bound not to hide the fault, they may not: Which is, 1. When due obedience, or, 2. the greater good which will follow, require them to open it.

2. When they are not bound to open it, they may hide it by just means, but not by Lies or any evil. In what cases they may hide a fault by just means, I shall here say no more to.

Quest. 8. Quest. 8. May I speak that which I think is true, but am not sure?

Ans. If you have a just call, you may say you think it is true; but not flatly that it is so.

Quest. 9. Quest. 9. May I believe and speak that of another, by way of news, discourse or character, which I hear reported by godly credible persons, or by many?

Ans. 1. The main doubt is when you have a call to speak it, which is answered after, Tom. 4. at large.

2. You may not so easily believe and report evil of another as good.

3. You must not believe ill of another any further than evidence doth constrain you: Yet you may believe it according to the degree of evidence or credibility; and make use of the report for just caution or for good; But not to defame another, upon uncertainty, or without a call.

4. The sin of Receiving, and spreading false reports of others upon hearsay, is now so common among those that do profess Sobriety and Religion, that all men should take heed of it in all company, as they would do of the Plague in an infectious time: And now it is so notorious that false news and slanders of others are so common, neither good mens words, nor common fame, will allow you, (or excuse you,) to believe or report any evil of another, till you are able to prove that it is your duty: But all Christians should joy in Lamenting and reproving this common uncharitable sin.

Tit. 4. Special Directions against Idle talk, and Babling.

Dir. 1. §. 1. Direct. 1. **U**nderstand well what is idle talk: For many take that to be vain which is not, and many take not that to be vain which is. I shall therefore open this before I go any further.

§. 2. The judgement of infidels and impious men here are of little regard: 1. Some of them think prayer to be but vain words, because God knoweth our wants and hearts, Job 22. 2, 3. and our service is not profitable to him: As if he had bid us seek him in vain, Isa. 45. 19. These I have elsewhere confuted. 2. Others think frequent

Job 21. 15. Mal. 3. 14. preaching vain, and say as the Infidels of Paul, Act. 17. 18. What will this Babler say: and as Pharaoh, Exod. 5. 9. Let them not regard vain words: But God saith Deut. 32. 46, 47. Set your hearts to all the words which I testify among you — for it is not a vain thing for you, because it is your life.

3. Some carnal wretches think all vain in Gods service, which is spiritual, and which they understand not, or which is above the reach of a fleshly mind.

4. And some think all vain in Preaching, Conference, Writing or Prayer, which is long. But Christ spake no vain words when he prayed all night, Luk. 6. 12.

Nor are we bid pray in vain, when we are bid pray continually, instantly and importunately. 1 Thes. 5. 17. Act. 6. 4. Luk. 18. 1, 2. Nor did Paul speak idly when he preached till midnight, Act. 20. Godliness is not vain which is profitable to all things, 1 Tim. 4. 8. Indeed as to their own salvation the wicked may make our preaching vain: but the word of God returneth not empty. The oblations of the disobedient are vain, Isa. 1. 13. and the prayer of the wicked abominable to the Lord, but the prayer of the upright is his delight, Prov. 15. 8. 4. Some think all preaching vain of that which they know already, whereas they have most need to hear of that,

lest they condemn themselves by sinning against their knowledge. 2 Per. 1. 12, 13. Rom. 14. 22.

6. Some think it vain if the same things be often preached on, or repeated, (see Phil. 3. 1.) though yet they never received and obeyed them: Or if the same words be oft repeated in prayer, though it be not from emptiness or affectation but fervency;

Mark 14. 39. Psalm. 136. & 119. 7. Unbelievers think our boasting in God is vain, 2 King. 18. 20. Isa. 45. 4, 5.

8. And some malicious adversaries charge it on Ministers as Preaching in vain, whenever the hearers are not converted: See Heb. 4. 2. Gal. 3. 2. & 3. 4. & 4. 11. Isa. 53. 1.

§. 3. On the other side many that are godly mistake in thinking, 1. That all talk is vain which is not of absolute necessity to some great use and end.

2. And that all mirth and pleasant discourse is vain. Whereas the Holy Ghost saith, Prov. 17. 22. A merry heart doth good like a medicine; but a broken spirit dryeth the bones: Prov. 15. 13. A merry heart maketh a cheerful countenance; but by sorrow of the heart the spirit is broken. Gen. 26. 8; King Abimelech saw Isaac sporting with Rebekah his wife: Laughing (as the Hebrew is) or playing (as the Chaldee; and Samaritan; and Sept.) or jesting (as the Syriack, Arabick and Vulgar Latine.)

§. 4. Observe these qualifications, and your mirth and sporting talk will not be idle. 1. Let it be such and so much as is useful to maintain that cheerfulness of mind and alacrity of spirits, which is profitable to your health and duty: For if bodily recreations be lawful, then tongue-recreations are lawful when they are accommodate to their end.

2. Let your speech be savoury, seasoned with salt, and not corrupt and rotten communication: Jeast not with filthiness or sin. 3. Let it be harmless to others: Make not your selves merry with the sins or miseries of other men. Jeast not to their wrong. 4. Let it be seasonable, and not when another frame of mind is more convenient, nor when graver or weightier discourse should take place.

5. Let it be moderate and not excessive, either wasting time in vain, or tending to habituate the mind of the speakers or hearers to levity, or to estrange them from things that should be preferred. 6. See that all your mirth and speech be sanctified by a holy end; that your intent in all be to whet your spirits, and cheer up and fit your selves for the service of God, as you do in eating and drinking and all other things. 7. And mix (with cautelous reverence) some serious things, that the end and use be not forgotten, and your mirth may not be altogether as empty and fruitless as that of the unsanctified is. Sporting, pleasant, and recreating talk is not vain but lawful upon these conditions.

8. Still remembering that the most holy and profitable discourse must be most pleasant to us, and we must not through a weariness of it, divert to carnal mirth, as more desirable; but only use natural honest mirth as a necessary concomitant to exhilarate the spirits.

§. 5. Idle or vain words then, are such as are unprofitable and tend not to do good. I here forbear to speak of those Idle words which are also worse than vain, as mentioned before among the sins of the tongue. Idle words are, 1. Either simply such which tend to no good at all. 2. Or comparatively such; which are about some small or inconsiderable good, when you should be speaking of greater things: The former sort are alwayes idle and therefore alwayes sinful: The latter sort are sometimes lawful in themselves, that is, when greater matters are not to be talked of: In its season it is lawful to speak about the saving of a penny, or a point, or a pin: But out of season,

What is not idle talk.

Jan. 5. 13. Is any merry? Let him sing Psalms

What is idle talk? The force of it. Orosius verbum est quod iuste necessarium, aut intenti- one pleu- litatis ca- ret. Gregor. Moral.

season, when greater matters are in hand, this is but idle sinful talk.

§. 6. Also there is a great deal of difference between now and then an *Idle word*, and a *babbling* custom, by which it becometh the daily practice of some loose-tongued persons, so that the greater part of the words of all their lives are merely vain.

§. 7. The particular kinds of *Idle talk* are scarce to be numbered. Some of them are these.

§. 7. 1. When the tongue is like a vagrant beggar or masterless dog that is rever in the way, and never out of the way, being left to talk at random about any unprofitable matter that comes before it: And such will never want matter to talk of: every thing they see or hear is the subject of their chat: And oneword begetteth occasion and matter for another, without end.

1 Cor. 3. 20. Rom. 1. 21. §. 8. 2. Another sort of *idle talk* is the *vain* discourses (by word or writing) of some learned men, in which they bestow an excessive multitude of words about some small impertinent thing; not to edify, but to shew their wit: which *Seneca* reprehends at large.

§. 9. 3. Another sort of *idle talk* is *vain* and immoderate Disputings, about the smaller circumstances of Religion, or frequent discourses about such unedifying things while greater matters should be talkt of, Tit. 3. 9. *But avoid foolish questions, and genealogies, and contentions, and strivings about the Law, for they are unprofitable and vain.* 1 Tim. 1. 5, 6, 7. *Now the end of the Commandment is charity, out of a pure heart, and of a good Conscience, and of faith unfeigned; from which some having swerved, have turned aside unto vain jangling, desiring to be teachers of the Law, understanding neither what they say, nor whereof they affirm.* 1 Tim. 6. 20. *O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and opposition of sciences falsely so called, which some professing have erred concerning the faith.* 2 Tim. 2. 16. *But shun prophane and vain babblings, for they will increase unto more ungodliness.* Tit. 1. 10, 11. *There are many unruly and vain talkers*—&c.

Joh 35. 16. Saith Hugs, there is a time when nothing, and a time when something should be spoken; but never a time when All should be spoken. §. 10. 4. Another sort of *Idle talk* is the using of a *needless multitude* of words, even about that which is good and necessary in it self, but might better be opened in a briefer manner. Even in *preaching* or *praying* words may be *vain*; which is when they are not suited to the *matter* and the *hearers*: for you must note that the same words are *necessary* to one sort of hearers, which are *vain* as to another sort. And therefore as Ministers must take heed that they suit their *manner* of speech to their auditors, so hearers must take heed lest they censoriously and rashly call that *vain* which is unnecessary to them, or such as they: There may be present many ignorant persons that the preacher is better acquainted with than you: And the ignorant lose that which is concisely uttered: They must have it at large, in many words, and oft repeated, or else they understand it not, or remember not that which they understand. But yet a real excess of words even about *holy things* must be avoided. Eccles. 5. 23. *Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in Heaven, and thou upon earth; therefore let thy words be few: for a dream cometh through the multitude of business, and a fools voice is known by the multitude of words.* Two causes of *idle words* in prayer must be avoided: 1. *Emptiness* and *rashness*. 2. *Affectation*: that is, 1. *Affectation* to words, as if you should be heard for saying so many words over and

over, (as the Papists in their *Jesu Psalter* say over the name *Jesu* nine times together, and those nine times, fifteen times over, besides all their repetitions of it, in the petitions themselves between: So in the Titles of the B. Virgin, in her Litany, p. 525.) *Hypocrites* in all ages and Religions have the same trifling way of devotion; as Christ sheweth of the very Heathen that used this way: Matth. 6. 7. *But when ye pray use not vain repetitions, as the Heathen do, for they think that they shall be heard for their much speaking: be ye not therefore like unto them.* 2. There is an *Affectation* of length that causeth *idle words* in prayer: When men think that it is for the honour of their parts to spend so much time, and speak so long together, or when their superstitious consciences in secret tie them to hold on so long, and have not matter or affection answerable to fill up the time, no marvel if it be filled up with words that are too much guilty of vanity.

§. 11. 5. Another kind of *Idle talk* is that which is purposely contrived to humour idle fancies, and recreate vicious minds, and pass away mens pretious time: such are abundance of Love-books, Romances, Plays and Play-books; volumes of Vanity, and hours full of studied vanity (and worse): And such is much of the talk of feigned fools and jesters: Vices which I can hardly express so odious as I apprehend them.

§. 12. 6. Another sort is a custome of *inordinate jesting*: This vein or disposition is so strong in some, that when they have a list to vent a jest, they cannot hold, but out it must come whatever it cost, and be it never so frivolous and vain. Eph. 5. 4.

§. 13. 7. Another sort is *foolish talk*, that hath not wit enough to make it edifying. Eph. 5. 4. And among *Idle talkers* how much of it is foolish! How weary would it make a man to hear the talk of many babblers? How insipid is it? How fortiff? Like the talk of a mad man, or a drunken man, or a man in his sleep: It's far pleasanter not only to hear a bird chirp, but a swine grunt, than to hear much of their discourse. See Prov. 10. 14. & 12. 11. & 28. 19. 1 Pet. 2. 15. Prov. 15. 2, 14.

§. 14. Direct. 2. Understand also the aggravations of *idle words*, which of them are the greatest sins, that they may be most carefully avoided. Though all *idle words* are sins, yet all are not equally sinful: The worst are such as these that follow.

§. 15. 1. When *Idle words* are frequent, multiplied, and made their common talk and custom: which is the case of some men, but of abundance of loquacious women; whose natural disposition inclineth them thereto. One that hath but little wit, and much self-conceitdness, and passion, will have a torrent of words for a drop of sense: If they meet but with a person so patient and idle as to give them the hearing, they will sit a whole hour together with you, yea many hours, to tell you first how the affairs go between them and their husbands or children or servants; and then talk of their cattle, house, or land; and then tell you of news, and enter into a long discourse of other mens matters, which they neither understand nor have any thing to do with: and next they talk of the weather, and then of the market, what's cheap and what's dear; and then they tell you what *this body* said to them, and what the *other body* said, and then they tell you a story of the old times, and how the world is changed, and how much better the former times were than these: then they tell you what wrong such a one did them, and what he said of them, and how bad this or that man is, and what they said or did amiss; and what the report of the

See the Manual of Prayers Printed at Antwerp. 1658. p. 81. 507.

Dir. 2. The Aggravations of it.

Migabyrús a great Persian Lord, was told by Apelles, that while he was silent they revered him for his gold and rich attire, but when he talkt of what he understood not, the boys

in the shop laughed at him. Plutarch de Tranquil. Ani. pag. 154. A a 2 country

The Spartans bannished an Orator for saying, He could speak all day of any subject. Eras.

See Ezek.

33. 30.

Sollus A-

pollinar.

Sidon. in

his descri-

ption of

K. Theodo-

ricus saith

that at his

feasts,

Maximum

tunc pondus

in verbis

est: quippe

quum illic

aut nulla

narrantur

aut seria.

Difficile

est cum

in durava

qui neque

otii neque

negotii

tempora

distingueret

norunt.

Theo-

phrastus.

countray is of such and such; then they tell you what cloaths such a one wears, and how fine and gallant such a one is, and who keepeth a good house, and who is niggardly and sparing: then they tell you what meat was at such and such a table or feast; and if they be at meat, they have something to say about every dish, and every sort of meat or drink; especially news takes up much of their discourse: And it's well if in all this, the Sermon of the Preacher or his Prayer, or his Life, be not brought in to fill up the empty places of the discourse; and it may be the KING and his Council, and his Laws, and his doings shall be defiled by these Parrots unreverent prailings, as well as meaner things and persons: So that as Theophrastus saith, *He that would not fall into a fever, let him run from them with all the haste he can*: I should rather think it would cast one into the scurvy, if weariness be so great a symptom of it as they say. He that hath nothing to do in this world, nor nothing to do for the world to come; and that hath no use for his time, or wit, or tongue, or hands, but waketh as he sleepeth, and liveth as he must lye when he is dead; he that hath neither master, work nor wages, but thinks he is made to see leaves wag, or hear flies buzze, let him choofe such a companion, and let him sit and hear such people chat. For my part, I can easilier endure to have them call me morose, or proud, or uncivil, or anything; nay I had rather be digging, or plowing, or ridding chanals, than endure the tediousness of their discourses. Dionysius sent one to be put to death, for finding fault with his poetry; but called him again to try him once more: and the man rose up in the midst of his recitation, saying, *Come, let me go to the Gibbet, as choofing to dye rather than to be so wearied*: I am not so impatient; but I should be glad if I could sleep well while I am tyed to such company. And if I had one to send to school that were sick of the talking evil, the *morbus loquendi*, I would give (as *Isocrates* required) a double pay to the Schoolmaster willingly, one part, for teaching him to hold his tongue, and the other half for teaching him to speak. I should think many such men and women half cured, if they were half as weary of speaking, as I am of bearing them. He that lets such twatling Swallows build in his chimney, may look to have his potage savour of their dung. Nay though they may have some learning and goodness to season their discourse, their too much loquacity will make ones stomach turn against it; and the surfeit may make some queazy stomachs distaste even the more wholesome food. Pompey was so weary of Tully's talkativeness, that he wisht he had been on *Cæsar's* side, for then he would have feared me (saith he) whereas now his familiarity wearieth me.

Omne supervacuum pleno de pectore manat.

§. 16. 2. It is an aggravation of the sin of loquacity and idle talk, when it is done in a proud self-conceitredness of your own wit, with an unmanly contempt of others. This is the case of abundance that have not the manners or patience to stay till another man hath done his speech: They think others so long that their list will not hold till they come to the end: Yea many pretended learned men and disputants have this disease, that without any shame, or respect to order, or their own reputation, they are in such haste to answer, and talk themselves, that they cut off the speech of others in the midst, as if they should say, *Hold your tongue, and let me speak that am wiser*. And their excuse is, *You are so long that I shall forget half before you come to the end*. But if it be in Disputa-

tion or about great matters, it is usually much more to the advantage of the truth and hearers, to speak all that necessarily must be considered together, in a continued speech: For the parts of truth have such a dependance one upon another, like the members of a body, or the wheels of a watch, that they are not understood disjunctly, half the sense of them being respective to the other parts: Therefore to deliver it (in such cases) by fragments, and chopping of words, and frequent interruptions one of another, is to chat or contend, and not to open the truth with the clearness and gravity as it requireth. These therefore that accuse others of speaking too long, to excuse their uncivil interruptions; may take their answer from *Augustine*, *Abstine ut multiloquium deprece quando necessaria dicuntur, quantalibet sermonum multitudine aut prolixitate dicantur*. The huge volumes of *Augustine*, *Chrysostom*, *Suarez*, *Calvin*, yea *Tostatus* himself, are seldom accused of idle words. If you depute to each their equal share of time, a composed discourse is fitter and spareth time better, than interrupting alterations and exchange of words: And if your memory cannot hold all that's said, either take notes, or crave the help of some repetition, or answer the part which you do remember.

§. 17. 3. Idle talk is worst when it is about Holy things, and tendeth to profane them: when men unreverently babble about the Scriptures, or controversies of Religion: Or when by fluent tongues men design the increase of some faction, or propagating of some error, or the setting forth their parts. Saith *Hierom* (ad *Nepot.*) *Verba volvere & apud imperitum vulgus admirationem sui facere, indoctorum hominum est: Nihil tam facile quam vilem plebem & indoctam, volubilitate lingue decipere, qua quicquid non intelligit, plus miratur*. Profane loquacity is the worst kind of loquacity.

§. 18. 4. Idle words are the greater sin when they are magnified and justified, and taken to be lawful, if not some excellent thing. As some unhappy Col. 2. 8. Scholars that spend whole dayes and months about some trivial unnecessary studies, while *Christ* the wisdom of God, (or the subject of Divine Philosophy) is neglected: He that heareth some of their supposed critical curiosities, would say with *Paul*, 1 Cor. 3. 20. *The Lord knoweth the thoughts of the wise that they are vain*: And if he compare their lives with their studies, perhaps he will remember *Rom.* 1. 21. *They became vain in their imaginations: their foolish hearts were darkened, and professing themselves wise, they became fools*.

§. 19. 5. Idle words are an aggravated sin, when they are studied, and pompously set forth at great labour and cost, as a matter to be gloried in: As in Playes and Romances: worse than *Tabaco-houses* where men sell smoke. The pleasure, the love, the labour, the cost, the time, the deceit, the temptation, the impenitency, are great aggravations of this sin.

§. 20. Direct. 3. Understand and consider the mischief of the sin of babbling idle talk. For the common cause of it is, that men take it to be so small a sin, that they think there is no danger in it; and therefore they talk fear it no more than a scratch finger.

§. 21. 1. (Besides the general evil mentioned Tit. 1. Direct. 1.) consider that much idle talk is a multitude of sins. Though one idle word were never so small a sin, yet when it cometh to hundreds and thousands, and is your daily hourly custome, all set together cannot be small. Many thousand pence, is more than one shilling or pound. And your frequent custome of idle talk, may amount to a greater

Dir. 3. The finfulness of much idle talk.

greater sinfulness, than *Noah's* once drunkenness, or *David's* once adultery, or *Peter's* once denying Christ. If a swearer should swear as oft, or a liar lye as oft, or a Thief steal as oft, as many women (and men too) speak idly, what Monsters should we take them for?

Col. 3. 16. §. 22. 2. Idle talk excludeth all the good discourse, and edifying speech that should have been used all that time. We have many greater uses for our tongues: You have your business to talk of, and your God, and your souls, and your duties, and your sins, and the life to come to talk of! O how many great and necessary things! And will you shut out all this edifying speech, by your idle chat? Will you hinder others as well as your selves?

§. 23. 3. Idle talk is a sinful consumer of time: You have greater business to spend your hours in: If you saw what a world you are ready to go to, and saw how near you are to it, you would think your selves that you had greater business than idle chat, to spend your time in. Do you know what you lose in losing all those hours?

§. 24. 4. Idle talk corrupts the hearers minds, and tendeth to make them light, and vain, and empty, even as good discourse doth tend to make them good. Why do you talk to others, but to communicate your sense and affections to them by your words? And for all that many take it for a little sin, I am sure it is not a little hurt that it doth. If men were not used to be entertained with so much vain discourse, they could not tell how to keep better things from their minds or mouths: nor would their thoughts be so habituated to vanity; nor would they make such returns of idle words; whereas one vain discourse begets another, and it is a multiplying and very infectious sin.

§. 25. 5. As your tongues are mis-employed, so your wits and minds are dishonoured by vain talk. Even good words will grow contemptible when they are too cheap and common. A Fidler at the door goes but for a Rogue, though Musick and Musicians be honoured: Whoever took a talkative babler for a wife man? He that is *Logophilus* is seldom *Philologus* much less *Philosophus*. As *Demosthenes* said to a Prater, *If thou knewest more, thou wouldst say less*. Eccles. 10. 12. 13. They seldom go for men of action and virtue that talk much: They that say much, usually do little: Eccles. 10. 14. Women, and Children, and old folks, are commonly the greatest talkers: (I may add, mad folks). Psal. 37. 30. *Livy* noteth, that Souldiers that prate and brag much, seldom fight well: And *Erasmus* noteth, that Children that quickly learn to speak, are long in learning to go. It is not the barking Cur that biteth. Let it be the honour of a Parrot to speak much, but of a man to speak wisely. The mobility of their tongues (an honour common to an Aspen leaf) is all their honour, that can *multis verbis pauca dicere*, say a little in a great many of words; but *multa paucis*, much in few words, is the character of the wise, unless when the quality of the auditors prohibiteth it: And *qui sunt in dicendo brevissimi*, if the auditors can bear it, shall be accounted the best speakers. I am not of his mind that said, *He oft repented speaking, but never repented silence*: But, except they be Ministers, few men have so much cause to repent of silence as of speech. *Non quam multa, sed quam bene*, must be the Christians care. As one said of Philosophy, I may much more say of Religion, that though an Orators excellency appeareth only in speaking, yet the Philosophers (and the Christians) appeareth as much in silence.

§. 26. 6. Where there is much idle talk, there will be much sinful talk, Prov. 10. 19. In the multitude of words there wants not sin; but he that refrainerth his

lips is wise. There are lyes, or backbitings; or meddling with other folks matters, or scurrilous jests, if not many such sins that go along with a course of idle talk: It is the vehicle in which the Devil giveth his most poisonous draughts. Saith *Lipsius*, *It is given to Praters, Non multa tantum sed male; to speak ill, as well as to speak much*.

§. 27. 7. Vain words hinder your own edification: Who knoweth if you would hold your tongues, but some one would speak wiselyer, that might do you good?

§. 28. 8. And you weary the Hearers (unless they are strangely patient) when you intend to please them (or else you might as well talk all that by your self): It is scarce manners for them, unless you be much their inferiors, to tell you they are weary to hear you, and to intreat you to hold your tongues: But you little know how oft they think so: I judge of others by my self: I flye from a talkative person, as from a Bed that hath Fleas or Lice: I would shut my doors against them, as I stop my Windows against the Wind and Cold in Winter? How glad am I when they have done? and gladder when they are gone? Make not your selves a burden to your company or friends, by the troublesome noise of an unwearied tongue.

§. 29. 9. Many words are the common causes of contention: Some word or other will fall that offendeth those that hear it; or else will be carried to those that are absent, and made the occasion of heart-burnings, rehearsals, brawls, or Law-suits. There is no keeping quietness, peace and love, with talkative praters; at least not long.

§. 30. 10. Are you not sensible what Pride and impudency is in it, when you think your selves worthy to speak? As if you should say, you are all children to me: hold your tongues, and hear me speak? If you had Christian Humility and Modesty, you would in honour prefer others before your selves; Rom. 12. 10. You would think your selves unworthy to speak (unless the contrary be very evident) and desire rather to hear and learn. As *Heracitus* being asked, *Why he alone was silent* in the company, answered, *That you may talk*: So when you talk above your parts, it is as if you told the company, *I talk that all you may be silent*.

§. 31. 11. It is a voluntary sin and not repented of: For you may easily forbear it if you will; and you wilfully continue in it: and therefore impenitency is your danger.

§. 32. 12. Lastly, Consider how unprofitable a sin it is: and how little you have to hire you to commit it: What get you by it? Will you daily sin against God for nothing?

§. 33. Direct. 4. If you would not be idle talkers, Dir. 4. see that your hearts be taken up with something that is good: And that your tongues be acquainted with, and accustomed to their proper work and duty: An empty head and heart are the causes of empty, frothy, vain discourse. Conscience may tell you when your tongues run upon vanity, that at that time there is no sense of sin or duty, or the presence of God upon your hearts: no holy Love; no Zeal for God; but you are asleep to God and all that's good; and in this sleep you moister and talk idly of any thing that cometh into your mind. Alas you make not conscience of speaking of that which is good, or else it would keep out vanity and evil. Remember what abundance of greater matters you have to talk of! You have the evil of sin, the multitude and subtilty of temptations, and the way of resisting them, to talk of: You have your faults to lament, your evidences to enquire after, your mercies thankfully to open, the greatness and

Eccles. 5.

37.

Eccles. 10.

12. 13.

Eccles. 10.

14.

Psal. 37.

30.

Prov. 17.

27. 28.

& 10. 20.

& 12. 18.

& 10. 19.

& 18. 4. 5.

6. & 21.

23.

Prov. 23.

8. 9.

Isa. 32. 4. 5.

6.

Matth. 12.

34. 36.

2 Cor. 4.

13.

Joh. 3. 11.

1 Joh. 4. 5.

Prov. 16.

23.

Psal. 40. 5.

Cant. 7. 9.

and goodness and all the attributes of God to praise: You have all the works of God to admire: even all the creatures in the world to contemplate, and all Gods admirable Providences, and Government to observe: You have the mystrie of Redemption, the person, and office, and life, and miracles, and sufferings, and glory, and intercession, and reign of Christ to talk of: And all the secret sanctifying operations of the Holy Ghost; and all the Ordinances of God, and all the means of Grace, and all our duties to God and man, and all the holy Scripture; besides death and judgement, and Heaven and Hell, and the concernments of the Church of God, and the case of the persons you speak to, who may need your instruction, exhortation, admonition, reproof or comfort: And is not here work enough to employ your tongues, and keep them from idle talk? Make conscience of those duties commanded, Ephes. 4. 29. *Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, and may minister grace to the hearers, and grieve not the holy Spirit of God.* Ephes. 5. 18, 19. *Be not drunk with Wine wherein is excess, but be filled with the Spirit, speaking to your selves in Psalms, and Hymns, and spiritual Songs, singing and making melody in your hearts to the Lord, giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ.* 1 Pet. 4. 11. *If any man speak, let him speak as the Oracles of God.* Sinful omission of good discourse, is the cause of sinful commission of vanity. Specially when the heart it self is vain: For as a man is, so is he apt to speak. 1 John 4. 5. *They are of the world, therefore speak they of the world.* Isa. 32. 6. *For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisie, and to utter error against the Lord.*

Prov. 23.
16.

Psal. 145.
6. 11, 12,
13, 21.

Psal. 119.
172.
Psal. 49. 3.
& 35. 28.

Dir. 5.

Jer. 8. 6.
Prov. 6. 22.
Psal. 77.
12. & 105.
2. & 114.
27. & 149.

11.

Dir. 6.

1 Tim. 5.
13.
1 Pet. 4.
15.

Dir. 7.

Gossips
company
are con-
vivial.

§. 34. Direct. 5. *Walk alwayes with God as in his presence, and in the awe of his Laws and judgement, that conscience may be kept awake and tender.* You will be restrained from vain talk, if you perceive that God is hearing you, and if you remember that your tongue is under a Law, and that for every idle word men shall give account in the day of judgement, Math. 12. 36, 37. and that by your words you shall be justified or condemned: If the Law of God were in your hearts, Psal. 40. 8. and hidden there, Psal. 119. 11. *Your heart would be fixed, Psal. 57. 7. His word then would be the rejoycing of your heart, Psal. 119. 111. and your tongues would then be talking of judgement, Psal. 37. 30. A tender conscience will smart more with an idle word, than a feared senseless conscience with an Oath, or lye, or slander. For the Fear of God is clean, Psal. 19. 9. and by it men depart from evil, Proverbs 16. 6. Be thou therefore in the fear of the Lord all the day long, Prov. 23. 17.*

§. 35. Direct. 6. *Avoid idleness, if you would avoid idle talk:* The drones of the Commonwealth that have nothing else to do, but visit, and complement, and prate of other mens matters; and that can have while to sit whole hours together, upon no business, are they that are most guilty of idle chat. Idle Gentlemen, and Beggars, and idle gossiping Women, and Old men that are void of the fear of God, and Children that have no business to do, are they that can sit talking away their time, to as little purpose, as if they had been all the time asleep. All idle persons swarm with the Vermine of idle thoughts and words.

§. 36. Direct. 7. *If you would avoid idle talk, avoid idle talkative companions: or if you cannot avoid them, answer them not, but let them talk alone, unless it be to reprehend them, or turn them*

to more profitable talk. For when you hear vanity, it will incline you to speak vanity: And these ungodly persons speak every one vanity to his neighbour, as if their tongues were so their own, that no Lord might controule them, Plal. 12. 1, 2, 5, 6. The Philosopher could say, *That which you would not hear, do not speak; and that which you would not speak, do not hear.* Most are like Parrots that will oftest speak the words which they oftest hear. How hard is it to avoid idle talk amongst idle talkers? One vain word draws on another, and there is no end.

§. 37. Direct. 8. *Avoid vain works, if you would avoid vain words.* For a man that engageth himself in vain employment, doth lose all the words, as vain, which he useth about that employment. What a life then do they live, that have an unlawful Calling? When their very business and Trade is sin, the adjuncts, the words about it, must be sin, and so all their lives are a continued sin: I had rather therefore be the basest drudge, than one of these men: Especially Stage-players should think of this: And those that spend whole hours, yea, half days, if not nights, in gaming, and vain, or sinful sports, what abundance of idle words do they use about theirs: Every cast of the Dice, and every Card they play, hath an idle word; so that a sober man would be aweary and ashamed to hear them.

§. 38. Direct. 9. *Plunge not your selves into excess of worldly business, as some do, that undertake more without necessity, than they can discharge:* For such necessitate a variety of thoughts and words: And all that are spent in serving them in those their vain employments, are vain; though the work for the matter of it be not vain.

§. 39. Direct. 10. *Let not a vicious mind make that seem necessary or convenient which is vain.* Carnal hearts that are acquainted with no better things, think nothing vain, that pleaseth their sensual inclinations, or which their carnal interest doth require. A man-pleaser thinketh Civility obligeth him to observe his unnecessary visits and complements, and to answer idle talkers, and not sit silent by them, nor contradict them: And so it must be a point of good manners to break the Law of God: And as they think it uncivil, not to pledge every drinker in his healths, so not to answer every twatler in his talk.

§. 40. Direct. 11. *Take heed of a proud self-conceited mind that thinks too well of your own discourse:* Get but Humility, and you will rather choose to hear, than to speak. But when all your fancies and imperinences seem some excellent matters to you, then you are with Child till you are delivered of them, and then all must reverence, and silently attend your pride and folly; or be taken as neglecters of you for disregarding it.

§. 41. Direct. 12. *Avoid Passion and passionate companions:* For passion is talkative, and will not be checked, but resisteth the restraint of reason, and multiplieth words which are worse than vain?

§. 42. Direct. 13. *Take heed of an inordinate jeasting vein:* For it habituateth the mind to foolish levity, and knows no bounds, and breeds idle words, as thick as putrified flesh breeds Vermine: And it is the greater sin, because it is ordinary, and with a certain pleasure and pride, and glorying in vanity, and sinful levity and folly.

§. 43. Direct. 14. *Understand particularly what service you have to do for God or men in every company you come in, and so fit your words to the present duty and company.* For those words are vain and inconvenient in one company that are necessary or convenient in another. If you be to converse with the

Dir. 11.
1 rov. 3. 7.
& 26. 12.
1 Cor. 3.
18.

Dir. 12.
Prov. 14.
17. 15. 18.
Ecclef. 7.
8. 9.

Dir. 13.
Eccle. 2. 2.
Eccle. 7. 6.
Ephes. 5. 4.

Dir. 14.
Prov. 22.
17.
Pro. 12. 18.
& 13. 20.
& 15. 2. 7.
31.

the ignorant and ungodly, turn your discourse into a compassionate way of instruction or exhortation. If with men wiser and better than your selves, enquire and learn of them, and draw that from them which may edifie you.

Dir. 15. You will else be but ingenious nagators, as one called him that wrote a great Book on a little matter.

§. 44. Direct. 15. *Affect not an unnecessary curiosity of speech, but take those for the fittest words, which are suited to the Matter, and to thy Heart, and to the Hearers?* Otherwise your speech will be studiedly and affectedly vain: And you will glory in that as elegant, which is your shame: Hypocritical words that come not from the heart, are dead and corrupt, and are but the Image of true speech, as wanting that verity and significance of the mind which is their life. Words are like Laws, that are valued by the Authority, and Matter, and End, more than by the curiosity and elegancy: or like money, that is valued by the Authority, Metal and Weight, and not by the curiosity of its Sculpture, Imagery, or matter. All that is counterfeit, though curious, is vain.

Dir. 16. §. 45. Direct. 16. *Suppose you had written down the idle words of a day (your own or any other prattlers,) and read them over all at night! Would you not be ashamed of such a Volume of Vanity and Confusion? O what a Book it would be, that one should thus write from the mouth of idle talkers? What a shame would it be to humane nature? It would tempt some to question, whether man be a reasonable creature, or whether all be so, at least? Remember then, that all is recorded by God and Conscience: and all this hodgepodge of vanity must be reviewed and answered for.*

§. 46. The rest that is necessary for Direction against Idle words, you may find Chap. 5. Part. 2. in the Government of the Thoughts (and in my Book of Self-denial.) In a word, (for I must not commit the fault which I am reprovng) account not a course of idle talk for a small sin. Never suffer so loose and slippery a member as your tongue to be unguarded; and never speak that, of which you dare not say, as Psal. 19. 14. *Let the words of my mouth, and the meditations of my heart, be now and always acceptable in thy sight, O Lord my strength and my Redeemer.*

§. 47. But especially above others, these persons should watch against vain words: 1. Preachers who are doubly sanctified persons, and whose tongues being consecrated to God, must not be sacrilegiously alienated to vanity: which is worse than sacrilegious alienation of the places, or utensils, or revenues of the Church: Hate it therefore more than these.

2. Ancient people, whose words should be grave and wise, and full of instruction to suppress the levity of youth: Childhood, and Youth is Vanity: but Age should not be so.

3. Parents and Masters who should be examples of gravity and stayedness to their families; and by their reproofs and chastisements should repress such faults in their inferiors.

4. Those that are better qualified than others, with knowledge and utterance, to use their tongues to edification. Vain speech is a double sin in them.

5. Those that are noted for persons of holiness and Religion: For it is supposed, that they pray and speak much against idle talk, and therefore must not themselves be guilty of it. *If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans Religion is vain.* Jam. 1. 26. (See my Sermon on that Text.)

6. Those that are ignorant, and need much the edifying speech of others.

7. Those that live among wise and holy persons by whom they may be much edified.

8. Those that are among twaddlers, where they know they have more need to watch their tongues, than their Purse among Cut-purses.

9. Those (women especially) that are naturally addicted to overmuch talk, who therefore should be the more watchful, as knowing their disease and danger.

10. Both empty and angry persons, who carry a continual temptation about them. All these should be specially watchful against idle talk.

And for the Time, 1. Specially when they are among those that may receive most hurt by it. 2. And when you are going to holy duty, or newly come from it, &c.

Tit. 5. Special Directions against filthy, ribbald, scurrilous Talk.

§. 1. Direct. 1. **T**He chief Direction against this filthy sin, is General; to get out of a Graceless state, and get a heart that feareth God; and then you dare not be guilty of such impudency: God is not so despised by those that fear him.

§. 2. Direct. 2. *Cease not your holy communion with God in his Worship, especially in secret, and be not strange to him, and seldom with him.* And then you dare not so pollute those lips, that use to speak seriously to God. What talk of lust and filthiness with that tongue, that spake but even now to the most Holy God? Gods Name and presence will awe you; and cleanse you; and shew you that his Temple should not be so defiled, and that he hath not called you to uncleanness but to Holiness; and that a filthy tongue is unfuitable to the holy praise of God: But while the rest of your life is nothing but a serving the Devil and the flesh, no wonder if ribaldry seem a fit language for you.

§. 3. Direct. 3. *Cleanse your hearts of vanity and filthiness, and then your tongues will be more clean.* It is a vain or unchaste heart that makes an unchaste tongue.

§. 4. Direct. 4. *Remember what a shame it is to open and proclaim that filthiness of thy heart which thou mightest have concealed.* Christ telleth us how to expound thy words, that out of the abundance of thy heart, thy mouth speaketh. And what needest thou tell people that it is the rutting-moon with thee? and that lust and filthiness are the inhabitants of thy mind? If thou be not so far past all shame as to commit fornication in the open Streets, why wilt thou there talk of it?

§. 5. Direct. 5. *Remember that filthy talk is but the approach to filthy acts.* It is but thy breaking the shell of modesty, that thou maist eat the kernel of the Vomiting Nur. This is the tendency of it, whether thou intend it, or not. Canst thou be offended with him, that believeth thou dost that villainy in secret, which thou talkest of openly? or that taketh thee to be preparing thy self for a Whore? If the deed be bad, thy making a jeast of it cannot be good.

§. 6. Direct. 6. *Remember that thou bidst defiance to godliness and honesty: Corrupt communion grieveth the Spirit of God,* Ephes. 4. 29, 30. Canst thou expect that the Holy Ghost should dwell and work in so filthy a room, and with such filthy company? Darest thou go pray or read the Scripture; or speak of any holy thing, with those lips

Who should be most watchful here?

1 Tim. 4. 12.
Job 12. 12.
Ecclef. 11. 10.

Dir. 1.

Dir. 2.

Dir. 3.

Dir. 4.

Luk. 6. 44.

Dir. 5.

Dir. 6.

Ephes. 4.

29.

Ephes. 5. 4.

lips that talk of filthy ribaldry? Dost thou find thy self fit to go to prayer, after such discourse? Or rather dost thou not allow all that hear thee to think, that thou renouncest God and Godliness, and never usest any serious Worship, of God at all? And if thou do pretend to Worship him with that filthy tongue, what canst thou expect in answer to thy prayers, but a vengeance worse than *Nadab and Abihu's*, Lev. 10. 1, 2, 3. *Shall sweet water and bitter come from the same fountain?* Jam. 3. 11. Dost thou bless God and talk filthily with the same tongue? and think he will not be avenged on thy hypocrisy?

Dir. 7. §. 7. Direct. 7. Consider how thou bidst defiance also to common civility: Thou dost that which civil Heathens would be ashamed of: As if thou hadst a design to reduce England to the Customs of Cannibals and Savages in America, that go naked, and are past shame.

Dir. 8. §. 8. Direct. 8. Observe what service thou dost the Devil, for the corrupting of others; as if he had hired thee to be a Tutor in his Academy, or one of his Preachers, to draw the minds of the hearers from modesty, and prepare them for the Stews. Especially people can scarce have more dangerous Wild-fire cast into their fantasies, than by hearing rotten filthy talk. And wilt thou be one of *Venus's Priests*?

Dir. 9. §. 9. Direct. 9. Remember how little need there is of thy endeavour. Is not lust and filthiness so natural, and the minds of all un sanctified and uncleaned ones so prone to it, that they need no Tutor nor instigator, nor pander to their lusts? This fire is easily kindled: The Bellows of thy scurrility are needless to make such Gunpowder burn.

Dir. 10. §. 10. Direct. 10. Presently lament before God and man the filthiness that thy tongue hath been guilty of, and wash heart and tongue in the blood of Christ; and fly from the company and converse of the obscene, as thou wouldst do from a Pest-house or any infectious pestilential air. And if thou hear such rotten talk, reprove it, or be gone, and let them see that thou hatest it, and fearest God.

Object. §. 11. Obj. But, saith the filthy mouth, I think no harm: may we not jeast and be merry?

Answ. What! hast thou nothing to jeast with but dung and filth and sin and the defilement of souls, and the offending of God? Wouldst thou be unclean before the King, or cast dung in mens faces, and say, I think no harm, but am in jeast?

Object. §. 12. Obj. But, saith he, those that are so demure, are as bad in secret, and worse than we.

Answ. What! is a chaste tongue a sign of an unchaste life? Then thou maist as equally take a meek and quiet tongue to be a sign of an angry man: or a lying tongue to be a sign of a true man: Would the King take that excuse from thee, if thou talk Treason openly, and say, Those that do not, are yet in secret as bad as I? I trow he would not take that for an excuse.

Tit. 6. Directions against Prophane deriding, scorning, or opposing Godliness.

§. 1. TO prevent the Replies or excuses of the The Ex-
scorner, I must here tell you, 1. That plication
by Godliness I mean nothing but an entire devo-
tedness to God and living to him: The doctrine
and practice which is agreeable to the holy Scripture:
I mean no fancies of mistaken men, nor the private
opinions of any sect; but the practice of Christiani-
ty it self.

§. 2. 2. And yet I must tell you, that it is the
common practice of these scorners to: fasten more
upon the concrete than the abstract, the person, than
the bare doctrine, and to oppose Godly persons as
such, when yet they say that they oppose not Godli-
ness. The Reasons of this are these: 1. Because
they dare be bolder with the person, than with the
Rule and doctrine of God himself. If they scorn at
the Bible, or at Godliness directly as such, they should
so openly scorn at God himself, that the world would
cry shame on them, and Conscience would worry
them: But as Godliness is in such a neighbour, or
such a Preacher, or such a man, so they think they
may reverence it less, and that what they do is against
the person and not the thing.

2. In men they have something else to pretend,
to be the matter of their scorn: Godliness in men
is latent, invisible, unprovable as to the sincerity
of it; and obscure as to the exercise: If he that
scorneth a Godly man, say [He is not Godly, but
an Hypocrite;] in this world there is no perfect
Justification to be had, against such a calumny; but
the probable evidence of Profession and a Godly
life is all that can be brought. But Godliness as it
is in Scripture lyeth open to the view of all, and
cannot be denied there, but by denying the Scriptures
themselves.

3. Godliness as in the Rule or holy Scripture is
perfect, without any blemish that may give a scorner
a presence: But Godliness in men is very imperfect,
and mixt with sins, with faults which the world may
oft discern, and the Godly themselves are forwardest
to confess: And therefore in them a scorner may
find some plausible pretense: And when he derideth
these Professours of Godliness as being all Hypocrites,
he will not instance in their virtues, but in their
faults; as in *Noahs* drunkenness, and *Lots* incest, and
Dauids Adultery and Murder, and *Peters* denying
Christ: Yet so as the dart shall be cast at Piety it
self; and the Conclusion shall not be, to drive men
from drunkenness, adultery or any sin, but from serious
Godliness it self.

4. Godliness as in the Rule is to them a more un-
observed dormant thing, and doth not so much an-
noy them: (for they can shut their Bibles, or make
nothing of it, but as a few good words): But Godli-
ness in the Godly, existent in their Teachers and Neigh-
bours is more discernable to them, and more active,
and more troublesome to them, and so more hated
by them. In a dead letter, or dead Saint, that
troubleth them not, they can commend it: but in the
living they are molested by it: And the nearer it is
to them, the more they are exasperated against it.
The word is the seed of Godliness; which least of-
fendeth them, till it spring up and bring forth the
fruit which condemneth their wicked lives.

§. 3. 3. And as opposers and scorners do usu-
ally strike at Godliness through the person and
his faults, so they use to strike at the particu-
lar parts of Gods Worship, through some modes or circum-

circumstances, or imperfections of men in the performance. It is not *Preaching* or *Praying* that they scorn if you believe them, but this or that *manner* or *imperfection* in *Preaching* and *Praying*: But the drift of all is, not to help any man to do it better, but to make them odious that are most *serious* in doing it at all, and thereby to perswade men that it is a needless thing.

Socrates inter loquendum sepe, agere id orationis vehementiam, iactura digitos solebat, ita ut à plerisque videretur, & displicui haberetur: quæ tamen omnia æquo animo forabat. Laert. in Socrat.

§. 4. 4. Note also that it is not the Image or dead part of Religion that these men are most offended at, and oppose; but it is the *Life* and *zeal* and *diligence* of the *Godly*. So that if they differ not from themselves in profection about any *Doctrine* or *Ceremony*, yet they hate and scorn them for doing *seriously* the same which themselves hypocritically profess.

§. 5. 5. Lastly note also, that this is not a difference of one *Sect* or *Party* or *Church* against another, upon differing opinions; but it is that which is among all parties within themselves, when there is any thing of *serious Religion* to be found. Even among the *Papists* there are some spiritual serious holy persons, who are derided and opposed by the *prophane* that are of their own Church. Yea among the *Heathens*, *Seneca* and others tell us that *strictness* in *moral Vertue* was made the scorn of the rude and sensual sort of men: But though the quarrel be but that which was taken up from the beginning between the *Womans* and the *Serpents* seed, yet in all Countries where Church-differences cause contention, this *Serpentine Enmity* doth with *Serpentine subtilty* creep in and make advantage of them, and take up the *Nick-names*, or *sharper Weapons* which differing *Christians* form against each other, to strike at the heart of *Christianity* it self.

Si quis vero eorum mitior, & veritati aliquatenus propior, videretur, in hunc quasi Britannia subterforem omnia odia telaque sine respectu contorquebantur, & omnia quæ displicerint, deoque placuerint, equali saltem lance pendebantur, si non graviora fuissent displicentia. Gildas. Quod autem quedam de illo inhonestæ & malignæ iactantur, nolo mireris: cum scias hoc esse opus semper diaboli, ut servos Dei mendacio laceret, & opinionibus falsis gloriosum nomen infamet; ut qui conscientie sue luce clarescunt, alienis rumoribus sordidentur. Cyprian. de Cornel. Epist. ad Antonian. Hæc & nos vilimus aliquando. Tertul.

Dir. 1. §. 6. Direct. 1. For the cure of those that are already infected with so heynous a sin, the chief Direction is, to *Understand the greatness of it, and the miserable consequences*: as followeth.

§. 7. 1. Consider what it is that thou deridest: Dost thou know against what thou openest thy mouth? 1. Thou deridest or opposest men for *Loving God with all their heart and soul and might*: And dost thou not confess that this is the duty of all men living? and that he is not worthy to be called a *Christian* that Loveth not God above all? Thou canst not deny this. And yet wilt thou oppose it? Deny it not; for this is the very thing that thou opposest: either mens *Loving God*, or *shewing* their Love to him? If thou didst but Love him as much as they, thou wouldst seek and serve him as diligently as they. Dost thou not know this thy self, that if thou didst Love him with all thy *Heart* and *soul* and *strength*, thou wouldst seek and serve and obey him with all thy *Heart* and *soul* and *strength*? If the *Godly* do more than this, deride them and spare not. If they Love God and serve him with more than all the heart and soul and might, then call them *Righteous overmuch*. If thou know any one that Loveth God or serveth him more than he deserveth, blame and oppose that man and spare not. Thou knowest that what thou *Lovest* most, thou art

diligent thy self in seeking and remembring: Thou labourest for money because thou *lovest* it: And they labour in seeking and serving God because they love him: And is it a work for any but a Devil, to oppose or scorn men for? for *Loving* or *shewing* their Love to God?

§. 8. 2. Thou deridest men for *delighting* in that which is most *Delectable*: For *Delighting* in high and heavenly *Knowledge*, and in a *Holy* state of soul and life, and for *Delighting* in the *Law of God* and *meditating* in it *day and night*, *Psal.* 1. 2. and for *delighting* in holy *Prayer*, and the *Praises* of their *Maker*: and for *delighting* in the fore-thoughts and mention of eternal Joys, and making their *Calling* and *Election* sure. What is it but the exercise of these holy desires and *delights* which thou deridest? and wouldst thou not be as *serious* in Religion and *holiness* as they, if thou hadst as much of these *Delights* as they? Canst thou sit at thy Pors; or follow thy game or sports, or talk of vanity many hours together, because thou *Delightest* in them? and yet dost thou deride those that *Pray* or hear Gods word opened to them many hours because it is *their delight*? O poor souls! how quickly and how terribly will God acquaint thee, whether *their delights* or *thine* were the more rational and just? and whether *their work* or *thine* was fitter to be derided?

§. 9. 3. Thou scornest men for paying but what they owe to the God that *Created* and *Redeemed* them. Are they not his own? and did he not give them all their parts and powers? And are not all their abilities and possessions *his*? What have they which they received not of him? And is this thy *justice* and *honesty* to deride men for offering to pay *their debts*? and to give God his own? If thou know any one that giveth him more than he oweth him, deride that superstitious over-righteous man; and spare not. But if men should not be derided for paying their *debts* to thee, deride not men for paying their *debt* to God, and giving him that which is his own. As we must give to *Cæsar* that which is *Cæsars*, so must we give that to God also which is Gods.

§. 10. 4. Thou deridest servants for obeying diligently their *highest master*? and for doing diligently the greatest, best and needfullest work in all the world? And is this a good example for thy own servants? Sure if a man should be mocked for serving God, he should be mocked more for serving such a one as *thee*? Dost thou know where we may find a *better master*, whom we may serve with better encouragement than God? He hath made us his *Stewards*, and trusted us with his goods, and dost thou scorn us for being *faithful* in our *Stewardship*? Thou deridest his *subjects* for obeying the *King* of all the world? And is this a good example to the *Kings subjects*? should it be a matter of scorn to obey the *King*? or dost thou think that Gods Authority is less? or obedience to him less commendable?

§. 11. 5. Nay thou deridest men for doing but some part of their duty, and discharging but a little of their debt. For the holiest man whom thou deridest for doing too much, doth less than what he ought to do. Thou knowest that the best of men do Love God and serve him less than he deserveth; and that the carefullest come short of the perfect keeping of his Laws. And yet wilt thou scorn men for doing so much, when they know, and thou confessest that they do too little? could they do all, they did but their duty, *Luk.* 17. 10.

§. 12. 6. Thou scornest men because they will not set up themselves, their own *wis*, and *will*, against

their maker. God hath commanded them to give all diligence to make their calling and election sure : Mat. 7. 13. 2 Pet. 1. 10. and to strive to enter in at the strait gate ? and day and night to meditate in his Law ? Psal. 1. 2. 1 Thes. 5. 17. and to Love him with all their heart and might ? and to pray continually : And thou deridest men for obeying these commands ? Why, what wouldst thou have us do man ? should we tell God that we are wiser than he ? and that he shall not have his will, but we will have our own ? and that we know a better way than he hath appointed us ? and that he is mistaken, and would deceive us by his Laws ? Wouldst thou have men thus to be voluntarily mad, and profess themselves open Rebels against God ?

§. 13. 7. Thou scornest men because they trust him that is Truth and Goodness it self. We cannot imagine that he can deceive us by his word, or that he maketh any Law for us that is not good, or requireth any duty of us that shall be to our hurt, or that we shall be losers by. And therefore we resolve to obey him as carefully as we can, because we are confident that Goodness it self will not abuse us, and Truth it self will not deceive us : And is this a matter to be scorned for ? should not Children trust their Father ?

Malignity so blindeth the understanding that it maketh men af-

cribe all the evil that befalleth them, to that which is the only way to happiness : every bad success that the Heathen Romans had, they imputed to the Christians : saith Paul. *Diaconus lib. 3. when Radagysus the Goth invaded the Romans. Pavor infinitus Romanos invadit ; Declamatur à cunctis, se hec ideo perpeti, quod neglecta fuerant magnorum sacra Deorum : Magnis querelis ubiq; agere : & continuo de repetendis sacris celebrandisque tractatur : Fere in tota urbe blasphemie ad nomen Christi, tanquam lites aliquæ, probris ingravantur, conducuntur à Romanis adversus Radagysum duo Pagani ducti, &c.*

§. 14. 8. Thou deridest men for not sinning against their certain knowledge and experience. They know that a Holy life is best, though thou dost not : They know the Reasonableness of it : They know the sweetness of it : They know the Necessity of it. And must they renounce their own understandings ? must they be ignorant because thou art ignorant ? and put out their eyes because thou art blind ? Is it a crime for men to be wiser than thou ? and that in the matters of God and their salvation ? They have tryed what a Holy life is, and so hast not thou ? They have tryed what a life of faith and obedience is : And must they renounce their own experience ? Must they that have tasted it say Honey is bitter, because thou that never didst taste it saist so ? Alas, what unreasonable men have we to deal with ?

Saith Chrysostom. As those that run or act in publick Games, besides the Prize which they hope for, do much increase their strength and health by preparing their bodys for it : So besides the hopes of Heaven, it is no small comfort and advantage here in the way, which Christians get by their holy lives.

§. 15. 9. Thou opposedst and scornest men for Loving themselves ; yea for Loving their souls, and taking care of its health and welfare. For how can a man truly Love himself, and not Love his soul which is himself ? And how can a man Love his soul, and not prefer it before the low concerns of his flesh ? and not take the greatest care of its greatest everlasting Happiness ? Can a man truly Love himself, and yet damn himself, or lose the little time in which he must (if ever) work out his salvation ? You will not scorn him that is careful of your Children, or your very Cattle ? You Love them, and therefore are careful of them your selves. And shall not he that Loveth his soul be careful of it. To Love our selves is natural to us as men : And how shall he Love his Neighbour that Loveth not himself ?

§. 16. 10. Thou scornest men because they Love Heaven above earth, and because they are desirous

to live for ever with God and all the holy Hosts of Heaven. For what is it that these men do so diligently, but seek to be saved ? What do they but seek first the Kingdom of God, and his Righteousness ? and labour for the meat that perisheth not, Job. 6. 27. and lay up their treasure in Heaven, Mat. 6. 20. and set their hearts there, Mat. 6. 21. and seek the things that are above, and have their conversation in Heaven, Col. 3. 1, 2, 3. Phil. 3. 19, 20. And if it be so scornful a matter to seek for Heaven, sure thou never thinkest of coming to Heaven thy self : Unless thou think to come thither by scorning at the seekers of it.

§. 17. 11. Thou deridest men because they are unwilling to be damned, and unwilling to do that which they know would damn them ; or to neglect that without which there is no hope of escaping Hell : They believe the threatenings of God, and therefore they think no pains too great to escape his wrath. They think a Holy Life is both a necessary and an easie way to prevent everlasting torment : But if thou think otherwise keep thy opinion till Grace or Hell shall make thee wiser ; and mock at a man that will not play with his own damnation, and leap into Hell as desperately as thy self.

§. 18. 12. Thou deridest men because they will not be the voluntary destroyers of themselves : Were it not enough for thee to betray them unto others ? or to murder any of thy neighbours thy self ? but thou must with them to do it with their own hands ? and deride them if they will not ! O cruel Monster ! that wouldst wish a man to lye in the fire of Hell for evermore ? and to go thither wilfully of his own accord ? which is ten thousand times worse than to wish him to cut his own throat. Dost thou say, [God forbid ! I desire no such thing.] Why man, dost thou do thou knowest not what ? Dost not he tempt a man to be hanged, that tempteth him to kill and steal ? When the righteous God hath unchangeably determined in his Law, that without Holiness none shall see God, and that Christ shall come in flaming fire to render vengeance to them that obey not his Gospel, and that all they shall be damned that obey not the truth, but have pleasure in unrighteousness ; when God hath resolved that Hell shall be the wages of ungodliness, dost thou not desire them to damn themselves, when thou desirest them to be ungodly ? If thou believe that there is any Hell at all, then tell me what it's possible for any man to do, to murder his soul and damn himself, but only to be ungodly ? If this way do it not, there is no danger of any other. Tell me, dost thou think that the Devil serveth to be called A Murderer of souls ? If not, it seems thou wilt openly take the Devils part : But if he do deserve it, then the reason of all the World be judge, whether that man deserve it not much more, that will do much more against himself, than the Devil ever did or can do ? The Devil can but tempt, but thou wouldst have men do the thing that he tempts them to, and actually to sin, and neglect a holy life ? And which is the worse ? he that doth the evil ? or he that only persuadeth them to it ? If the Devil be called, Our Adversary that like a roaring Lyon goeth about night and day seeking whom he may devour : what should that man be called that doth far more against himself, than all the Devils in Hell do against him ? Sure he is a devourer or destroyer of himself. Tell me, thou distracted scorner ! Is the Devils work thinkest thou Good or Bad ? If it be Good, take thy part of it, and boast of it when thou seest the end : If it be Bad (to deceive souls and entice them to sin and Hell,) why wouldst thou have men do worse by themselves ? He that sinneth doth

Heb. 12. 14. 2 Thes. 1. 8, 9, 10. 2 Thes. 2. 12.

1 Pet. 5. 8.

doth worse than he that tempteth. Tell me, what way doth the Devil take to do men hurt, and damn their souls, but only by drawing them to sin? He hath no other way in the World to undoe any man, but by tempting him to that which *thou* temptest men to; even to sin against God and to neglect a Holy life. So that it's plain that thou scornest and opposhest men because they will not be worse than Devils to themselves.

§. 19. 13. Moreover thou opposhest men for *not forsaking God*! What is it to forsake God, but to refuse to Love and honour and obey him as God? He hath told us himself that *He that cometh to God must believe that God is, and that he is the Rewarder of them that diligently seek him*, Heb. 11. 6. And is it not *this diligent seeking him* that thou deridest? It's plain then that thou wouldst scorn men away from God, and have them forsake him as thou hast done.

§. 20. 14. Thou scornest men for *not being Hypocrites*: Because they will be that in good earnest which thou hypocritically callest thy self; and wouldst be thought: Thou callest thy self a Christian, and what is it but for being *serious Christians* that thou deridest them? Thou takest on thee to believe in God; and what is it but for obeying and serving God that thou deridest them? Thou takest on thee to believe the Scripture to be the Word of God? And what is it but for following the holy Scriptures that thou deridest them? Thou saist thou believest the Communion of Saints? and deridest them that hold the *Communion of Saints* in practice: Thou saist thou believest that *Christ shall judge the world*? and yet scornest them that are serious in preparing for his judgement. Thou prayest that *Gods name may be hallowed and his Kingdom come, and his will be done, on Earth as it is in Heaven*: And yet thou deridest them that *Hallow his name*, and are *Subjects of his Kingdom*, and endeavour to do his will? O wretched Hypocrite! And yet that tongue of *thine* pretendeth that it is *their Hypocrisie* for which thou hatest and deridest them, when thou dost it because they be not such blind and senseless Hypocrites as thy self? Can there be grosser Hypocrisie in the World, than to hate and scorn the *serious practice* of thy own profession? and the *diligent living* according to that which thy own tongue professeth to believe? If thou say that it is *for doing too much, and being too strict*, I answer thee, If it be *not the will of God* that they do, though I would *not deride* them, I would seek to *change* them as well as thou! But if it be the *will of God*, then tell me, dost thou think they do more than those that are in Heaven do? or do they live more strictly than those in Heaven? If they do, then oppose them and spare not. If not, why prayest thou that *Gods will may be done on Earth as it is in Heaven*?

§. 21. 15. Thou deridest men for doing that which they were *made for*: and that which they have their Reason and will and all their faculties for: Take them off this, and they are good for nothing: A Beast is good to serve Man, and the Plants to feed him: But what is Man good for, or what was he made for but to serve his Maker? And dost thou scorn him for that which he came into the World for? Thou maist as well hate a Knife because it can cut, or a Sythe for Mowing, or a Clock for telling the hour of the day, when it was made for nothing else.

§. 22. 16. Thou deridest men for being saved by Christ, and for imitating his example: What came Christ for into the World but to destroy the works of the Devil? and to *save his people from their*

sins: and to *redeem us from all iniquity and Purifie* Mat. 1. 21. Tit. 2. 12. *to himself a peculiar people zealous of good works*. And hath Christ, to the astonishment of men and Angels, come down into flesh, and lived among men, and given them his holy doctrine and example, and suffered death for them, and all this but to bring men to *zealous Purity*, and darest thou make a scorn of it after this? What is this but to scorn thy Saviour, and scorn all the work of Redemption, and tread under foot the *Son of God*, and despise his blood, his life and precepts?

§. 23. 17. Thou scornest men for being renewed and *sanctified* by the *Holy-Ghost*: What is the work of the Holy-Ghost on us, but to *sanctifie us*? And what is it to *sanctifie us*? but to cleanse us from sin, and cause us *entirely to devote our souls and lives to God*? Dost thou *believe in the Holy-Ghost* or not? If thou do, what is that but to *Believe in him as the sanctifier of Gods Elect*. And what didst thou take Sanctification to be, but this purity and holiness of heart and life: And yet darest thou deride it?

§. 24. 18. Thou deridest men for *imitating* those *ancient Saints*, whose names thou seemest thy self to honour, and in honour of whom thou keepest Holy-days. Thou takest on thee to honour the names of *Peter, and Paul, and Stephen, and John, of Augustin, Hierom, Chrysostom* and other such saints of God: And yet wilt thou make a scorn of those that strive to imitate them? Search and see; if any of these men did (after their conversion) live in luxury, carding, dicing, prophaneness, and if any of them was against a Holy life, against much Praying, Hearing, Reading the Scriptures, meditating, exact obedience to God; then let not the shame be *thine*, but *mine*? He that is most *unlike them*, let *him* have the scorn.

§. 25. 19. Thou deridest men for *Repenting* of their former sin, and for accepting that mercy which Christ hath purchased, and God hath offered them, and sent his messengers, to intreat them to accept? Can they Repent of their former ungodliness, and not turn from it and amend? If thou knewest what *they know*, thou wouldst repent thy self, and not deride men for repenting: If thou knewest the gift of God, thou wouldst beg it and gladly accept of it thy self, and not deride them that accept it.

§. 26. 20. Thou scornest men for *keeping that Covenant*, which *thou* also madest with God in thy Baptism thy self. At the same time thou speakest against the *Anabaptists*, that will not have their children *baptised*, and deridest those that *keep their Covenant*, which in Baptism they made: What a monster of contradictions is an *ungodly Hypocrite*! Didst thou not in Baptism renounce the flesh, the world and the Devil, and give up thy self in Covenant to God the Father, Son and Holy-Ghost? And dost thou not yet know what thou didst? But scorn them that perform it? What is it to be given up to God in Baptism, but to take him for thy God, thy Saviour and Sanctifier, whom thou must Love, and seek, and obey in Holiness, with all thy Heart, and Soul, and Might? He is a Covenant-breaker indeed, that hates the keeping of it.

I have hitherto been shewing thee *what it is that thou opposhest and deridest*: I shall now tell thee further *what thou dost*, in shewing thee the *Aggravations* of thy sin, and its importance.

§. 27. 2. Consider in all this, what an *open enemy* thou art to God, and an *open Souldier* for the Devil: What canst thou do *more against God* and do thy worst, than make a scorn of all his work and servants? He seareth not thy *power* or rage, *thou*

thou canst not hurt him. How many millions of such worms as thou can he tread to Hell, or destroy in a moment? It is in his servants and service that he is honoured or opposed here, and that mortals shew their Love or hatred to him. And how canst thou devise, if thou wouldst do thy worst, to serve the Devil more notoriously, than by opposing and deriding the service of God? If such be not Satans Servants he hath none.

§. 28. 3. Consider what a terrible badge of misery, thou carriest about thee? thou bearest the mark of Satan, Death and Hell in thy forehead as it were. If there were any doubt whether a Swearer, or drunkard, or Fornicator may be in a state of Grace, yet it is past all doubt, that a Scornful of Godliness is not: It were strange indeed for that man to be Holy that derideth Holiness: There is scarce any sort of men in the world, that are more undoubtedly in a state of damnation than thou art. It is dark to us what God will do with Infidels, and Heathens that never had the means of salvation: But what he will do with all the unbelieving and ungodly that have had the means, we know past doubt: much more what he will do with those, that are not only void of Holiness, but deride it. I deny not but yet if thou be converted thou maist be saved: And O that God would give thee repentance to the acknowledging of the truth, that thou mightest escape out of the Devils snares, who leads thee captive at his will, 2 Tim. 2. 25, 26. It is written of Basil, that by his prayers he caused the Devil to give back a writing, by which a wretched man had sold his soul to him, that he might enjoy his Masters daughter; and that the man repented and was delivered: If thou maist be so recovered it will be a happy day for thee. But till then it is as sure as the Scripture is sure, that thou art a miserable creature, and an undone man if thou die in that condition that thou art in. O with what fear shouldst thou rise and lie down, if thou hadst thy wits about thee, lest thou shouldst die before thou art converted?

Cyrillus

Arriano-
rum Episcopus,
Hun-
nericum
Regem per-
suasit, non
posse pacem

atque longum obtinere regnum, nisi nomen perderet innocentum. Qui tamen Dei iudicio post non multos dies turpissima morte preventus, scitatis veribus expiravit, Victor Ulic. p. 369.

§. 29. 4. To scorn at Holiness is a defiance of grace, as if thou didst renounce Gods mercy: Thou dost thy worst to drive away all hope, and make thy case incurable and desperate. For if ever thou be saved, it must be by this grace, and Holy life which thou deridest: And is scorning grace the way to get it? And is it likely that the Holy Ghost, will come and dwell in the man that scorneth his sanctifying works?

§. 30. 5. To scorn at Godliness, is a daring of God to give over his patience, and presently to execute his vengeance on thee? Canst thou wonder if he should make thee a monument of his Justice, and set thee up for all others to take warning by? Who is fitter for this, than the scornful opposers of his grace and service? Hasten not vengeance, man; it will come time enough. Will a worm defie the God of Heaven?

§. 31. 6. How little dost thou understand of all that thou opposest? Didst thou ever try a holy life? If thou hadst, thou wouldst not speak against it: If thou hast not, art thou not ashamed, to speak evil of that which thou dost not understand? It is a thing that none can thoroughly know, without experience: Try it a while, and then speak thy mind.

§. 32. 7. Didst thou ever consider how many judgements are against thee, and whom thou dost contradict and scorn? If thou scorn at serious God-

liness, at Preaching, hearing, reading, Praying, Meditating, and strict avoiding sin; thou contradicest God himself; for none in all the world is so Holy, or so much for Holiness as he: And therefore ultimately, it is him that all thy malice is against: even God the Father, and the Redeemer, and the Sanctifier. 2. Thou settest thyself against all the evidence of Scripture; 3. And against all the works of God: For all conspire to call the world to Holiness and strict obedience to God. 4. And thou contradicest all the Prophets and Apostles, and all the ancient Fathers of the Church; and all the Martyrs and Saints of God that ever were in the world, and all the learned faithful Ministers and Pastors of the Church that are or have been; and all the Godly throughout the world; and all that ever had experience of a holy life: And what art thou, that thou shouldst scorn all these? Art thou wiser than all the Ministers and godly persons in the world? than all the Apostles and holy Martyrs of Christ, that ever were? yea than God himself?

§. 33. 8. Didst thou ever mark how unlike the speech of Christ and his Apostles was to thine? Did they deride men for being too diligent, for the pleasing of God and saving of their souls? Read but these places following and judge. *Math. 5. 8, 11, 20. & 6. 33, 21. & 7. 13, 14. 1 Pet. 4. 18. & 2 Pet. 3. 11. & 1. 10. Heb. 11. 6. Math. 5. Rom. 8. 1, 5, 6, 7, 8, 9, 13. Phil. 3. 18, 19. Heb. 12. 28, 29.*

§. 34. 9. Dost thou not thyself do as much for the world, as those that thou opposest do for Heaven? Art thou offended that they preach and pray so long? Art not thou longer about thy worldly business? And are not Gallants longer at a feast, or visit, or games and recreations? Art thou offended that they talk so much of Heaven? And dost not thou talk more of earth? And which of these dost thou think in thy Conscience, doth better deserve to be sought and talked of? Which will prove better at the last? And whose labour will be more worthy of derision?

§. 35. 10. What gain would it be to thee if thou hadst thy will, and Praying, and Preaching, and Holiness were as much banished from the world, as thou wouldst have it? And if men to please thee should displease God, and cast away their souls for ever? Would it do thee good for Earth to be so like to Hell? It is the grief of godly men already, to think how little Holiness is in the world: There is scarce a sadder thought that ever came into my heart, than to survey all the Nations of the earth; and to think how ignorance and ungodliness abound, and how few there be that are truly holy? And what an inhumane creature is that who yet would have them fewer; and scorn out of the world, the little wisdom and piety that is left? —

Rom. 11.
1, 2

And would it be any pleasure to thee in Hell, if men should accompany thee thither to humour thee? Nay it would be thy everlasting torment, to see there so many for ever undone, by hearkning to thy wicked counsel. Say not, that thou art not so cruel, and it is not their damnation that thou desirest: No more it is not thy own that thou desirest: But all's one as to the effect, if thou desire the way to it. Thou maist as well give one man poison, and deride at another for eating and drinking, and yet say, it is not your death that I desire. But die they must, if they are ruled by thee?

§. 36. 11. Were not he a cruel man that would not do as much for the saving of his neighbours soul, as that which thou deridest them for in the saving of their own? If thou wert sick, should I refuse to pray for thy life? Or if I knew that it might save another's

another's soul, should I think any means or pains too much? If not, methinks I may be allowed to do as much for my self, as charity bids me do for another.

§. 37. 12. Is it a season to mock at Holiness, when at the same time, there are so many millions of souls in Heaven that all came thither by the way of Holiness? And so many millions of souls in Hell that all came thither for want of Holiness? And while thou art prating against it, they are crying out in despair of the folly of their neglecting it? Would one of the souls in Heaven regard thy mocks if he were to live on earth again? Or would one of the souls in Hell be mocked thither, if they were but tried with another life? If thou sawest at this hour, what unholy souls in Hell are suffering, and what holy souls in Heaven enjoy, wouldst thou ever mock again at Holiness? For shame consider what thou doest; and see by faith the things that mortal eyes behold not.

§. 38. 13. What if men should yield unto thy derisions, and forsake a holy life to please thee? Wouldst thou undertake to justify them, or be answerable for them before that God, that required Holiness, and will condemn all the unholy? Wouldst thou bring them off, and save them from damnation! Alas poor soul, how unable wilt thou be to save thy self? And wilt thou take them for wise men, if they displease the Lord, and go to Hell to humour such a one as thou?

§. 39. 14. Thou wilt not thy self be mockt out of thy House, or Land, or Right, nor from thy meat, or drink, or rest: wouldst thou cast these away, if another should mock but thee for using them? I think thou wouldst not. And wouldst thou have wise men be mockt out of their Salvation?

§. 40. 15. Thou wouldst not think it reasonable that thy Children or Servants be derided for loving or obeying thee? Or thy very horse dispraised for serving thee? And do they owe thee more, than we all owe God?

§. 41. 16. God highly honoureth them and dearly loveth them, for that very thing that thou hatest and deridest them for. *Joh. 16. 27. & 14. 21. He that hath my commandments and keepeth them, he it is that Loveth me: and he that loveth me shall be loved of my Father: and I will love him, and will manifest my self to him. Psal. 11. 7. The righteous Lord loveth righteousness: his countenance doth behold the upright. Psal. 146. 8. The Lord loveth the righteous. 2 Cor. 6. For ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them, and I will be their God and they shall be my people: wherefore come out from among them, and be ye separate with the Lord, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord, and Almighty. And darest thou scorn the sons and daughters of the Almighty? Even for that very thing for which he hath promised to receive them, and to be a Father to them? How contrary then art thou to God? Mal.*

3. 16, 17, 18. A Book of remembrance was written for them that feared the Lord and thought upon his name: and they shall be mine saith the Lord of Hosts, in that day when I make up my Jewels: and I will spare them as a man spareth his own son that serveth him: And darest thou scorn Gods Jewels, and those that are thus precious to him? 1 Sam. 2. 30. For them that honour me I will honour, and they that despise me shall be lightly esteemed: And wilt thou be one of his despisers, opposing that in others, for which God himself hath promised to honour them?

§. 42. 17. To hate and scorn at Holiness is to

hate and scorn at Gods own Image; and the clearest image of God that is under Heaven; even that which Christ came down from Heaven to give us the first draught of; even that copy of the holy life of Christ, which by the Spirit of God is drawn upon the heart. And he that scorneth at this image of God, doth scorn at the Holy Ghost that made it, and scorn at Christ who gave us the first pattern, and scorn at God himself whose image it is: *Saith Chrysostome, God is loved and hated in his servants as a King is honoured or despised in his image. And he that dare scorn God, and scorn Jesus Christ, and scorn the Holy Ghost, in the Image of God upon his children, methinks should never have the face once to expect, to be saved by the God that he doth scorn.*

§. 43. 18. Thou art the shame of humane nature; and makest man so like a Devil, that it is hard to prove that the Devils can do much worse than thou. Can there be a greater sin, than for a creature to scorn and deride the Image and Laws of his Creator? And hate and oppose or persecute men for obeying him, and seeking to please him and to save their souls? What couldst thou do worse if thou wouldst study to be as bad as thou canst? What a shame is it to thy understanding to be so blind? And to thy heart to be so wicked? It were not half so great a shame to scorn the Sun for shining, or the earth for bearing fruit? For though these are Gods creatures, yet they bear not the Image of his Holiness as his children do. When he will condemn men at last it will be upon this account, *Matth. 25. 40, 45. Verily I say unto you, in as much as you did it not (or did it) to one of the least of these (my brethren) ye did it not (or did it) unto me. O wonderful, that the nature of man can ever come to this, to hate, and oppose, and scorn the Image and obedience of his Maker, and make a mock of the Holiness of God! It is a great question whether the very tempting men to such sins as these be not the Devils greatest sin: And to commit it is worse than to tempt thee to commit it (ceteris paribus:)* And for a man that hath a Saviour offered him, thus to scorn his Saviours Grace, and mock his servants, must needs be far worse than for the Devil to do it who hath no Saviour, no pardon offered, and no hope, but is shut up under endless desperation. As it is worse for a child to curse his Father, or scorn him, than for an enemy to do it. Think and tremble, how near this deriding or opposing the work of the Holy Ghost, doth come to the unpardonable Blasphemy against him.

§. 44. 19. What villainy may not be expected from thee, that canst commit such a sin as this? May not thy neighbour look for any mischief that thy carnal interest shall lead thee to do against him? Is it any wrong to thee to think that thou art a thief, a murderer, a whoremonger, a deceiver, unless it be for want of a temptation to commit them? Or that thou wouldst be a Traytor against thy King and Country? Or perfidious to thy truest friend, if thou wert tempted to it? When thou scornest men for obeying God himself? Can that man stick at any wickedness that he is equally tempted to, who dare scorn his Maker, the Redeemer and the Sanctifier? and spit contempt upon Holiness it self, the Image of his Judge? For my part if ever I trust thee or any such man as thou, with life or liberty, or with the worth of a groat, it shall be thy Interest and not thy honesty and conscience that I'll trust? I'll trust thee little further than I would trust the Devil himself that governs thee.

§. 45. 20. Lastly consider what thou wilt think of thy self for this at death and judgement? Will it comfort thee when thou art going to be judged of God,

Luk. 19. 27.

Quid homini inimicissimum? Homo inquit, Martin. Dumin. de Morib.

Mat. 12.

Psal. 123.

4.

Read well of Jud. 14. 15. & Psal. 1. God,

God, to think that thou art now going into the presence of that God whom thou wast wont to scorn? When thou seest Christ come with thousands of his holy Angels to judge the world, will it comfort thee to think, This is he whose holy life, and precepts, and servants I mockt or persecuted on earth? Now I must be judged by him that I derided. O dreadful case! For a scorner or persecutor of Godliness, to go to be judged by that holy God whose waies he scorned and persecuted? If you say, It was not Christ but a man that you derided, see Mat. 25. 40, 45. Luke 19. 27. Act. 9. 4. *Saul, Saul, why persecutest thou me?* If thou scorn a child for that in which he resembleth, imitateth or obeyeth his Father, thou wilt find in the day of judgement to thy woe, that it was the Father himself that was the utmost and principal object of thy scorn. Then I had rather be the vilest Toad than such a Man? Then wilt thou stand to what thou saidst? Wilt thou then maintain thy slanders and reproach? Wilt thou then condemn or scorn the godly, when thou seest them justified at Christs right hand, or glorified with him in Heaven? No! as Mal. 3. 18. When God makes up his jewels, *Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.* Then how gladly would you eat all the words of reproach and scorn, that ever you uttered against a saint? And wish that you had never spoken them? I tell you it is an unseemly thing for the same man now to scorn at godliness, who will so speedily tremble before the righteous God in the remembrance of it?

6. 46. I have thought these discoveries of the horridness of this sin, to be the best Directions against it: For as it is a sin that thou gettest nothing by, so it is a sin that thou maist easily leave if thou be willing. But for those that are yet but in the way to it, or in danger of it, I shall add these further Directions to keep them from so desperate a wickedness.

Dir. 1. 6. 47. Direct. 1. *Avoid the company of those distracted men, that dare revile the servants and waies of God.* There is that in your corrupted natures, which will incline you to imitate the most horrid blasphemies if you often hear them. We have seen it in our dayes, that in imitation of others, men have been drawn to sins not to be named? To drink healths to the Devil, to make [God damn me] an ordinary by-word. Be not therefore companions of them.

Dir. 2. 6. 48. Direct. 2. *Take heed of sinning your selves into blindness of mind and hardness of heart.* For sake not God lest you be forsaken by him. It is men forsaken of God that ordinarily come to this desperate degree of sin: Inasmuch that the Book of Homilies thus describing them, saith [The third sort he calleth scorners, that is, a sort of men whose hearts are so stuffed with malice, that they are not contented to dwell in sin, and to lead their lives in all kind of wickedness, but also they do contemn and scorn in others, all Godliness, true Religion, all honesty and virtue: Of the two first sorts of men, I will not say but they may take repentance and be converted unto God: Of the third sort, I think I may without danger of Gods judgement pronounce, that never any yet were converted unto God by Repentance, but continued still in their abominable wickedness, heaping up to themselves damnation against the day of Gods inevitable judgement.] Though I take this to be too severe, yet it's the judgement of the Church of England, and terrible to scorers that profess their assent to it.

Dir. 3. 6. 49. Direct. 3. *Take heed of scorning at the very circumstances, or modes of worship which you dislike:* For such scorns come so near to the worship it self, that the minds of the hearers may easily be hence

drawn, to dishonour the substance for the sake of the derided mode or circumstance; and it plainly favoureth of a bold prophaneness which grave and sober Christians do abhor. In the case of Idolatry, or where the very substance of the worship is impious and forbidden, I deny not but Elias may (sometime and with wariness) be imitated, who derided Baals Priests: But to do thus upon smaller differences in the Manner or circumstances of worship, is the way to teach men to turn all Religion into matter of derision and contempt. It you see about the King some circumstance of cloathing, ornament or attendance of his followers, which you dislike or judge ridiculous, if you look towards him with a scornful laughter, it will not excuse you to say, I laughed not at the King, but at such or such a thing about him: For his presence should have restrained you from that which seemeth to be a deriding of him: So here, I know you will say, it is not at Gods worship, but at such words or gestures of the Minister that I scorn: but take heed of dallying with holy things: Play not ~~near~~ the consuming fire! Give not others occasion to deride the thing it self by your deriding the circumstances, though they were unsap: Have we not seen, while factious Christians raile jeasts, and nicknames, and scorns against each other, how the prophane and common enemies of Religion, do take them up, and turn them against all serious godliness, to the trouble of others, and their own damnation? And we have had experience in these contentious times, that it is the Sectaries and the Prophane that are apt to use these scoffs and scorns against the things and persons that they mislike; and that sober, peaceable, judicious men of all sides do abhor it. How unfavoury and prophane have all sober men thought it, when they heard some young and hot-brain'd persons mocking at the Common-prayer by the name of [Postage] and at the Surplice by the name of [the Whore of Babels Smock:] And from hence the same spirit led them as proudly and bitterly to deride at Ministers, Universities, Learning, Temples, Tythes, and all the appurtenances of worship! Yea at the Lords Day, and singing Psalms, and Preaching, and almost all the duties of Religion: For when once men will pretend to strive for God, with the spirit and weapons of Satan and the world, and flesh, there is no stop, till they come to the bottom of impiety, and do Satans work in Satans way: And so on the other side, while some have too reproachfully scorned such, as Precisians or Puritans, who differed from them about the form of Church Government and Ceremonies, the rabble of the prophane soon got advantage by it, and turned these words to so common and bitter reproaches of the godly, sober, peaceable people of the Land, that Mr. Rob. Bolton saith, [I am perswaded there was never poor persecuted Word, since malice against God first seized on the damned Angels, and the graces of Heaven dwelt in the hearts of man, that passed through the mouths of all sorts of unregenerate men, with more distastefulness and gnashing of teeth, than the name of Puritan doth at this day: which notwithstanding as it is now commonly meant, and ordinarily proceeds from the spleen and spirit of prophaneness and good fellowship, is an honourable nickname, that I may so speak, of Christianity and grace:] See more cited out of him, and Bishop Downam, Bishop Abbot, &c. in my Formal Hypocrite, pag. 210, 212, &c.

Dir. 4. 6. 50. Direct. 4. *Be very fearful of making the persons of the Godly contemptible, though for their real faults, lest the ungodly easily step thence to the contempt of Godliness it self.* For it is easie to observe how commonly the vulgar judge of the Doctrine and Religion by the Person that professeth it.

Nicknames themselves are the great engines of the Devil, and to be avoided: It was well with the Church when there was no other name but Christians put by Christ's Disciples on each other; though by the enemies they were scornfully called Nazarenes, and a Sect and heretic.

Disc. of Happiness. p. 193.

Homil. 10. Part 2. Tom. 9. pag. 150. cited before in my New or Neutr. pag. 125.

pliny faith
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A good
saying for
a Heathen.

If a *Papist* or a *Sectary* live a holy life, take heed of making a scorn of their persons, notwithstanding thou takest the rise of thy derision from their mistakes: For even a *mistaking Saint* is dearly beloved and honoured of God: And where ever Holiness is, it is the most great resplendent and predominant thing in him that hath it: And therefore puts a greater honour on him, than any mistake or infirmity can dishonour him: As the *person* of a *King* must not be dishonoured by a reproachful mention of his infirmities, lest it reflect upon his office: So neither must the *person* of a *holy man*, lest it reflect on his *Religion*. Not that any mans person should credit or secure his faults, nor that we should judge of the faults or manners by the men, instead of judging of the men by their manners: But you must judge of them by that which is predominant: and so blame their faults, as to preserve the honour of their *Virtues* and *Religion*, and of their persons for their virtues sake. So blame the falls of *Noah*, and *Lot*, and *David*, and *Peter*, as may make the sin more odious, but not so as may make their persons contemptible, lest it make their *Religion* next to be contemned. Mark here the difference between the mentioning of good mens falls by the *Godly* and by the *Ungodly*. The *Godly* mention them to make sin appear a thing more to be feared and watcht against, and *Holiness* to appear more excellent and necessary. But the *ungodly* mention them (and read them in Scripture,) to make themselves believe that sin is not so bad and dangerous a thing as Preachers tell them; and that *Holiness* doth but little differ from a fleshly life.

Dir. 5.

§. 51. Direct. 5. Judge not of Gods servants barely by report, without some considerable acquaintance with them. I cannot remember one of a multitude of the enemies, scorners and persecutors of Godliness, great or small, high or low, but such as never had the happiness to be well acquainted with them, by any familiarity, or observation of the secret passages of their lives: But usually they are such as know them but by report, or by sight, or small acquaintance: And if they did but live with them in the same houses, or were of their familiarity, it were the likeliest way to change their minds and speeches (unless their acquaintance were only with some of the more ignorant, passionate or distempered sort of Christians.)

§. 52. Direct. 6. Take heed of uncharitableness and malice, against any; but especially the servants of Christ. For this blinds the judgement, and mads men with a venomous kind of passion, and will make them scorn and rage against the most holy servants of the Lord. The least true Love to a Christian as a Christian, would do much to the cure of all this sin.

§. 53. Direct. 7. Take heed of being engaged in a sect or faction, and take heed of the carnal zeal of schism, and of the spirit of faction, which ordinarily makes men think it lawful, if not necessary, to scorn the persons that seem against them, that so they may disable them from hindering the interest of their cause or party. Thus Papists, and thus the factious ones of every Party, think that their revilings are but the necessary disarming of the enemies of God (for such all must seem that differ from them:) And a stripping them of that honour by which they might do hurt. Thus good is pretended for the most odious evil, and God is set up against that Love which is the fulfilling of his Law; and made the Patron of the scornors of his children: But surely he scorneth the scornors, Prov. 3. 34.

Prov. 1.
22, 27.

§. 54. Direct. 8. Take heed of error and insincerity: For if the understanding be once deluded, and take Religion it self to be but a deceit or fanisie, and Godliness to be but conceit and hypocrisy, no wonder if it be made a scorn by such. And such scornors will justifie themselves in it, and think they do no harm: So great a plague is a blinded mind.

I have said less against this Devilish sin, than the nature of it requireth, because I have already said so much, especially in three Treatises, viz. *The Vain Religion of the formal Hypocrite*: That called *Now or Never*; and a *Saint* or a *Brut*.

I conclude with these earnest requests to the Godly:

1. Give men no occasion of scorn by your imprudence, scandal, selfishness or passion, as you tender the honour of God and mens Salvation. As *Chrysostom* saith, *As he that beareth the Kings Standard in fight, had need to be well guarded, so he that carryeth the name and profession of God and Godliness.*
2. Be not discouraged by scornors: These are but casie in comparison of what Christ suffered for you, and what the scornors themselves must suffer.

Socrates cum fuisset à quodam calce percussus, admirantibus illius tolerantiam dixit; Quid sine asinus calce impetisset? Num illi diem dixisset?

asinus calce impetisset? Num illi diem dixisset?

CHAP. X.

Directions for the Government of the Body.

PART I.

Directions about our Labour and Callings.

Tit. 1. Directions for the Right choice of our Calling and ordinary Labour.

I Have already spoken of Christian works, and the duty of our Callings, Chap. 3. Gr. Dir. 10. And am now only to subjoin these few Directions, for the right choosing of your Callings: (For of the Using of them I must speak more anon.)

Dir. 1. §. 1. Direct. 1. Understand how necessary a life of labour is, and the reasons of the necessity.

Quest. 1. Is Labour necessary to all? Or to whom if not to all? Answ. It is necessary (as a duty) to all that are Able to perform it: But to the unable it is not necessary: As to Infants, and sick persons, or distracted persons that cannot do it, or to prisoners, or any that are restrained or hindered unavoidably by others, or to people that are disabled by age, or by any thing that maketh it naturally impossible.

Quest. 2. What labour is necessary? §. 2. Quest. 2. What Labour is it that is necessary? Answ. Some labour that shall employ the faculties of the soul and body, and be profitable (as far as may be) to others and our selves. But the same kind of Labour is not necessary for all.

In some Labours the mind is more employed than the body: As in the labours of a Magistrate, a Minister, a Physician, a Lawyer, &c. Though some in these may have much bodily labour also.

The Labour of some is almost only of the mind: As, 1. Of Students in Divinity, Philosophy, Law, Physick, &c. who are but preparing themselves for a Calling: 2. Of some Ministers, or other godly persons, who by the iniquity of the place or times where they live, may for a season be disabled from appearing among men, and labouring for any except by the mind: being imprisoned, or driven into solitude, or otherwise made incapable. 3. Of men that have some extraordinary necessity for a season, to converse with God and themselves alone: As men that are near death, and have need to lay by all other labours to prepare themselves. Though usually even they that are near death should labour the good of others to the last; and in so doing they profit and prepare themselves.

The Labour of some others is more of the Body, than the mind: As most Tradesmen and day-labourers.

See 1 Cor. 9. 6. And the Labour of some is equally of the body and mind, as some painful Ministers and Physicians, Scribes, and Artificers of more ingenious professions, as Watchmakers, Printers, Builders, &c. Some of these are fittest for one man, and some for another.

Quest. 3. Will Religion excuse men from all other labour, save prayer and contemplation? §. 3. Quest. 3. May not Religion excuse men from all other labour, save prayer and contemplation? Answ. Religion is our obligation to obey God: God excuse from labour? See before chap. 6. Tit. 4. of this. And in my Treat. of Divine Life. Part 3.

bindeth us to do all the good we can to others: Some men that have ability, opportunity and a Call, may be excused by Religion from worldly labours, (as Ministers;) but not from such spiritual labours for others which they can perform: He that under pretence of Religion, withdraweth from converse, and forbeareth to do good to others, and only liveth to himself, and his own soul, doth make Religion a pretence against Charity and the works of Charity, which are a great part of Religion: For pure Religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted of the world: Jam. 1. 27. Even when sickness, imprisonment or persecution disableth to do any more for others, we must pray for them. But while we can do more, we must.

§. 4. Quest. 4. Will not Riches excuse one from labouring in a Calling? Answ. No: but rather bind them to it the more: For he that hath most wages from God, should do him most work. Though they have no outward want to urge them, they have as great a necessity of obeying God, and doing good to others, as any other men have that are poor.

§. 5. Quest. 5. Why is labour thus necessary to all that are able? Answ. 1. God hath strictly commanded it to all: And his Command is Reason enough to us, 2 Thess. 3. 10, 11, 12. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busie-bodies: Now them that are such, we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread. See vers. 6. 14. 1 Thess. 4. 11. Ezek. 46. 1. We beseech you brethren — that ye study to be quiet, and to do your own business, and work with your hands as we commanded you, that ye may walk honestly (or decently) towards them that are without, and that ye may have lack of nothing. Gen. 3. 19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground. And in the fourth Commandment; Six dayes shalt thou labour. So Ephes. 4. 28. Prov. 31. 31, 33.

§. 6. 2. Naturally action is the end of all our Powers; and the Power were vain, but in respect to the act: To be able to understand, to read, to write, to go, &c. were little worth, if it were not that we may Do the things that we are enabled to.

§. 7. 3. It is for Action that God maintaineth us and our abilities: work is the moral as well as the natural End of power. It is the act by the power that is commanded us.

§. 8. 4. It is Action that God is most served and honoured by: not so much by our being able to do good, but by our doing it: who will keep a servant that is able to work, and will not? Will his meer ability answer your expectation?

§. 9. 5. The *publick welfare*, or the good of many, is to be valued above our own. Every man therefore is bound to do all the good he can to others, especially for the Church and Commonwealth: And this is not done by *Idleness*, but by *Labour*: As the *Bees labour* to replenish their hive, so man being a sociable creature, must labour for the good of the society which he belongs to, in which his own is contained as a part.

§. 10. 6. *Labour* is necessary for the preservation of the faculties of the mind: 1. The labour of the mind is necessary hereto, because unexercised *Abilities* will decay; as Iron not used, will consume with rust. *Idleness* makes men fools and dullards, and spoileth that little ability which they have. 2. And the exercise of the Body is ordinarily necessary, because of the mind's dependance on the body, and acting according to its temperature and disposition: It is exceedingly helped or hindered by the body.

§. 11. 7. *Labour* is needful to our health and life: The Body it self will quickly fall into mortal diseases without it: (except in some very few persons of extraordinary soundness.) Next to *abstinence*, *labour* is the chief preserver of health. It stirreth up the natural heat and spirits, which perform the chief offices for the life of man: It is the proper bellows for this vital fire: It helpeth all the concoctions of nature: It attenuateth that which is too gross: it purifieth that which beginneth to corrupt: it openeth obstructions: it keepeth the mass of blood and other nutritious humours in their proper temperament, fit for motion, circulation and nutrition; it helpeth them all in the discharge of their natural offices: It helpeth the parts to attract each one its proper nutriment, and promoteth every fermentation and assimilation by which nature maintaineth the transitory still consuming Oyle and mass: It excelleth art in the preparation, alteration and expulsion of all the excrementitious matter, which being retained would be the matter of manifold diseases: and powerfully fighteth against all the enemies of health: In a word, it doth incomparably excell the help of the most skilful Physicians and excellent Medicines in the world, for the preventing of most diseases incident to man: (and consequently to the benefit of the soul it self, which cheerfully useth a cheerful and well tempered body; and useth a languishing sickly body, as the Rider useth a tired Horse, or as we use a sick or lazie servant, or a blunted Knife, or a Clock or Watch that is out of order.) I speak all this, of *Bodily labour*, which is necessary to the Body, and consequently to the mind: For want of which abundance grow *melancholy*, and abundance grow *sluggish* and good for nothing; and abundance cherish filthy lusts, and millions yearly turn to earth before their time: For want of *bodily labour* a multitude of the idle Gentry, and rich people, and young people that are slothful, do heap up in the secret receptacles of the body a dunghil of unconcocted excrementitious filth, and vitiate all the mass of humours which should be the fewel and oyle of life, and dye by thousands of untimely deaths (of Feavors, Palsies, Convulsions, Apoplexies, Droopies, Consumptions, Gout, &c.) more miserably than if Thieves had murdered them by the High-way, because it is their own doing, and by their sloth they kill themselves. For want of *bodily exercise* and *labour* interposed, abundance of Students and sedentary persons fill themselves with diseases, and hasten their death, and causelessly blame their *hard studies* for that which was caused by their *bodily sloth*: The *hardest studies* will do little harm to most men, if they do but by convenient interposed *bodily labour*, keep all the humours in their just tempera-

ment: when by a *sluggish walk* now and then, instead of *labour* and *sweat*, they defraud themselves. If the world knew but the benefit of *TEMPERANCE* and *LABOUR* to the maintaining of mans health and life, and the mischiefs of *EXCESS* of meat and drink, and *IDLENESS*, the love of health and life would do that with them, which Gods authority will not do.

§. 12. 8. *Labour* and *diligence* do keep the mind upon a *lawful employment*, and therefore keep out many *dangerous temptations*, and keep the thoughts from *vanity* and *sin*: And also keepeth out *vain words*, and preserveth the soul from many sins, which a life of idleness and sloth doth cherish: It helpeth even unlearned persons more effectually to restrain their thoughts and words from sin, than the greatest knowledge and diligent watchfulness can do in an idle kind of life.

§. 13. 9. *Diligent labour* mortifieth the flesh, and keepeth under its luxurious inclinations, and subdueth that pride, and lust, and brutish sensuality which is cherished by an idle life.

§. 14. 10. Lastly, It is Gods appointed means for the getting of our daily bread: And as it is a more *real honour* to get our bread our selves, than to receive it by the gift of our friends or Parents, so is it more comfortable to a well informed mind. We may best believe that we have our food and provisions in mercy, and that they shall be blest to us, when we have them in Gods appointed way: who hath said, *If any man will not work, neither should he eat.* 2 Theff. 3.

§. 15. Direct. 2. *As labour is thus necessary, so understand how needful a stated Calling is, for the right performance of your labours.* A Calling is a *stated ordinary course of labour*. This is very needful for these Reasons. *1. Out of a Calling a mans labours are but *occasional*, or *unconstant*, and so more time is spent in *idleness* than in *labour*. 2. A man is best skilled in that which he is used to. 3. And he will be best provided for it, with instruments and necessities. 4. Therefore he doth it better than he could do another work, and so wrongeth not others, but attaineth more the ends of his labour. 5. And he doth it more easily, when a man *unuses*, and *unskilled*, and *unfurnished*, toyleth himself much in doing little. 6. And he will do his work more orderly, when another is in continual confusion, and his business knoweth not its time and place, but one part contradicts another. Therefore some certain Calling or Trade of life is best for every man.

§. 16. Quest. 1. *May not a man have a Calling consisting of occasional uncertain works?* Answ. He that can have no better, may do thus: so be it they are *consistent works* which he is able for: As a Footman may go of various Errands, and a Day-labourer may do many sorts of works: But great variety will be a great inconvenience to him.

§. 17. Quest. 2. *May a man have divers Trades or Callings at once?* Answ. Yes no doubt, if it be for the common good, or for his own, and no injury to any other; nor so inconsistent, as that one shall make him unfaithful in the other: Then God forbids it not.

The Question, *Whether a man may change his Calling*, I answered before, Chap. 3. Direct. 10.

§. 13. Direct. 3. *Think not that a Calling can be lawful, when the work of it is sin; nor that you or your labour, or your gain in an unlawful Calling shall be blest.* An unlawful act is bad enough: But an unlawful Calling is a life of sin: To make sin a mans Trade, and Work, and Living, is a most horrid desperate course of life. As mercenary Souldiers, that for their pay will fight against authority, right

Socrates was mightily addicted to the exercise of his body, as necessary to the health of body and mind. Laert. Plutarch out of Plato faith, that soul and body should be equally exercised together, and driven on as two Horses in a Coach, and not either of them overgo the other. Prec. of Health.

or innocency, and murder men for half a Crown a day : and those that live by cheating, stealing, oppressing, whoring, or by seducing such ; or upon the sin of such ; or of Drunkards, Gamesters or other sensual vices, which they knowingly and willingly maintain.

Dir. 4. §. 19. Direct. 4. *Think not that because a work is lawful, that therefore it is lawful to make a Calling of it. It is lawful to yeast in time and measure, but not lawful to be a Yeaster as a Trade of life. If in some cases it should prove lawful to act a Comedy or Tragedy, it will not follow, that therefore it is lawful to be by Trade a Stage-player : If a Game at Cards or Dice may be in some cases lawful, it follows not, that it is lawful to be a Gamester by Trade. The like I may say of many others.*

Dir. 5. §. 20. Direct. 5. *It is not enough that the work of your Calling be lawful, nor that it be necessary, but you must take special Care also that it be safe, and not very dangerous to your souls. The Calling of a Vintner and Ale-seller is lawful and needful : and yet it is so very dangerous that (unless it be in an extraordinary place or case) a man that loveth his soul should be loth to meddle with it, if he can have a safer to get his bread by. They get so little by sober people, and their gain dependeth so much upon mens sin, that it is a constant temptation to them to be the maintainers of it : And frail man that can so hardly stand on firm ground, should be loth for a little money to walk still upon the Ice, and to venture his soul in a life of such temptations : For it's twenty to one but they will prevail.*

Dir. 6. §. 21. Direct. 6. *The first and principal thing to be intended in the choice of a Trade or Calling for your selves or children, is the service of God, and the publick good : And therefore (ceteris paribus) that Calling which most conduceth to the publick good is to be preferred. The Callings most useful to the publick good, are the Magistrates, the Pastors and Teachers of the Church, Schoolmasters, Physicians, Lawyers, &c. Husbandmen, (Plowmen, Grasers, and Shepherds) : and next to them are Mariners, Clothiers, Booksellers, Taylors, and such other that are employed about things most necessary to mankind : And some Callings are employed about matters of so little use (as Tobacco-sellers, Lace-sellers, Feather-makers, Periwig-makers, and many more such) that he that may choose better, should be loth to take up with one of these, though possibly in it self it may be lawful. It is a great satisfaction to an honest mind, to spend his life in doing the greatest good he can ; and a prison and constant calamity to be tyed to spend ones life in doing little good at all to others, though he should grow rich by it himself.*

Dir. 7. §. 22. Direct. 7. *When two Callings equally conduce to the publick good, and one of them hath the advantage of riches, and the other is more advantageous to your souls, the later must be preferred : And next to the publick good, the souls advantage must guide your choice : As suppose that a Lawyer were as profitable to the publick good as a Divine, and that it is the way to far more wealth and honour ; yet the Sacred Calling is much more desirable for the benefit of your souls : Because it is an exceeding great help, to be engaged by our Callings to have the Word and Doctrine of Christ still before us, and in our minds and mouths ; when others must be glad to be now and then exercised in it, when their hearts are cooled by the frequent and long diversions of their worldly business : So that our Calling and work is to an honest heart a continual recreation, and preserving, and edifying help to Grace. So a Schoolmasters Calling is usually but poor and very painful, requiring much close atten-*

dance, but yet it is of so great use to the common good, and alloweth the mind so much leisure and advantage to improve it self in honest studies ; that it is fitter to be chosen and delighted in by a well tempered mind, than richer and more honoured employments. It's sweet to be all day doing so much good.

Dir. 8. §. 23. Direct. 8. *If it be possible choose a Calling which so exerciseth the body, as not to overwhelm you with cares and labour, and deprive you of all leisure for the holy and noble employments of the mind : and which so exerciseth your mind, as to allow you some exercise for the body also. 1. That Calling which so taketh up body and mind, as neither to allow you commixed thoughts of greater things, nor convenient intermissions for them, is a constant snare and prison to the soul : which is the case of many who plunge themselves into more and greater business than they can otherwise dispatch : and yet are contented to be thus continually alienated in their minds from God and Heaven, to get more of the world. Many poor Labourers (as Clothiers, Taylors, and other such) can work with their hands, and meditate or discourse of heavenly things without any hindrance of their work : when many men of richer Callings have scarce room for a thought or word of God or Heaven all day. 2. On the contrary, if the Body have not also its labour as well as the mind, it will ruine your health ; and body, and mind will both grow useless.*

Dir. 9. §. 24. Direct. 9. *It is lawful and meet to look at the commodity of your Calling in the third place, (that is, after the publick good, and after your personal good of soul and bodily health.) Though it is said, Prov. 23. 4. Labour not to be rich : the meaning is, that you make not Riches your chief end : Riches for our fleshly ends must not ultimately be intended or sought. But in subordination to higher things they may : That is, you may labour in that manner as tendeth most to your success and lawful gain : You are bound to improve all your Masters Talents : But then your end must be, that you may be the better provided to do God service, and may do the more good with what you have. If God shew you a way in which you may lawfully get more than in another way, (without wrong to your soul, or to any other) if you refuse this, and choose the less gainful way, you cross one of the ends of your Calling, and you refuse to be Gods Steward, and to accept his gifts, and use them for him when he requireth it : You may labour to be Rich for God, though not for the flesh and sin.*

Dir. 10. §. 25. Direct. 10. *It is not enough that you consider what Calling and labour is most desirable, but you must also consider what you or your children are fittest for, both in mind and body. For that Calling may be one mans blessing, which would be anothers misery and undoing. A weak body cannot undergo those labours which require strength : And a dull and heavy mind and wit, cannot do the works which require great judgement and ingenuity. It hath been the calamity of the Church, and undoing of many Ministers themselves, that well meaning Parents out of love to the sacred work of God, have set their Children to be Ministers that were unfit for it : And many self-conceited persons themselves are ready to thrust themselves into that holy Office, when they have some inconceivable smattering knowledge, and some poor measure of gifts, overvalued by themselves, that know not what is required to so great a work. Be sure that you first look to the natural ingenuity of your children*

Omnes qui sunt, qui quærent, aut fuerint, aut doctri- nis clari, non possunt unum ingenium accendere, nisi aliqua in- tus in ani- mo scintilla sit, quæ præceptoris spiritu ex- citata &

adjuvæ, generosum disciplina fomite arripiant. Petrarch. Dial. 41. l. 2.

children (or your selves) and then to their Grace and Piety: and see that none be devoted to the Ministry that hath not naturally a quickness of understanding, and a freedom of expression, unless you would have him live upon the ruine of souls, and wrong of the Church and work of God; and turn an enemy to the best of his flock, when he seeth that they value him but as he deserves: And let none be so unwise as to become a Preacher of that Faith, and Love and Holiness which he never had himself. And even to the Calling of a Physicion none should be designed that have not a special ingenuity, and sagacity, and natural quickness of apprehension; unless he should make a Trade of killing men: For it is a Calling that requireth a quick and strong conjecturing ability, which no study will bring a man that hath not a natural acuteness and aptitude thereto. Thus also as to all other Callings, you must consider, not only the Will of the Child or Parents, but their natural fitness of body and mind.

Dir. 11. §. 26. Direct. 11. Choose no Calling (especially if it be of publick consequence) without the advice of some judicious faithful persons of that Calling. For they are best able to judge in their own profession. Never resolve on the Sacred Ministry without the advice of able Ministers: Resolve not to be a Physicion, but by the counsel of Physicions; and so of the rest: For abundance of persons ignorantly conceit themselves sufficient, that are utterly insufficient; and so live all their dayes, as wrongs and burdens unto others, and in sin and misery to themselves.

Dir. 12. §. 27. Direct. 12. If thou be called to the poorest laborious Calling do not carnally murmur at it, because it is wearisome to the flesh, nor imagine that God accepteth the less of thy work and thee: But cheerfully follow it, and make it the matter of thy pleasure and joy, that thou art still in thy heavenly Masters service, though it be about the lowest things: And that he who knoweth what is best for thee, hath chosen this for thy good, and tryeth and valueth thy obedience to him the more, by how much the meaner work thou stoopest to at his Command. But see that thou do it all in obedience to God, and not merely for thy own necessity: Thus every servant must serve the Lord in serving their Masters, and from God expect their chief reward. Col. 3. 22, 23, 24. Ephes. 6. 6, 7.

Tit. 2. Directions against Idleness and Sloth.

What Sloth and Idleness is.

§. 1. **H**ERE I must shew you what Idleness and Sloth is, and what are the Signs of it: and then give you Directions how to conquer it. Sloth signifieth chiefly the indisposition of the mind and body; and Idleness signifieth the actual neglect or omission of our duties. Sloth is an averfeness to labour, through a carnal love of ease, or indulgence to the flesh. This averfeness to labour is sinful, when it is a voluntary backwardness to that labour which is our duty: Sloth sheweth it self, 1. In keeping us from our duty, and causing us to delay it, or omit it: and 2. In making us to do it slowly and by the halves: And both these effects are called Idleness, which is the omission or negligent performance of our duties through a flesh-pleasing backwardness to labour.

What it is not.

§. 2. By this you may see, 1. That it is not sloth or sinful Idleness to omit a labour which we are unable to perform: As for the sick, and aged, and weak to be averse to labour through the power of an unresistible disease or weakness: Or when

Nature is already wearied by as much labour as it can bear. 2. Or when Reason alloweth and requireth us to forbear our usual labour for our health, or for some other sufficient cause. 3. Or when we are unwillingly restrained and hindered by others: as by imprisonment, or denial of opportunity: as if the Magistrate forcibly hinder a Preacher, or Physicion, or Lawyer from that which otherwise he should do. 4. Or if a mistake or sinful error only keep a man from his labour, it is a sin, but not this sin of sloth: So also if any sensual vice or pleasure besides this love of ease take him off. 5. If it be a backwardness only to such labour as is no duty to us, it is but a Natural and not a vicious sloth. But Voluntary averfeness to the labour of our duty through indulgence of fleshly ease, is the sinful sloth or Laziness which we speak of.

§. 3. Sloth and Idleness thus described is a sin in all: but a far greater sin in some than in others. And you may thus know what sloth it is that is the most sinful. 1. The more sloth is subjected in the mind it self, and the less it is subjected in the Body, the greater is the sin. For the mind is the nobler part, and immediate seat of sin. 2. The smaller the bodily distempers or temptations are which seduce the mind, the greater is the sin: For it shews the mind to be the more corrupted and tainted with the disease of sloth. He that is under an unresistible indisposition of body, sinneth not at all (unless as he voluntarily contracted that disease:) But if the bodies indisposition to labour be great, but yet not unresistible, it is a sin to yield to it: but so much the smaller sin (ceteris paribus) as the bodily disease is greater. He that hath some scorbutical lassitude, or flegmatick heaviness and dulness, doth sin if he strive not against it as much as he can, and as in reason he should: It is not every bodily indisposition that will excuse a man from all labour; as long as he is able to labour notwithstanding that disease: But if the disease be great, so that he resisteth his lassitude with a great deal of labour, the sin is the less: But he that hath a body sound and able, that hath no disease to indispose him, sinneth most of all if he be slothful, as shewing the most corrupted mind. 3. He is most sinfully slothful who is most voluntarily slothful. As he that endeavoureth least against it, and he that most loveth it, and would not leave it: and he that is least troubled at it, and least repenteth and lamenteth it, and contriveth to accommodate his sloth. 4. The sloth is (ceteris paribus) the worst, which most prevaileth to the omission or negligent performance of our duty: But that sloth which doth but indispose us, but is so far conquered by our resistance, as not to keep us from our duty, or not much and often, is the smaller sin. 5. That is the most sinful sloth (ceteris paribus) which is against the greatest duties: To be backward to the most holy duties (as praying, and hearing, or reading the Word of God, &c.) or to duties of publick consequence, is a greater sin than to be lazily backward to a common toilsome work. 6. That is the most sinful sloth and idleness which is committed against the greatest motives to labour and diligence: Therefore (in that respect) a poor mans sloth is more sinful than a rich mans, because he is under the pressure of Necessity: And in another respect the rich mans sloth is worst, because he buryeth the greatest Talents, and is idle when he hath the greatest wages. A man that hath many children sinneth more than another by his idleness, because he wrongeth them all whom he must provide for: A Magistrate or Pastor of the Church, doth sin more incomparably than common people, if they be slothful; because they betray the souls of

The aggravations of it. It was one of Solons Laws: Is qui seclatur otium, omnibus accusare volentibus obnoxius esto. ut Laert. in Sol. Num solum aquas haurio inquit Cleanthes? nonne & fodio & riggo & omnia facio philosophiae causa? when they asked him why he would draw water.

men, or sin against the good of many : As it is a greater sin to be lazy in quenching a fire in the City, than in a common needful business : so it is a greater sin to be slothful in the working out our salvation, and making our calling and election sure, when God, and Christ, and Heaven, and Hell are the motives to rowze us up to duty, and when the time is so short, in which all our work for eternity must be done, I say, it is a far greater sin, than to be slothful when only corporal wants or benefits are the motives which we resist. Yet indeed the will of God is resisted in all, who forbiddeth us to be slothful in business, Rom. 12. 11.

The signs
of Sloth.

§. 4. Sloth is a thing that is easily discerned : The signs of it are, 1. When the very thought of labour is troublesome and unpleasing, and ease seems sweet. 2. When duty is omitted hereby and left undone. 3. When the easier part of duty is culled out, and the harder part is cast aside. 4. When the judgement will not believe, that laborious duty is a duty at all. 5. When that which you do, is done with an ill will, and with a constant weariness of mind, and there is no alacrity or pleasure in your work. 6. When you do no more in much time, than you might do in less, if you had a willing ready mind. 7. When the backward mind is shifting it off with excuses, or finding something else to do, or at least delaying it. 8. When you choose a condition of greater ease and smaller labour, before a laborious condition of life which in other respects is better for you. As when a Servant had rather live in an ungodly family where there is more ease (and fulness) to be had, than in a place of greatest advantage for the soul, where there is more labour (and want.)

Prov. 26.

13.

9. When little impediments discourage or stop you : The slothful faith, there is a Lyon in the way, Prov. 22. 13. His way is an hedge of thorns, Prov. 15. 19. He will not plow by reason of cold, Prov. 20. 4. 10. When you make a great matter of a little business : It cannot be done but with such preparation, and so much ado, that shews a slothful mind in the doer. Even the putting his hand to his mouth, and pulling it out of his bosom is a business with the sluggard : that is, he maketh a great matter of a little one, Prov. 26. 15. & 19. 24. 11. Lastly, The fruits of slothfulness use to detect it, in soul, and body, and estate : For it corrupteth, impoverisheth and ruineth all. The weeds of his Field or Garden, the vices of his soul, the sins of his life, the duties omitted, or sleepily performed, the disorders of his family or charge, and usually, or oft, his poverty, do detect him, Prov. 24. 30. & 13. 24, 27.

How little
have some
men, (yea,
Ministers
themselves)
to shew of
all the
good they
might
have done
through
all their
lives? The
work they
have done
calls them
idle.

§. 5. By this much it is easy to discern the impudent folly of the Quakers and some ignorant Rufficks that rail against Magistrates and Ministers for living idly, because they do not plow or thresh, or use some mechanick Trade or Labour : As if the labour of their highest Callings were no labour, but meer idleness : Thus proud men speak evil of that which they understand not ! Had they tried it, they would have found that the work of a faithful Minister is further distant from idleness, than a Thresher is : Doth not Christ and the Holy Ghost oft call them labourers, fellow-labourers with Christ, and workmen, and their work a labour ? Luk. 10. 27. 1 Cor. 3. 9. 1 Tim. 5. 17, 18. 2 Tim. 2. 15. Mat. 10. 10. 1 Cor. 3. 13, 14, 15. & 9. 1. Eph. 4. 12. Phil. 2. 30.

§. 6. Hence also you may see, 1. That though all that can must labour, yet there is great diversity of labours ; and all men are not to do the same work. Magistrates, and Pastors, and Lawyers, and

Physicians must labour diligently : but they are not all bound to plow, and thresh, and use the more servile labours of their inferiours. 2. That every man must labour in the works of his own Calling, and do his own business, as 1 Thes. 4. 11. 2 Thes. 3. 11. and take that for the best employment for him, which God doth call him to, and not presume to step out of his place, and take the work of other mens Callings out of their hands. 3. That a man that is paid for his labour by another, (as Lawyers, Physicians, Schoolmasters, Servants) do rob them by their idleness, when they withhold from them any part of that which they are paid for.

§. 7. Direct. 1. The first help against sloth, is to Div. 1. be well acquainted with the greatness of the sin. For no wonder if it be committed by them that think it small : First therefore I shall tell you what it is.

§. 8. 1. God himself reckoneth it with heinous sins, Ezek. 16. 49. Pride, fulness of bread, and abundance of idleness (the very character of the debauched part of the Gentry) is said to have been Sodoms sin, that was consumed with fire from Heaven. And the Thessalonians were forbidden to keep company with such as lived disorderly and did not work.

1 Thes. 5.
12, 13.
Prov. 18. 2.
& 21. 25.
2 Thes. 3.
Prov. 12.
24.
& 19. 15.
Eccles. 10.
18.

§. 9. 2. Idleness is a temporary destruction (as to their use) of all the faculties of mind and body which should be exercised. It is contrary to Nature : For Nature made our faculties for use : You bury your selves alive : If it be a sin to hide Gods lesser Talents, what is it to bury our selves and all our powers ? If it be pity to see a dead man, because he is unuseful to the world ; Is it not pity and shame to see one voluntarily dead, that maketh himself useless by his sloth ? Should not the Church-yard be the dwelling of the slothful, that he may be nearest them in place, that he is nearest to in quality ?

§. 10. 3. Idleness and sloth are consumers of all the mercies of God : You are the barren ground where he soweth his seed, and none comes up. You return him but a crop of thorns and bryars, and such ground is nigh to cursing (the final curse) whose end is to be burnt : Doth God daily feed, and clothe, and keep you, and protect and support you, and teach and warn you, and all for nothing ? Is Idleness that for which he hired you ? Will you accuse your Maker of so great imprudence, and your Redeemer of more, as if he created and redeemed you to do nothing, or that which is as bad or worse than nothing ? He calleth to you, Why stand you idle ? Matth. 20. 3, 6. And it is a terrible sentence that such shall receive, Matth. 25. 26. Thou wicked and slothful servant ; Cast the unprofitable servant into outer darkness, &c.

Heb. 6. 8.

§. 11. 4. Idleness is a robbing God, who is the Lord of us and all our faculties, and all our service is his due : You rob him of the honour and service that you might have done him by your diligence.

§. 12. 5. And it is a robbing your selves of all the good to soul or body, which by your labour and industry you might have got : The slothful man lyeth wishing till he perish : Prov. 21. 25.

Prov. 10.
26.
Prov. 18. 9.

§. 13. 6. And it is a robbing of the Commonwealth, and of all those to whom your labours, or the fruit of them was due. You are burdens to the Commonwealth, like Drones in the Hive, Col. 3. 22.

§. 14. 7. Slothfulness is a great consumer of Time, (as is shewed Chap. 5.) You lose not only all the Time when duty is omitted, but much of the time in

in which you perform it; while you rid no work, and do it as if you did it not. He that goeth but a mile an hour, loseth his Time, though he be still going, even as much as he that goeth two mile one hour, and sits still the next. O what abundance of their lives do idle persons lose? When Time is gone, they will better understand the greatness of their sin and loss, that now make light of it.

§. 15. 8. *Idleness* is not a single sin, but a continued course of sinning: An idle person is sinning all the while he is idle: And that's with some a great part of their lives: And therefore it is the greater, because the continuance sheweth that it is not effectually Repented of.

§. 16. 9. *Idleness* is a destroyer of grace, and gifts, and natural parts: They will rust for want of use: *The slothful is brother to the great waster*: Prov. 18. 9. Weeds will grow up and choak the fruit.

§. 17. 10. *Idleness* and *sloth* is a fruit of flesh pleasing; and so cometh from the most pernicious vice: It is but to please the flesh, that one is drunk, and another gluttonous, and another a fornicator, and another covetous: And your *Idleness* and *sloth* is but pleasing the same flesh in another way, which is forbidden as well as those. And if ye live after the flesh ye shall dye: Rom. 8. 13.

§. 18. 11. It is a strengthening the flesh against the Spirit, by indulging it in its ease and sloth: and maketh it not only unruly and unserviceable, but masterly and earnest for its own desires.

§. 19. 12. *Idleness* is the Mother and Nurse of many heinous sins: 1. It cherisheth lust, and draweth people to fornication; which hard labour would have much prevented. 2. It is the time for foolish sports, and vanity, and wantonness and excess of riot, and all the mischiefs which use to follow it. 3. It is the time for idle talk and meddling with other folks matters: and therefore Paul reprehendeth the Idle as *busy-bodies*, or meddlers with matters that concern them not, and twatlers and tale-carriers: 2 Theff. 3.

Prov. 26. 11. 1 Tim. 5. 13. 1 Theff. 4. 11. They that do not what they should, will be doing what they should not. 4. It is the time for gluttony, and drunkenness, and gaming and all other sensuality. 5. Yea, it is the time for seditions and rebellions; as in Armies it is the time for Mutinies.

§. 20. 13. *Idleness* is the season of Temptation: It is Satans seed-time. It is then that he hath opportunity to tempt men to malice, revenge and all other villany that is committed.

§. 21. 14. *Idleness* is a disorderly walking, 2 Theff. 3. 10. 11. Out of the way that God hath appointed us to eat our bread in, and receive his blessings in. The large description of a virtuous woman, Prov. 31. 10. to the end is worthy to be studied by the slothful. She seeketh Wool and Flax, and worketh willingly with her hands: She is like the Merchants Ships: She bringeth her food from afar: She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens: She considereth a field and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loyns with strength, and strengtheneth her arms: She perceiveth that her merchandize is good; her candle goeth not out by night: She layeth her hands to the spindle, and her hands hold the distaff: She stretcheth out her hand to the poor, yea, she reacheth forth her hand to the needy: She is not afraid of the snow for her household: for all her household are clothed with scarlet—She looketh well to the ways of her household, and eateth not the bread of idleness: I desire our Ladies and Gentlewomen, that take this pattern to be below them, to remember that it was

not a Plowman but a King: and that the greatest that ever Israel had, that gave this counsel as received from his Mother: who concludeth, v. 30, 31. *Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised: Give her of the fruit of her hands, and let her own works praise her in the gates.* But if our Gallants should have no meat or clothing but what were the fruit of their hands, it would make a foul change in their garb and dyet! And if their own works must be the matter of their praise, instead of the Names of their Ancestors, Arms, Lands and Titles, it would also make a foul change in their Honours.

Cleanthes coactum aliquando stipem in medium familiarium intulit, dicens, Cleanthes alium Cleanthem posset nutrire si vellet.

And when he was questioned in judgement, how he lived, *Adleo robustus, & tam tori habitus*, the Gardiner that he worke for, and the Woman that baked his Meal, were the witnesses that acquit him: Hard labour and hard fare enabled him for hard study. Laert. in Cleanth.

§. 22. 15. *Idleness* usually bringeth Poverty: And it is a just and merciful chastisement of God to cure the sin: But such can have little comfort in their wants; nor expect that others should pity them as they would do the diligent. Yea, many when by idleness they are brought to poverty, by poverty are brought to murmuring and stealing, to the ruine both of soul, and body, and family, and reputation.

§. 23. 16. *Idleness* is a murderer of the body: Gluttony and *Idleness* kill most of the world before their Time: No two sins more constantly bring this Curse along with them.

§. 24. 17. *Idleness* maketh thee the shame of the Creation: Seest thou not how all the world is in action? How the Sun runneth his course for thee; the Waters flow, the ground bringeth forth: thy Catrel labour for thee: and all things that are most excellent, are most active; and all things that are most unactive, are most vile, and dead, and drossie: The Scripture sendeth the slothful, even to the Ant to learn to labour, Prov. 6. 6. And shall the Ant, the Bee, and every creature be a witness against thee to condemn thy sloth?

§. 25. 18. Lastly, *Idleness* disableth you from doing good to others: You should work with your own hands, that you may have to give to him that needeth, Ephes. 4. 28. Or if you give out of your superfluity that which cost you no labour, it is not so much to your honour or comfort, as if you were purposely thrifty and laborious to do good: He that pleaseth his flesh with ease and fulness, and giveth his leavings (how much soever) to the poor, will never have that comfort and evidence of Gods acceptance and grace in it, as he that pampereth not his flesh by his abundance, but giveth that to the poor which he getteth with his diligence, and which he denyeth to his inordinate desires.

§. 26. Direct. 2. Those persons must be extraordinary watchful against this sin of *Idleness* whose constitutions, unhappy educations, condition of life or company, do most strongly tempt them to it. It is a sin that some have but little temptation to in comparison of others: and some have need of a great deal of care and resolution to escape it. 1. Those are most subject to this sin who have a *flegmatick* constitution, or dulness of spirits, or other bodily indisposition to cherish it: Such therefore should strive the more against it, and not give way to any sloth which they are able to resist. Though their bodies are like a dull or tired Horse, they must use the rod and spur the more. Such heavy persons are more given also to sleep than others are; and yet they may resist it and rise early if they will, though they have a greater sluggishness than others to overcome. So though they are more undisposed to labour than

more

See Psal. 128. 2. Thou shalt eat the labour of thy hands. Prov. 14. 23. & 13. 11.

more active persons are, yet if they will do their best they may go as far as their strength of body will enable them. And this they should the rather strive to do (unless they have a disease that labour is hurtful to) because that *custom* doth much to the encreasing or decreasing their *bodily* undisposedness, and labour is the most effectual means to cure them of that fleshly heaviness which unfiteth them for their labour.

Platonem tradunt cum vidisset quendam aleis ludentem, increpasse: & cum ille; Quam me in parvis reprehendis? diceret, respondisse, At est consuetudo non parva res. Laert. in Plat.

§. 27. 2. Those that have been *unhappily bred up in Idleness* have great cause to *Repent* of their sinful life that's past, and to be *doubly* diligent to Overcome this sin: If their Parents have so far been their enemies, they should not continue enemies to themselves: Though usually the Children of the *Rich* and *Proud* have this for their *peculiar original sin*, and are very unhappy in their Parentage and Education in comparison of the Children of *wise* and *humble* and *industrious* Parents, yet their *own understanding* and *willingness*, by the help of grace, may overcome it. If your Parents had trained you up to live by *stealing*, could not you leave it if you will, when you come to know that God forbiddeh it? so though they have bred you up in *idleness*, and done their part to undo you both in *soul* and *body*, to make your *souls* a sty for *sin*, and your *bodies* a *skynful* of *diseases*, yet if you will do your part you may be recovered, at least as to your *souls*; and *customs* may conquer the *fruits* of *customs*.

Callimachus in Attilla reporteth that when certain Players came before Attilla, to shew the agility of their Bodies in their Exercises, he selves.

fended to see such able active bodies no better employed, and commanded them to be exercised in shooting and other military acts: which when they could not do, he commanded that they should have no meat but what they got by hunting at a great distance, and so exercised them till they became excellent Soldiers. p. 353.

§. 28. 3. Those that *abound in wealth*; and *have no need to labour* for any bodily provisions, should be especially watchful against this sin: Necessity is a constant spur to the poor (except those that live upon begging, who are the *second rank* of *Idle* persons in the Land.) But the *Rich* and *Proud* are under a continual temptation to live *idly*. For they need not rise early to labour for their bread: They need not work hard for Food or Rayment: They have not the cries of their hungry Children to rowze them up: They have plenty for themselves and family *without labour*, and therefore they think they may take their ease. But it is a sad case with poor souls, when the Commands of God do go for nothing with them: or cannot do as much to make them diligent as *poverty* or *want* could do: And when *Gods Service* seemeth to them unworthy of their labour, in comparison of their own: It may be God may bring you unto a *necessity* of labouring for your daily bread; if you so ill requite him for your plenty. But it's better that your *idleness* were cured by *grace*, than by *necessity*: For when you labour only for your own supplies, your *own sup-*

plies are your *reward*: But when you labour in true obedience to God, it's God that will reward you, Col. 3. 23, 24. I do with very much love and honour think of the *industrious lives* of some *Lords* and *Ladies* that I know, who hate *idleness* and *vanity*, and spend their time in *diligent labours* suitable to their places: But it is matter of very great shame and sorrow, to think and speak of the lives of too great a number of our gallants! To how little purpose they *live* in the World! If they take a true account of their lives (as God will make them wish they had done, when he calls them to account), how many hours, think you, will be found, to have been spent in any honest labour, or diligent work that is worthy of a Christian, or a member of the Common-wealth? in comparison of all the rest of their time, which is spent in bed, in dressing, in ornaments, in idle talk, in playing, in eating, in idle wandrings and visits, and in doing nothing, or much worse. How much of the *day* doth *idleness* consume in comparison of any *profitable work*? O that God would make such know in time, how dreadful a thing it is thus to *imitate Sodom* that was punished with the *vengeance* of eternal fire, (Ezek. 16. 49. Jud. 7.) instead of imitating Christ. As for *idle beggars* they read not Books, and therefore I shall not write for them: They are in this more happy than the idle Gentry, that the *Law* compelleth them to work, and leaveth them not to themselves.

Ni sis bonus aleator, probus chartarius, scortator, improbus, potator, strenuus, profusus, audax, decus, decor, confessor, aris alieni, deinde scabie ornatus, vix quisquam te credet Equitem. Erasim.

Colloq p. 483. See more of this ch. 5. and read Luk. 16. and Jam. 5.

§. 29. 4. Those persons that *live in idle company* have special cause to fear this sin: For such will entangle you in *idleness*, and greatly hinder you from conscionable diligence.

§. 30. 5. Those *Servants* that live in great mens houses, and are kept more for pomp and state than service, having little to do, should specially take heed of the sin of *idleness*. Many such take it for their *happiness* to live *idly*, and take that for the best Service where they have least work: But have you nothing to do for your *selves*, for *soul* nor *body*? If you have leisure from your *Masters* service, you should thankfully improve it in *Gods* service and your own.

§. 31. Direct. 3. *Settle your selves in a lawful Dir. 3. Calling, which will keep you under a necessity of ordinary and orderly employment.* As we cannot so easily bring our minds to a close attendance upon God, in the Week days when we have our common businesses to divert us, as we can do on the *Lords Day* which is purposely set apart for it, and in which we have the use of his stated Ordinances to assist us; even so a man that is out of a stated course of labour cannot avoid *idleness* so well as he that hath his ordinary time and course of business to keep him still at work. It is a dangerous life to live out of a Calling.

§. 32. Direct. 4. *Take heed of excess of meat Dir. 4. and drink and sleep:* For these drown the senses, and dull the spirits, and load you with a burden of *flesh* or *humours*, and greatly undispole the body to all diligent useful labours. A full Belly and drowsie Brain are unfit for work. It will seem *work* enough to such, to carry the load of *flesh* or *phlegm*, which they have gathered. A pampered body is more disposed to *lust* and wantonness than to work.

§. 33. Direct. 5. *A man-like Resolution, is an effectual course against sloth. Resolve and it will be done. Give not way to a slothful disposition. Be up and doing: you can do it if you will but resolve:* To this end, be never without *Gods* quickning motives (before-mentioned) on your minds: Think what

what a sin and shame it is to waste your Time; to live like the dead; to bury a rational soul in flesh; to be a slave to so base a thing as sloth; to neglect all Gods work while he supporteth and maintaineth you, and looketh on; to live in sloth, with such miserable souls, so near to judgement and Eternity. Such thoughts well set home will make you stir! when a drowsie soul makes an idle body.

Dir. 6. §. 34. Direct. 6. Take pleasure in your work, and then you will not be slothful in it. Your very Horse will go heavily where he goeth unwillingly, and will go freely when he goeth thither where he would be. Either your work is Good or bad: If it be bad avoid it, If it be good why should you not take pleasure in it? It should be pleasant to do good?

Dir. 7. §. 35. Direct. 7. To this end be sure to do all your work as that which God requireth of you, and that which he hath promised to reward; and believe his acceptance of your meanest labours which are done in obedience to his will! Is it not a delightful thing to serve so great and good a master, and to do that which God accepteth and promiseth to reward? This interest of God in your lowliest and hardest and servilest labour, doth make it honourable, and should make it sweet.

Dir. 8. §. 36. Direct. 8. Suffer not your fancies to run after sensual vain delights; for these will make you weary of your callings. No wonder if foolish youths be idle, whose minds are set upon their sports? nor is it wonder that sensual Gentlemen live idly, who glut themselves with corrupting pleasures. The idleness of such sensualists is more unexcusable than other mens, because it is not the labour it self that they are against, but only such labour as is honest and profitable: For they can bestow more labour in play, or dancing, or running or hunting or any vanity, than their work required: And it is the folly and sickness of their minds that is the cause, and not any disability in their bodies: The busiest in evil, are slothfullest to good.

Dir. 9. §. 37. Direct. 9. Mortifie the flesh, and keep it in an obedient dependance on the soul, and you will not be captivated by sloth. For idleness is but one way of Flesh-pleasing: He that is a sensual slave to his flesh, will please it in the way that it most desireth! One man in Fornication, and another in Ambition, and another in Ease: But he that hath overcome and mortified the flesh, hath mastered this with the rest of his Concupiscence.

Dir. 10. §. 38. Direct. 10. Remember still that Time is short, and Death makes haste, and judgement will be just, and that all must be judged according to what they have done in the body; and that your souls are precious, and Heaven is Glorious, and Hell is terrible, and work is various and great, and hinderances are many; and that it is not idleness, but labour that is comfortable in the reviews of time; and this will powerfully expel your sloth.

Dir. 11. §. 39. Direct. 11. Call your selves daily or frequently to account how you spend your time, and what work you do, and how you do it. Suffer not one hour or moment to pass, as you cannot give your Consciences a just account of it.

Dir. 12. §. 40. Direct. 12. Lastly, Watch against the slothfulness of those that are under your charges as well as against your own: Some persons of honour and greatness are diligent themselves, and bestow their time for the Service of God, their King and Country, and their souls and Families: (and I would we had more such:) But if in the mean time, their Wives and Children and many of their Servants spend most of the day and year in idleness, and they are guilty of it, for want of a through endeavour to reform it, their burden will be found greater at last

than they imagined. In a word, though the labour and diligence of a believing Saint, and not that of a Covetous Worldling, is it that tends to save the soul, and diligence in doing evil is but a making haste to Hell; yet sloth in it self is so great a nourisher of vice, and deadly an enemy to all that's good; and idleness is such a course and swarm of sin, that all your understandings, resolution and authority, should be used to cure it in your selves and others.

Tit. 3. Directions against Sloth and Laziness in things spiritual: and for zeal and Diligence.

§. 1. Zeal in things spiritual is contrary to sloth and coldness and remissness; and Diligence is contrary to Idleness. Zeal is the fervour, or earnestness of the soul: Its first subject is the will and affections, excited by the judgement; and thence it appeareth in the Practice. It is not a distinct Grace or Affection, but the vigor and liveliness of every grace, and their fervent operations. Rev. 3. 16, 19.

§. 2. Direct. 1. Be sure that you understand the nature and use of zeal and diligence, and mistake not a carnal degenerate sort of zeal, for that which is spiritual and genuine. 1. There is a zeal and activity meerly Natural, which is the effect of an active temperature of body. 2. There is an affected zeal, which is hypocritical, about things that are good: when men speak and make an outward stir, as if they were truly zealous, when it is not so. 3. There is a selfish zeal: when a proud and selfish person is fervent in any matter that concerneth himself; for his own opinions, his own honour, his own estate, or friends or interest: or any thing that is his own. 4. There is a partial factions zeal: when error or pride or worldliness hath engaged men in a party, and they think it is their duty or interest at least, to side with the Sect or Faction which they have chosen, they will be zealous for all the Opinions and ways of their espoused Party. 5. There is a superstitious Childish carnal zeal, for small, indifferent, inconsiderable things: Like that of the Pharisees (and all such hypocrites) for their Washings, and Fastings, and other ceremonious Observances. 6. There is an envious malicious zeal, against those that have the precedency, and cross your desires, or cloud your honour in the World; or that contradict you in your conceits and ways: such is that at large described, Jam. 3. 7. There is a peevish contentious wrangling zeal, that is assaulting every man who is not squared just to your conceits. 8. There is a malignant zeal, against the Cause and Servants of the Lord, which carryeth men to persecute them! See that you take not any of these, or any such like for holy zeal. Dir. 1. The kinds of false zeal. Mat. 23. 15.

§. 3. If you should so mistake, these mischiefs would ensue: 1. Sinful zeal doth make men doubly sinful: As holy zeal is the fervency of our grate, so sinful zeal is the intention and fervency of sin. 2. It is an honouring of sin and Satan: as if sin were a work, and Satan a Master worthy to be fervently and diligently followed. 3. It is the most effectual violent way of sinning, making men do much evil in a little time; and making them more mischievous and hurtful to others, than other sinners are. 4. It blindeth the judgement, and maketh men take truth for falsehood, and good for evil, and disableth Reason to do its office. 5. It is the violent resistor of all Gods means; and teacheth men to rage against the truth that should convince them: It stops The mischiefs of false zeal.

See Jam. 3.

Rom. 10.

A. 21.

20, 22.

The signs
of holy
zeal.

Mat. 23.

22, 23.

Tit. 2. 14.

2 Pet. 2. 7.

8.

Ezek. 9. 4.

1 Cor. 5.

Gen. 38.

24.

2 Sam. 12.

5.

mens ears, and turns away their hearts from the Counsel which would do them good. 6. It is the most furious and bloody persecutor of the Saints, and Church of Jesus Christ: It made Paul once exceeding mad against them, *Act. 26. 10, 11.* and shut them up in Prison, and punish them in the Synagogues, and compel them to blaspheme, and persecute them even unto strange Cities, and vote for their death: Thus concerning zeal he persecuted the Church, *Phil. 4. 6.* 7. It is the turbulent disquieter of all Societies: A destroyer of Love: a breeder and fomentor of contention; and an enemy to order, peace and quietness. 8. It highly dishonoureth God, by 2. presuming to put his name to sin and error, and to entitle him to all the wickedness it doth. Such zealous sinners commit their sin as in the Name of God, and fight against him ignorantly by his own (pretended or abused) authority. 9. It is an impenitent way of sinning: The zealous sinner justifieth his sin, and pleadeth reason, or Scripture for it, and thinketh that he doth well, yea that he is serving God when he is murdering his Servants, *Joh. 16. 2. 10.* It is a multiplying sin, and maketh men exceeding desirous to have all others of the sinners mind: The zealous sinner doth make as many sin with him as he can.

Yea if it be but a zeal for small and useless things, or about small Controversies or Opinions in Religion. 1. It sheweth a mind that is lamentably strange to the tenour of the Gospel, and the mind of Christ, and the practice of the great substantial things. 2. It destroyeth Charity and peace, and breedeth censuring and abusing others. 3. It dishonoureth holy zeal by accident, making the prophane think that all zeal is no better than the foolish passion of deceived men. 4. And it disableth the persons that have it to do good: even when they are zealous for holy truth and duty, the people will think it is but of the same nature with their erroneous zeal, and so will disregard them.

§. 4. The signs of holy zeal are these, 1. It is guided by a right Judgement: It is a zeal for Truth and Good, and not for falsehood and Evil, *Rom. 10. 2.* 2. It is for God and his Church or cause, and not only for our selves. It consisteth with meekness and self-denial and patience as to our own concerns, and causeth us to prefer the interest of God before our own, *Numb. 12. 3.* *Exod. 32. 19.* *Gal. 4. 12.* *A. 13. 9, 12.* 3. It is alwaies more careful of the substance than the circumstances: It preferreth great things before small: It contendeth not for small Controversies to the loss or wrong of greater truths: It extendeth to every known truth and duty; but in due proportion; being hottest in the greatest things, and coolest in the least. It maketh men rather zealous of good works, than of their controverted Opinions. 4. Holy Zeal is alway charitable: It is not cruel and bloody nor of a hurting disposition, *Luk. 9. 55.* but is tender and merciful, and maketh men burn with a desire to win and save mens souls, rather than to hurt their bodies, *1 Cor. 13.* Zeal against the sin is conjunct with Love and pity to the sinner, *2 Cor. 12. 21.* 5. Yet it excludeth that foolish pity which oberiseth the sin, *Rev. 2. 2.* *1 King 15. 13.* 6. True zeal is tender of the Churches Unity and Peace: It is not a dividing tearing zeal: It is first pure and then peaceable, gentle and easie to be increased, full of mercy and good fruits, *Jam. 3. 17.* 7. True zeal is impartial, and is as hot against our own sins, and our Childrens and other relations sins, as against anothers, *Mat. 7. 4.* 8. True zeal respecteth all Gods Commandments, and is not hot for one and contemptuous of ano-

ther: It aimeth at perfection; and stineth not our desires to any lower degree: It maketh a man desirous to be like to God, even Holy as he is Holy: It consisteth principally in the fervour of our Love to God: when false Zeal consisteth principally in censorious wranglings against other mens actions, or opinions: It first worketh towards good, and then riseth up against the hindering evil. 9. It maketh a man laborious in holy duty to God, and diligent in all his work; and lyeth not only in the heat of the brain, or rigid opinions, or heat of speech. 10. It is not a sudden flash, but a constant resolution of the soul: Like the natural heat, and not like a Feaver (Though the feeling part is not still of one degree) Therefore it concocteth and strengtheneth, when false zeal only vexeth and consumeth.

§. 5. Direct. 2. When you are thus acquainted with the nature of true zeal, consider next of its excellency and singular benefits, that there may be a love to it, and an honour of it in your hearts. To that end consider of these following commendations of it.

§. 6. 1. Zeal being nothing but the fervour and vigour of every grace, hath in it all the beauty and excellency of that Grace, and that in a high and excellent degree. If Love to God be excellent, then zealous fervent Love is most excellent.

§. 7. 2. The nature of holy Objects are such, so great and excellent, so transcendent and of unspeakable consequence, that we cannot be sincere in our estimation and seeking of them, without zeal. If it were about riches or honours, a cold desire and a dull pursuit might serve the turn, and well be seem us: But about God and Christ and Grace and Heaven, such cold desires and endeavours are but a contempt. To love God without zeal, is not to love him, because it is not a loving him as God. To seek Heaven without zeal and diligence is not to seek it, but to scorn it. To pray for salvation without any zeal, is but hypocritically to bable, instead of praying: For no desire of Christ and Holiness and Heaven is saving, but that which preferreth them before all the treasures and pleasures of the World: And that which doth so, hath sure some zeal in it: so that some Zeal is essential to every Grace, as life and heat is to a man.

§. 8. 3. The integrity and honesty of the heart to God consisteth much in zeal. As he is true to his friend that is zealous for him, and not he that is indifferent and cold: To do his service with zeal is to do it willingly and heartily and entirely: To do it without zeal is to do it heartlessly and by the halves, and to leave out the life and kernel of the duty: It is the Heart that God doth first require.

§. 9. 4. Zeal is much of the strength of duty; and maketh it likelyst to attain its end. The Prayer of the faithful that's effectual must be fervent, *Jam. 5. 16.* Zeal must make us importunate suiters that will take no denial if we will speed, *Luk. 18. 1, 8, &c.* The Kingdom of Heaven suffereth violence, and the violent take it by force. We must strive to enter in at the strait gate, for many shall seek to enter and not be able. Not every one that striveth is crowned, nor every one that runneth wins the prize; but he that doth it effectually so as to attain. No wonder if we be commanded to Love God with all our heart and soul and might, which is a Zealous Love: For this is it that overcometh all other love, and will constrain to dutiful obedience. As experience telleth us, it is the zealous and diligent Preacher that doth good, when the cold and negligent do but little: so is it in all other duties: The diligent hand maketh rich, And God blesteth those that serve him heartily with all their might.

§. 10. 5. Zeal and diligence take the opportunity, which sloth and negligence let slip. They are up with the Sun; and work while it is day: They seek the Lord while he may be found and call upon him while he is near: They know the day of their Visitation and Salvation: They delay not, but take the accepted time. When the slothful are still delaying and trifling, and hear not Gods voice while it is called to day, but harden their hearts, and sleep with their lamps unfurnished, and knock not till the door be shut. They stand and look upon their work while they should do it: They are never in readiness, when Christ and Mercy are to be entertained: They are still putting off their duty till some other time: till time be done, and their work undone, and they are undone for ever.

§. 11. 6. Zeal and diligence are the best improvers of Time and mercy: As they delay not but take the present time, so they loiter not, but do their work to purpose. As a speedy Traveller goeth farther in a day, than a slothful one in many: so a zealous diligent Christian will do more for God and his soul in a little time, than a negligent dullard in all his life. It is a wonder to think what Augustine and Chrysostom did among the Ancients! what Calvin and Perkins and Whitaker and Reynolds and Chamier and many other Reformed Divines have done in a very little time! And what Suarez and Vasquez and Jansenius and Toftatus and Cajetan and Aquinas and many other Papists have performed by diligence! when Millions of men that have longer time, go out of the World as unknown as they came into it; having never attained to so much knowledge as might preserve them from the reproach of British ignorance, nor so much as might save their souls from Hell: And when many that had diligence enough to get some laudable abilities had never diligence enough to use them to any great benefit of others or themselves. Zeal and diligence are that fruitful well-manured soil, where God soweth his seed with best success; and which returns him for his mercies an hundred fold; and at his coming giveth him his own with usury, Mat. 25. 27, 20. But sloth and negligence are the grave of mercies, where they are buried till they rise up in judgement against the despisers and consumers of them. Aristotle and Plato, Galen and Hippocrates, improvers of nature, shall condemn these slothful neglecters and abusers of nature and grace: yea their Oxen and Horses shall be witnesses against many that served not God with any such diligence, as these beasts served them; yea many gallants of great estates never did so much service for the common good in all their lives as their very beasts have done. Their parts, their life and all is lost by them.

§. 12. 7. Zeal and diligence are the victorious enemies of sin and Satan. They beat not with sin: They are to it as a consuming fire is to the thorns and bryars. Zeal burneth up Lust, and Covetousness, and Pride and Sensuality: It maketh such work among our sins, as diligent weeders do in your Gardens! It pulleth up the tares, and burneth them: It stands not dallying with sin; nor tasting or looking on the bait, nor disputing with, and hearkening to the Tempter; but casteth away the motion with abhorrence, and abstaineth from the very appearance of evil, and hateth the garment spotted by the flesh, and presently quencheth the sparks of Concupiscence: It chargeth home, and so resisteth the Devil that he flyeth. When sloth and negligence cherish the sin, and encourage the tempter, and invite him by a cold resistance. The Vineyard of the Sluggard is overgrown with Nettles: His heart swarmeth with noysome thoughts and

lusts, and he resisteth them not, but easily beareth them. If he feel sinful thoughts possessing his mind, he riseth not up with zeal against them: He hath not the heart to cast them out; nor make any effectual resistance: He famisheth his soul with fruitless wishes, because his hands refuse to labour. Negligence is the Nurse of sin.

§. 13. 8. Zeal and Diligence bear down all opposition against duty with power and success. Those impediments which stop a sluggard, are as nothing before them. As the Cart wheels which go slowly are easily stoppt by a little stone or any thing in their way; when those that are in a swifter motion easily get over all. The Lyon that is in the sluggards way, is not so much as a barking Whelp in the way of a diligent zealous Christian. The cold doth not hinder him from plowing. A very scorn or mock, or threatening of a mortal man, will dismay and stop a heartless hypocrite; which do but serve as oyle to the fire, to inflame the courage of the zealous so much more. The difficulties which seem insuperable to the slothful, are small matters to the zealous: He goeth through that which the slothful calls impossible: And when the slothful sits still and saith, I cannot do this or that, the zealous diligent Christian doth it.

§. 14. 9. Zeal and diligence take off the soyle and irksomeness of duty, and make it easie: As a quick-spirited diligent servant maketh but a pleasure of his work, which a lazy servant doth with pain and weariness: And as a mettlesome Horse makes a pleasure of a journey, which a heavy jade goeth through with pain: so Reading and Hearing, and Prayer are easie to a zealous soul, which to another is an unwelcome task and toil.

§. 15. 10. Zeal is faithful, and constant, and valiant, and therefore greatly pleaseth God: It sticks to him through persecution: The fire consumeth it not: many Waters quench it not. But others are false hearted; and those that have but a cold Religion will easily be drawn or driven from their Religion: They are so indifferent that a little more of the World put into the ballance, will weigh down Christ in their esteem: The Hopes or fears of temporal things, prevail with them against the Hopes and fears of things eternal. No wonder therefore if God disown such treacherous Servants, and turn them away as unworthy of his Family.

§. 16. Direct. 3. Let the great motives of holy Zeal and diligence be set home and printed on your hearts: And often read them over in some quick-reading Books, that you may remember them and be affected with them. I have given you so many of these Moving exciting considerations, in the third Part of my Saints Rest, and my [Saint or Bruis] and [Now or Never] and in my Sermon against making Light of Christ, that I shall be but very brief in them at present.

§. 17. 1. When you grow cold and slothful remember how Great a Master you serve? should any Zeal thing be done negligently for God? And remember how Good a Master you serve. For whom you are certain that you can never do too much; nor so much as he deserveth of you; nor will he ever suffer you to be losers by him.

§. 18. 2. Remember that he is always present: In your converse with others, in your Prayers, your Reading and all your duties: and will you loiter in his sight? when a very eye-servant will work while his master standeth by.

§. 19. 3. One serious thought of the end and consequence of all thy work, one would think, should put life into the dullest soul! Say to thy sleepy frozen heart, Is it not Heaven that I am seeking? Is it

not Hell that I am avoiding? And can I be cold and slothful about Heaven and Hell? Must it not go with me for ever according as I now behave my self? And is this the best that I can do for my salvation? Is it not God that I have to please and honour; and shall I do it slothfully?

§. 20. 4. One thought of the exceeding *Greatness of our work*, one would think should make us be *zealous and diligent*! To think what abundance of knowledge we have to get? and how much of every grace we want? and how much *means* we have to use? and how much opposition and temptations to overcome? The humble sense of the weakness of our souls, and the greatness of our sins should make us say, that whatever the Rich in grace may do, its *Labour* that becomes the *poor*.

§. 21. 5. To remember how short our *time of working* is, and also how uncertain; How fast it flyeth away, how soon it will be at an end: and that all the time that ever we shall have to prepare for Eternity is now; and that shortly there will be no Praying, no Hearing, no Working any more on Earth. To look into the Grave, to go to the House of Mourning; to consider that this heart hath but a little more time to *think*, and this *tongue* but a little more time to speak, and all will end in the endless recompence; methinks this should quicken the coldest heart.

§. 22. 6. To remember how many millions are undone already by their *sloth* and negligence: how many are in Hell lamenting their slothfulness on earth, while I am hearing, or reading, or praying to prevent it, one would think should waken me from my sloth: what if I saw them, and heard their cries, would it not make me serious? What if one of them had time and leave and hope again as I have? would he be cold and careless?

§. 23. 7. To think how many millions are now in Heaven, that all came thither by holy *zeal and diligence*, and are now enjoying the fruit of all their labour and sufferings! To think of the blessed end of all their pains and patience, and how far they are now from repenting of it! methinks should stir us up to *zeal and diligence*.

§. 24. 8. To foresee what thoughts all the world will have of *holy diligence* at last! how the best will wish they had been better, and had done much more for God and their salvation! and how the worst will wish when it is too late that they had been as zealous and diligent as the best! How earnestly they will then knock and cry, *Lord open to us*, when it is all in vain! and say to the watchful diligent souls, *Give us of your Oyle, for our Lamps are gone out*, Math. 25. To think how glad the most ungodly would then be, if they might but have *died the death of the righteous*, and their *later end might be as his*! And what heart-tearing grief will seize upon them for ever, to think how madly they lost their souls, and sluggishly went to Hell to spare their pains of that sweet and holy work that should have prevented it; Will not such forethoughts awaken the most sluggish stupid souls, that will but follow them till they can do their work?

§. 25. 9. Remember that thou must be *zealous and diligent* in *this or nothing*: For there is nothing else that is worth thy *seriousness* in comparison of this: To be earnest and laborious for perishing vanities, is the *disgrace* of thy mind, and will prove thy disappointment, and leave thee at last in shame and sorrow: when *holy diligence* will recompence all thy pains.

§. 26. 10. Remember also that thou hast been slothful and negligent too long! And how dost thou repent of thy former sloth, if thou wilt be as

slothful still? Art thou grieved to think how many duties slothfulness hath put by, and how many it hath murdered and frustrated and made nothing of, and how much Grace and Mercy and Comfort it hath already deprived thee of? and how much better thy case were, if thou hadst lived in as much *holy diligence* as the best thou knowest! And yet wilt thou be slothful still?

§. 27. 11. Remember that thou hast thy Life and health and wit and parts, for nothing else but by thy present duty to prepare for everlasting joys: that all Gods mercies bind thee to be diligent; and every ordinance, and all his helps and means of grace, are given to further thee in the work, and Sun and Moon and Air and Earth, and all attend thee with their help: And yet wilt thou be cold and slothful, and frustrate all these means and mercies?

§. 28. 12. Remember how diligent thy *Enemy* is: Satan goeth about even night and day like a roaring Lion seeking to devour! And wilt thou be less diligent to resist him? 1 Pet. 5.8.

§. 29. 13. Think what an example of diligence Christ himself hath left thee? And how laboriously blessed Paul and all the holy Servants of Christ did follow their Masters work? Did they Pray and watch and work as slothfully as thou dost?

§. 30. 14. Remember how *hot* and *earnest* thou wast formerly in thy sin? and wilt thou now be cold and negligent in thy duty, when God hath set thee in a better way?

§. 31. 15. Observe how *eager* and *diligent* worldlings are for the world, and flesh-pleasers for their sports and pleasures; and proud persons for their greatness and honour, and malignant persons to oppose the Gospel of Christ, and their own and other mens salvations: Look on them; and think what a shame it is to thee, to be more cold and remiss for God.

§. 32. 16. Observe how an awakening pang of Conscience, or the sight of death when it seems to be at hand, can waken the very wicked to some kind of serious diligence at the present; so that by their confessions, and cries and promises and amendments while the fit was on them, they seemed more zealous than many that were sincere. And shall not saving grace do more with you, than a fit of fear can do with the ungodly?

§. 33. 17. Remember of how sad importance it is, and what it signifieth to be cold and slothful! If it be predominant so as to keep thee from a *holy life* it is damnable. The *spirit of slumber* is a most dreadful judgement. But if it do not so prevail, yet though thou be a child of God, it signifieth a great debility of soul, and foretelleth some sharp affliction to befall thee, if God mean to do thee good by a recovery. The decay of natural heat is a sign of old age, and is accompanied with the decay of all the powers. And sicknesses and pains do follow such decays of life. And as you will make your Horse feel the rod or spur when he grows dull and heavy, expect when you grow cold and dull to feel the spur of some affliction, to make you stir and mend your pace.

§. 34. 18. Remember that thy *sloth* is a sinning against thy *knowledge*, and against thy *experience*, and against thy own Covenants, promises and profession; and therefore an aggravated sin. These and such like serious thoughts, will do much to stir up a slothful soul, to Zeal and Diligence.

§. 35. Direct. 4. Drown not your hearts in world-ly business or delights: for these breed a loathing, and averseness and weariness of holy things. They are so contrary one to the other, that the mind

mind will not be eagerly set on both at once; but as it relisheth the one, it more and more disrelissheth the other. There is no heart left for God, when other things have carried it away.

Dir. 5. §. 36. Direct. 5. Do all you can to raise your hearts to the Love of God, and a delight in holy things, and then you will not be slothful, nor weary, nor negligent. Love and Delight are the most excellent remedy against a slow unwilling kind of duty. Know but how good it is to walk with God, and do his work, and thou wilt do it cheerfully.

Dir. 6. §. 37. Direct. 6. A secret root of unbelief is the mortal enemy of zeal and diligence: Babour for a well grounded belief of the word of God and the world to come, and stir up that belief into exercise, when you would have your slothful hearts stirred up. When there is a secret questioning in the heart, What if there should be no life to come? What if the grounds of Religion are unsound? This blasteth the vigor of all endeavours, and inclineth men to serve God only with hypocritical halving and reserves; and maketh men resolve to be no further Religious, than stands with present fleshly happiness.

Dir. 7. §. 38. Direct. 7. Take heed of debauching Conscience by venturing upon doubtful things, much more, by known and wilful sin: For when once Conscience is taught to comply with sin, and is mastered in one thing, it will do its duty well in nothing, and zeal will quickly be extinct: Diligence will die when Conscience is corrupted or fallen asleep.

Dir. 8. §. 39. Direct. 8. Live in a constant expectation of death: Do not foolishly flatter your self with groundless conceits, that you shall live long. There is a great power in Death to rouse up a drowsie soul, when it is taken to be near. And a great force in the conceit of living long, to make

even good men grow more negligent and secure.

§. 40. Direct. 9. Live among warm and serious Christians; especially as to your intimate familiarity. There is a very great power in the zeal of one to kindle zeal in others; as there is in fire to kindle fire: Serious, hearty, diligent Christians, are excellent helps to make us serious and diligent. He that travelleth with speedy travellers, will be willing to keep pace with them; and tired sluggards are drawn on by others: When he that travelleth with the slothful will go slowly as they do.

§. 41. Direct. 10. Lastly, Be oft in the use of quickning means: Live, if you can attain it, under a quickning zealous Minister: There is life in the word of God, which when it's opened and applied lively will put life into the hearers: Read the holy Scriptures, and such lively writings as help you to understand and practise them. As going to the fire is our way when we are cold, to cure our benumbedness, so reading over some part of a warm and quickning book, will do much to warm and quicken a benumbed soul: And it is not the smallest help to rowze us up to prayer or meditation, and put life into us before we address our selves more nearly unto God. I have found it my self a great help in my studies, and to my preaching; when studying my own heart would not serve the turn, to awake me to serious fervency, but all hath been cold and dull that I have done, because all was cold and dull within, I have taken up a book that was much more warm and serious than I, and the reading of it hath recovered my heat, and my warmed heart hath been fitter for my work. Christians, take heed of a cold, and dull, and heartless kind of Religion: and think no pains too much to cure it: Death is cold, and life is warm; and labour it self doth best excite it.

PART II.

Directions about Sports and Recreations, and against excess and sin therein.

Dir. 1. §. 1. Direct. 1. IF you would escape the sin and danger, which men commonly run into by unlawful sporting, under pretense of lawful recreations; you must understand what lawful recreation is, and what is its proper end and use. No wonder else if you sin, when you know not what you do?

§. 2. No doubt but some sport and recreation is lawful, yea needful, and therefore a duty to some men. Lawful sport or recreation is the use of some Natural thing or action, not forbidden us, for the exhilarating of the natural spirits by the fantasie, and due exercise of the natural parts, thereby to fit the body and mind for ordinary duty to God. It is some delightful exercise.

§. 3. 1. We do not call unpleasing Labour by the name of sport or recreation; though it may be better and more necessary. 2. We call not every Delight by the name of sport or recreation: For eating and drinking may be delightful, and holy things and duties may be delightful; and yet not properly sports or recreations. But it is the fantasie that is chiefly delighted by sports.

§. 4. Qual. 1. All these things following are necessary to the Lawfulness of a sport or recreation, and the want of any one of them will make and prove

it to be unlawful. 1. The end which you really intend in using it; must be to fit you for your service to God; that is, either for your callings, or for his worship, or some work of obedience in which you may Please and Glorifie him. 1 Cor. 10. 31. Whether ye eat or drink, or whatever you do, do all to the Glory of God. It is just to your Duty, as the Mowers whetting to his Sithe, to make it fit to do his work.

§. 5. Qual. 2. Therefore the person that useth it, must be one that is heartily devoted to God, and his Service, and really liveth to do his work, and please and glorifie him in the world: which none but the Godly truly do! And therefore no carnal ungodly person, that hath no such Holy end, can use any recreation lawfully: because he useth it not to a due end: For the end is essential to the moral good of any action: and an evil end must needs make it evil. Tit. 1. 15. Unto the Pure all things are Pure (that is, all things not forbidden); but unto them that are defiled and unbelieving is nothing Pure, but even their mind and Conscience is defiled.

§. 6. Quest. But must all wicked men therefore forbear recreation? Answ. 1. Wicked men are such as will not obey Gods law if they know it; and therefore they enquire not what they should do; with any purpose sincerely to obey. But if they would

obey; that which God commandeth them is immediately to forsake their wickedness, and to become the servants of God, and then there will be no room for the question. 2. But if they will continue in a sinful ungodly state, it is in vain to contrive how they may sport themselves without sin. But yet we may tell them that if the sport be materially lawful, it is not the matter, that they are bound to forsake, but it is the sinful end and manner? And till this be reformed they cannot but sin.

§. 7. Qual. 3. A lawful recreation must be a means fully chosen and used to this end: If it have no aptitude to fit us for Gods service in our ordinary Callings and duty, it can be to us no lawful recreation. Though it be lawful to another that it is a real help to, it is unlawful to us.

§. 8. Qual. 4. 4. Therefore all Recreations are unlawful, which are themselves preferred before our Callings, or which are used by a man that liveth idly, or in no Calling, and hath no ordinary work to make him need them. For these are no fit means, which exclude our end, instead of furthering it.

§. 9. Qual. 5. 5. Therefore all those are unlawful sports, which are used only to delight a carnal taste, and have no higher end, than to please the sickly mind that loveth them.

§. 10. Qual. 6. 6. And therefore all those are unlawful sports, which really unfit us for the duties of our Callings and the service of God: which, laying the benefit and hurt together, do hinder us as much or more than they help us! which is the case of all voluptuous wantons.

§. 11. Qual. 7. 7. All sports are unlawful which take up any part of the Time, which we should spend in greater works: such are all those that are unseasonable: (as on the Lords-Day without necessity, or when we should be at prayer, or any other duty): And all those that take up more time than the end of a recreation doth necessarily require (which is too common).

§. 12. Qual. 8. 8. If a Recreation be Prophane, as making sport of holy things, it is a mocking of God, and a villany unbefitting any of his creatures, and laying them open to his heaviest vengeance. The children that made sport with calling the Prophet Bald-head were slain by Bears.

§. 13. Qual. 9. 9. They are unlawful sports which are used to the wrong of others: as Players that defame and reproach other men: And Hunters and Hawkers that tread down poor mens corn and hedges.

§. 14. Qual. 10. 10. It is sinful to make sport of other mens sinning, or to act it our selves so as to become partakers of it: which is too common with Comedians, and other prophane wits.

§. 15. Qual. 11. 11. Unclean obscene recreations are unlawful! When filthiness or wantonness is represented without a due expression of its odiousness; or with obscene words or actions. Eph. 5. 3. But fornication and all uncleanness or covetousness, let it not be once named among you as becometh Saints, neither filthiness, nor foolish talking, nor jesting, &c.

§. 16. Qual. 12. 12. Those sports are unlawful, which occasion the multiplying of idle words about them; and engage the Players in foolish, needless, unprofitable prating.

§. 17. Qual. 13. 13. And those sports are sinful, which plainly tend to provoke our selves or others to sin: As to lust, to swearing, and cursing, and railing, and fighting or the like.

§. 18. Qual. 14. 14. Those also are sinful, which are the exercise of Covetousness, to win other mens

mony of them: Or that tend to stir up covetousness in those you play with.

§. 19. Qual. 15. 15. Cruel recreations also are unlawful: As taking pleasure in the beholding of Duellers, Fighters, or any that abuse each other; or any other Creatures that needlessly torment each other.

§. 20. Qual. 16. 16. Too costly recreation also is unlawful: when you are but Gods stewards and must be accountable to him for all you have, it's sinful to expend it needlessly on sports.

§. 21. Qual. 17. 17. Unnecessary recreations forbidden by our lawful Governours are unlawful: If they were before lawful to thee, yet now they are not; because your King, your Pastor, your Parents, your Masters have power to rule and restrain you in such things; and you must obey them.

§. 22. Qual. 18. 18. Lastly, if you have the choice of divers recreations before you, you must choose the fittest: And if you choose one that is less fit and profitable, when a fitter might be chosen, it is your sin: Though that which you choose were lawful, if you had no other.

§. 23. By all this it is easie to judge of our common Stage-Plays, gaming, Cards, Dice, and divers other such kind of sports. If they have but any one of these evil qualifications they are sinful: And when are they used without very many of them? 1. They are too commonly used by men that never intended to fit themselves for their work and duty by them: Yea by men that live not at all to the Pleasing and Glorifying of God, and know nor what it is to be obediently addicted to his service: Yea by men that live not in any constant honest labour, but make a very trade of their recreations, and use them as the chief business of the day.

§. 24. 2. They are sports unfit for the ends of a lawful recreation, as will easily appear to the impartial. For it is either your Bodies or your Minds that need most the recreations: Either you are sedentary persons, or have a Calling of Bodily Labour: If you are sedentary persons (as Students, Scribes, and divers others) then it is your Bodies that have most need of exercise and recreation, and Labour is fitter for you than sport; or at least a stirring labouring sport: And in this case to sit at Cards, or Dice, or a Stage-Play, is, instead of exercising your bodies, to increase the need of exercising them: It stirreth not your parts; it warmeth not your blood; it helpeth not concoction, attraction, assimilation, &c. It doth you much more harm than good, as to your very health. But if you are hard Labourers, and need Rest for your Bodies and recreation for your minds; or are lame or sickly that you cannot use bodily exercise, then surely a hundred profitable exercises are at hand which are more suitable to your case. You have books of necessity to read (as the word of God :) and books of profit to your souls, and books that tend to increase your knowledge in common things; as History, Geography, and all Arts and Sciences! And should not these be any of them pleasanter than your Dice, and Cards, and Plays?

§. 25. 3. At least it is plain that they are not the fittest recreations for any man that intends a lawful end. If you are Students, or idle Gentlemen, is not walking, or riding, or shooting, or some honest bodily labour rather, that joyneeth pleasure and profit together, a fitter kind of exercise for you? Or if you are Labouring persons, and need only pleasure for your minds, should you not take pleasure in God, in Scripture, in holy conference, meditation, or good books? Or if indeed you need a relaxation from both these, have you not profitable History or Geography to read? Have you not Herbs, and

Qu. What to think of common Stage-plays, Gaming, Cards, Dice, &c.

Tanto cum strepitu la-di speltantur & artes. Hor.

Among the Ep. of Boniface. 840. There is a Council held under Charlemagne King of France, which faith in the Kings name, [Nec non & illas Venationes & sylvarum vagationes cum canibus omnibus, servis Dei interdiximus. Similiter ut accipitres & falcones non habuerint.] And sure these are better than Cards and Dice which yet some Priests now use too much.

and Flowers, and Trees, and Beasts, and Birds and other Creatures to behold? Have you not *Fields*, or *Gardens*, or *Medows*, or *Woods* to walk into? Have you not your near Relations to delight in; your *Wives*, or *Children*, or *Friends*, or *Servants*? May you not talk with good, and wise, and chearful men, about things that are both pleasing and edifying to you? Hath God given you such a world of lawful pleasures, and will none of them, nor all of them serve your turns, without unlawful ones; or at least unfit ones (which therefore are unlawful): All these are undoubtedly lawful: But Cards, and Dice, and Stage-Plays are at best, very questionable: Among wise and learned men, and good men, and no small number of these, they are condemned as unlawful. And should one that feareth God and loveth his salvation, choose so doubtful a sport, before such abundance of undoubtedly lawful ones? If you be so proud or rash as to reply, why should I leave my sport for another mans conceits or judgement? I will tell thee that which shall shame thy reply, and thee if thou canst blush. 1. It is not some humorous odd fanaticke that I alledge against thee, nor a singular Divine, but it is the judgement of the ancient Church itself: The Fathers and Councils condemn Christians and Ministers especially, that use *spectacula* [spectacles], or behold Stage-plays and Dicing. 2. Even the oldest Canons of our own Church of England forbid Dicing to the Clergy, which is because they reputed it evil, or of ill report. 3. Many Laws of Religious Princes do condemn them. 4. Abundance of the most learned holy Divines condemn them. 5. The soberest and learnedest of the Papists condemn them. 6. And how great a number of the most Religious Ministers and people are against them, of the age and place in which you live, you are not ignorant. And is the judgement of the ancient Church, and of Councils, and Fathers, and of the most learned Protestants and Papists, and the most Religious people, besides many ancient Laws and Canons, of no force with you in such a case as this? Will you hold to a thing confessedly unnecessary, against the judgement of so many that account them sinful? Are you and your play-fellows more wise and learned than all these? Or is it not extremity of Pride for such unstudied empty men, to prefer their sensual conceits, before such a concurrent stream of wiser and more ponderous judgements? Read but Dr. Jo. Reynolds his Treat. against Stage-Plays, against *Albericus Gentilis*, and you will see what a world of witnesses are against you. And if the judgement of *Voetius*, *Amesius* and other Learned men against all *Lusory* Lots be of no authority, at least it should move you that even Mr. Gataker, and others that write for the lawfulness of them in that respect (as *Lusory* Lots) do yet lay down the rest of the requisites to make them lawful, which utterly condemn our common use of Cards and Dice, much more our Gamesters: So that all the sober Divines that ever I read or heard, condemn all these: And are you wiser than all of them?

§. 26. 4. Besides this, your Consciences know that you are so far from using them to fit you for your Callings, that you either live idly out of a Calling, or else you prefer them before your Callings: You have no mind of your work, because your mind is so much upon your play; you have no mind of your home or family, but are weary of your business; because your sports withdraw your hearts: And you are so far from using them to fit you to any holy duty, that they utterly unfit you, and corrupt your hearts with such a kind of sensual delight, as makes them more backward to all that is good; in so much that many of you, even grow so desperate

as to hate and scorn it. This is the benefit it bringeth you.

§. 27. 5. And you cannot but know what a Time-wasting sin it is: Suppose the game were never so lawful! Is it lawful to lay out so many hours upon it? as if you had neither souls, nor bodies, nor families, nor estates; nor God, nor death, nor Heaven to mind?

§. 28. 6. And how much prophaneities, or abuse of others is in many of your Stage-plays? How much wantonness and amorous folly, and representing sin in a manner to entice men to it, rather than to make it odious, making a sport and mock of sin; with a great deal more such evil? And your Cards and Dice are the exercise usually of covetousness, the occasion of a great deal of idle talk, and foolish babble about every cast, and every Card; and oftentimes the occasion of cursing, and swearing, and railing, and hatred of those that win your money; and oft it hath occasioned fighting, and murder itself. And even your huntings are commonly recreations so costly; as that the charge that keepeth a pack of Hounds, would keep a poor mans family that is now in want: Besides the Time that this also consumeth.

So that the case is clear, that our Gamesters and licentious sportful Gallants, are a sort of people that have blinded their minds and seared their Consciences, and despise the Laws and presence of God, and forget death and judgement, and live as if there were no life to come, neglecting their miserable souls, and having no delight in the word or holy worship of God, nor the forethoughts of eternal joys, and therefore seek for their pleasure in such foolish sports, and spend those precious hours in these vanities, which, God knows, they had need to spend most diligently, in repenting of their sins, and cleansing their souls, and preparing for another world.

§. 29. If yet any impenitent Gamester or idle Time-waster shall Reply, I will not believe that my Cards, or Dice, or Plays are unlawful? I use them but to fit me for my duty? What! would you have all men live like heremites or anchorites without all pleasure? I answer you but by this reasonable request: Will you set your selves as dying men in the presence of God, and the sight of eternity, and provide a true answer to these few Questions; even such an answer as your Consciences dare stand to at the bar of God?

§. 30. Quest. 1. Dost thou not think in thy Conscience that thy Maker, and Redeemer, and his work and service, and thy family and calling, and the forethoughts of Heaven, are not fitter matters to delight a sober mind, than Cards or Stage-plays? And what can it be but a vain and sinful mind that should make these toys so pleasant to thee, and the thoughts of God and Heaven so unpleasant.

§. 31. Quest. 2. Dost not thy Conscience tell thee, that it is not to fit thee for thy Calling or Gods service, that thou usest these sports, but only to delight a carnal fantasie? Dost not Conscience tell thee, that it is more the pleasure than the benefit of it to thy soul or body, that draws thee to it? Dost thou work so hard, or study so hard all the day besides, as to need so much recreation to refresh thee?

§. 32. Quest. 3. Dost not thy Conscience tell thee, that if thy sensual fantasie were but cured, it would be a more profitable recreation to thy body or mind, to use some sober exercise for thy body, which is confined to its proper limits of time; or to turn to variety of labour, or studies, than to sit about these idle games?

It is one of the Roman Laws 12. tab. Prodigio bonorum suorum administrationis interdicta esto.

- §. 33. *Quest. 4.* Dost thou think that either Christ or his Apostles used Stage-plays, Cards or Dice: or ever countenanced such a temper of mind as is addicted to them? Or was not David as wise as you, that took up his pleasure in the word of God, and his melodious praise?
- Quest. 5.* §. 34. *Quest. 5.* Doth not your Conscience tell you, that your delight is more in your plays and games than it is on God? And that these sports do no way increase your delight in God at all, but more unfit and undispole you? And yet every blessed mans delight is in the Law of the Lord, and in it he meditateth day and night, Psal. 1. 2. And do you do so?
- Quest. 6.* §. 35. *Quest. 6.* Do you bestow as much Time in Praying and reading the word of God, and meditating on it, as you do in your sports and recreations? Nay, do you not shuffle this over, and put God off with a few hypocritical heartless words, that you may be at your sports, or something which you love better?
- Quest. 7.* §. 36. *Quest. 7.* Doth not Conscience tell thee, that this precious Time might be much better spent, in the works that God hath appointed thee to do? And that thy sinful soul hath need enough to spend it in far greater matters? Doth it become one that hath sinned so long, and is so unassured of pardon and salvation, and near another world, and so unready for it, to sit at Cards or be hearing a Stage-play, when he should be making ready, and getting assurance of his peace with God.
- Quest. 8.* §. 37. *Quest. 8.* Wouldst thou be found at Cards, or Plays when Death cometh? If it were this day, hadst thou not rather be found about some holy, or some profitable labour?
- Quest. 9.* §. 38. *Quest. 9.* Will it be more comfort to thee when thou art dying, to think of the time which thou spentest in Cards, and Plays, and Vanity, or that which thou spentest in serving God, and preparing for eternity?
- Quest. 10.* §. 39. *Quest. 10.* Darest thou pray to God to bless thy Cards, and Dice, and Plays to the good of thy soul or body? Would not thy Conscience tell thee, that this were but a mocking of God, as praying for that which thou dost not intend, and which thy pleasures are unfit for? And yet no recreation is lawful, which you may not thus lawfully pray for a blessing on.
- Quest. 11.* §. 40. *Quest. 11.* If you were sure your selves that you sin not in your games, or sports, are you sure that your Companions do not? That they have no lust or vanity of mind at Stage-plays, no Covetousness, or sinful pleasure or passion at Cards, or Dice? If you say, we are not bound to keep all other men from sin, I answer, You are bound to do your best towards it: And you are bound not to contribute willingly to their sin: And you are bound to forbear a thing indifferent, though not a duty, to avoid the scandalizing or tempting of another. If Paul would never eat flesh while he lived rather than make a weak person offend, should not your sports be subject to as great Charity? He saith, It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy weak brother stumbleth, or is offended, or made weak? Object. Then we must give over our meat, and drink, and cloaths, and all: Answ. It followeth not that we must forsake our Duty, to prevent another mans sin, because we must forsake our pleasure in things indifferent: If you knew what sin is, and what it is to save or lose ones soul, you would not make a sport of other mens sin, nor so easily contribute to their damnation, and think your sensual pleasure to be a good excuse. Rom. 15. 1, 2, 3. In such cases, we that are strong ought to bear the infirmities of the weak (that is, to compassionate them as we do children in their weakness) and not to please our selves (to their hurt.) Let every one of us please his neighbour, for his good to edification (that is, prefer the edifying of anothers soul, before the pleasure of your bodies) For even Christ pleased not himself — If Christ lost his life to save men from sin, will not you lose your sport for it?
- §. 41. *Quest. 12.* What kind of men are they that are most addicted to thy games and plays, and what kind of men are they that avoid them, and are against them? Are there not more Fornicators, Drunkards, Swearers, Cursers, Coveters of other mens money, and prophane neglecters of God and their souls, among Gamesters and Players, than among them that are against them? Judge by the fruits.
- §. 42. And what I say to idle Gamesters, is proportionably to be said to Voluptuous Youths; that run after Wakes, and May-games, and Dancings, and Revellings, and are carried by the Love of sports and pleasure, from the Love of God, and the care of their Salvation, and the Love of Holiness, and the Love of their Callings; and into idleness, riotousness and disobedience to their Superiors: For the cure of this Voluptuousness (besides what is said Chap. 4. Part 9.) Consider
- §. 43. 1. Dost thou not know that thou hast higher delights to mind? And are these toys becoming a noble soul, that hath Holy and Heavenly matters to delight in?
- §. 44. 2. Dost thou not feel what a plague the very pleasure is to thy affections? How it bewitcheth thee, and befooleth thee, and maketh thee out of Love with Holiness, and unfit for any thing that's good?
- §. 45. 3. Dost thou know the worth of those precious hours which thou playest away? Hast thou no more to do with them? Look inwards to thy soul, and forward to eternity, and bethink thee better.
- §. 46. 4. Is it sport that thou must needs? Dost thou not more need Christ, and Grace, and Pardon, and preparation for Death and Judgement, and assurance of Salvation? Why then are not these thy business?
- §. 47. 5. Hast thou not a God to obey and serve? Eccles. 11. 9. And doth he not alway see thee? And will He not judge thee? Alas, thou knowest not how soon. Though thou be now merry in thy youth, and thy Heart cheer thee, and thou walk in the ways of thy heart, and the sight of thy eyes, yet know thou that for all these things God will bring thee into judgement.
- §. 48. 6. Observe in Scripture what God judgeth of thy wayes. Tit. 3. 3. We our selves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures — 2 Tim. 2. 22. Fly youthful lusts: but follow after righteousness, faith, charity, peace with them that call on the Lord out of a pure heart. Read 1 Pet. 4. 1, 2, 3, 4. 2 Pet. 3. 3. 1 Tim. 3. 4. Lovers of pleasure more than Lovers of God.
- §. 49. 7. You are but preparing for your future sorrow, either by Repentance or destruction: And the greater is your pleasure now, the greater will be your sorrow and shame in the review.
- Having spoken this much for the cure of sinful sports, I proceed to direct the more sober in their recreations.
- §. 50. Direct. 2. When you understand the true nature and use of Recreations, Labour to be acquainted just how much, and what sort of Recreation is needful to your selves in particular. In which you must have respect, 1. To your bodily strength, 2. To your minds,

minds, 3. To your labours. And when you have resolved on't, *what and how much is needful and fit*, to help you in your duty, allow it its proper time and place, as you do your meals, and see that you suffer it not to encroach upon your duty.

Dir. 3. §. 51. Direct. 3. *Ordinarily joyn profit and pleasure together that you lose no time.* I know not one person of an hundred, or of many hundred, that needeth any Game at all : there are such variety of better exercises at hand to recreate them : And it is a sin to idle away any time, which we can better improve ! I confess my own nature was as much addicted to playfulness as most : and my judgement alloweth me so much recreation as is needful to my *Health and Labour* (and no more :) But for all that I find no need of any game to recreate me ? When my mind needeth recreation, I have variety of recreating *Books and Friends*, and *business* to do that : And when my body needeth it, the hardest Labour that I can bear is my best recreation : walking is instead of games and sports : as profitable to my body, and more to my mind : If I am alone, I may improve that time in meditation : If with others, I may improve it in profitable cheerful conference. I condemn not all sports or games in others, but I find none of them all to be *best for my self* : And when I observe how far the temper and life of Christ and his best servants was from such recreations, I avoid them with the more suspicion. And I see but few but distaste it in *Ministers* (even Shooting, Bowling, and such more healthful games) to say nothing of *Chefs* and such other, as fit not the end of a recreation :) Therefore there is somewhat in it that nature it self hath some suspicion of. That student that needeth *Chefs* or *Cards* to please his *Mind*, I doubt hath a carnal empty mind : If God and all his books, and all his friends, &c. cannot suffice for this, there is some disease in it that should rather be cured than pleased. And for the *Body*, it is another kind of exercise that profits it.

Dir. 4. §. 52. Direct. 4. *Watch against inordinate sensual Delight, even in the Lawfullest sport :* Excess of pleasure in any such vanity, doth very much corrupt and befool the mind : It puts it out of relish with spiritual things ; and turneth it from God and Heaven and duty.

Dir. 5. §. 53. Direct. 5. *To this end keep a watch upon your thoughts and fantasies, that they run not after sports and pleasures.* Else you will be like children that are thinking of their sport, and longing to be at it, when they should be at their Books or business.

Dir. 6. §. 54. Direct. 6. *Avoid the company of revellers, gamesters and such time-wasters.* Come not among them, lest you be ensnared : Accompany yourselves with those that delight themselves in God, 2 Tim. 2. 22.

Dir. 7. §. 55. Direct. 7. *Remember death and judgement,*

and the necessities of your souls. Usually these sports seem but foolishness to serious men : And they say of this mirth, as Solomon, it is madness : And it is Eccl. 2. 2 ; *great and serious subjects which maketh serious men.* Death and the world to come, when they are soberly thought on, do put the mind quite out of relish, with foolish pleasures.

§. 56. Direct. 8. *Be painful in your honest Callings.* Laziness breedeth a love of sports : when you must please your slothful flesh with ease, then it must be further pleased with vanities.

§. 57. Direct. 9. *Delight in your relations and family duties and mercies.* If you love the company and converse of your Parents, or Children, or Wives, or Kindred as you ought, you will find more pleasure in discoursing with them about holy things or honest business, than in foolish sports. But Adulterers that love not their Wives, and unnatural Parents and Children that love not one another, and ungodly Masters of Families, that love not their duty, are put to seek their sport abroad.

§. 58. Direct. 10. *See to the sanctifying of all your Recreations :* when you have chosen such as are truly suited to your need ; and go not to them before you need, nor use them not beyond your need. See also that you lift up your hearts secretly to God, for his blessing on them ; and mix them all along as far as you can with holy things ; as with holy Thoughts or holy Speeches. As for Musick, which is a lawful pleasure, I have known some think it prophane to use it privately or publicly with a Psalm, that scrupled not using it in common mirth : When as all our mirth should be as much sanctified as is possible : All should be done to the Glory of God : And we have much more in Scripture for the Holy Use of Musick (publick and private,) than for any other use of it whatever. And it is the excellency of Melody and Musick, that they are recreations which may be more aptly and profitably sanctified by application to holy uses, than any other. And I should think them little worth at all, if I might not use them for the holy exhilarating or elevating of my soul, or affecting it towards God, or exciting it to duty.

§. 59. Direct. 11. *The sickly and the Melancholy* Dir. 11. (who are usually least inclined to sport) have much more need of Recreation than others, and therefore may allow it a much larger time than those that are in health and strength. Because they take it but as Physick to recover them to health, being to abate again when they are recovered.

§. 60. Direct. 12. *Be much more severe in regulating your selves in your recreations, than in censuring others for using some sports which you dislike.* For you know not perhaps their case, and reasons, and temptations : But an idle Time-wasting sensual sporter, every one should look on with pity as a miserable wretch.

PART III.

Directions about Apparel, and against the Sin therein committed.

Dir. 1. §. 1. Direct. 1.

Fiteness is the first thing to be respected in your Apparel to make it a means to the end to which it is appointed. The Ends of Apparel are 1. To keep the body warm; 2. To keep it from being hurt; 3. To adorn it soberly so far as becometh the common dignity of humane nature, and the special dignity of your places. 4. To hide those parts, which nature hath made your shame, and modesty commandeth you to cover.

§. 2. The Fitness of Apparel consisteth in these things: 1. That it be suited to your Bodies: (as your Shoo to your foot, your Hat to your head, &c.) 2. That it be suited to your Sex, that men wear not apparel proper to women, nor women that which is proper to men. 3. That it be suited to your Age: the young and the old being usually hereby somewhat distinguished. 4. That it be suited to your Estate, or not above it. 5. That it be suited to your Place or Office. 6. That it be suited to your Use and Service. As, 1. To cover your nakedness so far as health, or modesty, or decency require. 2. To keep you from cold. 3. And from hurt in your labour: (as the Shoo doth the foot, the Glove the hand, &c.) 4. For sober Ornament, as aforesaid.

Dir. 2.

§. 3. Direct. 2. Among the ends and uses of apparel the greatest is to be preferred: The Ornament being the least, is not to be pretended against any of the rest. Therefore they that for Ornament, 1. Will go naked, in any part which should be covered; or 2. Will go coldly to the hurt or hazard of their health (as our *semi-Evites*, or half-naked Gallants do:) 3. Or will either hurt their bodies (as our strait-lac'd fashionists) or disable themselves from their labour or travel or fit exercise, lest they should be hurt by their clothes which are fitted more to fight than Use, all these cross the ends of clothing.

Dir. 3.

§. 4. Direct. 3. Affect not singularity in your apparel; that is, to be odd and observably distinct from all those of your own rank and quality: unless their fashions be evil and intolerable (in pride, immodesty, levity, &c.) and then your singularity is your duty. An unnecessary affectation of singularity sheweth, 1. A weakness of judgement: 2. A Pride of that which you affect: 3. And a placing of duty in things indifferent. And on the contrary, an imitating of Proud, or immodest fashions, 1. Encourageth others in the sin: 2. Sheweth a carnal, proud, or temporizing mind, that will displease God himself to humour men, and avoid their contempt and disesteem.

Dir. 4.

§. 5. Direct. 4. Run not into sordid vileness or nastiness, or ridiculous humorous squallid fashions, under pretence of avoiding Pride. For, 1. This will bewray a great weakness of judgement. 2. It will make your judgement, to men that discern it, the more contemptible and useless to them in other things. 3. It will harden them in their excess while they think nothing but humour, folly or superstition doth reprove them. 4. You sin by dishonouring humane nature. God hath put a special honour upon man, and would have us do so our selves: and therefore hath appointed clothing since the fall: As naked-

ness, so over-sordid or ridiculous clothing wrongeth God in his creature.

§. 6. Direct. 5. But be much more suspicious of Pride and Excess in apparel as the more common and dangerous extream. For Nature is incomparably more prone to this, than the other: And many hundreds, if not thousands sin in excess, for one that sinneth in the defect: And this way of sinning is more perillous. Here I shall shew you, 1. How Pride in apparel appeareth. 2. What is the finfulness of it.

§. 7. 1. Pride appeareth in Apparel, when the matter of it is too costly. 2. When in the fashion you are desirous to be imitating those that are above your estate or rank; and when you so fit your Apparel, as to make you seem some higher or richer person than you are. 3. When you are over curious in the matter, shape or dress, and make a greater matter of it than you ought: as if your comeliness were a more desirable thing than it is, or as if some meanness or disliked fashion were intolerable. 4. When your curiosity taketh up more Time in dressing you, than is due to so small a matter, while far greater matters are neglected. 5. When you make too great a difference between your private and your publick habit: going plain when no strangers see you, and being excessively careful when you go abroad, or when strangers visit you. These shew that Pride which consisteth in a desire to appear either Richer or Comelyer than you are.

§. 8. Besides these, there is a Pride which maketh men desirous to seem more Learned than they are: which sheweth it self in affecting as the Titles, so the Habits of the Learned: which hath some aggravations above the former.

§. 9. And there is a Pride which consisteth in a desire to seem more Grave and Reverend than you are: Thus Christ blameth the Pharisees affectation of long garments: When you shall wear a Habit of more Gravity than you have, it is Hypocrisie.

§. 10. And there is a Pride which consisteth in a desire to seem more Mortified than you are, and more holy: And so to affect those discriminating Vestments which signifie more of these than you have, is proud hypocrisie: And thus vile clothing is often the effect of Pride: And if men fall into that sort of Pride, as to desire to be noted as most mortified persons, this is as suitable a badge for them, as bravery is for those that are proud of their Comeliness, and Grave Clothing of those that are proud of their Gravity.

§. 11. Quest. 1. But may we as easily discern this sort of Pride in Clothing as the other? Answ. No: because the mean, and plain, and cheap clothing is commonly worn by persons really mortified and sober, and necessarily by the poor, and grave clothing by persons that are really grave: And therefore we are bound to judge them to be that, which they seem by their apparel to be, unless by some other evidences than their apparel, their pride and hypocrisie appear: But when we judge a person vain that weareth vain clothing, and proud of their comeliness that are inordinately careful in setting it out, we judge but according to the first and proper signification of their clothing. Hypocrisie is a thing unseen to man: It is the visible signs according to their proper signification that we must

Mark 12.
33.
Mat. 23. 5.
Mal. 7. 15.

Quest. 1.
How Pride
of Gravity
and Holiness
appeareth
about Apparel.

must judge by : And therefore when we see persons wear *vain* and *curious* attire, we may judge thereby that they are *vain* and *curious* : and if we be mistaken, it is long of them that signified it : And when we see persons wear *grave* or *humble* clothing, we must judge by it that they are *grave* and *humble*, till the contrary appear.

Quest. 2. §. 12. Quest. 2. But how else will pride of Gravity or Mortifiedness appear? Answ. When they boast of these in themselves, and are insolent in censuring and reproaching those that differ from them; when their discourse is more against those fashions which they avoid, than against any faults of their own; when they affect to be singular in their apparel, even from the grave and humble persons of their rank : but especially when they make a noise and stir in the world with their fashions, to be taken notice of, and to become eminent, and persons talk of and admired for their mortified garb. Thus many Sects amongst the Popish Fryars go by Agreement or Vow in Clothes so differing from all other persons in seeming humility and gravity, which must be the badge of their Order in the eye of the world, that the boast and affectation is visible and professed. And thus the Quakers that by the notoriety of their difference from other sober persons, and by their impudent bawling in the Streets and Churches, and railing against the boldest and humblest Ministers and people that are not of their Sect, and this in the face of Markets and Congregations, do make a plain profession or detection of their Pride. But where it is not openly revealed, we cannot judge it.

Quest. 3. §. 13. Quest. 3. Is it not lawful for a person that is deformed, to hide their deformity by their clothing? And for any persons to make themselves (by clothing, or spots, or painting) to seem to others as comely and beautiful as they can? Answ. The person, and the matter, and the End and Reasons, the principle and the probable consequents, must all be considered for the right answering of this Question. It is lawful to some persons, by some means, for some good Ends and Reasons, when a greater Evil is not like to follow it, to hide their deformities, and to adorn themselves so as to seem more comely than they are : But for other persons, by evil means, for evil ends and reasons, or when it tendeth to evil consequents, it is unlawful. 1. A person that is naturally very deformed, may do more to hide it by their ornaments, than one that hath no such deformity may do to seem more comely : Because one aspireth no higher than to seem somewhat like other persons, but the other aspireth to seem excellent above others. And a person that is under Government may do more in obedience to their Governours, than another may do that is at their own choice. 2. If the matter of their ornament be but modest decent cloathing, and not immodest, insolent, luxurious, vain or against Nature, or the Law of God or man, it is in that respect allowable : But so is no cover of deformity by unlawful means. 3. It may be lawful, if also it be to a lawful end, as to obey a Governour, or only to cover a deformity, so as not unnecessarily to reveal it : But it is always sinful, when the end is sinful. As 1. If it be to seem extraordinary beautiful or comely, when you are not so ; or if it be to be observed and admired by beholders. 2. If it be to tempt the beholders minds to lustful or undue affections. 3. If it be to deceive the mind of some one that you desire in marriage : For in that case, to seem by such dissembling to be what you are not, is the most injurious kind of cheat, much worse than to sell a Horse that is blind or lame for a sound one. 4. If it be to follow the fashions of proud Gallants, that you may not be scorned by them as not neat enough ; all these are unlawful ends and

reasons. 4. So also the Principle or Mind that it cometh from, may make it sinful : As 1. If it come from a lustful wanton mind. 2. Or if it come from an over-great regard of the opinion of Spectators ; which is the proper complexion of Pride : A person that doth it not in pride, is not very solicitous about it : nor makes no great matter of it whether men take him to be comely or uncomely ; and therefore he is at no great cost or care to seem comely to them. If such persons be deformed, they know it is Gods work, and not their sin ; and it is sin, that is the true cause of shame : And all Gods works are good, and for our good if we are his children : They know that God doth it to keep them humble, and prevent that pride, and lust, and wantonness which is the undoing of many : and therefore they will rather be careful to improve it, and get the benefit, than to hide it, and seem comelier than they are. 5. Also the consequents concur much to make the action good or bad : Though that be not your end, yet if you may foresee, that greater hurt than good will follow, or is like to follow, it will be your sin : As 1. If it tend to the ensnaring of the minds of the beholders in procacious lustful wanton passions, though you say, you intend it not, it is your sin, that you do that which probably will procure it, yea, that you did not your best to avoid it. And though it be their sin and vanity that is the cause, it is never the less your sin to be the unnecessary occasion : For you must consider that you live among diseased souls ! And you must not lay a stumbling-block in their way, nor blow up the fire of their lust, nor make your ornaments their snares ; but you must walk among sinful persons as you would do with a Candle among Straw or Gunpowder ; or else you may see the flame which you would not foresee, when it is too late to quench it. But a proud and procacious lustful mind is so very willing to be loved, and thought highly of, and admired and desired, that no fear of God, or of the sin and misery of themselves or others will satisfy them, or take them off. 2. Also it is sinful to adorn your selves in such fashions, as probably will encourage pride and vanity in others, or seem to approve of it. When any fashion is the common badge of the proud and vain sort of persons of that time and place, it is sinful unnecessarily to conform your selves to them ; because you will harden them in their sin, and you joyn your selves to them as one of them by a kind of profession. As when spotted faces (a name that former Ages understood not) or naked breasts, or such other fashions, are used ordinarily by the vain, and brain-sick, and heart-sick, proud and wanton party, it is a sin (unnecessarily) to use them : For 1. You will hinder their Repentance : 2. And you will hinder the great Benefit which the world may get, by their vain attire : For (though it be no thanks to them that intend it not,) yet it is a very great commodity that cometh to mankind by these peoples sin : that fools should go about in fools-coats, and that empty brains, and proud and wanton hearts should be so openly detected in the Streets and Churches : that sober people may avoid them ; and that wise and chaste, and civil people may not be deceived by such in marriage to their undoing : As the different clothing of the different Sexes is necessary to Chastity and Order ; so it is a matter of great convenience in a Commonwealth, that Sots, and Swaggers, and Phreneticks, and Ideots, and proud, and wanton lustful persons should be openly distinguished from others : As in a plague-time the doors of infected houses are marked with a [Lord have mercy on us] : And the wisest Magistrate knew not how to have accomplished this himself

Laetius
faith, that
when Cra-
sus sat in
all his or-
naments
and glory
on his
Throne,
he asked
Solon, An
pulchrum
unquam
spectaculum
viderit ?
illumque
dixisse
Gallos gal-
linaceos,
phasianos &
pavones :
Naturali
enim eos
nitore &
spectante
eximia
vestiri.

May not a
deformity
be hid by
apparel or
painting?

self by a Law, as the wretches themselves do by their *voluntary choice*: For if it were not *voluntary*, it would be no distinguishing badge of their profession. Now for any honest civil people to *joyn* with them and take up *their livery*, and the habit of their Order, is to profess themselves such as they, and so to encourage and approve them, or else to confound the *proud and humble*, the *vain and sober*, the *wanton and the chaste*, and destroy the benefit of *distinction*.

By this you may see, that it is not so much the *bare fashion* it self that is to be regarded, as the *signification* and the *consequents* of it. The *same fashion* when used by sober persons, to better *signification* and *consequents* may be lawful, which otherwise is unlawful. Therefore those *fashions* that can hardly ever be supposed to have a good *signification* and *consequents*, are hardly ever to be supposed lawful.

Note also, that any one of the foresaid evils maketh a fashion evil, but it must be *all* the requisites concurrent that must prove your fashions good or lawful.

Quest. 4. 6. 14. *Quest. 4.* Is it not sometime lawful to follow the fashions? *Ans.* It is alwayes lawful to follow the sober fashions of sober people; but it is not lawful to follow the *vain, immodest, ill-signifying* fashions of the riotous, proud and wanton sort: unless it be in such cases of *Necessity* as *David* was in, when he behaved himself like a mad-man, or as *Paul* when he told them that he was a *Pharisee*, *Acts* 23. 6. to escape in a persecution, or from Thieves or enemies. 2. Or unless for a time it prove as conducive to the good of others, as *Pauls* circumcising *Timothy* was, or his becoming all things to all men, that he might win some. But to follow *ill signifying* fashions, unnecessarily, or for carnal ends, to avoid the disesteem or evil speeches of carnal persons, or to seem to be as fine as they, this is undoubtedly a sin.

Phil. 3. 10.
Rom. 12. 2.
Eph. 5. 11.

Dir. 6. 6. 15. *Direct. 6.* Be sure to avoid excess of costliness in your apparel: Remember that you must answer for all your estates: And one day it will prove more comfortable to find on your accounts [So much a year laid out in clothing the naked,] than [So much a year in bravery or curiosity for your selves or your children.] Costly apparel devoureth that which would go far in supplying the necessities of the poor.

Dir. 7. 6. 16. *Direct. 7.* Be sure you waste not your precious time in needless curiosity of dressing. I cannot easily tell you how great a sin, and horrible a sign of folly and misery, it is in those Gallants that spend whole hours, yea, most part of the morning, in dressing and neatifying themselves, before they appear to the sight of others: so that some of them can scarce do any thing else before dinner time, but dress themselves: The morning hours that are fittest for prayer, and reading the Word of God, are thus consumed. They spend not a quarter so much time in the serious searching and adorning of their souls, nor in any holy service of God; but God, and family, and soul, and all is thus neglected.

Dir. 8. 6. 17. *Direct. 8.* Next to the usefulness of your apparel for your bodies and labours, let your Rule be to imitate the common sort of the grave and sober persons of your own rank: Not here and there one that in other things are sober, who themselves follow the fashions of the proud and vain; but the ordinary fashion of grave and sober persons. For thus you will avoid both the levity of the proud, and the needles singularity of others.

Dir. 9. 6. 18. *Direct. 9.* Regard more the hurt that your fashion may do, than the offence or obloquy of any. For proud persons to say you are sordid, or not fine enough, and talk of your coarse attire, is no great disgrace to you, nor no great hurt. But it is a greater

disgrace to be esteemed *Proud*: It signifyeth an empty childish mind, to be desirous to be thought fine: It is not only *Pride*, but the *Pride of a fool*, distinct from the *Pride* of those that have but manly wit. And you ought not thus to disgrace your selves, as to wear the badge of *Pride* and folly, no more than an honest woman should wear the badge and attire of a Whore. Moreover, mean apparel is no great temptation to your selves or others to any sin: But proud and curious apparel doth signify and stir up a lustful or proud disposition in your selves; and it tempteth those of the same sex to envy and to imitate you, and those of the other sex to lust or wantonness. You spread the Devils Nets (even in the Churches and open Streets and Meetings) to catch deluded silly souls. You should rather serve *Christ* with your apparel, by expressing *humility, self-denial, chastity* and *sobriety*, to draw others to imitate you in good, than to serve the Devil, and pride, and lust by it, by drawing men to imitate you in evil.

6. 19. *Direct. 10.* Remember what a Body it is *Dir. 10.* that you so carefully and curiously adorn: Well is it called by the Apostle a vile body, *Phil.* 3. 21. What a silly loathsome lump of dirt is it? What a thing would the Pox, or Leprosie, or almost any sickness make it appear to be? What loathsome excrements within, are covered by all that bravery without? Think what it is made of, and what is within it, and what it will turn to? How long it must lye rotting in a darksome grave, more loathsome than the common dirt; and then must turn to common earth: And is *Purple and Silk*, *Luk.* 19. 19. and a curious dress befitting that body that must shortly have but Winding-sheet, and must lye thus in the grave, and it's to be feared, the soul for this pride lye in Hell? *Luk.* 16. 23, 25. Is all this cost and curiosity comely for one that knoweth that he is returning to the dust?

6. 20. *Direct. 11.* Remember that you have sinful *Dir. 11.* souls that have continual cause of humiliation, and that have need of more care and adorning than your bodies. And therefore your apparel should express your humiliation; and shew that you take more care for the soul. How vile should that sinner be in his own eyes, who knoweth what he hath done against God? What mercy he hath sinned against? What a God he hath offended? What a Saviour he hath slighted? What a Spirit of Grace he hath resisted? and what a Glory he hath undervalued and neglected? He that knoweth what he is, and what he hath done, and what he hath deserved, and in what a dangerous case his soul yet standeth, must needs have his soul habituated to a humble frame. Every penitent soul is vile in its own eyes, and doth loath it self for its inward corruptions and actual sins: And he that loatheth himself as vile, will not be very desirous to have his sinful corruptible body seem fine, nor by curious ornaments to attract the eyes of vain spectators. How oft have I seen proud vain Gallants suddenly cast off their bravery and gawdy gay attire, and clothe themselves in plainness and sobriety, as soon as God hath but opened their eyes, and humbled their souls for sin, and made them better know themselves, and brought them home by true Repentance! So that the next week they have not seemed the same persons: And this was done by meer Humiliation without any arguments against their fashions or proud attire. As old Mr. Dod said, when one desired him to preach against long hair: Preach them once to Christ and true Repentance, and they will cut their hair without our preaching against it:

and cynicks, and many of the Academicks and Pythagorians.
As

As *Pride* would be seen in Proud apparel; so *humility* will appear in a dress like it self, though it desire not to be seen. Mark 1 Pet. 3. 3, 4, 5. *Whose adorning let it not be that outward adorning of plaiting the hair, or of wearing of Gold, or of putting on of apparel (that is, curious dressing or adorning the body beyond plain simplicity of attire) But let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet Spirit, which in the sight of God is of great price; For after this manner (that is, with inward Holiness and outward plainness) in the old time the holy women also who trusted in God, adorned themselves, being in subjection to their own husbands. O that God would print those words upon your hearts, 1 Pet. 3. 5. Yea, all of you be subject one to another, and be clothed with humility: For God resisteth the proud, and giveth grace to the humble. Plainness among Christians is a greater honour than fine clothing, Jam. 2. 2, 3, 4, 5. 1 Tim. 2. 9, 10. In like manner also that women adorn themselves in modest apparel with shamefastness and sobriety, not with broidered hair, or Gold, or Pearl, or costly array: but (which becometh women professing godliness) with good works. I intreat those that are addicted to bravery or curiosity, to read Isa. 3. from ver. 16. to the end.*

Dir. 12. §. 21. Direct. 12. *Make not too great a matter of your clothing, but use it with such indifferency as a thing so indifferent should be used! Set not your hearts upon it. For that is a worse sign than the excess in it self. Take no thought wherewith ye shall be clothed: but remember how God clothes the Lilies of the field, Matth. 6. 28. If you have food and rayment, be therewith content, though it be never so plain, 1 Tim. 6. 8.*

Dir. 13. §. 22. Direct. 13. *Be not too censorious of others for different fashions of apparel. Be as plain and modest your selves as you can: But lay no greater stress on the fashions of others than there is cause. If they be grossly impudent, disown such fashions and seek to reform them: But to carp at every one that goeth finer than your selves, or to censure them as*

proud, because their fashions are not like yours, may be of worse signification than the fashions you find fault with. I have oft observed more pride in such censures, than I could observe in the fashions which they censured. When you have your eye upon every fashion that is not according to your breeding, or the custom of your rank or place, and are presently branding such as proud or vain, it sheweth an arrogant mind, that steppeth up in the judgement-seat, and sentenceth those that you have nothing to do with, before they are heard, or you know their reasons. Perhaps their fashion was as common among the modest sort where they have lived, as your fashion is among those that you have conversed with. Custom and common opinion do put much of the signification upon fashions of apparel.

I should next have given you special Directions Of the proportion of our Estates to be given, see my Letter to Mr. Gouge about the Using of your Estates: about your Dwellings; about your Meat and Drink; and about your Honour or good Name. But being loth the Book should prove too tedious, I shall refer you to what is said before, against Covetousness, Pride and Gluttony, &c. and what is said before and after, of Works of Charity and Family-Government.

AS to Sacred Habits, and the different Garbs, Laws, Orders of Life, Dyer, &c. of those called Religious Orders among the Papists, Regular and Secular, whether and how far such are lawful or sinful, they are handled so largely in the Controversies of Protestants and Papists, that I shall pass them by. Only remembering the words of the Clergy of Ravenna to Carolus Junior King of France inter Epist. Hincmari Rhemenfis, *Discernendi à plebe vel cateris sumus, doctrina non veste, conversatione non habitu, mentis puritate non cultu. Docendi enim potius sunt populi, quam ludendi, nec imponendum est eorum oculis, sed mentibus praecepta sunt infundenda.*

At this point, the mind is in a state of confusion and disorder. It is not yet able to distinguish between the real and the imaginary, and it is not yet able to form any definite ideas. The mind is in a state of flux, and it is not yet able to settle upon any one thing. It is in a state of constant change, and it is not yet able to remain fixed upon any one thing. The mind is in a state of constant flux, and it is not yet able to remain fixed upon any one thing. The mind is in a state of constant flux, and it is not yet able to remain fixed upon any one thing.

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A
Christian Directory:
Or, A SUM of
PRACTICAL DIVINITY.

THE
SECOND PART:
VIZ.

Christian Oeconomicks:
OR, THE
FAMILY DIRECTORY,
Containing Directions for the true Practice of all Duties belong-
ing to Family Relations, with the Appurtenances.

By RICHARD BAXTER.

Josh. 24. 15. *And if it seem evil to you to serve the Lord, choose you this day whom you will serve——
But as for Me and my House, we will serve the Lord.*
Deut. 6. 6, 7. 8. *And these words which I command thee this day, shall be in thy heart. And thou shalt
teach them diligently to thy Children, and thou shalt talk of them when thou sittest in thy House, and
when thou walkest by the way, and when thou liest down, and when thou risest up, &c.——*
Dan. 6. 10. *When Daniel knew that the Writing was signed, he went into his House, and his Window be-
ing open in his Chamber towards Jerusalem, he kneeled upon his knees three times a day and Prayed, and
gave thanks before his God, as he did aforetime.*
Acts 10. 1, 2. *Cornelius——a devout man, and one that feared God with all his House; which gave
much Alms to the people, and Prayed to God always.*
Ephes. 6. 4. *Ye Fathers provoke not your Children to wrath, but bring them up in the Nurture and Admo-
nition of the Lord.*
Psal. 101. 6, 7. *He that walketh in a perfect way, he shall serve me: He that worketh Deceit, shall not dwell
within my House: He that telleth lies shall not tarry in my sight.*
Prov. 3. 33. *The Curse of the Lord is in the House of the wicked, but he bleisseth the Habitation of the
Just.*

L O N D O N,

Printed by W. R. for Nevill Simmons, at the Sign of the Princes-Arms
in St. Paul's Church-yard. 1677.

A
Christian Directory.

T O M. II.

Christian Oeconomicks.

C H A P. I.

Directions about Marriage; for Choice and Contract.



S the Persons of Christians in their privatest capacities are Holy, as being Dedicated and separated unto God, so also must their Families be: HOLINESS TO THE LORD must be as it were written on their Doors, and on their Relations, their Possessions and affairs. To which it is requisite, 1. That there be a Holy Constitution of their Families. 2. And a holy Government of them, and discharge of the several duties of the Members of the Family. To the right constituting of a Family, belongeth, 1. The right contracting of Marriage, and 2. The right choice and contract betwixt Masters and their Servants. For the first,

Direct. 1. §. 2. Direct. 1. Take heed that neither lust nor rashness do thrust you into a married condition, before you see such Reasons to invite you to it, as may assure you of the Call and approbation of God. For, 1. It is God that you must serve in your Married state, and therefore it is meet that you take His Counsel before you rush upon it: For He knoweth best Himself, what belongeth to His service. 2. And it is God that you must still depend upon, for the blessing and comforts of your Relation: And therefore there is very great reason that you take His advice and consent, as the chief things requisite to the match: If the consent of Parents be necessary, much more is the consent of God.

Quest. §. 3. Quest. But how shall a man know whether God call him to Marriage, or consent unto it? Hath he not here left all men to their liberties, as in a thing indifferent?

Ans. Whether Marriage be indifferent?

Ans. God hath not made any Universal Law commanding or forbidding Marriage; but in this regard hath left it indifferent to man-kind: yet not allowing all to marry (for undoubtedly to some it is unlawful): But he hath by other General Laws or Rules directed men to know, in what cases it is lawful, and in what cases it is a sin. As every man is bound to choose that condition in which he may serve God with the best advantages, and which tendeth most to his spiritual welfare, and increase in Holiness: Now there is nothing in Marriage it self which maketh it commonly inconsistent with these benefits, and the fulfilling of these Laws: And therefore it is said, that *He that Marrieth doth well,*

that is, he doth that which of it self is not unlawful, and which to some is the most eligible state of life. But there is something in a single life which maketh it, especially to Preachers and persecuted Christians, to be more usually the most advantageous state of life, to these Ends of Christianity; And therefore it is said that *He that marrieth not, doth better.* And yet to individual persons, it is hard to imagine how it can choose but be either a duty or a sin; at least except in some unusual cases. For it is a thing of so great moment as to the ordering of our hearts and lives, that it is hard to imagine that it should ever be indifferent as a means to our main end, but must either be a very great help or hinderance. But yet if there be any persons whose case may be so equally poised with accidents on both sides, that to the most judicious man it is not discernable, whether a single or married state of life, is like to conduce more to their personal Holiness or publick usefulness, or the good of others, to such persons Marriage in the individual circumstantiated act is a thing indifferent.

§. 4. By these conditions following you may know, what persons have a Call from God to marry, and who have not his call or approbation. 1. If there be the peremptory will or command of Parents to Children that are under their power and Government, and no greater matter on the contrary to hinder it, the command of Parents signifieth the command of God: But if Parents do but persuade and not command, though their desires must not be causelessly refused, yet a smaller impediment may preponderate than in case of a peremptory command. 2. They are called to marry who have not the gift of Continence, and cannot by the use of lawful means attain it, and have no impediment which maketh it unlawful to them to marry, 1 Cor. 7. 9. *But if they cannot contain, let them marry; for it is better to marry than to burn.* But here the divers degrees of the urgent and the binding causes must be compared; and the weightiest must prevail. For some that have very strong lusts may yet have stronger impediments: And though they cannot keep that chastity in their Thoughts as they desire, yet in such a case they must abstain: And there is no man but may keep his body in chastity if he will do his part: Yea and Thoughts themselves may be commonly and for the most part kept pure, and wanton imaginations quickly checked; if men be Godly, and will do what they can. But on the other side there are some that have a more

Who are called to marry.

Unmarri-
ed men
are the
best
friends,
the best
masters,
the best
servants;
but not
always the
best sub-
jects: For
they are
light to
run away,
and there-
fore ven-
trous, &c.
L. Bacon
Essay 8.

tamable measure of Concupiscence, and yet have no considerable *hinderance* whose *duty* it may be to Marry as the most certain and successful means against that small degree, as long as there is nothing to forbid it. 3. Another cause that warranteth Marriage is, when upon a wife casting up of all accounts, it is apparently most probable that in a married state, one may be most serviceable to God and the publick good: that there will be in it greater helps and fewer hinderances to the great *ends* of our lives; the glorifying of God, and the saving of our selves and others. And whereas it must be expected that every condition should be more *helpful* to us in one respect, and hinder us more in another respect; and that in one we have most helps for a *contemplative* life, and in another we are better furnished for an *Active serviceable* life, the great skill therefore in the discerning of our duties lieth in the prudent pondering and comparing of the commodities and dis-commodities, without the seduction of fantasie, lust or passion, and in a true discerning which side it is that hath the greatest weight.

Observa-
tions.

§. 5. Here it must be carefully observed; 1. That the two first Reasons for Marriage (*Concupiscence* and the *will of Parents*) or any such like have their strength but in subordination to the third (*the final cause*, or interest of God and our salvation) And that this *last Reason* (from the *end*) is of it self sufficient without any of the other, but none of the other are sufficient *without this*. If it be clear that in a married state you have better advantages for the service of God, and doing good to others, and saving your own souls, than you can have in a single state of life, then it is undoubtedly your *duty* to marry: For our obligation to seek our *ultimate end* is the most constant indispenfable obligation: Though Parents command it not, *though* you have no corporal necessity, yet it is a *duty* if it certainly make *most* for your ultimate end. 2. But yet observe also, that no pretence of your ultimate end it self will warrant you to marry, when any other accident hath first made it a thing *unlawful*, while that accident continueth. For we must not do evil that good may come by it. Our salvation is not furthered by sin: And though we saw a probability that we might do more good to others, if we did but commit such a sin to accomplish it, yet it is not to be done. For our lives and mercies being all in the hand of God, and the *successes* and *acceptance* of all our endeavours depending wholly upon him, it can never be a rational way to attain them, by wilful offending him by our sin! It is a likely means to publick good for *able* and *good* men to be *Magistrates* or *Ministers*: And yet he that would lie, or be perjured, or commit any known sin that he may be a Magistrate, or that he may Preach the Gospel, might better expect a curse on himself and his endeavours, than Gods *acceptance*, or his *blessing* and *success*: so he that would *sin* to change his state for the better, would find that he changed it for the worse: or if it do good to others, he may *expect* no good but ruine to himself (if Repentance prevent it not). 3. Observe also that if the question be only which state of life it is (married or single) which best conduceth to *this ultimate end*, then any one of the subordinate *Reasons* will prove that we have a *call*, if there be not greater Reasons on the contrary side. As in case you have no corporal necessity, the *will of Parents alone* may oblige you; if there be no greater thing against it: or if Parents oblige you not, yet *corporal necessity alone* may do it: or if neither of these invite you, yet a clear probability of the attaining of such an estate or opportunity, as may make you more fit to relieve many others, or be serviceable to the

Church, or the blessing of Children who may be devoted to God, may warrant your Marriage, if no greater reasons lie against it: For when the Scales are equal any one of these may turn them.

§. 6. By this also you may perceive who they be that have *no call* to marry, and to whom it is a sin? As, 1. No man hath a call to marry, who, laying all the commodities and discommodities together, may clearly discern that a married state is like to be a greater hinderance of his salvation, or to his serving or honouring God in the world, and so to disadvantage him as to his ultimate end.

Quest. But what if Parents do command it? or will set against me if I disobey?

Ans. Parents have no authority to command you any thing against God or your salvation or your ultimate end: Therefore here you owe them no formal obedience: But yet the *will* of Parents with all the consequents, must be put into the scales with all other considerations, and if they make the *dis-commodities* of a single life to become the greater, as to your *end*, then they may bring you under a *duty* or obligation to marry: not *necessitate precepti*, as obedience to their command; but *necessitate medii* as a means to your ultimate end, and in obedience to that *general command* of God, which requireth you to *seek first your ultimate end*, even the *Kingdom of God and his Righteousness*, Math. 6. 33.

Quest. But what if I have a corporal necessity, and yet I can foresee that marriage will greatly disadvantage me as to the service of God and my salvation?

Ans. First, You must understand that no *corporal necessity* is *absolute*: For there is no man so lustful but may possibly bridle his lust by other lawful means: by dyet, labour, sober company, diverting business, solitude, watching the thoughts and senses, or at least by the Physicians help; so that the *necessity* is but *secundum quid*, or an *urgency* rather than simple necessity. And then, 2. This measure of necessity must be it self laid in the balance with the other accidents: and if this *necessity* will turn the scales by making a single life more disadvantageous to your ultimate end, your lust being a greater impediment to you, than all the inconveniences of marriage will be, then the case is resolved, *It is better to marry than to burn*. But if the hinderances in a married state are like to be greater, than the hinderances of your concupiscence, then you must set your self to the curbing and curing of that concupiscence; and in the use of Gods means expect his blessing.

§. 7. 2. Children are not (ordinarily) called of God to marry, when their Parents do absolutely and *peremptorily* forbid it. For though Parents *Commands* cannot make it a duty, when we are sure it would hinder the interest of God our ultimate end; yet *Parents Prohibitions* may make it a sin, when there is a clear probability that it would most conduce to our ultimate end, were it not prohibited. Because, 1. Affirmatives bind not *semper & ad semper* as Negatives or prohibitions do. 2. Because the sin of disobedience to Parents will cross the tendency of it unto good, and do more *against* our ultimate end, than all the advantages of marriage can do for it. A duty is then to us *no duty*, when it cannot be performed without a *chosen wilful sin*. In many cases we are bound to *forbear* what a Governour *forbiddeth*, when we are not bound to *Do* the contrary if he command it. It is easier to make a duty to be *no duty*, than to make a sin to be *no sin*: One bad ingredient may turn a duty into a sin, when one good ingredient will not turn a sin into a duty or into *no sin*.

§. 8. Quest. But may not a Governours prohibition be over weighed by some great degrees of incommmodity?

It is better to marry than to burn: 1. What if Parents forbid Children to marry absolutely until death, and so deprive them of the lawful remedy against Lust? 2. And if they do not so, yet if they forbid it them when it is to them most seasonable and necessary, it seemeth little better: 3. Or if they forbid them to marry where their affections are so engaged, as that they cannot be taken off without their mutual ruine? may not Children marry in such cases of necessity as these, without and against the will of their Parents?

Ans.

I cannot deny but some cases may be imagined or fall out, in which it is lawful to do what a Governour forbiddeth, and to marry against the will of Parents: For they have their Power to disfigure, and not unto destruction: As if a Son be qualified with eminent gifts for the work of the Ministry, in a time and place that needeth much help; if a malignant Parent in hatred of that Sacred Office, should never so peremptorily forbid him; yet may the Son devote himself to the blessed work of saving souls: even as a Son may not forbear to relieve the poor (with that which is his own) though his Parents should forbid him; nor forbear to put himself into a capacity to relieve them for the future, nor forbear his own necessary food and raiment though he be forbidden. As Daniel would not forbear praying openly in his house when he was forbidden by the King and Law. When any inseparable accident doth make a thing of it self indifferent become a duty, a Governours prohibition will not discharge us from that duty, unless the accident be smaller than the accident of the Rulers prohibition, and then it may be over weighed by it: But to determine what Accidents are Greater or Less is a difficult task.

§. 9. And as to the particular Questions, to the first I answer, If Parents forbid their Children to marry while they live, it is convenient and safe to obey them until death, if no greater obligation to the contrary forbid it: But it is necessary to obey them during the time that the Children live under the Government of their Parents; as in their Houses, in their younger years: (except in some few extraordinary cases.) But when Parents are dead (though they leave commands in their Wills) or when age or former marriage hath removed Children from under their Government, a smaller matter will serve to justify their disobedience here, than when the Children in minority are less fit to Govern themselves. For though we owe Parents a limited obedience still, yet at full age the Child is more at his own dispose than he was before. Nature hath given us a hint of her intention in the instinct of bruits, who are all taught to protect and lead and provide for their young ones, while the young are insufficient for themselves: But when they are grown to self-sufficiency, they drive them away or neglect them. If a wife Son that hath a Wife and many Children, and great affairs to manage in the world, should be bound to as absolute obedience to his aged Parents, as he was in his childhood, it would ruine their affairs and Parents government would pull down that in their old age, which they built up in their middle age.

§. 10. And to the second Question I answer, that, 1. Children that pretend to unconquerable Lust or Love, must do all they can to subdue such inordinate affections, and bring their lusts to stoop to reason and their Parents wills. And if they do their best, there is either none, or not one of many hundreds, but may maintain their chastity together with their obedience. 2. And if any say, I have done my best, and yet am under a necessity of marriage; and am I not then bound to marry though my Parents forbid

me? I answer it is not to be believed: Either you have not done your best, or else you are not under a necessity: And your urgency being your own fault, (seeing you should subdue it) God still obligeth you both to subdue your Vice, and to obey your Parents. 3. But if there should be any one that hath such an (incredible) necessity of marriage, he is to procure some others to sollicit his Parents for their consent, and if he cannot obtain it, some say, it is his duty to marry without it: I should rather say that it is minus malum, the lesser evil: and that having cast himself into some necessity of sinning, it is still his duty to avoid both, and to choose neither; but it is the smaller sin to choose to disobey his Parents, rather than to live in the flames of lust and the filth of unchastity. And some Divines say, that in such a case a Son should appeal to the Magistrate, as a superior authority above the Father. But others think, 1. That this leaveth it as difficult to resolve what he shall do, if the Magistrate also consent not: And, 2. That it doth but resolve one difficulty by a greater: it being very doubtful whether in Domestic cases, the authority of the Parent or the Magistrate be the greater.

§. 11. 3. The same answer serveth as to the third Question, when Parents forbid you to marry the persons that you are most fond of. For such fondness (whether you call it Lust or Love) as will not stoop to reason and your Parents wills, is inordinate and sinful: And therefore the thing that God bindeth you to, is by his appointed means to subdue it, and to obey: But if you cannot, the accidents and probable consequents must tell you which is the lesser evil.

§. 12. Quest. But what if the Child have promised marriage, and the Parents be against it? Ans. If the Child was under the Parents Government, and short of years of discretion also, the promise is void for want of capacity: And if the child was at age, yet the promise was a sinful promise, as to the promising act, and also as to the thing promised during the Parents dissent: If the actus promittendi only had been sinful (the promise making) the promise might nevertheless oblige (unless it were null as well as sinful) But the materia promissa being sinful (the matter promised) to marry while Parents do dissent, such a child is bound to forbear the fulfilling of that promise till the Parents do consent or dye. And yet he is bound from marrying any other (unless he be disobliged by the person that he made the promise to), because he knoweth not but his Parents may consent hereafter: And when ever they consent or dye, the promise then is obligatory, and must be performed.

§. 13. The 3. Chap. of Num. enableth Parents to disoblige a Daughter that is in their house, from a Vow made to God, so be it they disallow it at the first hearing. Hence there are two doubts arise: 1. Whether this power extend not to the disobliging of a promise or contract of Matrimony? 2. Whether it extend not to a Son as well as a Daughter. And most Expositors are for the affirmative of both cases. But I have shewed before that it is upon uncertain grounds: 1. It is uncertain whether God, who would thus give up his own right in case of Vowing, will also give away the right of others without their consent in case of Promises or Contracts. And, 2. It is uncertain whether this be not an indulgence only of the weaker sex, seeing many words in the Text seem plainly to intimate so much. And it is dangerous upon our own presumptions to stretch Gods Laws to every thing we imagine there is the same reason for: Seeing our imaginations may so easily be deceived: and God could have

express such particulars if he would: And therefore (when there is not clear ground for our inferences in the Text) it is but to say *Thus and thus God should have said*, when we cannot say, *Thus he hath said*: We must not make Laws under pretence of expounding them: whatsoever God commandeth thee, take heed that thou do it: thou shalt add nothing thereto, nor take ought therefrom, Deut. 12. 32.

Quest.

Object.
Answ.

§. 14. Quest. If the Question therefore be not of the *sinfulness*, but the *nullity* of such Promises of children, because of the dissent of Parents, for my part I am not able to prove any such nullity. It is said, that *They are not sui juris, their own, and therefore their promises are null*: But if they have attained to years, and use of discretion, they are naturally so far *sui juris* as to be capable of disposing even of their souls, and therefore of their fidelity: They can oblige themselves to God or man: Though they are not so far *sui juris* as to be ungoverned: For so no child, no Subject, no Man is *sui juris*; seeing all are under the Government of God: And yet if a man promise to do a thing sinful, it is not a nullity, but a sin: not no promise but a sinful promise. A nullity is when the *Actus promittendi* is *Reputative nullus, vel non actus*: And when no Promise is made, then none can be broken.

Quest.

§. 15. Quest. But if the Question be only how far such Promises must be kept? I answer by summing up what I have said: 1. If the child had not the use of reason, the want of Natural capacity, proveth the Promise null: Here *ignorantis non est consensus*. 2. If he was at age and use of Reason, then 1. If the Promising act only was sinful (as before I said of Vows,) the Promise must be both repented of, and kept. It must be repented of because it was a sin: It must be kept because it was a real Promise, and the matter lawful. 2. If the Promising act was not only a sin, but a nullity (by any other reason,) then it is no obligation. 3. If not only the Promising act be sin, but also the matter Promised (as is marrying without Parents consent,) then it must be repented of, and not performed till it become lawful: Because an oath or promise cannot bind a man to violate the Laws of God.

Quest.

§. 16. Quest. But what if the parties be actually Married without the Parents consent? Must they live together, or be separated? Answ. 1. If Marriage be consummated *per carnalem concubitum*, by the carnal knowledge of each other, I see no reason to imagine that Parents can dissolve it, or prohibit their cohabitation: For the Marriage (for ought I ever saw) is not proved a nullity, but only a sin, and their *concubitus* is not fornication: And Parents cannot forbid Husband and Wife to live together: And in Marriage they do (really though sinfully) forsake Father and Mother and cleave to each other, and so are now from under their Government (though not disobliged from all obedience) 2. But if Marriage be only by verbal conjunction, Divines are disagreed what is to be done: Some think that it is no perfect Marriage *ante concubitum*, and also that their conjunction hath but the nature of a promise (to be faithful to each other as Husband and Wife): And therefore the Matter promised is unlawful till Parents consent, and so not to be done. But I rather think (as most do) that it hath all that is essential to Marriage *ante concubitum*; and that this Marriage is more than a Promise of fidelity *de futuro*, even an actual delivery of themselves to one another *de presenti* also: and that the thing promised in Marriage is lawful: For though it be a sin to marry without Parents consent, yet when that is past, it is lawful for married persons to come together though Parents consent not: And therefore that such Marriage is

valid, and to be continued though it was sinfully made.

§. 17. 3. A third sort that are not called of God to marry, are they that have *Absolutely vowed not to marry*: Such may not marry, unless Providence disoblige them, by making it become an indispensable duty: And I can remember but two ways by which this may be done. 1. In case there be any of so strong Lust, as no other lawful means but marriage can suffice to maintain their chastity: To such marriage is as great a duty, as to eat or drink, or cover ones nakedness, or to hinder another from uncleanness or lying or stealing or the like. And if you should make a Vow that you will never eat or drink, or that you will go naked, or that you will never hinder any one from uncleanness, lying or stealing, it is unlawful to fulfil this vow. But all the doubt is, whether there be any such persons that cannot overcome, or restrain their lust by any other lawful means? I suppose it is possible there may be such: But I believe it is not one of an hundred: If they will but practise the Directions before given, Tom. 1. Chap. 8 Part. 5. Tit. 1. & 2. I suppose their lust may be restrained: And if that prevail not, the help of a Physician may: And if that prevail not, some think the help of a Surgeon may be lawful, to keep a Vow, in case it be not an apparent hazard of life. For Christ seemeth to allow of it, in mentioning it without reproof, Matth. 19. 12. if that text be to be understood of castration: But most expositors think it is meant only of a confirmed resolution of chastity: And ordinarily other means may make this needless: And if it be either needless or perilous, it is unlawful without doubt.

§. 18. 2. The second way by which God may dispense with a Vow of chastity is, by making the marriage of a person become of apparent necessity to the publick safety: And I am able to discern but one instance that will reach the case: And that is, if a King have Vowed chastity, and in case he marry not, his next heir being a professed enemy of Christianity, the Religion, safety and happiness of the whole Nation is apparently in danger to be overthrown. I think the case of such a King is like the case of a Father that had vowed never to provide food or raiment for his children: Or as if Ahab had vowed that no Well should be digged in the Land; and when the drought cometh, it is become necessary to the saving of the peoples lives: Or as if the Ship-master should vow that the ship shall not be pumped; which when it leaketh doth become necessary to save their lives. In these cases God disoblige you from your Vow by a mutation of the matter: And a Pastor may dispense with it *Declaratively*: But for the Pope or any mortal man to pretend to more, is impiety and deceit.

§. 19. Quest. May the aged marry that are frigid, impotent, and incapable of procreation? Answ. Yes, God hath not forbidden them: And there are other lawful ends of marriage, as mutual help and comfort, &c. which may make it lawful.

dile age, and old mens nurses: So that a man may have a quarrel to marry when he will. Lord Bacon Essay.

§. 20. Direct. 2. To restrain your inordinate forwardness to marriage, keep the ordinary inconveniences of it in memory: Rush not into a state of life, the inconveniences of which you never thought on. If you have a call to it, the knowledge of the difficulties and duties will be necessary to your preparation, and faithful undergoing them: If you have no call, this knowledge is necessary to keep you off. I shall first name the inconveniences common to all, and

Of Vows
of Chas-
tity.

Quest.
Wives are
young
mens mi-
stresses,
compani-
ons for
the mid-

Direct. 2.

and then some that are proper to the Ministers of the Gospel, which have greater reason to avoid a married life than other men have.

§. 21. 1. Marriage ordinarily plungeth men into excess of worldly cares: It multiplyeth their business, and usually their wants. There are many things to mind and do: There are many to provide for: And many persons you will have to do with; who have all of them a selfish disposition and interest, and will judge of you but according as you fit their ends. And among many persons and businesses, some things will frequently fall cross: you must look for many rubs and disappointments. And your natures are not so strong, content and patient, as to bear all these without molestation.

§. 22. 2. Your wants in a married state are bardlier supplied, than in a single life. You will want so many things which before you never wanted, and have so many to provide for and content; that all will seem little enough, if you had never so much. Then you will be often at your wits end; taking thought for the future, what you shall eat; and what you shall drink, and wherewith shall you and yours be clothed?

§. 23. 3. Your wants in a married state are far bardlier born than in a single state. It is far easier to bear personal wants our selves, than to see the wants of Wife and Children. Affection will make their sufferings pinch you: And ingenuity will make it a trouble to your mind, to need the help of servants, and to want that which is fit for servants to expect. But especially the discontent and impatience of your Family will more discontent you than all their wants. You cannot help your Wife, and Children, and Servants to contented minds: O what a heart-cutting tryal is it, to hear them repining, murmuring and complaining? To hear them call for that which you have not for them; and grieve at their condition, and exclaim of you, or of the providence of God, because they have it not? And think not that Riches will free you from these discontents: For as the Rich are but few, so they that have much have much to do with it: A great foot must have a great shoo: When poor men want some small supplies, Rich men may want great sums, or larger provisions, which the poor can easily be without. And their condition lifting them up to greater pride, doth torment them with greater discontents. How few in all the world that have families, are content with their Estates?

§. 24. 4. Hereupon a married life containeth far more Temptations to worldliness or covetousness, than a single state doth. For when you think you need more, you will desire more: And when you find all too little to satisfy those that you provide for, you will measure your Estate by their desires, and be apt to think that you have never enough. Birds and Beasts that have young ones to provide for, are most hungry and rapacious. You have so many now to scrape for, that you will think you are still in want: It is not only till Death that you must now lay up; but you must provide for children that survive you. And while you take them to be as your selves, you have two Generations now to make provisions for: And most men are as Covetous for their posterity, as if it were for themselves.

§. 25. 5. And hereupon you are hindred from works of Charity to others: Wife and Children are the devouring gulf that swalloweth all. If you had but your selves to provide for, a little would serve: And you could deny your own desires of unnecessary things; and so might have plentiful provision for good works: But by that time Wife and Children are provided for, and all their importunate

desires satisfied, there is nothing considerable left for pious or charitable uses: Lamentable experience proclaimeth this.

§. 26. 6. And hereby it appeareth how much a married state doth ordinarily hinder men from honouring their profession. It is their vows of single life that hath occasioned the Papists to do so many works of publick charity, as is boasted of for the honour of their Sect: For when they have no Children to bequeath it to, and cannot keep it themselves, it is ealie for them to leave it to such uses as will pacifie their Consciences most, and advance their names. And if it should prove as good a work and as acceptable to God, to educate your own Children piously for his service, as to relieve the children of the poor, yet is it not so much regarded in the world, nor bringeth so much honour to Religion. One hundred pound given to the poor shall more advance the Reputation of your liberality and virtue, than a Thousand pound given to your own children, though it be with as pious an end, to train them up for the service of the Church. And though this is inconsiderable, as your own honour is concerned in it, yet it is considerable, as the honour of Religion, and the good of Souls is concerned in it.

§. 27. 7. And it is no small patience which the natural imbecillity of the Female sex requireth you to prepare. Except it be very few that are patient and man-like, Women are commonly of potent Fantasies, and tender, passionate, impatient spirits, easily cast into anger, or jealousy, or discontent: and of weak understandings, and therefore unable to reform themselves. They are betwixt a man and a child: Some few have more of the man, and many have more of the child; but most are but in a middle state. Weakness naturally inclineth persons to be froward and hard to please; as we see in children, old people, and sick persons: They are like a sore dis tempered body: You can scarce touch them but you hurt them. With too many you can scarce tell how to speak or look but you displease them. If you should be very well versed in the art of pleasing, and set your selves to it with all your care, as if you made it your very business and had little else to do; yet it would put you hard to it, to please some weak impatient persons, if not quite surpass your ability and skill. And the more you love them the more grievous it will be, to see them still in discontents, awear of their condition, and to hear the clamorous expressions of their disquiet minds. Nay the very multitude of words that very many are addicted to, doth make some mens lives a continual burden to them. Mark what the Scripture saith, Prov. 21. 9. It is better to dwell in a corner of the house top, than with a brawling woman in a wide house. Ver. 19. It is better to dwell in the wilderness, than with a contentious and an angry woman. So 25. ver. 24. And Prov. 27. 15. A continual dropping in a very rainy day, and a contentious woman are alike. Eccles. 7. 28. One man among a thousand have I found: but a woman among all those have I not found.

§. 28. 8. And there is such a meeting of faults and imperfections on both sides, that maketh it much the harder to bear the infirmities of others aright. If one party only were froward and impatient, the stedfastness of the other might make it the more tolerable: But we are all sick in some measure of the same disease: And when weakness meeteth with weakness, and pride with pride, and passion with passion, it exasperateth the disease and doubleth the suffering. And our corruption is such, that though our intent be to help one another in our duties, yet we are apter far to stir up one anothers distempers.

§. 29. 9. The business, care and trouble of a married

ried life, is a great temptation to call down our thoughts from God, and to divert them from the one thing necessary Luk. 10. 42. and to distract the mind, and make it indisposed to holy duty, and to serve God with a divided heart, as if we served him not. How hard is it to pray, or meditate with any serious fervency, when you come out of a crowd of cares and businesses? Here what St. Paul saith, 1 Cor. 7. 7, 8. For I would that all men were as I my self—I say to the unmarried and the widows, It is good for them if they abide even as I. 26, 27, 28. I suppose therefore that this is good for the present distress, that it is good for a man so to be:—such shall have trouble in the flesh. 32, 33. But I would have you be without carefulness: He that is unmarried careth for the things of the Lord, how he may please the Lord: But he that is married careth for the things of the world how he may please his wife; 34. 35. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in Spirit: but she that is married careth for the things of the world, how she may please her husband. And this I speak for your own profit, not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction. 37. 38. He that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his Virgin, doth well. So then he that marryeth doth well, but he that marryeth not doth better. And mark Christ's own words, Matth. 19. 11. His Disciples say unto him, if the case of a man be so with his wife, it is not good to marry. But he said unto them, All men cannot receive this saying, save they to whom it is given—He that is able to receive it, let him receive it.

§. 30. 10. The business of a married state doth commonly devour almost all your time, so that little is left for holy contemplations, or serious thoughts of the life to come: All Gods service is contracted and thrust into a corner, and done as it were on the by: The world will scarce allow you time to meditate, or pray, or read the Scripture: You think your selves (as Mariba) under a greater necessity of dispatching your business, than of sitting at Christ's feet to hear his word. O that single persons knew (for the most part) the preciousness of their leisure, and how free they are to attend the service of God, and learn his Word, in comparison of the married!

§. 31. 11. There is so great a diversity of temperaments and degrees of understanding, that there are scarce any two persons in the world, but there is some unsuitableness between them. Like stones that have some unevenness, that maketh them lie crooked in the building; some crossness there will be of opinion, or disposition, or interest, or will, by nature, or by custom and education; which will stir up frequent discontents.

§. 32. 12. There is a great deal of duty which Husband and Wife do owe to one another; As to instruct, admonish, pray, watch over one another, and to be continual helpers to each other in order to their everlasting happiness; and patiently to bear with the infirmities of each other: And to the weak and backward heart of man, the addition of so much duty doth add to their weariness, how good soever the work be in it self; And men should feel their strength, before they undertake more work.

§. 33. 13. And the more they Love each other, the more they participate in each others griefs; And one or other will be frequently under some sort of suffering: If one be sick, or lame, or pained, or defamed, or wronged, or disquieted in mind, or by temptation fall into any wounding sin, the other bea-

reth part of the distress. Therefore before you undertake to bear all the burdens of another, and suffer in all anothers hurts, it concerneth you to observe your strength, how much more you have than your own burdens do require.

§. 34. 14. And if you should marry one that proveth ungodly, how exceeding great would the affliction be? If you loved them, your Souls would be in continual danger by them: They would be the powerfulest instruments in the world to pervert your judgments, to deaden your hearts, to take you off from a holy life, to kill your prayers, to corrupt your lives, and to damn your souls: And if you should have the grace to scape the snare, and save your selves, it would be by so much the greater difficulty and suffering, as the temptation is the greater: And what a heart-breaking would it be to converse so nearly with a child of the Devil, that is like to lie for ever in Hell? The daily thoughts of it would be a daily death to you.

§. 35. 15. Women especially must expect so much suffering in a married life, that if God had not put into them a natural inclination to it, and so strong a love to their children, as maketh them patient under the most annoying troubles, the world would ere this have been at an end, through their refusal of so calamitous a life. Their sickness in breeding, their pain in bringing forth, with the danger of their lives, the tedious trouble night and day which they have with their children in their nurling and their childhood; besides their subjection to their Husbands, and continual care of family affairs: being forced to consume their lives in a multitude of low and troublesome businesses. All this and much more would have utterly deterred that Sex from marriage, if Nature it self had not enclined them to it.

§. 36. 16. And O what abundance of duty is incumbent upon both the Parents towards every child for the saving of their Souls? What incessant labour is necessary in Teaching them the Doctrine of Salvation? Which made God twice over charge them to teach his word diligently (or sharpen them) unto their children, and to talk of them when they sit in their Houses, and when they walk by the way, and when they lie down, and when they rise up. Deut. 6. 6, 7. & 11. 19. What abundance of obstinate rooted corruptions are in the hearts of Children which Parents must by all possible diligence root up? O how great and hard a work is it, to speak to them of their sins and Saviour, of their God, their souls, and the life to come, with that reverence, gravity, seriousness, and unwearied constancy as the weight of the matter doth require? and to suit all their actions and carriage to the same ends? Little do most that have Children know, what abundance of care and labour God will require of them, for the sanctifying and saving of their Childrens souls. Consider your fitness for so great a work before you undertake it.

§. 37. 17. It is abundance of affliction that is ordinarily to be expected in the miscarriages of Children, when you have done your best, much more if you neglect your duty, as even godly Parents too often do. After all your pains, and care, and labour, you must look that the foolishness of some, and the obstinacy of others, and the unthankfulness of those that you have loved best, should even pierce your hearts. You must look that many vices should spring up and trouble you; and be the more grievous by how much your Children are the more dear: And O what a grief it is to breed up a Child to be a servant of the Devil, and an enemy of God and godliness, and a persecutor of the Church of God?

And

Art thou discontented with thy childless state? Remember that of all the Roman Kings, not one of them left the Crown to his son. Plutarch. de tranqu. anim.

And to think of his lying in Hell for ever? And alas how great is the number of such?

§. 38. 18. And it is not a little care and trouble, that *servants* will put you to: so difficult is it to get those that are good, much more to *make them good*; so great is your duty in teaching them, and minding them of the matters of their salvation; so frequent will be the displeasures about your work and worldly business; and every one of those displeasures will hinder them for receiving your instructions; that most Families are houses of Correction or Affliction.

§. 39. 19. And these marriage crosses are not for a year, but *during life*: They deprive you of all hope of relief while you live together: There is no room for Repentance, nor casting about for a way to escape them. Death only must be your relief. And therefore such a change of your condition should be seriously fore-thought on, and all the troubles be foreseen and pondered.

§. 40. 20. And if Love make you dear to one another, your *parting at death* will be the more grievous: And when you first come together, you know that such a *parting* you must have: Through all the course of your lives you may foresee it: One of you must see the body of your Beloved, turned into a cold and ghastly clod: You must follow it weeping to the grave, and leave it there in dust and darkness: There it must lie rotting as a loathsome lump, whose sight or smell you cannot endure; till you shortly follow it, and lie down your self in the same condition. All these are the ordinary concomitants and consequents of Marriage; easily and quickly spoken, but long and hard to be endured! No fictions, but realities, and less than most have reason to expect. And should such a life be rashly ventured on in a pang of lust? or such a burden be undertaken without fore-thought?

Of Ministers Marriage.

§. 41. But especially the Ministers of the Gospel should think what they do, and think again, before they enter upon a married life. Not that it is simply unlawful for them, or that they are to be tied from it by a law, as they are in the Kingdom of Rome, for carnal ends and with odious effects: But so great a hindrance ordinarily is this troublesome state of life to the Sacred Ministration which they undertake, that a very clear call should be expected for their satisfaction. That I be not tedious, consider well but of these four things. 1. How well will a life of so much care and business agree to you, that have time little enough for the greater work which you have undertaken? Do you know what you have to do in publick and private? in reading, meditating, praying, preaching, instructing personally, and from house to house? And do you know of how great importance it is? even for the saving of mens souls? And have you time to spare for so much worldly cares and business? Are you not charged, 1 Tim. 4. 15. *Meditate on these things: give thy self wholly to them.* 2 Tim. 2. 4. *No man that warreth, entangleth himself with the affairs of this life, that he may please him that hath chosen him to be a Soldier.* Is not this plain? Soldiers use not to look to Farms and Servants. If you are faithful Ministers, I dare confidently say, you will find all your time so little for your proper work, that many a time you will groan and say, *O how short and swift is time! and O how great and slow is my work and duty!* 2. Consider how well a life of so great diversions, avocations and distractions, doth suit with a Mind devoted to God, that should be always free and ready for his service. Your studies are on such great and mysterious subjects, that they require the whole mind, and all too little: To resolve the many difficulties that are be-

fore you, to prepare those suitable convincing words, which may pierce and persuade the hearers hearts; to get within the bosom of an Hypocrite, to follow on the word till it attain its effect, and to deal with poor souls according to their great necessity, and handle God's word according to its Holiness and Majesty, these are things that require a whole man, and are not employments for a divided or distracted mind: The talking of Women, and the crying of Children, and the cares and business of the world, are ill preparations or attendants on these studies. 3. Consider well whether a life of so great disturbance be agreeable to one whose Affections should be taken up for God: and whose work must be all done, not formally and affectedly with the lips alone, but seriously with all the heart? If your Heart and warm Affections be at any time left behind, the life and power, the beauty and glory of your work is lost. How dead will your studies and praying, and preaching, and conference be? And can you keep those Affections warm and vigorous for God, and taken up with Heaven and Heavenly things, which are disturbed with the cares and crosses of the world, and taken up with carnal matters? 4. And consider also how well that indigent life will agree to one that by charity and good works should second his Doctrine, and win mens souls to the love of Holiness: If you feed not the bodies of the poor, they will less relish the food of the soul: Nay, if you abound not above others in good works, the blind malicious world will see nothing that is good in you; but will say, *You have good words, but where are your good works?* What abundance have I known hardened against the Gospel and Religion, by a common fame, that these Preachers are as covetous, and worldly, and uncharitable as any others: And it must be something extraordinary that must confute such fame. And what abundance of success have I seen of the labours of those Ministers, who give all they have in works of Charity? And though a rich and resolved man may do some good in a married state, yet commonly it is next to nothing, as to the ends now mentioned: Wife, and Children, and Family-necessities devour all, if you have never so much. And some provision must be made for them, when you are dead: And the maintenance of the Ministry is not so great as to suffice well for all this, much less for any eminent works of Charity besides! Never reckon upon the doing of much good to the poor, if you have Wives and Children of your own! Such instances are rarities and wonders. All will be too little for your selves. Whereas if all that were given to the poor which goeth to the maintenance of your Families, you little know how much it would reconcile the minds of the ungodly, and further the success of your Ministerial work.

Non bene fit quod occupatio animo fictio. Hieron. Epist. 5. 2. ad Paulin.

A single life doth well with Churchmen: for Charity will hardly water the ground, where it must fill a Pool. Lord Bacon Essay 6. The greatest works and foundations have been from childless men, who have sought to express the image of their minds, that have none of their body: So the care of posterity, hath been most in them that had no posterity.

Lord Bacon Essay 7. He that hath a Wife and Children hath given hostages to Fortune: For they are impediments to great Enterprises. — The best works and of greatest merit, for the publick, have proceeded from unmarried and childless men. Id. ibid. Essay 8.

§. 42. Direct. 3. If God call you to a married life, expect all these troubles, or most of them; and make a particular preparation for each Temptation, Cross and Duty which you must expect. Think not that you are entering into a state of mere delight: lest it prove but a fools Paradise to you. See that you be furnished with Marriage-strength and patience, for the duties and sufferings of a married state, before you venture on it. Especially, 1. Be well provided against Temptations to a Worldly mind and life: For here you are like to be most violently and dangerously assaulted. 2. See that you be well provided with

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with *Conjugal affections*: For they are necessary both to the *Duties* and *Sufferings* of a married life: And you should not enter upon the *state* without the necessary preparations. 3. See that you be well provided with *Marriage-prudence* and *understanding*, that you may be able to instruct and edifie your Families, and may live with them as men of knowledge. 1 Pet. 3. 7. and may manage all your business with discretion, Psal. 112. 15. 4. See that you be provided with *Resolvedness* and *Constancy*, that you vex not your self and Relations by too late Repentings; and come not off with a *Had I wist*, or *non putaram*. Levity and mutability is no fit preparative for a state that only death can change. Let the Love and Resolutions which brought you into that state, continue with you to the last. 5. See that you be provided with a *diligence* answerable to the greatness of your undertaken duties. A slothful mind is unfit for one that entereth himself voluntary upon so much business; as a cowardly mind is unfit for him that listeth himself a Soldier for the Wars. 6. See that you are well provided with *Marriage-patience*; to bear with the infirmities of others, and undergo the daily crosses of your life, which your *business*, and *necessities*, and your own infirmities will unavoidably infer. To Marry without all this preparation, is as foolish as to go to Sea without the necessary preparations for your Voyage, or to go to War without Armor or Ammunition, or to go to work without Tools or Strength, or to go to buy Meat in the Market when you have no Money.

§. 43. Direct. 4. Take special care, that *fancie* and *passion* over-rule not *Reason*, and *Friends advice*, in the choice of your condition, or of the person. I know you must have Love to those that you match with: But that Love must be *Rational*, and such as you can justify in the severest tryal, by the evidences of *worth* and *finesse* in the person whom you love. To say you Love, but you *know not why*, is more becoming Children or mad folks, than those that are soberly entering upon a change of life of so great importance to them. A *blind love* which maketh you think a person excellent and amiable, who in the eyes of the wisest that are impartial, is nothing so, or maketh you overvalue the person whom you fancy, and be fond of one as some admirable creature, that in the eyes of others is next to contemptible, this is but the Index and evidence of your folly. And though you please your selves in it, and honour it with the name of Love, there is none that is acquainted with it, that will give it any better name than *LUST* or *FANCY*. And the marriage that is made by *Lust* and *Fancy* will never tend to *solid Content* or *true Felicity*. But either it will feed till death on the fewel that kindled it, and then go out in everlasting shame: or else more ordinarily it proveth but a blaze, and turneth into loathing and weariness of each other. And because this passion of *Lust* (called *Love*) is such a besetting blinding thing, (like the longing of a woman with child) it is the duty of all that feel any touch of it to kindle upon their hearts, to call it presently to the tryal, and to quench it effectually, and till that be done (if they have any reliëts of wit or reason) to suspect their own apprehensions, and much more to trust the judgment and advice of others.

§. 44. The means to quench this *Lust* called *Love*, I have largely opened before. I shall now only remember you of these few. 1. Keep asunder, and at a sufficient distance from the person that you dote upon. The nearness of the fire and fewel causeth the combustion. *Fancy* and *Lust* are enflamed by the *senses*. Keep out of sight, and in time the Feaver may abate. 2. Overvalue not vani-

ty: Think not highly of a Silken Coat, or of the great Names of Ancestors, or of Money, or Lands, or of a painted or a spotted face, nor of that natural comeliness called beauty: Judg not of things as Children, but as Men: Play not the fools in magnifying trifles, and overlooking inward real worth. Would you fall in Love with a Flower or Picture at this rate? Bethink you what work the *Pox*, or any other withering sickness will make with that silly beauty which you so admire; Think what a spectacle death will make it: And how many thousands once more beautiful, are turned now to common earth. And how many thousand souls are now in Hell, that by a beautiful body were drowned in lust, and tempted to neglect themselves? and how few in the world you can name that were ever much the better for it? what a childish thing it is to dote on a Book of Tales and lyes, because it hath a beautiful gilded cover? and to undervalue the writings of the wife, because they have a plain and homely outside! 3. Rule your thoughts, and let them not run masterless as fanie shall command them. If Reason cannot call off your thoughts from following a *lustful* desire and imagination, no wonder if one that rideth on such an unbridled Colt be cast into the dirt. 4. Live not idly, but let the business of your callings take up your time, and employ your thoughts: An idle fleshly mind is the carkass where the Vermin of Lust doth crawl, and the nest where the Devil hatcheth both this and many other pernicious sins. 5. Lastly and chiefly, forget not the concerns of your souls: Remember how near you are to Eternity, and what work you have to do for your salvation: Forget not the presence of God, nor the approach of death: Look oft by faith into Heaven and Hell, and keep Conscience tender; and then I warrant you, you will find something else to mind than Lust; and greater matters than a silly carkass to take up your thoughts, and you will feel that Heavenly Love within you, which will extinguish earthly carnal Love.

§. 45. Direct. 5. Be not too hasty in your choice or resolution, but deliberate well, and thoroughly know the person on whom so much of the comfort or sorrow of your life will necessarily depend. Where Repentance hath no place, there is the greater care to be used to prevent it. Reason requireth you to be well acquainted with those that you trust but with an important secret, much more with all your honour or Estates: and most of all, with one whom you must trust with so much of the comfort of your lives, and your advantages for a better life. No care and caution can be too great in a matter of so great importance.

§. 46. Direct. 6. Let no carnal motives persuade you to joyn your self to an ungodly person; but let the holy fear of God be preferred in your choice before all worldly excellency whatsoever. Marry not a Swine for a Golden trough: nor an ugly soul for a comely body. Consider, 1. You will else give cause of great suspicion that you are your selves ungodly: For they that know truly the misery of an unrenewed soul, and the excellency of the Image of God, can never be indifferent whether they be joyned to the Godly or the Ungodly: To prefer things temporal, before things spiritual habitually and in the predominant acts of heart and life, is the certain Character of a graceless soul! And he that in so near a case doth deliberately prefer Riches or Comeliness in another, before the image and fear of God, doth give a very dangerous sign, of such a graceless Heart and Will. If you set more by Beauty or Riches than by Godliness, you have the surest mark that you are ungodly. If you do not set more by them, how come

come you deliberately to prefer them? How could you do a thing that detecteth your ungodliness, and condemneth you more clearly? And do you not shew that you either believe not the word of God, or else that you love him not, and regard not his interest? Otherwise you would take his friends as your friends, and his enemies as your enemies. Tell me, would you marry an *Enemy of your own*, before any change and Reconciliation? I am confident you would not. And can you so easily marry an *Enemy of God*? If you know not that all the ungodly and unsanctified are his *Enemies*, you know not, or believe not the word of God: which telleth you that *the carnal mind is enmity against God: for it is not subject to the Law of God, nor indeed can be, so then they that are in the flesh cannot please God*, Rom. 8. 7, 8.

2. If you fear God your selves, your chief end in marriage will be to have one that will be a helper to your Soul, and further you in the way to Heaven: But if you marry with a person that is ungodly, either you have no such end, or else you may easily know you have no wiselier chosen the means, than if you had chosen water to kindle the fire, or a Bed of Snow to keep you warm. Will an ignorant or ungodly person assist you in Prayer and holy watchfulness, and stir you up to the Love of God, and a Heavenly mind? And can you so willingly lose all the spiritual benefit, which you should principally desire and intend? 3. Nay, instead of a *Helper* you will have a continual *hinderer*: when you should go to Prayer, you will have one to pull you back, or to fill your minds with diversions or disquietments! when you should keep close to God in holy Meditations, you will have one to cast in worldly thoughts, or trouble your minds with *vanity* or *vexation*. When you should discourse of God and Heavenly things, you will have one to stifle such discourse, and fill your ears with idle, impertinent or worldly talk. And one such a *hinderance* so near you, in your Bosome, will be worse than a thousand further off: As an *ungodly heart* which is next of all to us, is our *greatest* hinderance, so an ungodly *Husband* or *Wife*, which is next to that, is worse to us than many ungodly Neighbours. And if you think that you can well enough overcome such hinderances, and your heart is so good, that no such clogs can keep it down, you do but shew that you have a proud unhumbléd heart, that is prepared for a fall. If you know your selves, and the badness of your hearts, you will know that you have no need of hinderances in any Holy work, and that all the helps in the world are little enough, and too little to keep your Souls in the Love of God. 4. And such an ungodly Companion will be to you a continual Temptation to sin. Instead of stirring you up to good, you will have one to stir you up to Evil, to Passion, or Discontent, or Covetousness, or Pride, or Revenge or Sensuality: And can you not sin enough without such a Tempter? 5. And what a continual grief will it be to you, if you are believers, to have a Child of the Devil in your Bosome? and to think how far you must be separated at death? and in what Torments those must lie for ever, that are so dear unto you now? 6. Yea such Companions will be incapable of the principal part of your Love. You may love them as *Husbands* or *Wives*, but you cannot love them as *Saints* and *Members of Christ*. And how great a want this will be in your Love, those know that know what this holy Love is.

Quest.

§. 47. Quest. But how can I tell who are Godly, when there is so much Hypocrisie in the World? Ans. At least you may know who is ungodly if it be palpably discovered. I take not a barren knowledge for ungodliness, nor a nimble tongue for Godliness:

Judge of them by their Love: such as a mans Love is, such is the Man: If they Love the word, and servants and worship of God, and Love a holy life, and hate the contrary, you may close with such, though their knowledge be small, and their parts be weak: But if they have no Love to these, but had rather live a common, careless, carnal life, you may well avoid them as ungodly.

Quest.

§. 48. Quest. But if ungodly persons may marry, why may not I marry with one that is ungodly? Ans. Though Dogs and Swine may joyn in Generating, it followeth not, Men or Women may joyn with them. Pardon the Comparison; (while Christ calleth the wicked Dogs and Swine, Mat. 7. 6.) it doth but shew the badness of your consequence. Unbelievers may marry, and yet we may not marry with Unbelievers: 2 Cor. 6. 14, 15, 16. Be ye not unequally yoked together with unbelievers: For what fellowship hath Righteousness with Unrighteousness? and what Communion hath Light with Darkness? and what Concord hath Christ with Belial? or what part hath he that believeth with an Infidel? and what agreement hath the Temple of God with Idols? For ye are the Temple of the living God—wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing, &c.

Quest.

§. 49. Quest. But I make no doubt but they may be converted: God can call them when he will: If there be but Love, they will easily be won to be of the mind as those they Love are? Ans. 1. Then it seems because you Love an ungodly person, you will be easily turned to be ungodly. If so, you are not much better already. If Love will not draw you to their mind to be ungodly, why should you think Love will draw them to your mind to be Godly? Are you stronger in Grace than they are in Sin? 2. If you know well what Grace is, and what a sinful unregenerated Soul is, you would not think it so ealie a matter to convert a Soul. Why are there so few Converted, if it be so ealie a thing? You cannot make your selves better by adding higher degrees to the Grace you have: much less can you make another better, by giving them the Grace which they have not. 3. It's true that God is able to Convert them when he will: and it's true that for ought I know it may be done. But what of that? Will you in so weighty a case take up with a mere possibility? God can make a Beggar Rich, and for ought you know to the contrary, he will do it: And yet you will not therefore marry a Beggar? Nor will you marry a Leper, because God can heal him? Why then should you marry an ungodly person, because God can Convert him? see it done first, if you love your peace and safety?

Quest.

§. 50. Quest. But what if my Parents command me to marry an ungodly person? Ans. God having forbidden it, no Parent hath authority to command you to do so great a mischief to your self, no more than to cut your own Throats, or to dismember your bodies.

Quest.

§. 51. Quest. But what if I have a necessity of Marrying, and can get none but an ungodly person? Ans. If that be really your case, that your necessity be real, and you can get no other, I think it is lawful.

Quest.

§. 52. Quest. But is it not better have a good natured person that is ungodly, than an ill-natured person that is Religious, (as many such are)? And may not a bad man be a good Husband? Ans. 1. A bad man may be a good Taylor, or Shoemaker, or Carpenter, or Seaman, because there is no moral Vertue necessary to the well-doing of their work. But a bad man cannot be simply a good Magistrate, or Minister, or Husband, or Parent, because there is

much moral Virtue necessary to their Duties. 2. A bad nature unmortified and untamed is inconsistent with true Godliness: such persons may talk and profess what they please; but if any man among you seem to be Religious and bridled his tongue, but deceiveth his own heart, this mans Religion is vain, Jam. 1. 26. 3. I did not say that Godliness alone is all that you must look after: Though this be the first, yet more is necessary.

Direct. 7. §. 53. Direct. 7. Next to the fear of God, make choice of a nature, or temperament that is not too much unsuitable to you. A crossness of Dispositions will be a continual vexation: and you will have a Domestic War instead of Love. Especially make sure of these following qualities. 1. That there be a Loving, and not a selfish nature, that hath no regard to another but for their own end. 2. That there be a Nature competently quiet and patient, and not intolerably froward, and unpleasable. 3. That there be a competency of wit: for no one can live lovingly and comfortably with a fool. 4. That there be a competent humility: For there is no quietness to be expected with the proud. 5. That there be a power to be silent, as well as to speak: For a babbling tongue is a continual vexation.

Direct. 8. §. 54. Direct. 8. Next to Grace and Nature, have a due and moderate respect to Person, Education and Estate. 1. So far have respect to the Person as that there be no unhealthfulness to make your condition over-burdensome; nor no such deformity as may hinder your affections. 2. And so far have respect to Parentage and Education as that there be no great unsuitableness of mind, nor no prejudicate opinions in Religion, which may make you too unequal. Differing opinions in Religion are much more tolerable in persons more distant, than in so near Relations. And those that are bred too high in Idleness and Luxury, must have a through work of Grace to make them fit for a low condition, and cure the Pride and sensuality which are taken for the honourable badges of their Gentility; And it is scarce considerable how Rich such are: For their Pride and Luxury will make even with all, and be still in greater want, than honest, contented, temperate poverty.

Direct. 9. §. 55. Direct. 9. If God call you to Marriage take notice of the Helps and Comforts of that condition, as well as of the hinderances and troubles; that you may cheerfully serve God in it, in the expectation of his blessing. Though mans corruption have filled that and every state of life with snares and troubles, yet from the beginning it was not so; God appointed it for mutual help, and as such it may be used. As a married life hath its Temptations and Afflictions, so it hath its peculiar benefits, which you are thankfully to accept and acknowledg unto God. 1. It is a mercy in order to the propagating of a people on Earth to love and honour their Creatour, and to serve God in the world and enjoy him for ever. It is no small mercy to be the Parents of a Godly Seed; and this is the end of the institution of Marriage, Mal. 2. 15. And this Parents may expect, if they be not wanting on their part; however sometimes their Children prove ungodly. 2. It is a mercy to have a faithful friend, that loveth you entirely, and is as true to you as your self, to whom you may open your mind and communicate your Affairs, and who would be ready to strengthen you, and divide the cares of your affairs and family with you, and help you to bear your Burdens, and comfort you in your Sorrows, and be the daily companion of your lives, and partaker of your Joys and Sorrows. 3. And it is a mercy to have so near a

friend to be a helper to your Soul; to joyn with you in Prayer and other holy Exercises; to watch over you and tell you of your Sins and dangers, and to stir up in you the grace of God, and remember you of the life to come, and cheerfully accompany you in the ways of Holiness. Prov. 19. 14. A prudent Wife is from the Lord. Thus it is said, Prov. 18. 22. Whoso findeth a Wife findeth a good thing, and obtaineth favour of the Lord. See Prov. 31. 10, 11, 12, &c.

Dir. 10. §. 56. Direct. 10. Let your Marriage Covenant be made understandingly, deliberately, heartily, in the fear of God, with a fixed Resolution faithfully to perform it. Understand well all the duties of your Relation before you enter into it: And run not upon it as Boys to a Play, but with the sense of your duty, as those that engage themselves to a great deal of work of great importance towards God and towards each other. Address your selves therefore before hand to God for Counsel, and earnestly beg his guidance, and his blessing, and run not without him nor before him. Reckon upon the worst, and foresee all Temptations which would diminish your Affections, or make you unfaithful to each other: and see that you be fortified against them all.

Dir. 11. §. 57. Direct. 11. Be sure that God be the ultimate end of your Marriage, and that you principally choose that state of life that in it you may be most serviceable to him; and that you heartily devote your selves, and your Families unto God; that so it may be to you a sanctified condition. It is nothing but making God our Guide and End that can sanctifie our state of life. They that unseignedly follow God's Counsel, and aim at his Glory, and do it to please him, will find God owning and blessing their Relation. But they that do it principally to please the flesh, to satiate lust, and to increase their Estates, and to have Children surviving them to receive the fruits of their Pride and Covetousness, can expect to reap no better than they sow; and to have the Flesh, the World, and the Devil the masters of their Family, according to their own desire and choice.

Dir. 12. §. 58. Direct. 12. At your first conjunction (and through the rest of your lives) remember the day of your separation. And think not that you are settling your selves in a state of Rest or Felicity or continuance, but only assuming a Companion in your Travels; Whether you live in a married or an unmarried life, remember that you are hastening to the everlasting life, where there is neither marrying nor giving in marriage. You are going as fast to another world in one state of life as in the other. You are but to help each other in your way, that your journey may be the easier to you, and that you may happily meet again in the Heavenly Jerusalem. When worldlings marry, they take it for a settling themselves in the World; And as Regenerate persons begin the world anew, by beginning to lay up a Treasure in Heaven; so worldlings call their Marriage, their beginning the world, because then as engaged servants to the world, they set themselves to seek it with greater diligence than ever before: They do but in marriage begin (as seekers) that life of foolery, which when he had found what he sought, that Rich man ended, Luk. 12. 19, 20. with a This I will do: I will pull down my Barns, and build greater, and there will I bestow all my fruits and my goods: And I will say to my Soul, Soul thou hast much goods laid up for many years, take thine ease, eat drink and be merry; But God said unto him, Thou fool this night shall thy Soul be required of thee: then whose shall those things be, which thou hast provided? If you would not die such fools, do not marry and live such worldlings.

Tit. 2. Cases of Marriage.

Quest. 1. *What should one follow as a certain Rule, about the prohibited degrees of Consanguinity or Affinity? Seeing 1. The Law of Moses is not in force to us. 2. And if it were, it is very dark, Whether it may by parity of reason be extended to more degrees than are named in the Text? 3. And seeing the Law of nature is so hardly legible in this Case.*

Quest. 1. The case of Polygamy is so fully and plainly resolved by Christ, that I take it not to be necessary to decide it, especially while the Law of the Land doth make it death.

Ans. 1. It is certain that the prohibited degrees are not *so statedly and universally* unlawful, as that such marriage may not be made lawful by any necessity. For Adams Sons did lawfully marry their own Sisters.

2. But now the World is peopled, such necessities as will warrant such marriages must needs be very rare, and such as we are never like to meet with.

3. The Law of nature is it which prohibiteth the degrees that are now unlawful; And though this Law be dark as to some degrees, it is not so as to others.

4. The Law of God to the Jews, Lev. 18. doth not prohibit those degrees there named, because of any reason proper to the Jews, but as an Exposition of the Law of nature, and so on reasons common to all.

5. Therefore, though the Jewish Law cease (yea never bound other Nations) formally as that political national Law; yet as it was God's Exposition of his own Law of Nature, it is of use, and consequential obligation to all men, even to this day; For if God once had told but one man, [This is the sense of the Law of Nature] it remaineth true, and all must believe it; and then the Law of nature it self, so expounded, will still oblige.

6. The world is so wide for choice, and a necessity of doubtful marriage is so rare, and the trouble so great, that prudence telleth every one that it is their sin, without flat necessity, to marry in a doubtful degree; And therefore it is thus safest, to avoid all degrees that seem to be equal to those named Lev. 18. and to have the same reason, though they be not named.

7. But because it is not certain that indeed the unnamed cases have the same reason, (while God doth not acquaint us with all the reasons of his Law) therefore when the thing is done, we must not censure others too deeply, nor trouble our selves too much about those unnamed doubtful cases. We must avoid them before hand, because else we shall cast our selves into doubts and troubles unnecessarily; But when it is past, the case must be considered of as I shall after open.

Quest. 2. *What if the Law of the Land forbid more or fewer degrees than Lev. 18. doth?*

Ans. If it forbid fewer, the rest are nevertheless to be avoided as forbidden by God. If it forbid more, the forbidden ones must be avoided in obedience to our Rulers.

Quest. 3. *Is the marriage of Cousin-Germans, that is, of Brothers Children, or Sisters Children, or Brothers and Sisters Children, unlawful.*

Ans. I think not; 1. Because not forbidden by God. 2. Because none of that same rank are forbidden; that is, none that on both sides are two degrees from the Root. I refer the Reader for my Reasons to a Latin Treatise of Charles Butler on this Subject,

for in those I rest. As all the Children of Noah's Sons did marry their Cousin Germanes, (for they could not marry in any remoter degree,) so have others since without reproof, and none are forbidden. 3. But it is safest to do otherwise, because there is choice enough beside, and because many Divines being of the contrary opinion, may make it matter of scruple and trouble afterwards, to those that venture upon it without need.

Quest. 4. *What would you have those do that have married Cousin Germanes, and now doubt whether it be lawful so to do?*

Ans. I would have them cast away such doubts, or at least conclude that it is now their duty to live peaceably in the state in which they are; and a great sin for them to be separated on such scruples. The reason is, because, if it be not certain, that the degree is lawful, at least no man can be sure that it is unlawful: And for Husband and Wife to break their Covenants and part, without a necessary cause is a great sin: And that which no man can prove to be a sin, is no necessary or lawful cause of a divorce. Marriage duties are certainly commanded to the married; but the marriage of Cousin Germanes is not certainly forbidden. Therefore if it were a sin to marry so, to them that doubted, or if they are since fallen into doubt whether it was not a sin; yet may they be sure that the continuance of it is a duty, and that all that they have to do is to repent of doing a doubtful thing, but not to part, nor to forbear their Covenanted duties. No nor to indulge or suffer those troublesome scruples, which would hinder the cheerful discharge of their duties, and the comfortable serving of God in their Relations.

Quest. 5. *What should those do that are married in those degrees which are not forbidden by name in Lev. 18. and yet are of the same distance from the Root with those that are named, and seem to have the same reason of unlawfulness?*

Ans. If there be clearly a Parity of Degree and also of the Reason of the prohibition, then no doubt but they must part as incestuous, and not continue in a forbidden state. But because Divines are disagreed whether there be in all instances a Parity of the Reason of the prohibition, where there is an equal distance as to degrees; and so in those cases some think it a duty to be separated, and others think it enough to repent of their conjunction, and not to be separated, because the case is doubtful (as the Controversie sheweth), I shall not venture to cast in my judgment in a case, where so many and such men are disagreed; But shall only advise all to prevent such troublesome doubts before hand, and not by rashness to run themselves into perplexities, when there is no necessity; unless they will call their carnal ends or sinful passions, a necessity.

Quest. 6. *But if a man do marry in a degree expressly there forbidden, is it in all cases a sin to continue in that state? If necessity made such marriage a Duty to Adams Children, why may not necessity make the continuance lawful to others? As suppose the King or Parents command it? Suppose the Woman will die or be distracted with grief else? Suppose one hath made a Vow to marry no other, and yet cannot live single, &c. Here I shall suppose (that if a lustful person marry a Kinswoman that he may have change, as foreknowing that he must be divorced, punishment, and not continuance in the sin must be his sentence: And if one that hath married a Kinswoman be glad to be divorced, because he hateth her or loveth change, punishment must rebuke him, but he must not continue in Incest.)*

Ans. 1. Natural necessity justified Adams Children; and such would now justify you. Yea the Bene-

Benediction *increase and multiply* did not only *allow*, but *oblige* them then to marry, to replenish the earth (when else mankind would soon have ceased;) But so it doth not us now when the earth is replenished. Yet I deny not, but if a man and his sister were cast alone upon a foreign Wilderness, where they justly despaired of any other Company, if God should bid them there [*increase and multiply*] it would warrant them to marry. But else there is no necessity of it, and therefore no lawfulness. For 2. A vicious necessity justifieth not the sin. If the man or woman that should abstain, will be mad or dead with passion, rather than obey God, and deny and mortifie their lust, it is not one sin that will justify them in another. The thing that is necessary, is to conform their wills to the law of God, and if they *will* not, and then say, *They cannot*; they must bear what they get by it. 3. And it is no necessity that is imposed by that command of King or Parents, which is against the Law of God. 4. No nor by a Vow neither: For a Vow to break Gods Law is not an obligation to be kept, but to be repented of; nor is the necessity remediless which such a one bringeth on himself, by Vowing never to marry any other; seeing chastity may be kept.

Quest. 7. *Quest. 7. Is it lawful for one to marry, that hath Vowed chastity during life and not to marry, and afterward findeth a necessity of marrying, for the avoiding of Lust and Fornication?*

Ans. I know that many great Divines have easily absolved those that under Popery vowed Chastity. The principal part of the solution of the question you must fetch from my solution of the case of Vows, *Tom. 3. Ch. 5. Tit. 2.* At the present this shall suffice to be added to it. 1. Such Vows of Chastity that are Absolute, without any exceptions, of after alterations or difficulties that may arise, are sinfully made, or are unlawful *quoad actum jurandi*.

2. If Parents or others impose such Oaths and Vows on their Children or Subjects, or induce them to it, it is sinfully done of them, and the *actus imperantium* is also unlawful.

3. Yet as long as the *materia jurata* the matter vowed remaineth Lawful, the vow doth bind, and it is perfidiousness to break it. For the sinfulness of the *Imposers* all proveth no more, but that such a command did not oblige you to Vow. And a Vow made arbitrarily without any command, doth nevertheless bind. And the sinfulness of the Making of the Vow, doth only call for Repentance; (as if you made it causlessly, rashly, upon ill motives, and to ill ends, or in ill circumstances, &c.) But yet that Vow, which you Repent that ever you made, must be nevertheless kept, if the thing Vowed be a Lawful thing, and the act of Vowing be not made a nullity (though it was a sin.) And when it is a nullity, I have shewed in the forecited place.

4. A Vow of Celibate or Chastity during life, which hath this condition or exception expressed or implied in the true intent of the Votary [*Unless any thing fall out which shall make it a sin to me not to marry*] may in some cases be a lawful Vow: As to one that foreseeth great inconveniences in marriage, and would by firm Resolution fortifie himself against Temptations and mutability.

5. If there were no such excepting thought in the person Vowing, yet when the thing becometh unlawful, the Vow is not to be kept; Though it oblige us under guilt for sinful making it, yet God commandeth us not to keep it, because we vowed that which he forbid us not only to Vow but to Do.

6. Either the Papists suppose such exceptions to be always implied by their Votaries, or at least that they are contained in the Law of God, or else sure

they durst never pretend that the Pope hath power to dispense with such Vows; (as they have oft done for Princes, Men and Women, that they might be taken from a Monastery to a Crown) For if they suppose, that the persons before the dispensation are under the obligation of their Vow, and bound by God to keep it, then it would be too gross and odious Blasphemy for the Pope to claim a power of disobliging them, and dissolving Gods commands; and not only Antichristianity, but Antitheistical, or a setting himself above God Almighty, under pretence of his own Commission. But if they only pretend to dissolve such Vows Judicially or Decisively, by Judging when the person is no longer obliged to keep them by Gods Law, then they suppose, that the obligation of Gods Law is ceased, before they Judicially declare it to be ceased. (And if that were all that the Pope undertook, he had no power to do it out of his own Parish, nor more than any lawful Bishop hath in his proper charge.)

7. The matter of a Vow of Celibate or Chastity is then unlawful, when it cannot be kept without greater sin than that life of chastity escapeth, and which would be escaped if it were forsaken, Or without the Omission of greater duty, and Amission of greater good, than that life of chastity containeth or attaineth. For the further opening of this let it be noted that,

8. It is not every degree of sin which marriage would cure, that will warrant the breach of a Vow of Chastity. As if I had some more lustful thoughts or instigations and irritations in a single life than I should have if I married; The reason is, Because, 1. No man liveth without some sin, and it is supposed that there are greater sins of another kind, which by a life of chastity I avoid. And the breach of the Vow it self is a greater matter than a lustful thought.

9. So it is not every degree of Good which by marriage I may attain or do, that will warrant it against a Vow of Chastity. Because I may do and get a Greater Good by chastity, and because the evil of perjury is not to be done, that good may be done by it; till I can prove, that it is not only Good in it self, but a Duty *hic & nunc* to me.

10. A man should rather break his Vow of Celibate, than *once commit Fornication*, if there were a necessity that he must do the one. Because Fornication is a sin which no Vow will warrant any man to Commit.

11. A man should rather break his Vow of celibate, than *live in such constant or ordinary lust, as unsitteth him for Prayer, and a holy life*, and keepeth him in ordinary danger of Fornication, if there were a necessity that he must do the one. The reason is also because now the Matter Vowed is become unlawful, and no Vow can warrant a man to live in so great sin, (unless there were some greater sin on the other side which could not be avoided in a married life, which is hardly to be supposed, however Popish Priests think disobedience to the Pope, and the in-commodity and disgrace of a married life, &c. to be a greater sin than Fornication it self.)

12. If a Prince Vow chastity, when it is like to endanger the Kingdom for want of a safe and sure succession, he is bound to break that Vow; Because he may not lawfully give away the peoples right, nor do that which is injurious to so many.

13. Whether the Command of a Parent or Prince may dissolve the obligation of a Vow of Celibate, I have answered already. I now say but this, 1. When Parents or Princes may justly command it, we may justly obey them. But this is not one of those accidental evils, which may be lawfully done, the gh

By this you may see how to resolve the cases about Vows and Covenants which are the grand Controversies of this time among us.

though unlawfully commanded. 2. It is Parents that God hath committed more of this care and power to, about Childrens marriage, than to Princes. 3. Parents nor Princes may not lawfully command the breach of such a Vow, (not nullified at first,) except in such cases as disoblige us, whether they do it or not; so that the resolving of the main case doth suffice for all.

14. He that by *lawful means* can overcome his lust, to the *measure before mentioned*, is under no necessity of violating his Vow of single life.

15. I think that it is not one of twenty that have bodies so unavoidably prone to lust, but that by due means it might be so far (though not totally) overcome, without marriage, fornication, wilful self-pollution, or violent vexatious lustful thoughts: That is, 1. If they employ themselves constantly and diligently in a lawful calling, and be not guilty of such *idleness*, as leaveth room in their minds and imaginations for vain and filthy thoughts. If they follow such a calling as shall lay a necessity upon them, to keep their Thoughts close employed about it. 2. If they use such abstinence and courtness in their diet, as is meet to tame inordinate lusts, without destroying health: And not only avoid fullness and gulosity and vain sports and pleasures, but also use convenient fasting, and tame the body by necessary austerities. 3. If they sufficiently avoid all tempting company and lights, and keep at a meet distance from them. 4. If they set such a restraint

upon their Thoughts as they may do. 5. If they use such a *quality* of Diet and Phylick as is aptest for the altering of those bodily distempers, which are the cause. 6. And lastly, If they are earnest in Prayer to God, and live in *mortifying* meditations; especially in a constant familiarity with a Crucified Christ, and with the *grave*, and with the Heavenly Society. He that breaketh his Vow to save himself the labour and suffering of these ungrateful means; I take to be peridious, though perhaps he sinfully made that Vow. And no greater a number are excusable from continence after such a Vow, than these that have bodies so extraordinary lustful, as no such other means can tame, (and those forementioned that have extraordinary accidents to make a single life unlawful.)

16. It must not be forgotten here, that if men trust to marriage it self alone as the cure of their lust, without other means, such violent lusts as nothing else will cure, may possibly be much uncured afterward. For Adulterers are as violent in their lusts as the unmarried, and oft-times find it as hard to restrain them. And therefore the married as well as others have need to be careful to overcome their lust. And the rather because it is in them a double sin.

17. But yet when all other means do fail, marriage is Gods appointed means, to quench those flames from which mens Vows cannot in cases of true necessity disoblige them:

CHAP. II.

DIRECTIONS for the right choice of SERVANTS and MASTERS.

PART I.

Directions for the right choice of Servants.

Servants being integral parts of the Family, who contribute much to the *holiness* or *unholiness* of it, and to the *happiness* or *misery* of it, it much concerneth Masters to be careful in their choice. And the harder it is to find such as are indeed desirable, the more careful and diligent in it should you be.

Direct. 1.

§. 1. Direct. 1. To bid you *choose such, as are fittest for your service*, is a direction which *nature* and *interest* will give you, without any persuasions of mine. And indeed it is not mere *honesty* or *piety* that will make a good servant, nor do you work. Three things are necessary to make a servant fit for you: 1. *Strength*, 2. *Skill*, 3. *Willingness*: And no two of these will serve without the third. *Strength* and *Skill* without *Willingness* will do nothing: *Skill* and *Willingness* without *Strength* can do nothing. *Strength* and *Willingness* without *Skill* will do as bad, or worse than nothing. No less than all will make you a good servant. Therefore choose one, 1. That is *healthy*, 2. That hath been *used to such work* as you must employ him in; and, 3. One that is not of a *flesh-pleasing*, or *lazy*, *sluggish*

disposition. For to *exact* labour from one that is *sickly*, will seem *cruelty*: And to *expect* labour from one that is *unskillful* and *unexercised*, will seem *folly*: And *heavy*, *fleshy*, *slothful* persons, will do all with so much *unwillingness*, and *pain*, and *weariness*, that they will think all too much, and their service will be a continual toil and displeasure to them, and they will think you wrong them, or deal hardly with them, if you will not allow them in their *fleshliness* and *idleness*. Yea though they should have *grace*, a *stigmatick*, *sluggish*, *heavy* body, will never be fit for diligent service; no more than a tired Horse for Travel.

§. 2. Direct. 2. If it be possible, choose such as have the fear of God, or at least such as are tractable and willing to be taught, and not such as are *ungodly*, *sensual* and *profane*. For, 1. God hateth all the workers of iniquity: Psal. 5. 5. And it tendeth not to the blessing or safety of your Family, to have in it such as are enemies to God, and hated by him. You cannot expect an equal blessing on their labours, as you may on the service of those that fear him: The wicked may bring a curse on the Families where they

Direct. 2.

they are (if you wilfully entertain them): When a *Joseph* may be a blessing even to the house of an unbeliever. A wicked man will be renewing those crimes, which will be the shame of your Family, and a grief to your hearts, if you have any love to God your selves; when a godly servant will pray for a blessing from God upon his labours, and is himself under a promise, that *whatever he doth shall prosper*, Psal. 1. 3. 2. *Ungodly Servants* for the most part will be mere *eye-servants*: They will do little more than they find necessary to escape reproof and blame: some few of them indeed out of Love to their Masters, or out of a desire of praise, or to make their places the better to themselves, will be diligent and trusty: But ordinarily they are deceitful, and study more to seem good servants, than to be such, and to hide their faults, than to avoid them: For they make no great matter of Conscience of it; nor do they regard the eye of God: whereas a truly Godly servant will do all your service in obedience to God, as if God himself had bid him do it, and as one that is always in the presence of that Master, whose favour he preferreth before all the World: He is more careful to please God, who commandeth him to be faithful, than to please you by seeming better than he is: He is moved more to his duty by the reward which God hath promised him, than by the wages which he expecteth from you: He hath a tender purified Conscience, which will hold him to his duty as well when you know it not, as when you stand by. 3. Ordinarily ungodly servants will be false, if they have but opportunity to enrich themselves by deceiving you: Especially those that are intrusted in laying out money in buying and selling. As long as I name no particular persons, I think it no untruthfulness, but my duty, to warn Masters whom they trust, by my experience from the confessions of those that have been guilty. Many servants whom God hath converted to his Love and fear, have told me how constantly they deceived their Masters in buying and selling before their Conversion; even of so great sums of money, that some of them were not able to restore it (when I made them know it was their duty so far as they were able): And some of them had so much unquietness of Conscience till it was restored, that I have been fain to give them money to restore, when I have convinced them of it: So that I know by such confessions, that such deceit and robbing of their Masters is a very ordinary thing among ungodly servants that have opportunity, that yet pass for very trusty servants, and are never discovered. 4. Also an ungodly servant will be a tempter to the rest, and will be drawing them to sin: Especially to secret wantonness, and uncivil carriage, if not to actual Fornication: And to revellings, and merriments, and fleshly courses: By swearing and taking God's name in vain, and curling and lying, they will teach your Children and other servants to do the like; and so be an infectious pestilence in your Families. 5. And they will hinder any good which you would do on others: If there be any in your Family under convictions, and in a hopeful way to a better condition, they will quench all, and discourage them and hinder their Conversion: Partly by their contradicting cavils, and partly by their scorns, and partly by their diverting idle talk, and partly by their ill examples, and alluring them to accompany them in their sin. Whereas on the contrary a godly servant will be drawing the rest of your Family to godliness, and hindring them from sin, and perswading them to be faithful in their duty both to God and you.

Directi. 3. §. 3. Direct. 3. Yet measure not the Godliness of a servant by his bare knowledge or words, but by his

LOVE and CONSCIENCE. A great deal of self-conceited talkativeness about Religion may stand with an unsanctified heart and life: and much weakness in knowledge and utterance, may stand with sincerity. But you may safely judge those to be truly Godly, 1. Who LOVE Godliness, and Love the word and servants of God; and hate all wickedness, 2. And those that make Conscience to do their duty, and to avoid known sin both openly and in secret.

§. 4. Direct. 4. If necessity constrain you to take those that are unfit and bad, remember that there is the greater duty incumbent on you, to carry your self towards them in a vigilant convincing manner, so as tendeth most to make them better. Take them not as you buy a Horse or an Ox, with a purpose only to use them for your work: But remember they have immortal souls which you take charge of.

Directi. 4.

PART II.

Directions for the right choice of Masters.

Seeing the happiness of a servant, the safety of his Soul, and the comfort of his life, depend very much upon the Family and place, which he liveth in, it much concerneth every prudent servant to be very careful in what place or Family he take up his abode, and to make the wisest choice he can.

§. 1. Direct. 1. Above all be sure that you choose not for mere fleshly ease and sensuality, and take not that for the best place for you, where you may have most of your own carnal will and pleasure. I know that fleshly graceless servants, will hear this Direction with as ill a will, as a Dog when he is forbidden his meat or carrion. I know I speak against their very nature, and therefore against their very hearts, and therefore they will think I speak against their interest and good: And therefore I may perswade them to this course a hundred times, before they will believe me, or obey my Counsel: All ungodly fleshly servants, do make these the only signs of a good place, or desirable service for them: 1. If they may do what work they will, and avoid that which they dislike: If they may do that which is easie, and not that which is hard: And that which is an honour to them, and not that which seemeth inferior and base: 2. If they make work when they will, and give over when they will. 3. If they may rise when they will, and go to bed when they will. 4. If they may eat and drink what they will, and fare well to the pleasing of their appetites. 5. If they may speak when they will, and what they have a mind to speak. 6. If they may have leave when they will to sport, and play, and be wanton and vain, and waste their time, which they call being merry. 7. If they may wear the best apparel, and go fine. 8. If their Masters will be liberal to them, to maintain all this, and will give them what they would have. 9. If their Masters and fellow servants carry it respectfully to them, and praise them, and make some body of them, and do not dishonour them, nor give them any displeasing words. 10. And if they are not troubled with the precepts of Godliness, nor set to learn the Scripture, or catechized, nor called to account about the state of their Souls, or the ground of their hopes for the life to come, nor troubled with much praying, or repeating Sermons, or Religious exercise or discourse, or any thing that tendeth to their Salvation: Nor be restrained from any sin, which they have a mind to; nor reproved for it

Directi. 1.

it when they have done it. These are an *ungodly carnal* persons conditions, or signs of a good service. Which is, in a word, to have their own wills and fleshly desires, and not to be crossed by their Masters wills, or the will of God: which in effect is, to have the greatest helps to do the Devils will, and to be damned.

Direct. 2. §. 2. *Direct. 2.* See that it be your first and principal care, to live in such a place where you have the greatest helps and smallest hinderances to the pleasing of God, and the saving of your souls: And in such a place where you shall have no liberty to sin, nor have your fleshly will fulfilled, but shall be best instructed to know and do the will of God, and under him the will of your Superiours. It is the mark of those that God forsaketh, to be given up to their own wills, or to their own hearts lusts, to walk in their own Counsels, Psal. 81. 12. To live after the flesh, is the certain way to endless misery. Rom. 8. 8, 13. To be most subject to the will of God, with the greatest mortification and denial of our own wills, is the mark of the most obedient holy Soul. Seeing then that Holiness and self-denial; the Loving of God, and the mortifying of the flesh, are the life of grace, and the health and rectitude of the Soul, and the only way (under Christ) to our Salvation; you have great reason to think that place the best for you, in which you have most helps for Holiness and self-denial: And not only to bear patiently the strictness of your Superiors, and the labour which they put you upon for your Souls, but also to desire and seek after such helps, as the greatest mercies upon earth. First seek the Kingdom of God and his Righteousness: Labour not (first) for the food that perisheth, but for that which endureth to everlasting life: Matth. 6. 33. John 6. 27. Take care first that your Souls be provided for, and take that for the best service which helpeth you most in the service of God, to your Salvation.

Direct. 3. §. 3. *Direct. 3.* If it be possible, live where there is a faithful, powerful, convincing Minister, whose publick teaching, and private counsel you may make use of for your Souls. Live not, if you can avoid it, under an ignorant, dead, unprofitable teacher, that will never afford you any considerable help to lift up your hearts to a Heavenly conversation: But seeing you must spend the six days in your labour, live where you have the best helps, to spend the Lords-day, for the quickning and comfort of your Souls; that in the strength of that holy food, you may chearfully perform your sanctified labours, on the week days following. Be not like those brutish persons, that live as if were there no life but this; and therefore take care to get a place, where their bodies may be well fed and clothed, and may have ease, and pleasure, and preferment for the world; but care not much what Teacher there is, to be their Guide to Heaven; nor whether ever they be seriously foretold of the world to come, or not.

Direct. 4. §. 4. *Direct. 4.* Live, if you can obtain so great a mercy, with superiors that fear God, and will have a care of your Souls, as well as of your bodies, and will require you to do Gods service as well as their own: and not with worldly ungodly Masters, that will use you as they do their beasts, to do their work, and never take care to further your Salvation. For, 1. The curse of God is in the Families of the ungodly, and who would willingly live in a house that God hath cursed, any more than in an house that is haunted with evil Spirits? But God himself doth dwell with the godly, and by many promises hath assured them of his love and blessing: The curse of the Lord is in the house of the wicked: but he blesteth the habitation of the just. Prov. 3. 33. The wicked

are overthrown and are not, but the house of the Righteous shall stand. Prov. 12. 7. The house of the wicked shall be overthrown, but the Tabernacle of the upright shall flourish. Prov. 14. 11. So Prov. 15. 25. The righteous man wisely considereth the house of the wicked: God overthroweth the wicked for their wickedness. Prov. 21. 12. Go not into a falling house. 2. A Master that feareth God, will help to save you from sin and Hell, and help your Souls to life eternal: He may do more for you, than if he made you Kings and Rulers of the earth. He will hinder you from sin: he will teach you to know God, and to prepare for your Salvation. Whereas ungodly Masters will rather discourage you, and by mocks or threatenings, seek to drive you from a holy life, and use their wit, and work, and authority to hinder your Salvation: Or at best will take little care of your Souls but think if they provide you food and wages, they have done their parts. 3. A Master that feareth God will do you no wrong, but will love you as a Christian, and his fellow servant of Christ, while he commandeth and employeth you as his own servant, which cannot be expected from ignorant, ungodly, worldly men.

Direct. 5. §. 5. *Direct. 5.* Yet choose such a service as you are fit to undergo, with the least hindrance of the service of God, and of your Souls: Neither a life of idleness, nor of excess of business should be chosen, if you have your choice. For when the mind is overwhelmed with the cares of your service, and your bodies tired with excessive labour, you will have little time, or heart, or power, to mind the matters of your Souls with any seriousness. Yea, the Lords-day will be spent with little comfort, when the toil of the week-days hath left the body fit for nothing but to sleep. A service which alloweth you no time at all to pray, or read the Scripture, or mind your everlasting state, is a life more fit for beasts than men.

Direct. 6. §. 6. *Direct. 6.* If you can attain it, live where your fellow servants fear God, as well as the Master of the Family. For fellow servants usually converse with one another more frequently and familiarly than their Masters do with any of them. And therefore if a Master give you the most Heavenly instructions, the idle frothy talk of fellow-servants may blot out all from your memories and hearts. And their derision of a holy life, or their bad examples, may do more hurt, than the precepts of the Governours can do good: Whereas when a Masters counsels are seconded by the good discourse and practice of fellow-servants, it is a great encouragement to good, and keepeth the heart in a continual warmth and resolution.

Direct. 7. §. 7. *Direct. 7.* If you want any one of these accommodations, be the more diligent in such an improvement of the rest, as may make up your want. If you have a good Teacher and a bad Master, improve the helps of your Teacher the more diligently. If you have a bad Master and good fellow-servants, or a good Master and bad fellow-servants, thank God for that which you have, and make the best of it.

Direct. 8. §. 8. *Direct. 8.* If you would be accommodated your selves with the best Masters and usage, labour to be the best servants; And then it's two to one but you may have your choice. Good servants are so scarce, and so much valued, that the best places would strive for you, if you will strive to be such. Excel others in labour, and diligence, and trustiness, and obedience, and gentleness, and patience, and then you may have almost what places you desire. But if you will your selves be idle, and slothful, and deceitful, and false, and disobedient, and unmannerly, and self-willed, and contentious, and impatient, and yet think that you must be respected, and used as good and faithful.

faithful servants. It is but a foolish expectation. For what obligation is there upon others, in point of *Justice*, to give you that which you deserve not? Indeed if any be bound to keep you in meer *Charity*,

then you may plead *Charity* with them and not *desert*: But if they take you but as servants, they owe you nothing but what your *work* and *virtues* shall deserve.

C H A P. III. A DISPUTATION

O R,

Arguments to prove the necessity of FAMILY WORSHIP and Holiness or Directions against the Cavils of the Prophane, and some Sectaries, who deny it to be a thing required by God.

Whether the Solemn Worship of God, in and by FAMILIES as such, be of Divine appointment? Aff.

That excellent speech of *Mirandula* is oft in mind, *Veritatem Philosophia querit, Theologia invenit, Religio possidet*: I do therefore with greater alacrity and delight dispute these points that are directly Religious, that is, immediately practical, than those that are only remotely such: And though I am loath we should see among us any wider Division *inter Philosophum Theologum & Religiosum* than between the *Phantasia*, the *Intellect* and the *Will*, which never are found disjunct in any act; or rather than between the *habits of practical natural knowledge*, and the *habits of practical supernatural knowledge*, and the *practical Resolutions, Affections and Endeavours*, into which both the former are devolved; yet may we safely and profitably distinguish, where it would be mortal to divide: If, disputing in our present case, do but *tend to*, and *end in*, a Religious performance, we shall then be able to say, we disputed not in vain; when by experience of the delight and profit of *Gods work*, we perceive that we do not *Worship* him in vain: Otherwise to evince by a dispute, that *God should be worshipped*; and *not to worship him* when we have done, is but to draw forth our learning; and sharpen our wits to plead for our condemnation: as if the Accuser wanted our help, or the Judge of all the world did want Evidence and Arguments against us, unless he had it from our own mouth: concerning the sense of the terms, I shall say somewhat, both as to the *subject*, and the *predicate*, that we contend not in the dark; and yet but little, lest I trouble my self and you with needless labours.

I. By [*the worship of God*] we mean not only, nor principally, *obedience as such*: or service in common things, called *Δουσία*: but we mean a *Religious performance of some sacred actions, with an intention of Honouring God as God*; and that more directly than in common works of obedience: This being commonly called *Δαδσία* (is by *Austin*) and since him by all the Orthodox, appropriated to God alone, and indeed to give it to any other is contradictory to its definition.

This worship is of two sorts, whereof the first is by an excellency called *worship*, viz. When the honouring of God is so directly the end and whole business of the work, that our own advantage falls in but impliedly, and in evident subordination; Such are the blessed works of *praise and thanksgiving*,

which we here begin and shall in Heaven perpetuate. Yet see a most admirable Mystery of true Religion; We indeed receive more largely from God, and enjoy more fully our own felicity in him, in these acts of worship, that give all to God, than in the other wherein we more directly seek for somewhat from him. And those are the second sort of Worship-actions, viz. When the *substance* or *matter* of the work is a seeking, or receiving somewhat from God, or delivering something Religiously in his name, and so is more directly for our selves; though yet it's *God* that should be our ultimate end in this too. You may perceive I make this of three sorts. Whereof the first consisteth in our Religious addresses to God for something that we want; And is called *Prayer*. The 2. consisteth in our Religious addresses to God to receive somewhat from him; viz. 1. *Instructions, Precepts, promises, threatenings*, from his mouth, Messengers, &c. 2. The *Sacramental signs* of his grace in Baptism and the Lords Supper. The 3. is, when the *Officers* of Christ do in his name solemnly deliver either his *Laws* or *Sacraments*. His *Laws* either in general by ordinary *Preaching*, or by a more particular application in *Acts of discipline*.

2. The Word [*Solemn*] signifies sometimes any thing usual and so some derive it, *Solenne est quod fieri solet*. Sometimes that which is done but on one set day in the year; and so some make *solenne* to be *quasi solum semel in anno*. But vulgarly it is taken, and so we take it here, for both *celebre & usitatum*, that is, a thing that is not *accidentally* and *seldom*, but *statedly* and *ordinarily* to be done, and that with such *Gravity* and Honourable seriousness as becoms a business of such weight.

3. By [*family*] we mean, not a tribe or stock of kindred dwelling in many houses as the word is taken oft in Scripture, but I mean a household.

Domus & familia, a Household and family, are indeed in Oeconomicks somewhat different notions, but one thing. *Domus* is to *familia* as *civitas* to *republica*, the former is made the subject of the latter, the latter the *finis internus* of the former. And so *Domus est societas naturalis/consentanea, e personis domesticis, vite in dies omnes commode sustentande causa, collecta. Familia est ordo domus per Regimen Patris-familias in personas sibi subiectas*.

Where note, that to a compleat Family must go four Integral parts *Pater familias, Mater familias, Filius, Servus*. A Father, Mother, Son and Servant: But to the essence of a Family it sufficeth if there

there be but the *pars imperans*, & *pars subdita*, one head or Governour, either Father, Mother, Master, or Mistress; and one or more Governed under this head.

Note therefore that the Governour is an essential part of the family, and so are some of the governed (*viz.* that such there be) but not each member. If therefore twenty Children, or servants shall worship God without the Father, or Master of the family either present himself, or in some Representative, it is not a family worship in strict sense. But if the head of the family, in himself (or Delegate or Representative) be present, with any of his children or servants, though all the rest be absent, it is yet a family duty; though the family be incomplete and maimed, (and so is the duty therefore, if culpably so performed.)

4. When I say [*in and by*] a family, I mean not that each must do the same parts of the work, but that one (either the head or some one deputed by him, and representing him) be the mouth, and the rest performing their parts by receiving instructions, or mentally concurring in the Prayers and praise by him put up. Lastly, by [*Divine appointment*] I mean any signification of Gods will, that it is mens duty to perform this: Whether a signification by natural means or supernatural, directly or by consequence, so we may be sure it is Gods will. The sum of the Question then is, *Whether any Sacred Actions Religiously and ordinarily to be performed to Gods honour by the head of the family, with the rest, be by Gods appointment made our duty?* My thoughts of this Question I shall reduce to these heads, and propound in this order. 1. I shall speak of family worship in General. 2. Of the sorts of that worship in special. 3. Of the time.

I. Concerning the first I lay down my thoughts, in these Propositions following for limitation and caution, and then prove the main conclusion.

Prop. 1. Prop. 1. It is not all sorts of Gods worship which he hath appointed to be performed by families as such; There being some proper to more publick Assemblies.

2. More particularly the Administration of the Sacraments of Baptism and the Lords Supper, are proper to the Ministerial or Organized Churches, and not common to families: for as they are both of them committed only to Ministers of the Gospel, and have been only used by them for many hundred years in the Church: (except that some permitted others to baptize in case of necessity.) So the Lords Supper was appointed for a Symbole and means of a more publick communion than that of families. And though some conjecture the contrary from its first institution, and think that as there is a family prayer and Church prayer, family teaching and Church teaching: So there should be family Sacraments, and Church Sacraments, yet it is a mistake. For though Christ administered it to his family, yet it was not as a family, but as a Church. For that which is but one family may possibly be a Church also. This exposition we have from the Doctrine and practice of the Apostles, and constant custom of all the Churches which have never thought the Lords Supper to be a family duty, but proper to larger assemblies, and administrable only by ordained Ministers: Nor will the reasons drawn from circumcision, and the pascheover prove the contrary: both because particular Churches were not then instituted as now; and therefore families had the more to do: and because there

were some duties proper to families in the very institution of those Sacraments. And because God gave them a power in those, which he hath not given to Masters of families now in our Sacraments.

3. Many thousands do by their own viciousness and negligence disable themselves: so that they cannot perform what God hath made their duty; yet it remains their duty still: Some disability may excuse them in part, but not in whole.

I shall now prove, that the Solemn Worship of God in and by families as such, is of Divine appointment.

Argument. 1. If Families are Societies of Gods Institution furnished with special advantages and opportunities for Gods solemn worship, having no prohibition so to use them: then the solemn Worship of God in and by families as such, is of Divine appointment: But the Antecedent is true; Therefore so is the Consequent.

For the parts of the Antecedent, 1. That families are Societies of Gods Institution needeth no proof.

2. That they are furnished with special advantages and opportunities may appear by an enumeration of particulars. 1. There is the advantage of Authority in the Ruler of the family, whereby he may command all that are under him in Gods Worship, yea, and may inflict penalties on Children and servants that refuse; yea, may cast some out of the family if they be obstinate. 2. He hath the advantage of a singular Interest in Wife and Children by which he may bring them to it willingly, that so they may perform a right Evangelical Worship. 3. He hath the advantage of a singular dependance of all upon him for daily provisions; and of his Children for their portions for livelihood in the world, whereby he may yet further prevail with them for obedience: He having a power to reward, as well as to punish and command. 4. They have the opportunity of cohabitation, and so are still at hand, and more together, and so in readiness for such employments. 5. Being nearest in Relation, they are stronger obliged to further each others salvation, and help each other in serving God. 6. They have hereby an advantage against all prejudices and jealousies, which strangeness and mistakes may raise and cherish among those that live at a greater distance, and so may close more heartily in Gods Worship. And their nearness of Relation and natural affections do singularly advantage them for a more affectionate conjunction, and so for a more forcible and acceptable Worship of God, when they are in it as of one heart and soul. 7. If any misunderstanding or other impediment arise, they being still at hand, have opportunity to remove them, and to satisfy each other; and if any distempers of understanding, heart or life be in the family, the Ruler, by familiarity and daily converse, is enabled more particularly to fit his reproofs and exhortations, confessions and petitions accordingly, which even Ministers in the Congregations cannot so well do. So that I have made it evident in this enumeration, that families have advantages, yea, special and most excellent advantages, and opportunities for the solemn Worship of God.

3. The last part of the Antecedent was, that they have no prohibition to use these advantages and opportunities to Gods solemn Worship. I add this, lest any should say, though they have such advantages, yet God may restrain them for the avoiding some greater inconveniencies another way; as he hath restrained Women from speaking in the assemblies. But 1. God hath neither restrained them in the Law of Nature, nor in the written Law; There-

fore not at all. He that can shew it in either, let him do it. 2. I never yet read or heard any knowing Christian once affirm that God hath *forbidden* families solemnly to worship him, and therefore I think it needless to prove a Negative, when no man is known to hold the Affirmative. Indeed for some kinds of worship, as preaching and expounding Scripture, some have prohibited them; but not reading, catechizing, all instructing, praying, praises, singing Psalms, much less all solemn Worship wholly. So much for the Antecedent.

Now come to prove the Consequence. 1. The foresaid advantages and opportunities are Talents given by God, which they that receive, are obliged faithfully to improve for God; Therefore families having such advantages and opportunities for Gods solemn Worship, are bound to improve them faithfully for God, in the solemn Worshipping of him. For the Antecedent, 1. It is unquestionable that these are *Talents*, that is, *improvable Mercies* given by God. For as none dare deny them to be Mercies: So none dare (I hope) say that God is not the giver of them. And then 2. That such Talents must be improved faithfully for God, from whom they are received; is plain, 1. From *Mat. 25.* throughout, especially from *vers. 14. to vers. 31.* And *Luke 20. 10.* he requireth the fruits of his Vineyard, and *Matth. 10. 42.* if he intrust us with a Cup of cold water, he expecteth it for a Prophet, when he calleth for it. And if he intrust us with outward riches, he expecteth that *we give to him that asketh*, *Mat. 5. 42.* *Luke 6. 30, 38, & 11. 41. & 12. 33.* His Stewards must give an account of their Stewardships, *Luke 16. 2.* *Luke 12. 48.* Christ telleth us of all our Talents in general, that, *Unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him will they ask the more.* And of our words in particular Christ tells us, *Matth. 12. 36.* that *of every idle word men shall give an account at the day of judgment.* Much more for denying to use both our tongues and hearts in Gods worship when he gives us such opportunities. It is required in Stewards, that *a man be found faithful*, *1 Cor. 4. 2.* *As every man hath received the gift, even so minister the same one to another, as good Stewards of the manifold grace of God.* If any man speak, let him speak as the Oracles of God, &c. *1 Pet. 4. 10, 11.* Many more of the like Scriptures prove the Antecedent of the *Enthymeme*, and the Consequent needs no proof.

Argument 2. *The solemn Worship of God in and by families as such, is required by the very Law of Nature, Therefore it is of Divine Institution.* The Consequence can be denied by no man that renounceth not Reason and Nature it self; denying the *Law of Nature* to be Gods Law, which is indeed partly *presupposed* in the Law supernatural, and partly *rehearsed* in it, but never *subverted* by it. *Positives* are more mutable than *Naturals* are.

The Antecedent is thus manifested. 1. Natural reason (or the Law of Nature) requireth that all men do faithfully improve all the Talents that God hath entrusted them with, to his honour: Therefore Natural reason (or the Law of Nature) doth require, that God be solemnly Worshipped in families; he having given them such advantages as aforesaid thereunto. 2. The Law of Nature requireth, that all societies that have God for their Founder or Institutor, should to their utmost capacities, be devoted to him that founded and instituted them: but that God is the Founder and Institutor of families, is known by the light of Nature it self: Therefore the Law of Nature requireth, that families be to the ut-

most of their capacities devoted to God; and consequently that they *solemnly worship him*, they being capable of so doing. I need not prove the *Major*, because I speak only to men that are posselt of the Law of Nature mentioned in it: And therefore they know it themselves to be true. Yet let me so far stay on the illustration, as to tell you the grounds of it. And 1. God is the *Alpha* and *Omega*, the first and the last, the principal efficient and ultimate end of all: and therefore of Families. And therefore they should be *for him*, as well as they are *from him*: For *of him, and through him, and to him are all things.* This Argument I draw from *Nature*, which can have no beginning but God, nor any end but God. The 2. I draw from the *Divine intention*, in the fabrication and ordination of all things. God made all things *for himself*, and can have no *Ultimate end* below himself. The 3. I draw from his *Jus Dominii*, his right of *Propriety* which he hath *over all things*, and so over families as such: they are all absolutely his own alone. And that which is solely or absolutely a mans *own*, should be for his use and employed to his honour and ends: much more that which is Gods, seeing man is not capable of such a *plenary propriety* of any thing in the world, as God hath in all things. 4. I argue *a Jure Imperii*, from Gods Right of Government. If he have a full right of Government of families as families then families as families, must honour and worship him according to their utmost capacities: But he hath a full Right of absolute Government over families as families, Therefore. The Consequence of the *Major* is grounded on these two things: 1. That God himself is the end of his own Government: this is proper to his Regiment. All Humane Government is said by Politicians to be terminated ultimately in the publick good of the society. But Gods *Pleasure* and *Glory* is the end of his Government; and is as it were the Publick or Universal good. 2. In that Nature teacheth us, that *Supream Honour* is due to all that are *Supream Governours*; therefore they are to have the most honourable Titles, of Majesty, Highness, Excellency, &c. and actions answerable to those Titles, *Mal. 1. 6.* *If I be a Father? where is mine honour, if I be a Master, where is my fear?* Fear is oft put for all Gods Worship. If then there be no Family whereof God is not the Father or Founder, and the Master or Owner and Governour, then there is none but should honour and fear him, or worship him, and that not only as *single men*, but as families: Because he is not only the Father and Master, the Lord and Ruler of them as *men*, but also as *Families*. Honour is as due to the *Rektor*, as Protection to the *Subjeckt*, and in our case much more. God is not a meer Titular but Real Governour. All powers on earth are derived from him, and are indeed *his power*. All Lawful Governours are his Officers, and hold their places under him, and act by him. As God therefore is the proper Sovereign of every Commonwealth, and the Head of the Church: So is he the Head of every family. Therefore as every Commonwealth should perform such worship or Honour to their earthly Sovereign, as is due to Man: So each Society should according to their Capacities perform Divine Worship and Honour to God: And if any object, That by this Rule Commonwealths, as such, must meet together to worship God, which is impossible. I answer, They must worship him according to their Natural Capacities; and so must Families according to theirs. The same General Precept obligeth to a divers manner of duty according to the divers capacities of the Subject. *Commonwealths* must in their Representatives at least engage themselves to God as Commonwealths, and

and worship him in the most convenient way that they are capable of. *Families* may meet together for prayer, though a *Nation* cannot. As an association of Churches called a Provincial or National Church, is obliged to worship God as well as particular Congregations, yet not in *one place*: because it is impossible: Nature limiteth and maketh the difference.

And that the obligation of families to honour and worship God, may yet appear more evidently, Consider that Gods Right of *Propriety*, and *Rule* is twofold; yet each Title plenary alone. 1. He is our *Owner* and *Ruler* upon his Title of *Creation*. 2. So he is by his *Right of Redemption*. By both these he is not only Lord and Ruler of *persons*, but *families*; all societies being his. And the Regiment of persons being chiefly exercised over them in *societies*. *All power in Heaven and Earth is given unto Christ*. Matth. 18. 18. *and all judgment committed unto him*, Joh. 5. 22. *and all things delivered into his hands*, Joh. 13. 3. *and therefore to him shall every knee bow, both of things in Heaven and things in earth and things under the Earth* (either with a bowing of Worship, or of forced acknowledgment,) *and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father*, Phil. 2. 10. Bowing to and confessing Christ voluntarily to Gods Glory, is true Worship: all must do this according to their several capacities: And therefore families according to theirs.

A third Consideration which I thought to have added but for Illustration, may well stand as an argument it self; and its this.

Argument. 3. *If besides all the forementioned opportunities and obligations, families do live in the presence of God, and ought by faith to apprehend that presence, then is it Gods Will that families as such should solemnly worship him. But the former is true, therefore the latter.*

The Consequence of the *Major*, which alone requires proof, I prove by an Argument *a fortiori*, from the honour due to all earthly Governours. Though when a King, a Father, a Master are *absent*, such actual honour, to be presented to them, is not Due, because they are not capable of receiving it (further than *Mediante aliqua persona, vel re*, which beareth some representation of the Superiour, or Relation to him) yet when they *stand by*, it is a contemptuous subject, a disobedient Child, that will not perform actual honour, or humane Worship to them. Now God is ever present not only with each *person* as such, but also with every *family* as such. As he is said to walk among the golden Candlesticks in his Churches, so doth he in the *families* of all by his *common presence*, and of his *servants* by his *gracious presence*. This they easily find by his directing them, and blessing the affairs of their families. If any say, [*We see not God, else we would daily worship him in our families.*] *Ans.* Faith seeth him who to sense is invisible. If one of you had a Son that were blind and could not see his own Father, would you think him therefore excusable, if he would not honour his Father, when he knew him to be present? We know God to be present, though flesh be blind and cannot see him.

Argument. 4. *If Christian Families (besides all the forementioned advantages and obligations) are also societies sanctified to God, then is it Gods Will that families, as such, should solemnly worship him; But Christian Families are societies sanctified to God; Therefore.*

The Reason of the Consequence is, because things sanctified must in the most eminent sort, that they are capable, be used for God. To sanctifie a person

or thing, is to set it apart, and separate it from a common or unclean use, and to devote it to God, to be employed in his service. To alienate this from God, or not to use it for God, when it is dedicated to him, or sanctified by his own election and separation of it from common use, is Sacrilege. God hath a double Right (of Creation and Redemption) to all persons. But a treble Right to the sanctified. Ananias his fearful judgment was a sad example of Gods wrath, on those that withhold from him what was devoted to him. If Christian families as such, be sanctified to God, they must as such worship him in their best capacity.

That Christian families are sanctified to God, I prove thus; 1. A Society of holy persons must needs be a holy Society. But a family of Christians is a society of holy persons; Therefore, 2. We find in Scripture not only *single persons*, but the societies of such sanctified to God, Deut. 7. 6. *Thou art an holy people unto the Lord thy God, he hath chosen thee to be a special people to himself above all people that are upon the face of the earth.* So Deut. 14. 20, 21. So the body of that Commonwealth did all jointly enter into Covenant with God, and God to them, Deut. 29. & 30. & 26. 17, 18, 19. *Thou hast vowed the Lord this day to be thy God, and to walk in his ways; And the Lord hath vowed thee this day to be his peculiar people, that thou mayst be an holy people to the Lord.* So 28. 9. Dan. 8. 24, & 12. 7. Josh. (24.) *devoteth himself and his house to the Lord; I and my house will serve the Lord.* And Abraham by Circumcision (the Covenant or seal of the Covenant of God) consecrated his whole household to God; and so were all families after him to do (as to the Males in whom the whole was consecrated.) And whether besides the typifying intent, there were not somewhat more in the sanctifying of all the first born to God, who if they lived, were to be the heads of the families, may be questioned.

The Passover was a family duty, by which they were yet further sanctified to God. Yea, it is especially to be observed how in the New Testament the Holy Ghost doth imitate the language of the old, and speak of Gods people, as of *holy societies*, as the Jews were. As in many Prophecies it was foretold that Nations and Kingdoms should serve him (of which I have spoken more in my book of Baptism;) and among those who should *mourn over him whom they have pierced* in Gospel times, when the Spirit of grace and supplication is poured forth, are *the family of the house of David apart, and their wives apart, the family of the house of Nathan apart, and their wives apart*? Every family, even all the families that remained apart, and their wives apart; Zech. 11. 12, 13, 14. So Christ sendeth his Disciples to baptize Nations, having discipled them; and the Kingdoms of the World shall become the Kingdoms of the Lord and his Christ. And as Exod. 19. 5, 6. *faith of the Jews, Ye shall be a peculiar treasure to me above all people; and ye shall be unto me a Kingdom of Priests and, a Holy Nation; so doth Peter say of all Christians, 1 Pet. 2. 5, 6, 7, 9. Ye also as living stones are built up a spiritual house, a holy Priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ, V. 9. But ye are a chosen Generation, a Royal Priesthood, an Holy Nation, a peculiar people, that you should shew forth the praises of him that hath called you out of darkness into his marvelous light.* Mark how fully this Text doth prove all that we are about. It speaks of Christians Collectively, as in Societies and in societies of all the most eminent sorts; [A Generation;] which seems especially to re-

fer to Tribes and Families, [*A Priesthood, Nation, People;*] which comprehendeth all the orders in the Nation oft times. And in all these respects they are *holy*, and *peculiar*, and *chosen*, to shew, that Gods people are sanctified in these *Relations* and *Societies*. And then mark the End of this sanctification, V. 5. *to offer up spiritual Sacrifices acceptable to God by Jesus Christ.* V. 9. *to shew forth the praises of him that hath called you,* &c.

Yea, it seems that there was a special dedication of families to God: And therefore we read so frequently of households converted and baptized; Though none at age were baptized, but such as seemed Believers; yet when they professed faith, they were all together initiated as *A Household*. And it seems, the Masters Interest and Duty were taken to be so great for the Conversion of the rest, that as he was not to content himself with his own Conversion, but to labour presently even before his Baptism, that his household should joyn with him, that so the whole family at once might be devoted to God: so God did bless this his own Order and Ordinance to that end: And where he imposed Duty on Masters, he usually gave success, so that commonly the whole family was Converted and Baptized with the Ruler of the family. So Acts 18. 8. *Crispus believed on the Lord with all his house, and they were Baptized.* And Acts 16. 32. *Paul promiseth the Goaler, Believe on the Lord Jesus Christ, and thou shalt be saved and thy house; and he and all his were Baptized straightway: for he believed in God with all his house,* Verse 33. 34. And Lydia is described a Worshipper of God, Acts 16. 14. & ver. 15. *She was Baptized and her household.* And the Angel told Cornelius, that Peter should tell him words whereby he and all his household should be saved. Acts 11. 14. who were Baptized accordingly. And 1 Cor. 1. 16. *Paul baptized the household of Stephanus.* And Christ told *Zacheus*, Salvation was come that day unto his house, and he and all his household believed. So that Noble man, John 4. 53. Therefore when Christ sent forth his Disciples, he saith, *If the house be worthy, let your peace come upon it, but if it be not worthy, let your peace return to you:* So that as it is apparently the Duty of every Christian Sovereign, to do what he is able to make all his people Gods people; and so to dedicate them to God as a Holy Nation, in a National Covenant, as the Israelites were: So is it the unquestionable Duty of every Christian Ruler of a family, to improve his interest, power, and parts to the uttermost, to bring all his familie to be the people of Christ in the Baptismal Covenant, and so to dedicate all his family to Christ. Yet farther I prove this, in that believers themselves being all sanctified to God, it must needs follow, that all their Lawful Relations, and especially all commanded states of Relation are also sanctified to God; for when themselves are dedicated to God, it is absolutely without reserve, to serve him with all that they have, and in every Relation and Capacity that he shall set them. It were a madness to think, that a Christian totally devoted unto God when he is a private Man, if he were after made a *Souldier*, a *Minister*, a *Magistrate*, a *King*, were not bound by his Dedication, now to serve God as a *Souldier*, a *Minister*, a *Magistrate*, a *King*. So he that is devoted to God in a single state, is bound to serve him as a Husband, a Father, a Master, when he comes into that state; We do devote all that we have to God, when we devote our selves to him.

Moreover the Scripture tells us, that to the pure all things are pure. Tit. 1. 15, 16. And all things are sanctified to them by the word and prayer, 1 Tim.

4. 5. which is in that they are made the Goods, and Enjoyments, Actions and Relations of a sanctified people; who are themselves devoted or sanctified to God: So that all sanctification referreth ultimately and principally to God: *Quod sanctum Deo sanctum est;* though it may be said subordinately to be sanctified to us. Seeing then it is past all doubt, that every Christian is a man sanctified and devoted to God, and that when ever any man is so devoted to God, he is devoted to serve him to the utmost capacity in every state, Relation or Condition that he is in, and with all the faculties he possesseth, it followeth, that those Relations are sanctified to God, and in them he ought to worship him and honour him.

Yet further we find in Scripture, that the particular family relations are expressly sanctified; The family compleat consisteth of three pairs of Relations: Husband and Wife, Parents and Children, Masters and Servants. Husbands must love their Wives with an Holy love in the Lord, even as the Lord loved the Church, who gave himself for it, to sanctifie and cleanse it by the washing of water by the word, that he might present it to himself a glorious Church, Ephesians 5. 25, 26, 27. Wives must submit themselves to their Husbands as unto the Lord; and be subject to them, as the Church is to Christ, Ephes. 5. 22, 23, 24. Children must obey their Parents in the Lord, Ephes. 6. 1. Parents must bring up their Children in the Nurture and Admonition of the Lord, Ephes. 6. 4. Servants must be obedient unto their Masters as unto Christ, and as the Servants of Christ, doing the will of God from their hearts with good will, doing service as to the Lord, and not to man; knowing that what good thing any man doth, the same shall he receive of the Lord, whether he be bond or free; and Masters must do the same to them, knowing that their Master is in Heaven, Ephes. 6. 5, 6, 7, 8, 9. So that it is evident that every distinct family-Relation is dedicated or holy to God, and to be used to the utmost for God. I shall have occasion to make further use anon of these Texts for the particular sorts of Worship, though I now make use of them as for Worship in General.

Argument, 5. The several sorts of solemn Worship in and by Christian Families, are found, appointed, used, and commanded in the Scripture, therefore it may well be concluded of Worship in the general: seeing the Genus is in each Species. But this Argument brings me to the second part of my undertaking: viz. to prove the point as to some special kinds of Worship; which I the more hasten to, because in so doing, I prove the general also.

II. Concerning Gods Worship in Special, I shall speak but to two or three of the chief parts of it, which belong to families.

And 1. Of Teaching, under which I comprise,

1. Teaching the letter of the Scripture, 1. By reading it: 2. By teaching others to read it.

3. Causing them to learn it by memory, which is a kind of Catechising.

2. Teaching the sense of it.

3. Applying what is so taught by familiar Reproofs, Admonitions and Exhortations.

Propos. 2. It is the Will of God that the Rulers of Families should teach those that are under them the Doctrine of Salvation: i. e. The Doctrine of God concerning salvation, and the terms on which it is to be had, and the means to be used for attaining it, and all the Duties requisite on our parts in order thereunto. Tropos. 2

Before I come to the proof, take these Cautions:

1. Where I say men must thus teach, I imply they must

must be able to teach, and not teach before they are able : And if they be not able it is their own sin, God having vouchsafed them Means for enablement. 2. Men must measure their teaching according to their abilities, and not pretend to more than they have, nor attempt that which they cannot perform, thereby incurring the guilt of proud self-conceit-ness, prophanation, or other abuse of holy things. For example, men that are not able judiciously to do it, must not presume to interpret the Original, or to give the sense of dark Prophecies, and other obscure Texts of Scripture, nor to determine Controversies beyond their reach. 3. Yet may such conveniently study what more learned able men say to such cases ; and tell their Families, this is the judgment of Fathers, or Councils, or such and such Learned Divines. 4. But ordinarily it is the safest, humblest, wisest, and most orderly way for the master of the Family to let Controversies and obscure Scriptures alone, and to teach the plain few necessary Doctrines commonly contained in Catechisms, and to direct in matters of necessary practice. 5. Family teaching must stand in a subordination to Ministerial teaching, as Families are subordinate to Churches : And therefore 1. Family teaching must give place to Ministerial teaching, and never be set against it ; you must not be hearing the Master of a Family when you should be in a Church, hearing the Pastor ; and if the Pastor send for servants, or Children to be Catechised in any fit place or at any fit time, the Master is not then to be doing it himself, or to hinder them, but they must go first to the Pastor to be taught ; also if a Pastor come into a Family, the Master is to give place, and the Family to hear him first. 2. And therefore when any hard Text, or Controversies fall in, the Master should consult with the Pastor for their exposition, unless it fall out that the Master of the Family be better learned in the Scripture than the Pastor is, which is rare, and rarer should be, seeing unworthy Ministers should be removed, and private men that are worthy should be made Ministers. And the Pastors should be the ablest men in the Congregation. Now to the proof, (remembering still that whatsoever proves it the Rulers Duty to teach, must needs prove it the Families Duty to learn, and to hearken to his teaching that they may learn.)

Arg. 1. From Deut. 11. 18, 19, 20, 21. *Therefore shall you lay up these my words in your hearts, and in your Soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes, and you shall teach them your children, speaking of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up, and thou shalt write them upon the door posts of thy house, and upon your Gates, that your days may be multiplied, and the days of your children ;* The like words are in Deut. 6. 6, 7, 8. where it is said, *And thou shalt teach them diligently unto thy children.* So Deut. 4. 9. *Teach them thy Sons and thy Sons Sons.*

Here there is one part of Family Duty, viz. Teaching children the Laws of God, as plainly commanded, as words can exprefs it.

Arg. 2. From these Texts which commend this. Gen. 18. 18, 19. *All the Nations of the Earth shall be blessed in him, for I know him that he will command his children and his household after him : and they shall keep the way of the Lord,* and it was not only a command at his death what they should do when he was dead, For, 1. It cannot be imagined that so holy a man should neglect a Duty all his life time, and perform it but at death and be commended for that. 2. He might then have great cause to question the efficacy. 3. As God commandeth a diligent inculcating precepts on Children : so no doubt it's a practice answerable to such precepts, that is here com-

mended, And it is not bare teaching, but commanding that is here mentioned, to shew that it must be an improvement of Authority, as well as of knowledge and elocution.

So 2 Tim. 3. 15. *Of a child Timothy knew the Scripture by the teaching of his Parents, as appeareth,* 2 Tim. 1. 5.

Arg. 3. Eph. 6. 4. *Bring them up in the nurture and admonition of the Lord ;* *παιδεία* translated nurture signifieth both Instruction and Correction, shewing that Parents must use both Doctrine and Authority or force, with their Children for the Matters of the Lord ; and *παιδεία* translated admonition, signifieth such Instruction as putteth Doctrine into the mind, and chargeth it on them, and fully storeth their minds therewith : And it also signifieth chiding, and sometimes correction. And it's to be noted that Children must be brought up in this : The word *ἐκτρέφει* signifying carefully to nourish, importeth that as you feed them with milk and bodily food, so you must as carefully and constantly feed and nourish them with the nurture and admonition of the Lord. It is called the nurture and admonition [of the Lord] because the Lord commandeth it, and because it is the Doctrine concerning the Lord, and the Doctrine of his teaching, and the Doctrine that leadeth to him.

Arg. 4. Prov. 22. 6. *Train up a child in the way where he should go, and when he is old he will not depart from it.*

Arg. 5. From all those places that charge Children to hearken to the instructions of their Parents, Prov. 1. 8. *My Son hear the instruction of thy Father, and forsake not the Law of thy Mother.* Prov. 6. 20. is the like ; and 3. 22. with many the like, Yea the Son that is stubborn and rebellious against the Instruction and Correction of a Father or Mother in Gluttony, Drunkenness, &c. was to be brought forth to the Magistrate, and stoned to death, Deut. 21. 18, 19, 20. Now all the Scriptures that require Children to hear their Parents, do imply that the Parents must teach their Children ; for there is no bearing and learning without teaching.

But lest you say that Parents and Children are not the whole Family, (though they may be, and in Abrahams case before mentioned, the whole household is mentioned) the next shall speak to other relations.

Arg. 6. 1 Pet. 3. 7. *Likewise ye Husbands dwell with them (your Wives) according to knowledge ;* and Eph. 5. 25, 26. *Love your Wives as Christ loved the Church and gave himself for it, that he might sanctify and cleanse it.* And this plainly implies that this knowledge must be used for the Instruction and Sanctification of the Wife, 1 Cor. 14. 34, 35. *Women must keep silence in the Church, for it is not permitted unto them to speak, but they are to be under obedience, as also saith the Law, If they will learn any thing, let them ask their Husbands at home.* Which shews that at home their Husbands must teach them.

Arg. 7. Col. 3. 22, 23, 24, 25. Eph. 6. 5, 6, 7, 8. *Servants must be obedient unto their Masters as unto Christ, and serve them as serving the Lord Christ, and therefore Ministers must command in Christ.*

Arg. 8. *A fortiori*, fellow Christians must exhort one another daily while it is called to day, lest any be hardened by the deceitfulness of sin, much more must the Rulers of Families do so to Wives, Children and Servants, 1 Pet. 4. 11. *If any speak, it must be as the Oracles of God, much more to our own Families,* Col. 3. 16. *Let the Word of God dwell in you richly in all wisdom, teaching and admonishing one another, and much more must a man do this to Wife, Children and Servants, than to those more remote.*

Arg. 9. Those that are to be chosen Deacons or Bishops must be such as Rule their own Children and

their own household well, 1. Tim. 3. 4, 12. Now mark, 1. That this is one of those Christian virtues which they were to have before they were made Officers, therefore other Christians must have and perform it as well as they. 2. It is a Religious Holy Governing, such as a Minister is to exercise over his flock that is here mentioned, which is in the things of God and Salvation, or else the comparison or argument would not suit, ver. 5. *For if a man know not how to rule his own house, how shall he rule the Church of God?* But of this more before. I would say more on this point, but that I think it is so clear in Scripture as to make it needless; I pass therefore to the next.

Prop. 3. Prop. 3. Family Discipline is part of God's solemn Worship or Service appointed in his Word; This is not called Worship in so near a sense as some of the rest, but more remotely; yet so it may well be called, in that 1. It is an Authoritative Act done by Commission from God; 2. Upon such as disobey him, and as such. 3. And to his Glory, yea and it should be done with as great Solemnity and Reverence, as other parts of worship.

The Acts of this Discipline are first denying the ungodly entrance into the Family, 2. Correcting; 3. Or casting out those that are in. I shall be but brief on these.

1. The first you have 2 Job. 10. *If there come any to you and bring not this Doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds.*

2. The Duty of correcting either by corporal sensible punishment or by withdrawing some benefit, is so commonly required in Scripture, especially towards Children, that I will not stand on it lest I speak in vain what you all know already: and how Eli suffered for neglecting it you know.

3. The Discipline of casting the wicked out of the Family, (Servants I mean, who are separable members) you may find Psal. 101. 2, 3, 7, 8. *I will walk within my house with a perfect heart, I will set no wicked thing before mine eyes. He that worketh deceit shall not dwell within my house, he that telleth lies shall not tarry in my sight.*

Prop. 4. Prop. 4. Solemn Prayer and praises of God in and by Christian Families is of Divine appointment.

1. For proof of this, I must desire you to look back to all the Arguments which proved the dueeness of Worship in general, for they will yet more especially prove this sort of Worship, seeing Prayer and Praise, are most immediately and eminently called Gods Worship of any, (Under praises I comprehend Psalms of Praise, and under prayer, Psalms of Prayer;) Yet let us add some more.

Arg. 1. *It is Gods will that Christians who have fit occasions and opportunities for Prayer and Praises should improve them, but Christian Families have fit occasions and opportunities for Prayer and Praise, therefore it is Gods will they should improve them.*

The major is evident in many Scripture Precepts, Tim. 2. 8. *I will therefore that men pray every where lifting up holy hands without wrath and doubting,* 1 Thel. 5. 17, 18. *Pray without ceasing: in every thing give thanks, for this is the will of God concerning you,* Col. 4. 2. *Continue in Prayer, and watch in the same with thanksgiving,* Col. 3. 16, 17. *teaching and admonishing one another in Psalms and Hymns and spiritual Songs, singing with grace in your hearts unto the Lord, and whatsoever ye do in word or deed, do all in the name of the Lord Jesus; giving thanks unto God and the Father by him:* Rom. 12. 12. *Continuing instant in Prayer;* Eph. 6. 18. *Praying always*

with all Prayer and Supplication in the spirit, and watching thereunto with all perseverance and supplication for all Saints; And for me that utterance maybe given me. Many the like Texts might be named, every one of which afford an Argument for Family praises most effectual.

1. If men must pray every where (that is convenient) then sure in their Families. But &c. Erg. 2. If men must pray without ceasing, then sure in their Families. 3. If men must in every thing give thanks, then sure in Family-mercies, and then, according to the nature of them; together. 4. If men must continue in prayer and watch in it, (for fit advantages and against Impediments,) and in thanksgiving, then doubtless they must not omit the singular advantages which are administered in Families. 5. If we must continue instant in prayer and supplication, &c. then doubtless in Family prayer, in our Families; unless that be no place and no prayer. Obj. *But this binds us no more to prayer in our Families than any where else.* Answer. Yes it binds us to take all fit opportunities; and we have more fit opportunities in our own Families than in other mens, or than in occasional meetings or than in any ordinary societies, except the Church.

And here let me tell you, that it is ignorance to call for particular express Scripture, to require Praying in Families, as if we thought the General commands did not comprehend this particular, and were not sufficient. God doth in much wisdom leave out of his Written Law, the express determination of some of those circumstantial, or the application of general precepts to some of those subjects to which common reason and the light of Nature sufficeth to determine and apply them. The Scripture giveth us the general [*Pray always with all manner of Prayer in all places*] that is, *Omit no fit advantages and opportunities for prayer*; What if God had said no more than this about Prayer in Scripture? It seems some men would have said God hath not required us to pray at all, (when he requireth us to pray always,) because he tells us not when and where and how oft and with whom and in what words, &c. And so they would have concluded God no where bids us pray in secret, nor pray in Families, nor pray in Assemblies, nor pray with the Godly, nor with the wicked, nor pray every day, nor once a week: nor with a Book, nor without a Book, and therefore not at all: As if the general [*Pray on all fit occasions*] were nothing.

But these men must know that nature also and reason is Gods light, and providence oft determineth of such Subjects and Adjuncts: And the general Law, and these together, do put all out of doubt. What if God telleth you [*He that provideth not for his own, especially those of his household, hath denied the faith, and is worse than an Infidel,*] and do not tell you either who are your Families, and who not, nor what provision you shall make for them, what food, what cloaths, or how oft they must feed, &c. Will you say God hath not bid you feed or cloath this Child, or that Servant? It is enough that God chargeth you to provide for your Families, in the Scripture; and that in nature he tell you which are your Families, and what Provision to make for them, and how oft, and in what quantity, &c. And so if God bid you Pray in all places, and at all times, on all occasions (that are fit for Prayer,) and experience and common reason tell you that Families afford most fit times, place and occasions for Prayer, is not this enough, that there are such seasons and opportunities and occasions for Family prayer? I refer you to the particular discoveries of them in the beginning where I proved the Dueeness of Worship in general to be there performed. And I refer you also

also to common reason it self, not fearing the contradiction of any man whose impiety hath not made him unreasonable, and prevailed against the common light of Nature. This first general Argument were enough, if men were not so averse to their duty that they cannot know, because they will not: But let us therefore add some more.

Arg. 2. If there be many blessings which the Family needeth, and which they do actually receive from God, then it is the will of God that the Family pray for these blessings when they need them, and give thanks for them when they have received them: But there are many blessings which the Family (as conjunct) needeth and receiveth of God: Therefore the Family conjunct, and not only particular members secretly, should pray for them and give thanks for them.

The Antecedent is past question; 1. The continuance of the Family as such in Being, 2. In Well being. 3. And so the preservation and Direction of the essential members. 4. And the prospering of all Family affairs are evident Instances: and to descend to more particulars would be needles tediousness. The consequence is proved from many Scriptures, which require those that want mercies to ask them, and those that have received them, to be thankful for them. Obj. So they may do singly. Ans. It is not only as single persons but as a society that they receive the mercy, Therefore not only as single persons, but as a society should they pray and give thanks: Therefore should they do it in that manner, as may be most fit for a society to do it in, and that is, together conjunctly, that it may be indeed a Family Sacrifice, and that each part may see that the rest joyn with them: And especially that the Ruler may be satisfied in this, to whom the oversight of the rest is committed: to see that they all joyn in Prayer, which in secret he cannot see, it being not fit that secret prayer should have Spectators or Witnesses; that is, should not be secret. But this I intended to make another Argument by it self; which because we are fallen on it, I will add next.

Arg. 3. If God hath given charge to the Ruler of the Family to see that the rest do Worship him in that Family, then ought the Ruler to cause them solemnly or openly to joyn in that Worship: But God hath given charge to the Ruler of the Family, to see that the rest do worship him in that Family: Therefore, &c.

The reason of the Consequence is, because otherwise he can with no convenience see that they do it. For, 1. It is not fit that he should stand by while they pray secretly. 2. Nor are they able vocally to do it, in most Families, but have need of a leader; it being not a thing to be expected of every Woman and Child and Servant, (that had wanted good education,) that they should be able to pray without a Guide, so as is fit for others to hear. 3. It would take up almost all the time of the Ruler of many Families, to go to them one after another, and stand by them while they pray till all have done; What man in his wits can think this to be so fit a course, as for the Family to joyn together, the Ruler being the mouth?

The Antecedent I prove thus, 1. The fourth Commandment requireth the Ruler of the Family not only to see that himself sanctifie the Sabbath day, but also that his Son and Daughter, and Man servant and Maid servant, his Cattle (that is so far as they are capable,) yea and the Stranger that is within his gates should do it. 2. It was committed to Abrahams charge to see that all in his Family were Circumcised: So was it afterward to every Ruler of a Family; inasmuch as the Angel threat-

ned Moses, when his Son was uncircumcised. 3. The Ruler of the Family was to see that the Passover was kept by every one in his Family, Exod. 12. 2, 3. &c. and so the Feast of Weeks, Deut. 26. 11, 12. All that is said before tendeth to prove this, and much more might be said, if I thought it would be denied.

Arg. 4. If God prefer, and would have us prefer, the prayers and praises of many conjunct, before the prayers and praises of those persons dividedly, then it is his will that the particular persons of Christian Families should prefer conjunct prayer and praises before disjunct: But the Antecedent is true, Therefore so is the consequent. Or thus take it for the same Argument or another. If it be the Duty of Neighbours, when they have occasion and opportunity, rather to joyn together, in praises of common concernment, than to do it dividedly, then much more is this the Duty of Families: But it is the Duty of Neighbours. Therefore.

In the former Argument the reason of the consequence is, because that way is to be taken that God is best pleased with. The reason of the consequence in the latter is, because Family members are more nearly related than Neighbours, and have much more advantage and opportunity for conjunction and more ordinary reasons to urge them to it, from the conjunction of their interests and affairs.

There is nothing needs proof but the Antecedent, which I shall put past all doubt by these Arguments, 1 Col. 3. 16. [Teaching and admonishing one another in Psalms and Hymns and spiritual Songs, singing with grace in your hearts unto the Lord.] Here is one Duty of Praise required to be done together and not apart only. I shall yet make further use of this Text anon. 2 Acts 12. 12. Many were gathered together praying in Mariës house, when Peter came to the door; This was not an Assembly of the whole Church but a small part: They judged it better to pray together than alone. 3 Acts 20. 36. Paul prayed together with all the Elders of the Church of Ephesus, when he had them with him; and did not choose rather to let them pray each man alone. 4 James 5. 15, 16. James commands the sick to send for the Elders of the Church, and let them pray over him, and the prayer of the faithful shall save the sick, &c. He doth not bid send to them to pray for you; but he would have them joyn together in doing it. 5 Church prayers are preferred before private on this ground, and we commanded not to forsake the Assembling of our selves together, Heb. 10. 25. 6 Striving together in prayer is desired Rom. 15. 30. 7 Matth. 18. 20. For where two or three are gathered together in my name, there am I in the midst of them. 8 Therefore Christ came among the Disciples when they were gathered together, after his Resurrection. And sent down the Holy Ghost when they were gathered together, Act. 2. And they continued with one accord in prayer and supplication, Acts 1. 14, 24, &c. 2. 42. And when they had prayed, the place was shaken where they had Assembled together, and they were all filled with the Holy Ghost, &c. Act. 4. 31. 9. Is not this implied in Christs directing his Disciples to pray in the plural number [Our Father, &c. Give us this day, &c.] 10. The very necessity of the persons proves it, in that few Societies are such but that most are unable to express their own wants so largely as to affect their hearts, so much as when others do it that are better stored with affection and expression. And this is one of Gods ways for Communion and Communication of grace; that those that have much may

help to warm and kindle those that have less. Experience telleth us the benefit of this. As all the body is not an eye or hand, so not a tongue, and therefore the tongue of the Church, and of the family must speak for the whole body: not but that each one ought to pray in secret too: But 1. There the heart without the tongue may better serve turn. 2. They still ought to prefer conjunct prayer. And 11. the communion of Saints is an Article of our Creed, which binds us to acknowledge it fit to do much of Gods work as we can in communion with the Saints, not going beyond our Callings, nor into confusion.

Argument. 5. *It is a Duty to receive all the mercies that God offereth us: But for a family to have access to God in joynt prayers and praises, is a mercy that God offereth them; Therefore it is their duty to accept it.* The major is clear in nature and Scripture [Because I have offered and ye refused] is Gods great aggravation of the sin of the rebellious: [How oft would I have gathered you together, and ye would not? All the day long have I stretched out my hand, &c.] To refuse an offered kindness, is contempt and ingratitude. The minor is undeniable by any Christian, that ever knew what family prayers and praises were. Who dare say that it is no mercy to have such a joynt access to God? Who feels not conjunction somewhat help his own affections, who makes conscience of watching his heart?

Argument 6. *Part of the Duties of families are such that they apparently loose their chiefest life and excellency if they be not performed joyntly: Therefore they are so to be performed.*

I mean, singing of Psalms which I before proved an ordinary Duty of conjunct Christians, Therefore of families. The Melody and Harmony is lost by our separation, and consequently the alacrity and quickning which our affections should get by it. And if part of Gods praises must be performed together, it is easie to see that the rest must be so too. (Not to speak of teaching which cannot be done alone.)

Argument 7. *Family prayer and praises are a Duty owned by the teaching and sanctifying work of the Spirit: Therefore they are of God.*

I would not argue backward from the Spirits teaching to the words commanding, but on these two suppositions, 1. That the experiment is very general, and undeniable. 2. That many Texts of Scripture are brought already for family prayer; and that this argument is but to second them and prove them truly interpreted. The Spirit and the word do always agree: If therefore I can prove that the Spirit of God doth commonly work mens hearts to a love and favour of these Duties, doubtless they are of God. Sanctification is a transcript of the precepts of the word on the heart, written out by the Spirit of God. So much for the Consequence.

The Antecedent consisteth of two parts; 1. *That the Sanctified have in them inclinations to these Duties.* 2. *That these inclinations are from the Spirit of God.* The first needs no proof being a matter of experience. I appeal to the heart of every sound and stable Christian, whether he feel not a Conviction of this Duty and an inclination to the performance of it. I never met with one such to my knowledge that was otherwise minded. Object. *Many in our times are quite against family prayer, who are good Christians.* Answer. I know none of them. I confess I once thought some very good Christians that now are against them, but now they appear otherwise, not only by this but by other things. I know none that cast off these Duties, but they took up vile sins in their stead, and cast off other Duties as

well as these: Let others observe and judg as they find. 2. The power of delusion may for a time make a Christian forbear as unlawful, that which his very new nature is inclined too. As some think it unlawful to pray in our Assemblies, and some to joyn in Sacraments: And yet they have a spirit within them that inclineth their hearts to it still, and therefore they love it, and wish it were lawful, even when they forbear it upon a conceit that it is unlawful. And so it's possible for a time some may do by family Duties: But as I expect that these ere long recover, so for my part I take all the rest to be graceless: Prejudice and error as a temptation may prohibit the exercise of a Duty, when yet the spirit of God doth work in the heart an inclination to that Duty in sanctifying it. 2. And that these inclinations are indeed from the spirit is evident. 1. In that they come in with all other grace: 2. And by the same means; 3. And are preserved by the same means, standing or falling, increasing or decreasing with the rest: 4. And are to the same end; 5. And are so generally in all the saints; 6. And so resisted by flesh and blood. 7. And so agreeable to the Word, that a Christian lins against his new nature, when he neglects family Duties. And God doth by his spirit create a desire after them, and an estimation of them in every gracious soul.

Argument 8. *Family prayer and praises is a Duty, ordinarily crowned with admirable Divine and special blessings: Therefore it is of God:* The consequence is evident. For though common outward prosperity may be given to the wicked, who have their portion in this life, yet so is not prosperity of soul.

For the Antecedent I willingly appeal to the experience of all the holy families in the world. Who ever used these Duties seriously, and found not the benefits? What families be they, in which grace and Heavenly mindedness prospereth, but those that use these Duties? Compare in all your Towns, Cities and Villages, the families that read Scriptures, pray and praise God, with those that do not, and see the difference: Which of them abound more with impiety, with Oaths, and curfings, and railings, and Drunkenness, and Whoredoms, and Worldliness, &c. And which abound most with Faith and Patience, and Temperance, and Charity, and Repentance, and Hope, &c. The controversy is not hard to decide. Look to the Nobility and Gentry of England; See you no difference between those that have been bred in praying families and the rest? I mean taking them, (as we say) one with another proportionably. Look to the Ministers of England: Is it praying families or prayerless families that have done most to the well furnishing of the Universities.

Argument 9. *All Churches ought solemnly to pray to God and praise him. A Christian Family is a Church. Therefore.*

The major is past doubt, the minor I prove from the Nature of a Church in general, which is a society of Christians combined for the better worshipping and serving of God. I say not that a family formally as a family, is a Church: But every family of Christians ought moreover, by such a combination to be a Church. Yea as Christians they are so combined, seeing Christianity tieth them to serve God conjunctly together in their Relations. 2. Scripture expresseth it, 1 Cor. 16. 19. *Aquila and Priscilla salute you much in the Lord, with the Church that is in their house.* He saith not which meeteth in their house, but which is in it. So Philemon 2. *And to the Church in thy house,* Rom. 16. 5. *Likewise greet the Church that is in their house.* Col. 4. 15. *Salute*

the Brethren that are at Laodicea and Nymphas, and the Church which is in his house: Though some learned men take these to be meant of part of the Churches, assembling in these houses, yet Beza, Grotius, and many others acknowledge it to be meant of a family or domestick Church, according to that of Tertullian [*ubi tres licet laici ibi Ecclesia*] yet I say not that such a family-Church, is of the same species with a particular organized Church of many families. But it could not (so much as Analogically) be called a Church if they might not and must not pray together, and praise God together; for these therefore it fully concludeth.

Argument 10. If Rulers must teach their families the word of God, then must they pray with them, but they must teach them: Therefore. The Antecedent is fully proved by express Scripture already: See also Psal. 78.4,5,6. — Ministers must teach from house to house: therefore Rulers themselves must do it. Acts 5. 42, & 20, 20.

The Consequence is proved good; 1. The Apostles prayed when they Preached or Instructed Christians in private Assemblies, Acts 20. 36. and other places. 2. We have special need of Gods assistance in reading the Scriptures to know his mind in them, and to make them profitable to us: therefore we must seek it. 3. The Reverence due to so holy a business requireth it. 4. We are commanded in all things to make our requests known to God with Prayers Supplications and thanksgiving, and that with all manner of prayer, in all places, without ceasing: therefore specially on such occasions as the reading of Scriptures and instructing others: And I think that few men that are convinced of the duty of reading Scripture and solemn instructing their families, will question the duty of praying for Gods blessing on it, when they set upon the work. Yea a Christians own Conscience will provoke him reverently to begin all with God in the imploring of his acceptance, and aid, and blessing.

Argument 11. If Rulers of Families are bound to teach their Families to Pray, then are they bound to Pray with them: But they are bound to teach them to Pray. Therefore.

In the foregoing Argument I speak of teaching in general: Here I speak of teaching to Pray in special: The Antecedent of the major I prove thus. 1. They are bound to bring them up in the nurture and admonition of the Lord, Eph. 6. 44. Therefore to teach them to Pray and Praise God: For the Nurture and Admonition of the Lord containeth that. 2. They are bound to teach them the fear of the Lord, and train them up in the way that they should go, and that is doubtless in the way of Prayer and Praising God.

The Consequence appeareth here to be sound, in that men cannot be well and effectually taught to Pray, without Praying with them, or in their hearing: Therefore they that must teach them to Pray, must Pray with them. It is like musick, which you cannot well teach any man, without playing or singing to him; seeing teaching must be by practising; And in most practical Doctrines it is so in some degree.

If any question this, I appeal to Experience. I never knew any man that was well taught by man to Pray without practising it before them. They that ever knew any such, may have the more colour to object; but I did not; Or if they did, yet so rare a thing is not to be made the ordinary way of our endeavours, no more than we should forbear reaching men the most curious Artifices by ocular demonstration, because some Wits have learnt them by few words, or of their own Invention; they are

cruel to Children and Servants that teach them not to Pray by practice and example.

Argument 12. From 1 Tim. 4. 3, 4, 5. — Meats which God hath created to be received with thanksgiving — for it is sanctified by the Word of God and Prayer.

Here mark, that all our meat is to be received with thanksgiving; not only with a disposition of thankfulness; 2. That this is twice repeated here together expressly, yea, thrice in sense; 3. That God created them so to be received. 4. That it is made a Condition of the goodness; that is, the blessing of the Creature to our use; 5. That the Creature is said to be sanctified by Gods Word and Prayer; and so to be un sanctified to us before; 6. That the same thing which is called thanksgiving in the two former verses, is called Prayer in the last; Else the consequence of the Apostle could not hold, when he thus argues, Its good if it be received with thanksgiving, because it is sanctified by Prayer.

Hence I will draw these two Arguments: 1. If families must with thanksgiving receive their meat as from God, then is the thanksgiving of families a duty of Gods appointment: But the former is true; therefore so is the latter. The Antecedent is plain: All must receive their meat with thanksgiving: Therefore families must. They eat together: therefore they must give thanks together: And that Prayer is included in thanksgiving in this Text, I manifested before.

2. It is the Duty of families to use means that all Gods Creatures may be sanctified to them: Prayer is the means to be used that all Gods Creatures may be sanctified to them: Therefore it is the duty of families to use Prayer.

Argument 13. From 1 Pet. 3. 7. Likewise ye Husbands dwell with them according to knowledge, giving honour to the Wife as to the weaker vessel, and as being Heirs together of the grace of life, that your prayers be not hindered. That Prayer which is especially hindered by ignorant and unkind converse, it is that is especially meant here in this Text. But it is conjunct Prayer that is especially so hindered. Therefore, &c. I know that secret personal prayer, is also hindered by the same causes; but not so directly and notably as conjunct prayer is. With what hearts can Husband and Wife join together as one soul in prayer to God, when they abuse and exasperate each other, and come hot from chidings and dissensions? This seemeth the true meaning of the Text: And so the conjunct prayer of Husband and Wife being proved a duty (who sometime constitute a family,) the same reasons will include the rest of the family also.

Arg. 14. From Col. 3. 16, 17. to Col. 4. 4. Let the word of God dwell in you richly in all wisdom, teaching and admonishing one another in Psalms and Hymns and Spiritual Songs, singing with grace in your hearts to the Lord: and whatsoever ye do in word or deed, do all in the name of the Lord Jesus; giving thanks to God and the Father by him. Wives submit your selves, &c. 4. 2. Continue in prayer; and watch in the same with thanksgiving.

Hence I may fetch many arguments for family-prayers. 1. It appeareth to be family-prayers principally that the Apostle here speaketh of. For it is families that he speaks to: For in verse 16. 17. he speaketh of prayer and thanksgiving; and in the next words he speaketh to each family-relation, Wives; Husbands, Children, Parents, Servants, Masters: And in the next words, continuing his speech to the same persons; he bids them, [Continue in prayer, and watch in the same, &c.] 2. If neighbours are bound to speak together in Psalms and Hymns and spiritual Songs, with grace in their hearts to the

Lord, and to continue in prayer and thanksgiving; then *families* much more, who are nearer related, and have more necessities and opportunities: as is said before. 3. If whatever we do in word or deed, we must do all in the name of the Lord Jesus, giving thanks; then *families* must needs join in giving thanks. For they have much daily business in word and deed to be done together and asunder.

Argument 15. From Dan. 6. 10. *When Daniel knew that the Writing was signed, he went into his house, and his window being open in his Chamber towards Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did afore time: Then these men assembled, and found Daniel praying and making supplication before his God.* Here note, 1. The Nature of the Duty. 2. The necessity of it. 1. If it had not been open family-prayer which Daniel here performed, how could they have known what he said? It is not probable that he would speak so lowd in secret; nor is it like they would have found him at it. So great a Prince would have had some Servants in his outward rooms to have stayed them before they had come so near. 2. And the Necessity of this prayer is such, that Daniel would not omit it for a few days to save his life.

Argument 16. From Josh. 24. 15. *But as for me and my house we will serve the Lord.* Here note, 1. That it is a Household that is here engaged: For if any would prove that it extendeth further, to all Joshua's Tribe, or inferior kindred, yet his Household would be most eminently included. 2. That it is the same thing which Joshua promiseth for his house, which he would have all Israel do for theirs: for he maketh himself an example to move them to it.

If Households must serve the Lord, then households must pray to him and praise him: But households must serve him: Therefore, &c. The Consequence is proved, in that Prayer and Praise are so necessary parts of Gods service, that no family or person can be said in general to be devoted to serve God, that are not devoted to them: Calling upon God, is oft put in Scripture, for all Gods Worship, as being a most eminent part: and Atheists are described to be such as call not upon the Lord, Psal. 14, &c.

Argument 17. The story of Cornelius Acts 10. proveth that he performed family-Worship: For observe, 1. That vers. 2. he is said to be [A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway:] And ver. 30. he saith [at the ninth hour I prayed in my house.] And ver. 24. [he called together his kindred and near friends.] So verse 11. 14. [Thou and all thy house shall be saved.] So that in ver. 2. Fearing God, comprehendeth Prayer, and is usually put for all Gods Worship: therefore when he is said to Fear God with all his house, it is included that he worshipped God with all his house: And that he used to do it conjunctly with them is implied, in his gathering together his Kindred and Friends when Peter came, not mentioning the calling together his household, as being usual and supposed. And when it is said that he prayed *en tout son*, in his house, it may signifie his household, as in Scripture the word is often taken. However the circumstances shew that he did it.

Argument 18. From 1 Tim. 3. 4, 5, 12. *One that ruleth well his own house, having his Children in subjection, with all gravity: For if a man know not how to rule his own house, how shall he take care of the Church of God: Let the Deacons be the Husbands of one Wife: Ruling their Children and their*

own houses well. Here mark, that it is such a Ruling of their houses, as is of the same nature as the Ruling of the Church, *mutatis mutandis*, and that is, a training them up in the Worship of God, and guiding them therein: for the Apostle maketh the defect of the one, to be a sure discovery of their unfitness for the other. Now to Rule the Church, is to teach and guide them as their mouth in prayer and praises unto God, as well as to oversee their lives: therefore it is such a Ruling of their houses as is prerequisite to prove them fit.

They that must so Rule well their own houses, as may partly prove them not unfit to Rule the Church, must Rule them by holy instructions, and guiding them as their mouth in the Worship of God. But those mentioned 1 Tim. 3. must so Rule their houses: Therefore, &c.

The Pastors Ruling of the Church doth most consist in going before them, and guiding them in Gods worship, therefore so doth the Ruling of their own houses, which is made a trying qualification of their fitness herunto. Though yet it reach not so high, nor to so many things, and the conclusion be not Affirmative [He that Ruleth his own house well is fit to Rule the Church of God] but Negative [He that Ruleth not his own house well, is not fit to Rule the Church of God:] But that is, because 1. This is a lower degree of Ruling, which will not prove him fit for a higher: 2. And it is but one qualification of many that are requisite. Yet it is apparent that some degree of aptitude is proved hence; and that from a similitude of the things: When Paul compareth Ruling the House to Ruling the Church, he cannot be thought to take them to be wholly heterogeneous. He would never have said, He that cannot Rule an Army, or Regiment, or a City, how shall he Rule the Church of God? I conclude therefore that this Text doth shew that it is the duty of Masters of Families, to Rule well their own families in the right Worshipping of God, *mutatis mutandis*, as Ministers must Rule the Church.

Argument 19. If families have special necessity of family-prayer conjunctly, which cannot be supplied otherwise; then it is Gods Will that family-prayer should be in use: But families have such necessities; Therefore, &c. The Consequent needs no proof; The Antecedent is proved by instance. Families have Family necessities, which are larger than to be confined to a Closet, and yet more private than to be brought still into the Assemblies of the Church. 1. There are many worldly occasions about their Callings and Relations, which its fit for them to mention among themselves, but unfit to mention before all the Congregation. 2. There are many distempers in the hearts and lives of the members of the families, and many miscarriages, and disagreements which must be taken up at home, and which prayer must do much to cure, and yet are not fit to be brought to the ears of the Church-assemblies. 3. And if it were fit to mention them all in publick, yet the number of such cases would be so great, as would overwhelm the Minister, and confound the publick Worship; nay, one half of them in most Churches could not be mentioned. 4. And such cases are of ordinary occurrence, and therefore would ordinarily have all these inconveniences.

And yet there are many such cases that are not fit to be confined to our secret prayers each one by himself; because, 1. They often so sin together, as maketh it fit that they confess and lament it together. 2. And some mercies which they receive together, its fit they seek and give thanks for together. 3. And many works which they do together, its fit

fit they seek a blessing on together: 4. And the presence of one another in Confession, Petition and Thanksgiving doth tend to the increase of their fervour, and warming of their hearts, and engaging them the more to duty, and against sin; and is needful on the grounds laid down before. Nay, it is a kind of Family-schism, in such cases to separate from one another, and to pray in secret only; as it is Church-schism to separate from the Church-assemblies, and to pray in Families only. Nature and Grace delight in Unity, and abhor Division, And the Light of Nature and Grace engageth us, to do as much of the work of God in Unity, and Concord, and Communion as we can.

Argument 20. *If before the giving of the Law to Moses, God was worshipped in Families by his own appointment, and this appointment be not yet reversed, then God is to be worshipped in Families still: But the Antecedent is certain: Therefore so is the consequent.*

I think no man denieth the first part of the Antecedent; that before the Flood in the Families of the Righteous, and after till the establishment of a Priesthood, God was worshipped in Families or Households: It is a greater doubt whether then he had any other publick Worship. When there were few or no Church-assemblies that were larger than Families, no doubt God was ordinarily worshipped in Families. Every Ruler of a Family then was as a Priest to his own Family. Cain and Abel offered their own Sacrifices; so did Noah, Abraham and Jacob.

If it be objected, that all this ceased, when the Office of the Priest was instituted, and so deny the latter part of my Antecedent, I reply, 1. Though some make a doubt of it, whether the Office of Priesthood was instituted before Aaron's time, I think there is no great doubt to be made of it; seeing we find a Priesthood then among other Nations, who had it either by the light of Nature, or by Tradition from the Church; And Melchizedek's Priesthood (who was a Type of Christ) is expressly mentioned. So that though Family-worship was then the most usual, yet some more publick worship there was. 2. After the institution of Aaron's Priesthood Family worship continued; as I have proved before; yea, the two Sacraments of Circumcision and the Passover, were celebrated in Families by the Master of the House: Therefore Prayer was certainly continued in Families. 3. If that part of worship that was afterward performed in Synagogues and publick Assemblies was appropriated to them; that no whit proveth, that the part which agreed to Families as such, was transferred to those Assemblies. Nay, it is a certain proof that part was left to Families still, because we find that the publick Assemblies never undertook it. We find among them no prayer but Church-prayer; and not that which was fitted to Families as such at all. Nor is there a word of Scripture that speaketh of Gods reverting of his command or order for Family-prayer, or other proper Family-worship. Therefore it is proved to continue obligatory still.

Had I not been too long already, I should have urged to this end the example of Job in Sacrificing daily for his Sons; and of Esther's keeping a Fast with her Maids, Hest. 4. 16. And Jer. 10. 25. *Pour out thy fury on the Heathen that know thee not, and on the Families that call not on thy name.* Its true that by [Families] here is meant Tribes of people; and by calling on his Name, is meant their worshipping the true God. But yet this is spoken of all Tribes without exception, great and small; And Tribes in the beginning (as Abrahams, Isaacs,

Jacobs, &c.) were confined to Families; And the argument holdeth from parity of reason, to a proper Family; And that calling on Gods Name, is put for his worship, doth more confirm us, because it proveth it to be the most eminent part of worship, or else the whole would not be signified by it; At least no reason can imagine it excluded. So much for the proof of the fourth Proposition.

Objections Answered.

Object. 1. **H**ad it been a duty under the Gospel to pray in Families, we should certainly have found it more expressly required in the Scripture. Object. 1.

Ans. 1. I have already shewed you, that it is plainly required in the Scripture; But men must not teach God how to speak; nor oblige him to make all plain to blind perverted minds. 2. Those things which were plainly revealed in the Old Testament, and the Church then held without any contradiction, even from the persecutors of Christ themselves, might well be past over in the Gospel, and taken as supposed acknowledged things. 3. The General Precepts (to pray alway, with all prayer, in all places, &c.) being expressed in the Gospel, and the Light of Nature making particular application of them to Families, what need there any more?

4. This reason is apparent why Scripture speaketh of it no more expressly: Before Christ's time the worship of God was less spiritual, and more ceremonial than afterward it was: And therefore you find often mention of Circumcision and Sacrificing, than of Prayer: And yet Prayer was still supposed to concur. And after Christ's time on earth, most Christian Families were disturbed by persecution, and Christians sold up all and lived in Community: And also the Scripture History was to describe to us the state of the Churches, rather than of particular Families.

Object. 2. Christ himself did not use to pray with his Family: as appeareth by the Disciples asking him to teach them to pray, and by the silence of the Scripture in this point: Therefore it is no duty to us. Object. 2.

Ans. 1. Scripture silence is no proof that Christ did not use it. All things are not written which he did. 2. His Teaching them the Lords Prayer, and their desire of a common Rule of Prayer, might consist with his usual praying with them: At least with his using to pray with them after that, though at first he did not use it. 3. But it is the Consequence that I principally deny. 1. Because Christ did afterwards call his servants to many duties, which he put them not on at first; as Sacraments, Discipline, Preaching, frequent Praying, &c. especially after the coming down of the Holy Ghost: As they understood not many Articles of the Faith till then, so no wonder if they understood not many duties till then: For Christ would have them thus suddenly instructed and fullier sanctified by a Miracle, that their Ministry might be more credible, their Mission being evidently Divine, and they being past the suspicion of forgery and deceit. 2. And though it is evident, that Christ did use to bless the Meat, and sing Hymns to God with his Disciples, Luke 22. 17, 18. Mar. 14. 22, 23, 26. Matth. 26. 27, 28, 30. and therefore it is very probable, prayed with them often, as Job 17. Yet it could not be expected, that he should ordinarily be their mouth in such prayers as they daily needed. His case and ours are exceedingly different. His Disciples must daily confess their sins, and be humbled for them, and ask forgiveness: but Christ had none of this to do.

do. They must pray for mortifying grace, and help against sin; but he had no sin to mortifie or pray against. They must pray for the Spirit, and the increase of their imperfect graces; but Christ had fulness and perfection: They must pray for many means to these ends, and for help in using them, and a blessing on them, which he had no use for. They must give thanks for pardon and conversion, &c. which Christ had no occasion to give thanks for. So that having a High-priest so much separate from sinners, they had one that prayed for them; but not one fit to joyn with them as their mouth to God, in ordinary Family-prayers, such as they needed; as Masters must do with their Families.

Objct. 3. *Obj. 3. God doth not require either vain or abominable prayers: But Family-prayers are ordinarily vain and abominable: Therefore, &c. The minor is proved thus. The prayers of the wicked are abominable: most Families are wicked, or have wicked persons: Therefore, &c.*

Ans. 1. This is confessedly nothing against the Prayers of Godly Families. 2. The Prayers of a Godly master are not abominable nor vain, because of the presence of others that are ungodly. Else Christ's prayers and blessings before-mentioned should have been vain or abominable, because Judas was there, who was a Thief and Hypocrite. And the Apostles and all Ministers Prayers should be so in all such Churches, as that of Corinth, Galatia, Ephesus are described to have been. 3. I refer you to my *Method for Peace of Conscience*, how far the prayers of the wicked are, or are not abominable. The prayers of the wicked are wicked are abominable; but not as they express their return to God, and repenting of their wickedness. It is not the abominable Prayer that God commandeth, but the faithful penitent prayer. You mistake it, as if the wicked man were not the person commanded to pray; whereas you should rather say, It is not the abominable prayer that is commanded him. He is commanded to pray such prayers as are not abominable; Even as Simon Magus, *Act. 8.* to Repent and Pray; and to seek the Lord while he may be found, and call upon him while he is near, and to forsake his way, &c. *Ira. 55. 6, 7.* Let the wicked pray thus, and his prayer will not be abominable. The command of praying implieth the command of Repenting and departing from his wickedness; For what is it to pray for Grace, but to express to God their desires of Grace? (It is not to tell God a lie, by saying they desire that which they hate.) Therefore when we exhort them to pray, we exhort them to such Desires.

Objct. 4. *Obj. 4. Many Masters of Families cannot pray in their Families without a Book, and that's unlawful.*

Ans. 1. If their disability be Natural as in Idiots, they are not fit to rule Families, if it be Moral and culpable, they are bound to use the means to overcome it; And in the mean time to use a Book or form, rather than not to pray in their Families at all.

Of the frequency and seasons of Family-Worship.

THE last part of my work is to speak of the fit Times of Family-Worship. 1. Whether it should be every day? 2. Whether twice a day? 3. Whether Morning and Evening? *Ans.* 1. Ordinarily it should be every day and twice a day: and the Morning and Evening are ordinarily the fittest seasons. 2. But extraordinarily some greater duty may intervene, which

may for that time disoblige us. And the occasions of some Families may make that hour fit to one, which is unfit to another. For brevity I will joyn all together in the proof.

Arg. 1. We are bound to take all fit occasions and opportunities to worship God. Families have daily (Morning and Evening) such occasions and opportunities; Therefore they are bound to take them.

Both Major and Minor are proved before. Experience proveth that Family-sins are daily committed, and Family-mercies daily received, and Family-necessities daily do occur. And Reason tells us, 1. That it is seasonable every Morning to give God thanks for the Rest of the night past. 2. And to beg direction, protection and provisions and blessing for the following day. 3. And that then our minds are freest from weariness and worldly care. And so Reason telleth us that the Evening is a fit season to give God thanks for the mercies of the day, and to confess the sins of the day, and ask forgiveness, and to pray for rest and protection in the night. As nature and reason tell us how oft a man should eat and drink, and how long he should sleep, and what cloathing he should wear; and Scripture need not tell you the particulars: so if Scripture command you Prayer in General, God may by providence tell you when and how oft you must pray.

Arg. 2. The Lords prayer directeth us daily to put up such prayers as belong to Families; Therefore, &c. Give us this day our daily bread. It runs all in the plural number. And the Reason of it will oblige Families as well as individual persons.

Arg. 3. From 1 Thes. 5. 17. Pray without ceasing; in all things give thanks. Col. 4. 1, 2. Masters give to your servants that which is just and equal, knowing that ye also have a Master in Heaven. Continue in Prayer, and watch in the same with thanksgiving. Col. 3. 17. whatsoever ye do in word or deed, do all in the name of the Lord Jesus; giving thanks to God and the Father by him. Phil. 4. 6. Be careful for nothing, but in every thing by prayer and supplication with thanksgiving, let your requests be made known to God. It is easie for a man that is willing to see, that less than twice a day, doth not answer the command of praying without ceasing, continually, in every thing, whatsoever ye do, &c. The Phrases seeming to go much higher.

Arg. 4. Daniel prayed in his house thrice a day; Therefore less than twice under the Gospel is to us unreasonable.

Arg. 5. 1 Tim. 4. 5. She that is a Widow indeed and desolate, trusteth in God, and continueth in supplications, and prayer night and day. Night and day can be no less than Morning and Evening. And if you say, This is not Family prayer, I answer, 1. It is all kind of prayer belonging to her. 2. And if it commend the less, much more the greater.

Arg. 6. From Luke 6. 14. & 2. 37. & 18. 17. Acts 26. 7. 1 Thes. 3. 10. 2 Tim. 1. 3. Rev. 7. 15. Neh. 1. 6. Psal. 88. 1. Josh. 1. 8. Psal. 1. 2. which shew that night and day Christ himself prayed, and his servants prayed and meditated and read the Scripture.

Arg. 7. Deut. 6. 7. & 11. 19. It is expressly commanded that Parents teach their Children the Word of God, when they lie down, and when they rise up; And the parity of reason, and conjunction of the word and prayer will prove, that they should also pray with them lying down and rising up.

Arg. 8. For brevity sake I offer you together, Psal. 119. 164. David praised God seven times a day; & 145. 2. Every day will I bless thee. Psal. 5. 3. my voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer to thee and will

will look up. 59. 16. *I will sing aloud of thy mercy in the mornings* 88. 13. *In the morning shall my Prayer prevent thee.* 92. 12. *It is good to give thanks unto the Lord, and to sing praises to thy name, O most high: to shew forth thy loving kindness in the morning, and thy faithfulness every night.* 119. 147, 148. *I prevented the dawning of the morning and cried, I hoped in thy word: mine eyes prevent the night watches, that I might meditate on thy word.* 130. 6. *My soul waiteth for the Lord more than they that watch for the morning, I say more than they that watch for the morning.* The Priests were to offer Sacrifices and thanks to God every morning: 1 Chron. 23. 30. Exod. 30. 7. & 36. 3. Lev. 6. 12. 2 Chron. 13. 11. Ezek. 46. 13, 14, 15. Amos 4. 4. And Christians are a holy Priesthood, to offer up sacrifices to God, acceptable through Jesus Christ, 1 Pet. 2. 5, 9. Expressly saith David, Psal. 55. 17. *Evening and morning and at noon, will I pray and cry aloud, and he shall hear my voice.* So Morning and Evening were Sacrifices and Burnt offerings offered to the Lord; and there is at least equal reason that Gospel worship should be as frequent: 1 Chron. 16. 40. 2 Chron. 2. 4. & 13. 11. & 31. 3. Ezra 3. 3. 2 King. 16. 15. 1 Kings 18. 29, 36. Ezra 9. 5. And no doubt but they prayed with the Sacrifices. Which David intimateth in comparing them, Psal. 141. 2. *Let my Prayer be set forth before thee as Incense, and the lifting up of my hands as the Evening Sacrifice.* And God calleth for Prayer and praise as better than Sacrifice, Psal. 50. 14, 15, 23.

All these I heap together for dispatch, which fully shew, how frequently Gods servants have been wont to worship him, and how often God expecteth it. And you will all confess that it is reason that in Gospel times of greater light and holiness, we should not come behind them in the times of the Law: especially when Christ himself doth pray all night, that had so little need in comparison of us. And you may observe that these Scriptures speak of Prayer in general, and limit it not to secrecie: and therefore they extend to all prayer, according to opportunity. No Reason can limit all these exam-

ples to the most secret, and least noble sort of prayer. If but two or three are gathered together in his name, Christ is especially among them.

If you say, that by this Rule we must as frequently pray in the Church-assemblies; I answer, The Church cannot ordinarily so oft assemble: But when it can be without a greater inconvenience, I doubt not but it would be a good work, for many to meet the Minister daily for prayer, as in some rich and populous Cities they may do.

I have been more tedious on this subject than a holy hungry Christian possibly may think necessary, who needeth not so many arguments to perswade him to feast his soul with God, and to delight himself in the frequent exercises of faith and Love; And if I have said less than the other sort of Readers shall think necessary, let them know that if they will open their eyes, and recover their appetites, and feel their sins, and observe their daily wants and dangers, and get but a heart that loveth God, these Reasons then will seem sufficient to convince them of so sweet and profitable and necessary a work: And if they observe the difference between Praying and Prayerless families, and care for their souls and communion with God, much fewer words than these may serve their turn. It is a dead and graceless, carnal heart, that must be cured before these men will be well satisfied; A better appetite would help their reason. If God should say in general to all men, *You shall eat as oft as will do you good*; the sick stomach would say, *once a day*, and that but a little, is enough, and as much as God requireth; when another would say, *Thrice a day is little enough*. A good and healthful Heart is a great help, in the expounding of Gods word, especially of his General Commandments. That which men love not, but are weary of, they will not easily believe to be their duty. The new nature, and holy Love and desires and experience of a sound believer, do so far make all these Reasonings needless to him, that I must confess I have written them principally to convince the carnal hypocrite; and to stop the mouths of wrangling enemies.

CHAP. IV.

General Directions for the Holy Government of FAMILIES.

§. 1. **T**HE Principal thing requisite to the right governing of Families is the Fitness of the Governours and the Governed thereto, which is spoken of before in the Directions for the Constitution. But if persons unfit for their Relations, have joynd themselves together in a Family, their first duty is to Repent of their former sin and rashness, and presently to turn to God, and seek after that fitness which is necessary to the right discharge of the duties of their several places; And in the Governours of Families, these three things are of greatest necessity hereunto. I. Authority. II. Skill. III. Holiness and readiness of Will.

§. 2. I. Gen. Dir. Let Governours maintain their Authority in their Families. For if once that be lost

and you are despised by those that you should rule, your word will be of no effect with them; you do but ride without a Bridle; your power of Governing is gone, when your Authority is lost. And here you must first understand the Nature, Use, and Extent of your Authority; For as your Relations are different to your Wife, your Children and your Servants, so also is your Authority. Your Authority over your Wife, is but such as is necessary to the order of your family, the safe and prudent management of your affairs, and your comfortable cohabitation. The power of love and complicated interest must do more than Magisterial commands. Your authority over your Children is much greater; But yet only such as conjunct with Love, is needful to their good education and felicity. Your Authority over your servants is to be measured by your contract with

Direct. I.
How to
keep up
Authority

with them (in these Countreys where there are no slaves) in order to your Service, and the honour of God. In other matters, or to other ends you have no Authority over them. For the maintaining of this your Authority observe these following Subdirections.

Direct. 1. §. 3. Direct. 1. Let your family understand that your Authority is of God, who is the God of Order, and that in obedience to him they are obliged to obey you. There is no power but of God: And there is none that the intelligent Creature can so much reverence as that which is of God. All bonds are easily broken and cast away (by the soul at least, if not by the body,) which are not perceived to be Divine. An inlightned Conscience will say to ambitious usurpers, God I know, and his Son Jesus I know, but who are ye?

Direct. 2. §. 4. Direct. 2. The more of God appeareth upon you, in your knowledg and holiness and unblamableness of life, the greater will your Authority be in the eyes of all your inferiours that fear God. Sin will make you contemptible and vile; And Holiness, being the Image of God, will make you Honourable. In the eyes of the faithful a vile person is contemned; but they honour them that fear the Lord. Psal. 15. 4. Righteousness exalteth a Nation (and a person) but sin is a reproach to any people. Prov. 14. 34. Those that honour God he will honour, and those that despise him shall be lightly esteemed. 1 Sam. 2. 30. They that give up themselves to vile affections and conversations, (Rom. 1. 26.) will seem vile when they have made themselves so: Eli's Sons made themselves vile by their sin, 1 Sam. 3. 13. I know men should discern and honour a person placed in Authority by God, though they are morally and naturally vile: but this is so hard that it is seldom well done, And God is so severe against proud offenders, that he usually punisheth them by making them vile in the eyes of others; at least when they are dead and men dare freely speak of them, their names will rot, Prov. 10. 7. The instances of the greatest Emperours in the World, both Persian, Roman and Turkish do tell us, that if (by whoredom, drunkenness, gluttony, pride, and especially persecution) they will make themselves vile, God will permit them by uncovering their nakedness, to become the shame and scorn of men; and shall a wicked Master of a familie think to maintain his authority over others, while he rebelleth against the authority of God?

Direct. 3. §. 5. Direct. 3. Shew not your natural weakness by passions, or imprudent words or deeds. For if they think contemptuously of your persons, a little thing will draw them further, to despise your words. There is naturally in man so high an esteem of Reason, that men are hardly perswaded that they should rebel against Reason to be governed (for orders sake) by folly. They are very apt to think that rightest Reason should bear rule. And therefore any silly weak expressions, or any inordinate passions, or any imprudent actions, are very apt to make you contemptible in your inferiours eyes.

Direct. 4. §. 6. Direct. 4. Lose not your Authority by a neglect of using it. If you suffer Children and Servants but a little while to have the head, and to have, and say and do what they will, your Government will be but a name or image. A moderate course between a Lordly rigour, and a soft subjection, or neglect of exercising the power of your place, will best preserve you from your inferiours contempt.

Direct. 5. §. 7. Direct. 5. Lose not your authority by too much familiaritie. If you make your Children and servants your playfellows, or equals, and talk to them, and suffer them to talk to you as your companions, they will quickly grow upon you, and hold

their custom: and though another may govern them, they will scarce ever endure to be governed by you, but will scorn to be subject, where they have once been as equal.

§. 8. I. Gen. Direct. Labour for Prudence and Skillfulness in Governing. He that undertaketh to be a Master of a familie, undertaketh to be their Governour; And it is no small sin or folly to undertake such a place, as you are utterly unfit for, when it is a matter of so great importance. You could discern this in a case that's not your own; As if a man undertake to be a Schoolmaster that cannot read or write; or to be a Physician, who knoweth neither diseases nor their remedies; or to be a Pilot that cannot tell how to do a Pilots work; and why cannot you much more discern it in your own case?

§. 9. Direct. 1. To get the skill of holy Governing, it is needful that you be well studied in the word of God: Therefore God commandeth Kings themselves that they read in the Law all the daies of their lives. Deut. 17. 18, 16. and that it depart not out of their mouths, but that they meditate in it day and night. Josh. 1. 8. And all Parents must be able to teach it their Children, and talk of it both at home and abroad, lying down and rising up; Deut. 6. 6, 7. & 11. 18, 19. All Government of men is but subservient to the Government of God, to promote obedience to his Laws: And it is necessary that we understand the Laws which all Laws and precepts must give place to and subserve.

§. 10. Direct. 2. Understand well the different tempers of your inferiours, and deal with them as they are, and as they can bear; and not with all alike: Some are more intelligent and some more dull: Some are of tender, and some of hardened impudent dispositions: some will be best wrought upon by love and gentleness; and some have need of sharpness and severity: Prudence must fit your dealings, to their dispositions.

§. 11. Direct. 3. You must much difference between their different faults, and accordingly suit your reprehensions: Those must be most severely rebuked that have most wilfulness, and those that are faulty in matters of greatest weight. Some faults are so much through meer disability and unavoidable frailty of the flesh, that there is but little of the will appearing in them: These must be more gently handled, as deserving more compassion than reproof. Some are habituate vices, and the whole nature is more desperately depraved than in others: These must have more than a particular correction: They must be held to such a course of life, as may be most effectual to destroy and change those habits. And some that are upright at the heart, and in the main & most momentous things, are guilty but of some actual faults; and of these, some more seldom, and some more frequent; And if you do not prudently diversifie your rebukes according to their faults, you will but harden them, and miss of your ends: For there is a Family-justice that must not be overthrown, unless you will overthrow your families: as there is a more publick justice necessary to the publick good.

§. 12. Direct. 4. Be a good Husband to your Wife, and a good Father to your Children, and a good Master to your Servants, and let Love have Dominion in all your Government, that your inferiours may easily find, that it is their interest to obey you. For interest and self-love are the natural rulers of the World: And it is the most effectual way to procure obedience or any good, to make men perceive, that it is for their own good, and to engage self-love for you; that they may see that the benefit is like to be their own. If you do them no good, but are sower, and

Of skill in Governing.

Direct. 1.

Direct. 2.

Direct. 3.

Direct. 4.

and uncourteous, and close-handed to them, few will be ruled by you.

Direct. 5. §. 13. Direct. 5. If you would be skilful in governing others, learn first exactly to command your selves. Can you ever expect to have others more at your will and government than your selves? Is he fit to rule his family in the fear of God and a holy life, who is unholy and feareth not God himself? Or is he fit to keep them from passion or drunkenness, or gluttony, or lust, or any way of sensuality, that cannot keep himself from it? Will not inferiours despise such reproofs which are by your selves contradicted in your lives? You know this true of Wicked Preachers: and is it not as true of other Governours?

§. 14. III. Gen. Direct. You must be Holy Persons, if you would be Holy Governours of your Families. Mens actions follow the bent of their Dispositions. They will do as they are. An enemy of God will not govern a familie for God: nor an enemy of Holiness (nor a stranger to it) set up a holy order in his house, and in a holy manner manage his affairs. I know it is cheaper and easier to the flesh to call others to mortification and holiness of life, than to bring our selves to it; But yet when it is not a bare command or wish that is necessary; but a course of holy and industrious Government, unholy persons (though some of them may go far) have not the ends and principles which such a work requirereth.

Direct. 1. §. 15. Direct. 1. To this end, be sure that your own souls be entirely subjected unto God, and that you more accurately obey his Laws, than you expect any inferiour should obey your commands. If you dare disobey God, why should they fear disobeying you? Can you more severely revenge disobedience; or more bountifully reward obedience, than God can do? Are you Greater and Better than God himself is?

Direct. 2. §. 16. Direct. 2. Be sure that you lay up your treasure in Heaven, and make the enjoyment of God in Glory to be the ultimate commanding end, both of the affairs and government of your family, and all things else with which you are entrusted. Devote your selves and all to God, and do all for him: Do all as passengers to another world, whose business on earth is but to provide for Heaven, and promote their everlasting interest. If thus you are separated unto God, you are sanctified: And then you will separate all that you have to his use and service, and this, with his acceptance, will sanctifie all.

§. 17. Direct. 3. Maintain Gods authority in your family more carefully than your own. Your own is but for him. More sharply rebuke or correct them that wrong and dishonour God, than those that wrong and dishonour your selves. Remember Eli's sad example: make not a small matter of any of the sins, especially the Great sins, of your children or servants. It is an odious thing to slight Gods cause, and put up all with [It is not well done,] when you are fiercely passionate for the loss of some small commodity of your own. Gods honour must be greatest in your family: and his service must have the preeminence of yours; and sin against him, must be the most intolerable offence.

Direct. 4. §. 18. Direct. 4. Let spiritual Love to your family be predominant, and let your care be greatest for the saving of their souls, and your compassion greatest in their spiritual miseries. Be first careful to provide them a portion in Heaven, and to save them from whatsoever would deprive them of it: And never prefer the transitory pelf of earth, before their everlasting riches: Never be so cumbered about many things, as to forget that one thing is necessary; but choose for your selves and them the better part. Luke 10: 42.

Direct. 5. §. 19. Direct. 5. Let your familie neither be kept in idleness and flesh-pleasing, nor yet overwhelmed with such a multitude of business, as shall take up and distract their minds, diverting and unfitting them for holy things. Where God layeth on you a necessity of excessive labours, it must patiently and cheerfully be undergone: but when you draw them unnecessarily on your selves for the love of Riches, you do but become the Tempters and Tormentors of your selves and others; forgetting the terrible examples of them, that have this way fallen off from Christ, and pierced themselves through with many sorrows. 1 Tim. 6: 10.

Direct. 6. §. 20. Direct. 6. As much as is possible, settle a constant order of all your businesses that every ordinary work may know its time, and confusion may not shut out Godliness. It is a great assistance in every calling to do all in a set and constant order: it maketh it easie: It removeth impediments; and promoteth success: Distraction in your business causeth a distraction of your minds in holy duty. Some Callings I know can hardly be cast into any order or method; but others may, if prudence and diligence be used: Gods service will thus be better done, and your work will be better done, to the ease of your servants, and quiet of your own minds: Foresight and skilfulness would save you abundance of labour and vexation.

CHAP. V.

Special Motives to perswade men to the holy Governing of their FAMILIES.

IF it were but well understood what Benefits come by the holy Governing of Families, and what mischiefs come by its neglect, there would few that walk the streets among us, appear so odious as those careless ungodly Governours that know not or mind not a duty of such exceeding weight. While we lie all as overwhelmed with the calamitous fruits of this neglect, I think meet to try, if with some, the cause may be removed; by awakening slug-

gish souls, to do their undertaken work.

Motive 1. §. 1. Motive 1. Consider that the Holy Government of Families, is a considerable part of Gods own Government of the world, and the contrary is a great part of the Devils Government. It hath pleased God to settle as a natural, so a Political order in the world and to honour his creatures to be the instruments of his own operations: And though he could have produced all effects without any inferiour causes, and could

could have governed the world by himself alone without any instruments (he being not as Kings, constrained to make use of Deputies and Officers, because of their own natural confinement and insufficiency) yet is he pleased to make inferior causes partakers in such excellent effects; and taketh delight in the frame and order of causes, by which his will among his creatures is accomplished. So that as the several Justices in the Countries do govern as Officers of the King, so every Magistrate and Master of a family, doth govern as an Officer of God. And if his government by his Officers be put down or neglected, it is a contempt of God himself, or a rebellion against him: What is all the practical Atheism and Rebellion and ungodliness of the world, but a rejecting of the Government of God? It is not against the Being of God in it self considered, that his enemies rise up with malignant rebellious opposition; But it is against God as the Holy and Righteous Governour of the world, and especially of themselves. And as in an Army, if the Corporals, Sergeants and Lieutenants do all neglect their offices, the Government of the General or Colonels is defeated and of little force; so if the Rulers of Families and other Officers of God will corrupt or neglect their part of Government, they do their worst to corrupt or cast out Gods Government from the earth. And if God shall not Govern in your families, who shall? The Devil is always the Governour where Gods Government is refused; The world and the flesh are the instruments of his Government; Worldliness and Fleishly living are his service: Undoubtedly he is the Ruler of the family where these prevail, and where Faith and Godliness do not take place. And what can you expect from such a Master?

Motive 2 §. 2. Motive 2. Consider also that an ungoverned ungodly family is a powerful means to the damnation of all the members of it; It is the common Boat or Ship that hurrieth souls to Hell; that is bound for the devouring gulf; He that is in the Devils Coach or Boat is like to go with the rest, as the Driver or the Boatman pleaseth. But a well-governed family is an excellent help to the saving of all the souls that are in it. As in an ungodly family there are continual temptations to ungodliness, to swearing, and lying, and railing, and wantonness, and contempt of God; so in a Godly family there are continual provocations to a holy life, to faith, and love, and obedience, and heavenly mindedness; Temptations to sin are fewer there, than in the Devils Shops and Workhouses of sin; The Authority of the Governours, the conversation of the rest, the examples of all, are great inducements to a holy life. As in a well ordered Army of valiant men, every coward is so linked in by order, that he cannot chuse but fight and stand to it with the rest, and in a confused rowt the valiantest man is born down by the disorder, and must perish with the rest; even so in a well ordered holy family, a wicked man can scarce tell how to live wickedly, but seemeth to be almost a Saint, while he is continually among Saints, and heareth no words that are profane or filthy, and is kept in to the constant exercises of Religion, by the authority and company of those he liveth with. O how ealie and clean is the way to Heaven, in such a gracious well-ordered family, in comparison of what it is to them that dwell in the distracted families of profane and sensual worldlings? As there is greater probability of the salvation of souls in England where the Gospel is preached and professed, than in Heathen or Mehomotane countreys; so is there a greater probability of their salvation that live in the houses and company of the Godly, than of the Ungodly. In one

the advantages of instruction, command, example and credit, are all on Gods side; and in the other they are on the Devils side.

§. 3. Motive 3. A holy well-governed Family *Motive 3* tendeth not only to the safety of the members, but also to the ease and pleasure of their lives: To live where Gods Law is the principal Rule, and where you may be daily taught the mysteries of his Kingdom, and have the Scriptures opened to you, and be led as by the hand in the paths of life; where the praises of God are daily celebrated, and his name is called upon, and where all do speak the heavenly language, and where God, and Christ, and Heaven are both their daily work and recreation; where it is the greatest honour to be most holy and heavenly, and the greatest contention is, who shall be most humble, and godly, and obedient to God and their superiors, and where there is no reviling scorns at Godliness, nor no profane and scurrilous talk; what a sweet and happy life is this? Is it not likest to Heaven of any thing upon earth? But to live where worldliness, and prophaneness, and wantonness, and sensuality bear all the sway, and where God is unknown, and holiness and all religious exercises are matter of contempt and scorn, and where he that will not swear and live prophanely doth make himself the hatred and derision of the rest, and where men are known but by their shape, and speaking-faculty to be men, nay where men take not themselves for men but for brutes, and live as if they had no rational souls, nor any expectations of another life, nor any higher employments or delights, than the transitory concerns of the flesh, what a sordid, loathsom, filthy, miserable life is this? made up by a mixture of BEASTLY and DEVILISH. To live where there is no communion with God, where the marks of Death and Damnation are written, as it were, upon the doors, in the face of their impious worldly lives, and where no man understandeth the holy language; and where there is not the least foretast of the Heavenly everlasting joys; what's this but to live as the Serpents seed, to feed on dust, and to be excommunicated from the face and favour of God, and to be chained up in the prison of concupiscence and malignity, among his enemies, till the judgement come that is making haste, and will render to all men according to their works.

§. 4. Motive 4. A holy and well-governed family, *Motive 4* doth tend to make a Holy Posterity, and so to propagate the fear of God from Generation to Generation. It is more comfortable to have no children, than to beget and breed up children for the Devil. Their natural corruption is advantage enough to Satan, to engage them to himself, and use them for his service: But when Parents shall also take the Devils part, and teach their children by precepts or example, how to serve him, and shall estrange them from God and a holy life, and fill their minds with false conceits and prejudice against the means of their salvation, as if they had sold their children to the Devil; no wonder then if they have a black posterity that are trained up to be heirs of Hell. He that will train up children for God, must begin betimes, before sensitive objects take too deep possession of their hearts, and custome increase the perversity of their nature. Original sin is like the arched Indian Fig-tree, whose branches turning downwards and taking roots do all become as trees themselves: The acts which proceed from this habitual viciousness, do turn again into vicious habits: And thus sinful nature doth by its fruits increase it self: And when other things consume themselves by breeding, all that sin breedeth is added to it self, and its breeding

breeding, is its feeding, and every *act* doth confirm the *habit*. And therefore no means in all the world, doth more effectually tend to the happiness of souls, than wife and holy education. This dealeth with sin before it hath taken the deepest root, and boweth nature while it's but a twig; It preventeth the increase of natural pravity, and keepeth out those deceits, corrupt opinions, and carnal fantasies and lusts, which else would be serviceable to sin and Satan, ever after. It delivereth up the heart to Christ betime, or at least doth bring him a Disciple to his School to learn the way to life eternal; and to spend those years in acquainting himself with the ways of God, which others spend in growing worse, and in learning that which must be again unlearned, and in fortifying Satans garrison in their hearts, and defending it against Christ and his saving grace. But of this more anon.

Motive 5

§. 5. Motive 5. *A holy well-governed family* is the preparative to a *holy and well-governed Church*. If Masters of families did their parts, and sent such polished materials to the Churches, as they ought to do, the *work* and *life* of the Pastors of the Church would be unspeakably more easie and delightful; It would do one good to Preach to such an auditory, and to Catechise them, and instruct them, and examine them, and watch over them, who are prepared by a wife and holy education, and understand and love the doctrine which they hear. To lay such polished stones in the building is an easie and delightful work; How teachable and tractable will such be? And how prosperously will the labours of their Pastors be laid out upon them? And how comely and beautiful the Churches be, which are composed of such persons? And how pure and comfortable will their communion be? But if the Churches be sties of unclean beasts; if they are made up of ignorant and ungodly persons, that favour nothing but the things of the flesh, and use to worship they know not what, we may thank *ill-governed families* for all this. It is long of them that Ministers preach as to Idiots or Barbarians that cannot understand them; and that they must be always feeding their Auditors with milk, and teaching them the principles, and Catechising them in the Church, which should have been done at home: Yea, it is long of them that there are so many Wolves and Swine among the Sheep of Christ, and that holy things are administered to the enemies of holiness, and the godly live in communion with the haters of God and Godliness; and that the Christian Religion is dishonoured before the heathen world, by the worse-than-heathenish lives of the Professors; and the pollutions of the Churches do hinder the conversion of the unbelieving world; whilst they that can judg of our Religion no way but by the people that profess it, do judg of it by the lives of them that are in heart the enemies of it: when the haters of Christianity and Godliness are the Christians by whose conversations the Infidel world must judg of Christianity, you may easily conjecture what judgment they are like to make. Thus Pastors are discouraged, the Churches defiled, Religion disgraced, and Infidels hardened, through the impious disorder and negligence of *families*! What Universities were we like to have, if all the Grammar-Schools should neglect their duties, and send up their scholars untaught as they received them? and if all Tutors must teach their pupils first to spell and read? Even such Churches we are like to have, when every Pastor must first do the work, which all the Masters of families should have done, and the part of many score, or hundreds, or thousands, must be performed by one.

§. 6. Motive 6. *Well-governed Families* tend to make a happy State and Commonwealth; A good education is the first and greatest work to make *good Magistrates* and *good Subjects*, because it tends to make *good men*. Though a *good man* may be a *bad Magistrate*, yet a *bad man* cannot be a very *good Magistrate*: The ignorance, or worldliness, or sensuality, or enmity to godliness, which grew up with them in their youth, will thew it self in all the places and relations that ever they shall come into. When an *ungodly family* hath once confirmed them in wickedness, they will do wickedly in every state of life; when a perfidious Parent hath betrayed his Children into the power and service of the Devil, they will serve him in all relations and conditions; This is the School from whence come all the injustices, and cruelties, and persecutions, and impieties of Magistrates, and all the murmurings and rebellions of subjects: This is the soil and seminary where the seed of the Devil is first sown, and where he nureth up the plants of Covetousness, and Pride, and Ambition, and Revenge, Malignity and Sensuality, till he transplant them for his service into several Offices in Church and State, and into all places of inferiority, where they may disperse their venom, and resist all that is good, and contend for the interest of the *flesh* and *Hell*, against the interest of the Spirit and of Christ. But O what a blessing to the world would they be, that shall come prepared by a holy education to places of Government and Subjection! And how happy is that Land that is ruled by such superiours, and consisteth of such prepared subjects, as have first learnt to be subject to God, and to their Parents?

§. 7. Motive 7. *If the Governours of Families did faithfully perform their duties, it would be a great supply as to any defects in the Pastors part, and a singular means to propagate and preserve Religion in times of publick negligence or persecution*. Therefore Christian Families are called *Churches*, because they consist of holy persons, that worship God, and learn, and love, and obey his word. If you lived among the *Enemies* of Religion, that forbade Christs Ministers to preach his Gospel, and forbade Gods servants to meet in Church-assemblies for his Worship; the support of Religion, and the comfort and edification of believers, would then lie almost all upon the right performance of *family-duties*. There Masters might teach the same truth to their households, which Ministers are forbid to preach in the Assemblies; There you might pray together as fervently and spiritually as you can; There you may keep up as holy converse and communion, and as strict a discipline as you please; There you may celebrate the praises of your blessed Creator, Redeemer and Sanctifier, and observe the Lords Day in as exact and spiritual a manner as you are able. You may there provoke one another to Love and to good works, and rebuke every sin, and mind each other to prepare for death, and live together as passengers to eternal life. Thus holy families may keep up Religion, and keep up the life and comfort of believers, and supply the want of publick preaching, in those Countreys where persecutors prohibit and restrain it, or where unable or unfaithful Pastors do neglect it.

§. 8. Motive 8. *The duties of your families are such as you may perform with greatest peace, and least exception or opposition from others*. When you go further, and would be instructing others, they will think you go beyond your Call, and many will be suspicious that you take too much upon you; And if

you do but gently admonish a rout of such as the Sodomites, perhaps they will say, *This one fellow came in to sojourn, and he will needs be a Judg.* Gen. 19. 9. But your own house is your Castle; Your family is your charge; you may teach them as oft and as diligently as you will: If the ungodly rabble scorn you for it, yet no sober person will condemn you, nor trouble you for it, (if you teach them no evil :) All men must confess that Nature and Scripture oblige you to it as your unquestionable work. And therefore you may do it (among sober people) with approbation and quietness.

Motive 9. §. 9. Motive 9. *Well governed Families are honourable and exemplary unto others.* Even the worldly and ungodly use to bear a certain reverence to them: For Holiness and Order have some witness that commendeth them, in the consciences of many that never practised them. A worldly, ungodly, disordered family, is a Den of Snakes, a place of hissing, railing, folly and confusion: It is like a Wilderness, overgrown with Bryars and Weeds: But a holy family is a Garden of God; It is beautified with his Graces, and ordered by his Government, and fruitful by the shows of his heavenly blessing; And as the very sluggard, that will not be at the cost and pains to make a Garden of his thorny Wilderness, may yet confess that a Garden is more beautiful, and fruitful, and delightful, and if *wishing* would do it, his Wilderness should be such: even so the ungodly that will not be at the cost and pains, to order their souls and families in holiness, may yet see a beauty in those that are so ordered, and wish for the happiness of such, if they could have it without the labour and cost of self-denial. And no doubt, the beauty of such holy and well-governed families, hath convinced many, and drawn them to a great approbation of Religion, and occasioned them at last to imitate them.

Mot. 10. §. 10. Motive 10. Lastly, Consider, *That holy well governed families are blest with the special presence and favour of God.* They are his Churches where he is worshipped; His houses where he dwelleth: He is engaged both by Love and Promise to bless, protect and prosper them, *Psal. 1. 3. & 128.* It is safe to sail in that Ship which is bound for Heaven, and where Christ is the Pilot. But when you reject his Government, you refuse his company, and contemn his favour, and forfeit his blessing by despising his presence, his interest, and his commands.

§. 11. So that it is an evident truth, that most of the mischiefs that now infest or seize upon man-

kind throughout the earth, consist in, or are caused by the disorders and ill-governedness of families; These are the Schools and Shops of Satan, from whence proceed the beastly ignorance, lust and sensuality, the devilish pride, malignity and cruelty against the holy wayes of God, which have so unmann'd the progeny of Adam; These are the Nests in which the Serpent doth hatch the Eggs of Covetousness, Envy, Strife, Revenge, of Tyranny, Disobedience, Wars and Bloodshed, and all the Leprosie of sin that hath so odiously contaminated humane nature, and all the miseries by which they make the world calamitous. Do you wonder that there can be persons and Nations so blind and barbarous as we read of the *Turks, Tartarians, Indians*, and most of the inhabitants of the earth? A wicked education is the cause of all, which finding nature depraved, doth sublimite and increase the venome which should by education have been cured; And from the wickedness of families doth National wickedness arise. Do you wonder that so much ignorance, and voluntary deceit, and obstinacy in errors, contrary to all mens common senses, can be found among professed Christians, as Great and small, High and low through all the Papal Kingdom do discover? Though the *Pride, and Covetousness, and Wickedness* of a worldly carnal Clergy, is a very great cause, yet the sinful negligence of Parents and Masters in their families, is as great, if not much greater than that. Do you wonder that even in the Reformed Churches, there can be so many unreformed sinners, of beastly lives, that hate the serious practice of the Religion which themselves profess? It is ill education in ungodly families that is the cause of all this. O therefore how great and necessary a work is it, to cast Salt into these corrupted fountains? Cleanse and cure these vitiated Families, and you may cure almost all the calamities of the earth. To tell what the Emperors and Princes of the earth might do, if they were wise and good, to the remedy of this common misery, is the idle talk of those negligent persons, who condemn themselves in condemning others; Even those Rulers and Princes that are the Pillars and Patrons of Heathenisme, Mahometanisme, Popery and Ungodliness in the world, did themselves receive that venome from their Parents, in their birth and education, which inclineth them to all this mischief. Family-reformation is the easiest and the most likely way to a common Reformation: At least to send many souls to Heaven, and train up multitudes for God, if it reach not to National-reformation.

CHAP. VI.

More special Motives for a holy and careful Education of CHILDREN.

BEcause the chief part of Family-Care and Government consisteth in the right Education of Children, I shall adjoyn here some more special Motives to quicken considerate Parents to this duty; And though most that I have to say for it be already said in my *Saints Rest*, Part 3. Chap. 14. *Sett. 11. &c.* and therefore shall be here omitted, yet something shall be inserted, lest the want here should appear too great.

§. 1. Motive 1. Consider how deeply Nature it self Motive 1 doth engage you, to the greatest care and diligence for the holy education of your children. They are, as it were, parts of your selves, and those that Nature teacheth you to Love and provide for, and take most care for, next your selves: And will you be regardless of their chief concerns? and neglective of their souls? Will you no other way shew your love to your children, than every Beast, or Bird will to their

their young, to cherish them till they can go abroad and shift for themselves, for corporal sustenance? It is not *Dogs* or *Beasts* that you bring into the world, but *Children* that have *immortal souls*; And therefore it is a care and education suitable to their *natures* which you owe them. Even such as conduceth most effectually to the happiness of their souls. *Nature* teacheth them some natural things *without you*, as it doth the Bird to fly. But it hath committed it to *your trust* and *care* to teach them the *greatest* and *most necessary* things; If you should think that you have nothing to do but to feed them, and leave all the rest to *Nature*, then they would not learn to *speak*; And if *Nature* it *self* would condemn you, if you teach them not to speak, it will much more condemn you, if you teach them not to *understand* both what they ought to *speak* and *do*. They have an *everlasting inheritance* of happiness to attain: and it is that which you must bring them up for. They have an endless misery to escape: and it is that which you must diligently teach them. If you teach them not to escape the *flames of Hell*, what thanks do they owe you for teaching them to *speak* and *go*? If you teach them not the way to Heaven and how they may make sure of their salvation, what thanks do they owe you for teaching them how to *get their livings* a little while in a miserable world? If you teach them not to know God, and how to serve him, and be saved, you teach them nothing, or worse than nothing. It is in *your hands* to do them the *greatest kindness* or *cruelty* in all the world; help them to know God and to be saved, and you do more for them, than if you helped them to be Lords or Princes; If you neglect their souls, and breed them in ignorance, worldliness, ungodliness and sin, you betray them to the Devil, the enemy of souls; even as truly as if you sold them to him; You sell them to be slaves to Satan; you betray them to him that will deceive them and abuse them in this life, and torment them in the next. If you saw but a burning Furnace, much more the flames of Hell, would you not think that man or woman more fit to be called a *Devil* than a *Parent*, that could find in their hearts to cast their Child into it, or to put him into the hands of one that would do it? what Monsters then of inhumanity are you, that read in scripture which is the way to Hell, and who they be that God will deliver up to Satan, to be tormented by him; and yet will bring up your children in that very way, and will not take pains to save them from it? What a stir do you make to provide them food and raiment, and a competent maintenance in the world when you are dead? And how little pains take you to prepare their souls for the heavenly inheritance? If you seriously believe that there are such *Joyes* or *Torments*, for your *Children* (and your selves) as soon as death removeth you hence, is it possible that you should take this for the least of their concerns, and make it the least and last of your cares, to assure them of an endless happiness? If you *Love* them, shew it in those things, on which their everlasting welfare doth depend. Do not say you Love them, and yet lead them unto Hell. If you *love* them not, yet be not so *unmerciful* to them as to *damn* them; It is not your saying, *God forbid*, and *we hope better*, that will make it better, or be any excuse to you; What can you do more to damn them, if you studied to do it as maliciously as the Devil himself? You cannot possibly do more, than to bring them up in ignorance, carelessness, worldliness, sensuality and ungodliness; The Devil can do nothing else to damn either them or you, but by tempting to sin, and drawing you from Godliness. There is no other way to Hell.

No man is damned for any thing but this. And yet will you bring them up in such a life, and say, [*God forbid, we do not desire to damn them?*] But it is no wonder; when you do by your *Children* but as you do by your *selves*; Who can look that a man should be *reasonable* for his Child, that is so *unreasonable* for himself? Or that those Parents should have any mercy on their childrens souls, that have no mercy on their own? You *desire* not to damn *your selves*, but yet you *do* it, if you live ungodly lives: And so you will do by your children if you train them up in ignorance of God, and in the service of the flesh and world. You do like one that should set fire on his house, and say, [*God forbid, I intend not to burn it:*] or like one that casteth his child into the Sea, and saith, he intendeth not to drown him; or traineth him up in robbing or thievery, and saith, he intendeth not to have him hanged; But if you intend to make a *Thief* of him, it is all one in effect, as if you intended his hanging; for the *Law* determineth it, and the *Judge* will intend it. So if you intend to train up your children in ungodliness, as if they had no God, nor souls to mind, you may as well say, you intend to have them damned. And were not an enemy, yea, is not the Devil more excusable, for dealing thus cruelly by your Children, than you that are their Parents, that are bound by *Nature* to *love* them, and prevent their misery? It is odious in Ministers that take the charge of souls, to betray them by negligence, and be guilty of their everlasting misery; but in Parents it is more unnatural, and therefore more unexcusable.

§. 2. Motive 2. Consider that God is the Lord and owner of your children, both by the title of Creation and Redemption: Therefore in justice you must resign them to him, and educate them for him. Otherwise you rob God of his own Creatures, and rob Christ of those for whom he died, and this to give them to the Devil, the enemy of God and them. It was not the world, or the flesh, or the Devil that created them, or redeemed them, but God; And it is not possible for any *Right* to be built upon a fuller Title, than to make them of nothing, and redeem them from a state far worse than nothing. And after all this, shall the very Parents of such children steal them from their absolute Lord and Father, and sell them to slavery and torment?

Motive 2

§. 3. Motive 3. Remember that in their Baptism you did dedicate them to God; you entered them into a solemn Vow and Covenant, to be wholly his, and to live to him. Therein they renounced the flesh, the world and the Devil; Therein you promised to bring them up virtuously to lead a godly and Christian life, that they might obediently keep Gods holy Will and commandments, and walk in the same all the days of their lives. And after all this, will you break so solemn a promise, and cause them to break such a Vow and Covenant, by bringing them up in ignorance and ungodliness? Did you understand and consider what you then did? How solemnly you your selves engaged them in a Vow to God, to live a mortified and a holy life? And will you so solemnly do that in an hour, which all their life after with you, you will endeavour to destroy?

Motive 3

§. 4. Motive 4. Consider how great power the education of Children hath upon all their following lives; Except Nature and Grace, there is nothing that usually doth prevail so much with them. Indeed the obstinacy of Natural Viciousness doth often frustrate a good education; but if any means be like to do good, it is this; But ill education is more constantly successful, to make them evil. This cherisheth those seeds of wickedness which spring up when they come to age; This maketh so many to be proud, and

Motive 4

and idle, and flesh pleasers, and licentious, and lustful, and covetous, and all that is naughty. And he hath a hard task that cometh after to root out these vices, which an ungodly education hath so deeply radicated. Ungodly Parents do serve the Devil so effectually in the first impressions on their Childrens minds, that it is more than Magistrates and Ministers and all reforming means can afterwards do to recover them from that sin to God. Whereas if you would first engage their hearts to God by a religious education, Piety would then have all those advantages, that sin hath now. Prov. 22. 6. *Train up a Child in the way he should go, and when he is old he will not depart from it.* The language which you teach them to speak when they are Children, they will use all their life after, if they live with those that use it. And so the Opinions which they first receive, and the customs which they are used to at first, are very hardly changed afterward. I doubt not to affirm, that a Godly Education is Gods first and ordinary appointed means, for the begetting of actual faith, and other graces in the Children of believers: Many may have seminal grace before: but they cannot sooner have actual faith, repentance, love, or any Grace, than they have Reason it self in act and exercise. And the Preaching of the Word by publick Ministers is not the first ordinary means of grace to any but those that were graceless till they come to hear such Preaching: that is, to those on whom the first appointed means hath been neglected, or proved in vain: that is, It is but the second means, to do that which was not done by the first. The proof is undeniable: Because God appointeth Parents diligently to teach their Children the Doctrine of his holy Word, before they come to the publick Ministry: Parents teaching is the first teaching: And Parents teaching is for this end, as well as publick teaching, even to beget faith and love, and holiness: And God appointeth no means to be used by us, on which we may not expect his blessing. Therefore it is apparent, that the ordinary appointed means for the first actual Grace, is Parents godly instruction and education of their Children. And publick preaching is appointed for the Conversion of those only that have mist the blessing of the first appointed means. Therefore if you deny your Children religious Education, you deny them the first appointed means of their actual faith and sanctification; and then the second cometh upon disadvantage.

§. 5. Motive 5. Consider also how many and great are your advantages above all others for your Childrens good. As 1. Nothing doth take so much with any one, as that which is known to come from Love: The greater Love is discerned in your instruction, the greater success may you expect. Now your Children are more confident of their Parents Love, than of any others: Whether Ministers and Strangers speak to them in Love, they cannot tell: But of their Parents Love they make no doubt. 2. And their Love to you is as great a preparative to your success. We all hearken to them that we dearly Love, with greater attention and willingness than to others. They Love not the Minister as they do their Parents. 3. You have them in hand betime, before they have received any false opinions, or bad impressions: before they have any sin but that which was born with them: You are to make the first impressions upon them: You have them while they are most teachable, and flexible, and tender, and make least resistance against instruction: They rise not up at first against your teaching with self-conceitedness and proud objections. But when they come to the Minister, they are

as Paper that is written on or printed before; unapt to receive another impression: They have much to be untaught, before they can be taught: And come with proud and stiff resistance, to strive against instruction, rather than readily to receive it. 4. Your children do wholly depend on you for their present maintenance, and much for their future livelihood and portions: And therefore they know that it is their interest to obey and please you: And as interest is the common byass of the world, so is it with your children: You may easilier rule them that have this handle to hold them by, than any other can do that have not this advantage. They know they serve you not for nought. 5. Your authority over your children is most unquestionable. They will dispute the authority of Ministers, yea, and of Magistrates, and ask them who gave them the power to teach them, and to command them? But the Parents authority is beyond all dispute. They will not call you Tyrants or Usurpers, nor bid you prove the validity of your Ordination, or the uninterruptedness of your succession. Therefore Father and Mother as the first Natural Power, are mentioned rather than Kings or Queens in the fifth Commandment. 6. You have the power of the Rod to force them, Prov. 22. 15. *Foolishness is bound in the heart of a Child, but the rod of correction shall drive it far from him.* And your correction will be better understood to come from Love, than that of the Magistrate or any other. 7. You have best opportunity to know both the diseases and temperature of your Children: which is a great advantage for the choosing and applying of the best Remedy. 8. You have opportunity of watching over them, and discerning all their faults in time: But if a Minister speak to them, he can know no more what fault to reprehend, than others tell him, or the party will confess. You may also discern what success your former exhortations had, and whether they amend or still go on in sin, and whether you should proceed to more severe remedies. 9. You have opportunity of speaking to them in the most familiar manner; which is better understood than the set speech of a Minister in the Pulpit, which few of them mark or understand. You can quicken their attention by questions which put them upon answering you, and so awaken them to a serious regard of what you say. 10. You are so frequently with them, that you can repeat your instructions, and drive them home, that what is not done at one time, may be done at another: Whereas other men can seldom speak to them, and what is so seldom spoken is easily neglected or forgotten. 11. You have power to place them under the best means, and to remove many impediments out of their way which usually frustrate other mens endeavours. 12. Your example is near them and continually in their sight, which is a continual and powerful Sermon. By all these advantages God hath enabled you above all others, to be instruments of your Childrens good, and the first and greatest promoters of their salvation.

§. 6. Motive 6. Consider how great a Comfort it would be to you, to have your Children such as you may confidently hope are the Children of God, being brought to know him, and love, and serve him, through your own endeavours in a pious education of them. 1. You may love your children upon an higher account than as they are yours; even as they are Gods, adorned with his Image, and quickned with a Divine Coelestial life: And this is to love them with a higher kind of Love, than mere Natural affection is. It would rejoyce you to see your Children advanced to be Lords or Princes:

But

But O how much greater cause of joy is it, to see them made the members of Christ, and quickened by his Spirit, and sealed up for life eternal? 2. When once your Children are made the Children of God, by the *Regeneration of the Spirit*, you may be much more free from care and trouble for them than before. Now you may boldly trust them on the care of their heavenly Father, who is able to do more for them than you are able to desire: He loveth them better than you can love them: He is bound by promise to protect them, and provide for them, and to see that all things work together for their good. He that cloatheth the Lillies of the fields, and suffereth not the young Lions or Ravens to be unprovided for, will provide convenient food for his own Children, (though he will have you also do your duty for them, as they are your Children.) While they are the Children of Satan, and the Servants of Sin, you have cause to fear, not only lest they be exposed to miseries in this world, but much more lest they be snatched away in their sin to Hell: Your Children while they are ungodly or worse than among Wolves and Tygers. But when once they are renewed by the Spirit of Christ, they are the charge of all the blessed Trinity, and under God, the charge of Angels: Living or dying they are safe: For the eternal God is their portion and defence. 3. It may be a continual comfort to you to think what a deal of drudgery and calamity your Child is freed from: To think how many Oaths he would have sworn, and how many lies and curses he would have uttered, and how beastly and fleshly a life he would have lived, how much wrong he would have done to God and men, and how much he would have pleased the Devil, and what torments in Hell he must have endured as the reward of all; and then to think how mercifully God hath prevented all this; and what service he may do God in the world, and finally live with Christ in Glory: What a joy is this to a considering believing Parent, that taketh the mercies of his Children as his own? 4. Religion will teach your Children to be more dutiful to your selves, than Nature can teach them. It will teach them to Love you, even when you have no more to give them, as well as if you had the wealth of all the world: It will teach them to honour you, though you are poor and contemptible in the eyes of others. It will teach them to obey you, and if you fall into want to relieve you according to their power: It will fit them to comfort you in the time of your sickness and distress: when ungodly Children will be as thorns in your feet or eyes, and cut your hearts, and prove a greater grief than any enemies to you. A gracious Child will bear with your weaknesses, when a *Cham* will not cover his Fathers nakedness: A gracious Child can pray for you, and pray with you, and be a blessing to your house; when an ungodly Child is fitter to curse, and prove a curse to those he lives with. 5. And is it not an exceeding joy to think of the everlasting happiness of your Child? and that you may live together in Heaven for ever? When the foreseen misery of a graceless Child, may grieve you when ever you look him in the face. 6. Lastly, it will be a great addition to your joy, to think that God blessed your diligent instructions, and made you the instrument of all that good that is done upon your Children, and of all that good that is done by them, and of all the happiness they have for ever. To think that this was conveyed to them by your means, will give you a larger share in the delights of it.

Motive 7 §. 7. Motive 7. Remember that your Childrens

Original sin and misery is by you; and therefore in justice you that have undone them, are bound to do your best to save them. If you had but conveyed a leprosie or some hereditary Disease to their bodies, would you not have done your best to cure them? O that you could do them but as much good as you do them hurt! It is more than *Adams* sin that runneth down into the natures of your Children, yea, and that bringeth judgments on them: And even *Adams* sin cometh not to them but by you.

§. 8. Motive 8. Lastly, Consider what exceeding great need they have of the utmost help you can afford them. It is not a corporal disease, an easie enemy, a tolerable miserie, that we call unto you for their help: But it is against Sin, and Satan, and Hell fire. It is against a body of sin: not one, but many; not small, but pernicious, having seized upon the heart: deep rooted sins, that are not easily pluckt up. All the teaching, and diligence, and watchfulness that you can use, is little enough, and may prove too little. They are obstinate Vices that have possessed them: They are not quickly nor easily cast out; and the remnants and roots are apt to be still springing up again, when you thought they had been quite destroyed: O then what wisdom and diligence is requisite to so great and necessary a work!

§. 9. And now let me seriously speak to the hearts of those careless and ungodly Parents, that neglect the holy education of their Children: yea, and to those Professors of Godliness, that slubber over so great a work with a few customary formal duties and words, that are next to a total omission of it. O be not so unmerciful to the souls that you have helpt to bring into the World! Think not so basely of them, as if they were not worth your labour. Make not your Children so like your Beasts, as to make no provision but only for their flesh. Remember still that it is not Beasts but men, that you have begotten and brought forth: Educate them then and use them as men for the Love and Obedience of their Maker: O pity and help the souls that you have defiled and undone! Have mercy on the souls that must perish in Hell, if they be not saved in this day of salvation! O help them that have so many enemies to assault them! Help them that have so many temptations to pass through; and so many difficulties to overcome; and so severe a judgment to undergo! Help them that are so weak, and so easily deceived and overthrown! Help them speedily while your advantages continue! before sin have hardened them, and Grace have forsaken them, and Satan place a stronger Garrison in their hearts. Help them while they are tractable; before they are grown up to despise your help: Before you and they are separated asunder, and your opportunities be at an end. You think not your pains from year to year, too much to make provision for their bodies: O be not cruel to their souls! Sell them not to Satan, and that for nought! Betray them not by your ungodly negligence to Hell. Or if any of them will perish, let it not be by you, that are so much bound to do them good: The undoing of your Childrens souls is a work much fitter for Satan, than for their Parents. Remember how comfortable a thing it is, to work with Christ for the saving of souls. You think the Calling of Ministers honourable and happy; and so it is, because they serve Christ in so high a work: But if you will not neglect it, you may do for your Children, more than any Minister can do. This is your Preaching place: Here God calleth you to exercise your parts: even

Motive 9

even in the holy instruction of your Families: Your charge is small in comparison of the Ministers; he hath many hundred souls to watch over, that are scattered all abroad the Parish: And will you think it much to instruct and watch over those few of your own that are under your roof? You can speak odiously of unfaithful *Soul-betraying Ministers*; and do you not consider how odious a *Soul-betraying Parent* is? If God intrust you but with Earthly Talents, take heed how you use them, for you must be accountable for your trust: And when he hath intrusted you with *souls*, even your *childrens souls*, will you betray them? If any *Rulers* should but forbid you the instructing and well-governing of your Families, and restrain you by a Law, as they would have restrained *Daniel* from praying in his house, (*Dan. 6.*) then you would think them monsters of impiety and inhumanity; and you would cry out of a *Satanical Persecution*, that would make Men Traytors to their Childrens Souls, and drive away all Religion from the Earth. And yet how easily can you neglect such duties, when none forbid them you, and never accuse your selves of any such horrid impiety or inhumanity? What Hypocrisy, and blind partiality is this? Like a lazy Minister that would cry out of *Persecution*, if he were silenced by others, and yet will not be provoked to be laborious, but ordinarily by his slothfulness silence himself, and make no such matter of it: Would it be so heinous a sin in another to restrain you? And is it not as heinous for you, that are so much obliged to it, voluntarily to restrain your selves? O then deny

not this necessary diligence to your necessitous children, as you love their souls, as you love the happiness of the Church or Commonwealth, as you love the honor and interest of Christ, and as you love your present and everlasting Peace. Do not see your Children the slaves of Satan here, and the firebrands of Hell for ever, if any diligence of yours may contribute to prevent it. Do not give Conscience such matter of accusation against you, as to say, *All this was long of thee! If thou hadst instructed them diligently, and watched over them, and corrected them, and done thy part, its like they had never come to this.* You Till your Fields; you Weed your Gardens: What pains take you about your Grounds and Cattel? And will you not take more for your Childrens Souls? Alas, what Creatures will they be if you leave them to themselves? How ignorant, careless, rude and beastly? O what a lamentable case have ungodly Parents brought the World into? Ignorance and selfishness, beastly sensuality, and devilish malignity have covered the face of the Earth as a Deluge, and driven away Wisdom, and Self-denial and Piety, and Charity, and Justice, and Temperance almost out of the World, confining them to the breasts of a few obscure humble Souls, that love Vertue for Vertues sake, and look for their reward from God alone, and expect that by abstaining from iniquity, they make themselves a prey to Wolves, *Isa. 59. 15.* Wicked education hath unmanned the World, and subdued it to Satan, and made it almost like to Hell. O do not joyn with the Sons of Belial in this unnatural horrid wickedness!

CHAP. VII.

The mutual DUTIES of HUSBANDS and WIVES, towards each other.

§. 1. **I**T is the pernicious subversion of all Societies, and so of the World, that selfish ungodly persons enter into all Relations, with a desire to serve themselves there, and fish out all that gratifieth their flesh, but without any sense of the Duty of their Relation. They be-think them what *honor*, or *profit*, or *pleasure* their Relation will afford them, but not what God and Man require or expect from them. All their thought is, *What they shall have*, but not *What they shall be, and do*. They are very sensible what others should be, and do to them: but not what they should be, and do to others. Thus it is with *Magistrates*, and with *People*, with too many *Pastors* and their *Flocks*, with *Husbands* and *Wives*, with *Parents* and *Children*, with *Masters* and *Servants*, and all other Relations. Whereas our first care should be to know and perform the Duties of our Relations, and please God in them, and then look for his blessing by way of encouraging-reward. Study and do your parts, and God will certainly do his.

Gen. 2. 18.
Prov. 18.
22.

Direct. 1. §. 2. Direct. 1. The first Duty of Husbands is to Gen. 2. 24. Love their Wives (and Wives their Husbands) with Eph. 5. 25, a true intire Conjugal Love. Ephes. 5. 25, 28, 29, 33. Husbands love your Wives, even as Christ also loved the Church, and gave himself for it. So ought Men to love their Wives as their own Bodies; be that loveth his Wife, loveth himself. For no Man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church. — Let every one of you in parti-

cular so love his Wife, even as himself. It is a Relation of Love that you have entred. God hath made it your Duty for your mutual help and comfort: That you may be as willing and ready to succour one another, as the hand is to help the eye or other fellow member, and that your converse may be sweet, and your burdens ease, and your lives may be comfortable. If Love be removed but for an hour between Husband and Wife, they are so long as a Bone out of joyn; there is no ease, no order, no work well done, till they are restored and set in joyn again. Therefore be sure that Conjugal Love be constantly maintained.

§. 3. The Sub-directions for maintaining Conjugal Love are such as these. Direct. 1. Choose one at first that is truly amiable, especially in the virtues of the mind. 2. Marry not till you are sure that you can Love intirely. Be not drawn for fordid ends, to joyn with one that you have but ordinary affections for. 3. Be not too hasty, but know before hand, all the imperfections, which may tempt you afterwards to loathing. But if these duties have been sinfully neglected, yet 4. Remember that Justice commandeth you to Love one that hath, as it were, forsaken all the World for you, and is contented to be the companion of your labors and sufferings, and be an equal sharer in all conditions with you, and that must be your companion until death. It is worse than barbarous inhumanity to intice such a one into a Bond of Love, and Society with you, and then to say,

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You cannot Love her. This was by perfidiousness to draw her into a snare to her undoing. What comfort can she have in her converse with you, and care, and labor, and necessary sufferings, if you deny her Conjugal Love? Especially, if she deny not Love to you, the inhumanity is the greater. 5. Remember that Women are ordinarily affectionate, passionate Creatures, and as they love much themselves, so they expect much love from you. And when you joyned your self to such a *Nature*, you obliged your self to answerable duty: And if Love cause not Love, it is ungrateful and unjust contempt. 6. Remember that you are under Gods command; and to deny Conjugal Love to your Wives, is to deny a duty which God hath urgently imposed on you. *Obedience* therefore should command your Love. 7. Remember that you are relatively, as it were, *one flesh*; you have drawn her to forsake Father and Mother, to cleave to you; you are conjoynd for procreation of such Children as must bear the image and nature of you both; your possessions and interests are in a manner the same. And therefore such *nearness* should command affection; they that *are as your selves*, should be most easily *loved as your selves*. 8. Take more notice of the *good*, that is in your *Wives*, than of the *evil*. Let not the observation of their *faults* make you forget or overlook their *virtues*. Love is kindled by the sight of *Love* or *Goodness*. 9. Make not infirmities to seem *odious faults*, but excuse them as far as lawfully you may, by considering the frailty of the *Sex*, and of their *tempers*, and considering also your *own* infirmities, and how much your *Wives* must bear with you. 10. Stir up that most in them into *exerise* which is *best*, and stir not up that which is *evil*; and then the *good* will most appear, and the *evil* will be as buried, and you will easilier maintain your love. There is some *uncleanness* in the *best* on Earth; and if you will be daily stirring in the *filth*, no wonder if you have the annoyance; and for that you may thank your selves: Draw out the fragraney of that which is good and delectable in them, and do not by your own imprudence or peevishness stir up the worst, and then you shall find that even your faulty Wives will appear more amiable to you. 11. Overcome them with Love; and then whatever they are in themselves, they will be *Loving* to you, and consequently *Lovely*. Love will cause Love, as fire kindleth fire. A *good Husband* is the best means to make a good and loving Wife. Make them not froward by your froward carriage, and then say, *We cannot love them*. 12. Give them examples of *amiableness* in your selves; set them the pattern of a prudent, lowly, loving, meek, self-denying, patient, harmless, holy, heavenly life. Try this a while, and see whether it will not shame them from their faults, and make them walk more amiably themselves.

Direct. 2. §. 4. Direct. 2. Another Duty of Husbands and Wives is, *Cohabitation* and (where age prohibiteth not) a *sober and modest conjunction* for procreation. Avoiding lasciviousness, unseasonableness, and whatever tendeth to corrupt the mind, and make it vain and filthy, and hinder it from holy employment. And therefore *Lust* must not be cherished in the married; but the *mind* be brought to a moderate chaste and sober frame; and the Remedy must not be turned into an increase of the disease, but used to extinguish it. For if the Mind be left to the power of Lust, and only marriage trusted to for the cure, with many it will be found an insufficient cure; and Lust will rage still as it did before, and will be so much the more desperate and your case the more miserable, as your sin prevaleth against the remedy. Yet marriage being appointed for a remedy against Lust, for

the avoiding all unlawful congress, the Apostle hath plainly described your duty, 1 Cor. 7. 2, 3, 4, 5. [It is good for a man not to touch a woman: Nevertheless to avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence; and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband; and likewise also the husband hath not power of his own body, but the wife. Defraud you not one the other, except it be with consent for a time, that ye may give your selves to fasting and prayer, and come together again, that Satan tempt you not for your incontinency.] Therefore those persons live contrary to the nature of their relation, who live a great part of their lives asunder, as many do for worldly respects; when they have several houses, possessions or trades, and the husband must live at one, and the wife at another, for their commodity sake; and only come together once in a week, or in many weeks; when this is done without great necessity, it is a constant violation of their duties. And so it is for men to go trade or live beyond Sea, or in another Land, and leave their wives behind them; yea, though they have their wives consent; it is an unlawful course, except in a case of meer necessity, or publick service, or when they are able on good grounds to say, that the Benefits are like to be greater to soul and body than the loss; and that they are confirmed against the danger of incontinence. The Offices which Husband and Wife are bound to perform for one another are such as, for the most part, suppose their Cohabitation, like the Offices of the Members of the Body for each other, which they cannot perform, if they be dismembered and divided.

§. 5. Direct. 3. Abhor not only Adultery it self, Direct. 3. but all that tendeth to unchastity and the violation of your Marriage-Covenant. Adultery is so contrary to the Conjugal Bond and State of life, that though *de facto* it do not actually dissolve the Bond, and nullifie the Marriage; yet it so far disobligeeth the wronged innocent party, that *de jure* it is to such a sufficient ground to warrant a Divorce. And God required, that it be punished by death, Levit. 20. 10. When Lust is the chiefest cause of marriage, and when married persons live not in the fear of God, but pamper the flesh and live licentiously, no wonder if marriage prove an insufficient remedy against such cherished lust. Such carnal beastly persons are still casting fuel on the fire; by wanton unbridled thoughts and speeches, by gluttony, drinking, sports, and idleness, by vain inticing company, and not avoiding occasions, opportunities, and temptations, they burn as much when they are married as they did before. And the Devil that bloweth up this fire in their flesh, doth conduct and accommodate them in the satisfying of their lusts; so that their brutish concupiscence is like a fire burning in the Sea; Water it self will not quench it. One Woman will not satisfy their beastiality; and perhaps they loath their own Wives, and run after others, though their own (in the eye of any impartial man) be the more comely and amiable, and their Whores be never so deformed, or impudent filthy lumps of dirt. So that one would think that they had no other reason, to love and follow such unlovely things; but only because that God forbiddeth it; as if the Devil did it to shew his power over them, that he can make them do that, as in despite of God, which else they would abhor themselves. When once their sensuality and forsaking of God, hath provoked God to forsake them, and give them up to the rage of that sensuality, an *unclean spirit* sometimes takes possession of them, and wholly inclineth them

to wallow in uncleanness: They can scarce look a comely person in the face, that is of the other Sex, but *unclean thoughts* are rising in their hearts; they *think* of filthiness when they are alone; they *dream* of filthiness in the night; they *talk* of filthiness with others: The tongues of the dogs that licked Lazarus his sores, were not used in such a filthy employment as theirs are. *They are as fed Horses in the morning; every one neigheth after his neighbors wife*, Jere. 5. 8. *They declare their sin as Sodom, and hide it not*, Isa. 3. 9. And usually when they are given over to this filthy sin, it utterly debaucheth their Consciences, and maketh them like blocks or beasts, insensible of their misery and the wrath of God, and given over to all other villanies, and even to hate and persecute Godliness, if not civility itself.

Rev. 21. 8.
Prov. 5. 10
2 Pet. 2.
10, 12, 14.
Read be-
fore To. 1.
Ch. 8. Part
5. Tit. 1.

Some few Adulterers I have known, that sin so much against their Consciences, that they live in continual despair; tormented in the sense of their own unhappiness, and yet sinning still, as if the Devil would make them a derision: And yet these are the *better sort*, because there is some testimony for a better life, remaining in their minds; but others of them *being past feeling, have given themselves over to lasciviousness, to work all uncleanness with greediness*, Eph. 4. 19. *They have eyes full of Adultery that cannot cease from sin. As natural brut beasts that are made to be taken and destroyed*, 2 Pet. 2. 10, 11, 12. Take heed therefore of the causes of this odious sin, and of all appearance of it; suffer not your eye or thought to go after a stranger, nor to begin a breach in your Covenant and Conjugal fidelity.

Direct. 4.

§. 6. Direct. 4. *Husband and wife must take delight in the Love, and company, and converse of each other.* There is nothing that mans heart is so inordinately set upon as *delight*; and yet the *lawful delight* allowed them by God, they can turn into loathing and disdain. The *delight* which would intangle you in sin, and turn you from your duty and from God, is it that is forbidden you: But this is a *delight* that is *helpful* to you in your duty, and would keep you from sin. When Husband and Wife take pleasure in each other, it uniteth them in duty, it helpeth them with ease to do their work, and bear their burdens; and is not the least part of the comfort of the married state. Prov. 5. 18, 19. *Rejoyce with the wife of thy youth, as the loving Hind and pleasant Roe, let her breasts satisfy thee at all times, and be thou ravished always with her love.* Therefore a Wife is called, *The desire of the eyes*, Ezek. 24. 16. Avoid therefore all things that may represent you unpleasant or unlovely to each other; and use all lawful means to cherish complacency and delight: Not by foolish ridiculous or proud attire, or immodest actions; but by cleanness and decency and kind deportment. Nastiness, and uncleanness, and unseemly carriage, and foolish speech, and whatever is loathsome in body or mind, must be shunned as Temptations which would hinder you from that love and pleasure and content, which Husband and Wife should have in one another. And yet it is a foolish fleshly person, that will continue Love no longer than it is cherished with all this care. If there be any deformity of the body, or any thing unseemly in behavior, or if God should visit them with any loathsome sores or sickness, they must for all that love each other, yea, and take pleasure in their converse. It is not a true friend that leaveth you in adversity; nor is it true Conjugal Affection which is blasted by a loathsome sickness. The Love of Mothers to their Children will make them take pleasure in them, notwithstanding their sickness or uncleanness; and so should their Love do between a Husband and his Wife. He that considereth that

his own flesh is liable to the same diseases, and like ere long to be as loathsome, will do as he would be done by, and not turn away in time of her affliction, from her that is become his flesh. Much less excusable is the crime of them that when they have nothing extraordinary to distaste or disaffect them, are weary of the company of one another, and had rather be in their Neighbors houses, than in their own, and find more pleasure in the company of a stranger, than of one another.

§. 7. Direct. 5. *It is a great duty of Husbands and Wives to live in quietness and peace, and avoid all occasions of wrath and discord.* Because this is a duty of so great importance, I shall first open to you the great necessity of it, and then give you more particular Directions to perform it.

§. 8. I. It is a duty which your Union or near Relation doth specially require. Will you fall out with your selves? Cannot you agree with your own flesh? 2. Your discord will be your pain, and the vexation of your lives. Like a Bile, or Wound, or Fracture in your own Bodies, which will pain you till it is cured; you will hardly keep Peace in your minds, when Peace is broken so near you in your Family. As you would take heed of hurting your selves, and as you would hasten the cure when you are hurt; so should you take heed of any breach of Peace, and quickly seek to heal it when it is broken. 3. Dissention tends to cool your Love; oft falling out doth tend to leave a habit of distaste and averfeness on the mind. Wounding is separating; and to be tied together by any outward Bonds, when your hearts are separated, is but to be tormented; and to have the insides of adversaries, while you have Conjugal outsiders. As the difference between my house and my prison is, that I willingly and with delight dwell in the one, but am unwillingly confined to the other, such will be the difference between a quiet and unquiet life, in your married state: It turneth your dwelling and delight into a prison; where you are chained to those calamities, which in a free condition you might over-run. 4. Dissention between the Husband and the Wife, do disorder all their Family affairs; they are like Oxen unequally yoked, that can rid no work for striving with one another. Nothing is well done, because of the variance of those that should do it, or oversee it. 5. It exceedingly unfitteth you for the Worship of God; you are not fit to pray together, nor to confer together of Heavenly things, nor to be helpers to each others souls: I need not tell you this; you feel it by experience. Wrath and bitterness will not allow you so much exercise of love and holy composedness of mind, as every one of these duties do require. 6. Dissention disableth you to govern your Families aright. Your Children and Servants will take example by you; or think they are at liberty to do what they list, when they find you taken up with such work between your selves: And they will think you unfit to reprove them for their faults, when they see you guilty of such faults and folly of your own; nay you will become the shame and secret derision of your Family, and bring your selves into contempt. 7. Your Dissentions will expose you to the malice of Satan, and give him advantage for manifold temptations. A house divided cannot stand; an Army divided is easily conquered, and made a prey to the Enemy. You cannot foresee what abundance of sin you put your selves in danger of. By all this you may see what Dissentions between Husband and Wife do tend to, and how they should be avoided.

Against
Dissenti-
on.

Directions
against
Dissenti-

II. For the avoiding of them observe these Sub-
directions. 1. *Keep up your Conjugal Love in a con-
stant heat and vigor. Love will suppress wrath:* You
cannot have a bitter mind upon small provocations,
against those that you dearly love; much less can
you proceed to reviling words or to aversness and
estrangedness or any abuse of one another. Or if a
breach and wound be unhappily made, the balsamick
quality of Love will heal it. But when Love once
cooleth, small matters exasperate and breed distastes.

2. Both Husband and Wife must mortifie their
Pride and Passion, which are the causes of *Impatience*;
and must pray and labor for a *bumble, meek, and quiet
spirit*. For it is the *diseased temper* of the heart, that
causeth Dissentions, more than the occasions or mat-
ter of offence do. A proud heart is troubled and pro-
voked by every word or carriage that seemeth to tend
to their undervaluing: A peevish froward mind is
like a sore and ulcerated member, that will be hurt
if it be touched. He that must live near such a sore
diseased impatient mind, must live even as the nurse
doth with the child, that maketh it her business to
rock it, and lull, and sing it quiet when it cryeth;
for to be angry with it, will do no good: And if you
have married one of such a sick or childish temper,
you must resolve to bear and use them accordingly.
But no Christian should bear with such a vexatious
malady in themselves; nor be patient with such im-
patience of mind. Once get the victory over your
selves, and get the cure of your own impatience, and
you will easily keep peace with one another.

3. Remember still that you are both diseased per-
sons, full of infirmities; and therefore expect the
fruit of those infirmities in each other; and make
not a strange matter of it, as if you had never known
of it before. If you had married one that is lame,
would you be angry with her for halting? Or if
you had married one that had a putrid Ulcer, would
you fall out with her because it stinketh? Did you
not know before hand, that you married a person of
such weaknesses, as would yield you some matter of
daily trial and offence? If you could not bear this, you
should not have married her; if you resolved that
you could bear it then, you are obliged to bear it now.
Resolve therefore to bear with one another; as re-
membering that you took one another as sinful, frail,
imperfect persons, and not as Angels, or as blameless
and perfect.

4. Remember still that you are one flesh; and
therefore be no more offended with the words or
failings of each other, than you would be if they
were your own. Fall out no more with your wife for
her faults, than you do with your self for your own
faults; and than you would do, if hers had been your
own. This will allow you such an anger and displea-
sure against a fault, as tendeth to heal it; but not
such as tendeth but to fester and vex the diseased
part. This will turn anger into compassion, and speedy
tender diligence for the cure.

5. Agree together before hand, that when one
is in the diseased angry fit, the other shall silently
and gently bear, till it be past and you are come to
your selves again: Be not angry both at once;
when the fire is kindled, quench it with gentle
words and carriage; and do not cast on Oyl or Fuel,
by answering provokingly and sharply, or by multi-
plying words, and by answering wrath with
wrath. But remember that now the work that you
are called to, is to mollify and not to exasperate, to
help and not to hurt, to cure another rather than
to right your self: As if another fall and hurt him,
your business is to help him up, and not to tread
upon him.

6. Look before you, and remember that you must
live together until death, and must be the companions
of each others fortunes, and the comforts of each
others lives, and then you will see how absurd it is
for you to disagree and vex each other. Anger is the
principle of revenge, and falling out doth tend to
separation. Therefore those that must not revenge,
should not give way to anger; and those that know
they must not part, should not fall out.

7. As far as you are able, avoid all occasions of
wrath and falling out, about the matters of your
Families: Some by their slothfulness bring them-
selves into want; and then being unable to bear it,
they contract a discontented peevish habit; and in
their impatience they wrangle and disquiet one an-
other: Some plunge themselves into a multitude of
business, and have to do with so many things and
persons, that one or other is still offending them,
and then they are impatient with one another: Some
have neither skill nor diligence to manage their busi-
nesses aright; and so things fall cross, and go out of
order, and then their impatience turneth it self
against each other. Avoid these occasions, if you would
avoid the sin; and see that you be not unfurnished
of Patience, to bear that which cannot be a-
voided.

8. If you cannot quickly quench your passion, yet
at least refrain your tongues; speak not reproachful
or provoking words: Talking it out hotly doth blow
the fire, and increase the flame; be but silent, and
you will the sooner return to your serenity and peace.
Foul words tend to more displeasure. As Socrates
said when his Wife first railed at him, and next
threw a vessel of foul water upon him [I thought
when I heard the thunder there, would come rain:] So
you may portend worse following, when foul un-
seemly words begin. If you cannot easily allay your
wrath, you may hold your tongues, if you are truly
willing.

9. Let the sober party condescend to speak fair
and to intreat the other, (unless it be with a person
so insolent as will be the worse.) Usually a few sober
grave admonitions, will prove as water to the boil-
ing pot. Say to your angry Wife or Husband, [You
know this should not be betwixt us; Love must al-
lay it, and it must be repented of. God doth not
approve it; and we shall not approve it when this
heat is over. This frame of mind is contrary to a
praying frame, and this language contrary to a
praying language; we must pray together anon; let
us do nothing contrary to prayer now: Sweet wa-
ter and bitter come not from one spring, &c.] Some
calm and condescending words of Reason, may stop
the torrent, and revive the Reason which Passion had
overcome.

10. Confess your fault to one another, when
passion hath prevailed against you; and ask forgive-
ness of each other, and joyn in prayer to God for
pardon; and this will lay a greater ingagement on
you, the next time to forbear: You will sure be
ashamed to do that which you have so confessed and
asked forgiveness for, of God and man. If you will
but practise these ten Directions, your Conjugal and
Family Peace may be preserved.

§.10. Direct. 6. A principal duty between husband and wife, is, With special care, and skill, and diligence
to help each other in the knowledge, and worship, and
obedience of God, in order to their salvation. Because
this is a duty in which you are the greatest helps and
blessings to each other, if you perform it. I shall
1. Endeavor to quicken you to make Conscience of
it, and then 2. Direct you how to do it.

§.11. I. Consider, 1. How little it can stand with
Rational Love, to neglect the souls of one another?

I suppose you believe that you have immortal souls, and an endless life of joy or misery to live; and then you cannot chuse but know that your great concernment and business is, to make sure provision for those souls, and for the endless life. Therefore if your Love do not help one another in this which is your main concernment, it is little worth, and of little use. Every thing in this World is valuable as it is useful. A useless or unprofitable Love, is a worthless Love. It is a trifling, or a childish, or a beastly Love, which helpeth you but in trifling, childish, or beastly things. Do you love your Wife, and yet will leave her in the power of Satan, or will not help to save her soul? What! Love her, and yet let her go to Hell? and rather let her be damned than you will be at the pains to endeavor her Salvation? If she were but in bodily pain or misery, and you refused to do your part to succor her, she would take it but for cold unprofitable love, though you were never so kind to her in complements and trifles. The Devil himself maketh shew of such a love as that; he can vouchsafe men pleasures, and wealth, and honor, so he may but see the perdition of their souls. And if your love to your wife or husband, do tend to no greater matters than the pleasures of this life, while the soul is left to perish in sin, bethink your selves seriously how little more kindness you shew them than the Devil doth. O can you see the danger of one that you love so dearly, and do no more to save them from it? Can you think of the damnation of so dear a friend, and not do all that you are able to prevent it? Would you be separated from them in the World that you are going to? Would you not live with them in Heaven for ever? Never say you love them, if you will not labor for their salvation. If ever they come to Hell, or if ever you see them there, both they and you will then confess, that you behaved not your selves like such as loved them. It doth not deserve the name of Love, which can leave a soul to endless misery.

§. 12. What then shall we say of them, that do not only deny their help, but are hinderers of the holiness and salvation of each other! And yet (the Lord have mercy on the poor miserable World!) How common a thing is this among us? If the wife be ignorant and ungodly, she will do her worst to make or keep her husband such as she is her self: And if God put any holy inclinations into his heart, she will be to it as water to the fire, to quench it or to keep it under. And if he will not be as sinful and miserable as her self, he shall have little quietness or rest. And if God open the eyes of the wife of a bad man, and shew her the amiableness and necessity of a holy life, and she do but resolve to obey the Lord, and save her soul, what an enemy and tyrant will her husband prove to her (if God restrain him not?) so that the Devil himself doth scarce do more against the saving of their souls, than ungodly Husbands and Wives do against each other.

§. 13. 2. Consider also that you live not up to the Ends of Marriage, nor of Humanity, if you are not helpers to each others souls. To help each other only for your Bellies, is to live together but like beasts. You are appointed to live together as heirs of the grace of life, 1 Pet. 3. 7. And Husbands must love their Wives as Christ loved his Church, who gave himself for it that he might sanctify it and cleanse it, that he might present it to himself a glorious Church, without spot or wrinkle, holy and without blemish, Ephes. 5. 25, 26, 27. That which is the end of your very life and being, must be the end of your Relations, and your daily converse.

§. 14. 3. Consider also, if you neglect each others Souls, what enemies you are to one another, and how you prepare for your everlasting sorrows: When you should be preparing for your joyful meeting in Heaven, you are laying up for your selves everlasting horror. What a dreadful meeting and greeting will you have at the Bar of Christ, or in the flames of Hell, when you shall find there how perversely you have done? Is it not better to be praising God together in Glory, than to be raging against each other in the horror of your Consciences, and flying in the faces of one another with such accusations as these. [O cruel Husband! O merciless deceitful Wife! It was long of you that I came to this miserable woful End! I might have lived with Christ and his Saints in Joy, and now I am tormented in these flames in desperation! You were commanded by God to have given me warning, and told me of my sin and misery, and never to let me rest in it, but to have instructed and intreated me, till I had come home by Christ, that I might not have come to this place of torment: But you never so much as spake to me of God, and my salvation, unless it were lightly in jest, or in your common talk! If the house had been on fire, you would have been more earnest to have quenched it, than you were to save my soul from Hell! You never told me seriously of the misery of a natural unrenewed state! Nor of the great necessity of regeneration and a holy life! Nor never talked to me of Heaven and Hell, as matters of such consequence should have been mentioned; but morning and night, your talk was nothing but about the World, and the things of the World: Your idle talk, and jesting, and froward, and carnal, and unprofitable discourse, was it that filled up all the time; and we had not one sober word of our salvation. You never seriously foretold me of this day: You never prayed with me, nor read the Scripture and good Books to me. You took no pains to help me to knowledge; nor to humble my hardened heart for my sins; nor to save me from them, nor to draw me to the Love of God and holiness, by Faith in Christ: You did not go before me, with the good example of a holy and heavenly conversation: But with the evil example of an ungodly, fleshly, worldly life. You neither cared for your own soul, nor mine; nor I for yours or mine own. And now we are justly condemned together, that would not live in Holiness together! O foolish miserable souls, that by your ungodliness and negligence in this life, will prepare each other for such a life of endless woe and horror!

O therefore resolve without delay, to live together as Heirs of Heaven, and to be helpers to each others souls. To which end I will give you these following Sub-directions, which if you will faithfully practise, may make you to be special Blessings to each other.

§. 15. Directi. 1. If you would help to save each others souls, you must each of you be sure, that you first have a care of your own; and retain a deep and lively apprehension of those great and everlasting matters, of which you are to speak to others. It cannot be reasonably expected, that he should have a due compassion to anothers soul, that hath none to his own; and that he should be at the pains that is needful to help another to salvation, that setteth so little by his own, as to sell it for the base and momentary ease and pleasure of the flesh. Nor is it to be expected that a man should speak with any suitable weight and seriousness, about those matters whose weight his heart did never feel, and about which he was never serious himself. First see that you feel thoroughly,

1 King.
11. 4.
Acts 5. 2.
Eve is
Adams
tempter.
Job 2. 9.

1 Thel. 5.
11.
Heb. 12.
15.
Col. 2. 19.
Eph. 4. 16.
1 Cor. 7. 5.
Gen. 35.
2. 4.
Levit. 19.
17.

Num. 16.
27. 32.

Directions
to help
each o-
ther to
salvation.

Gen. 2. 18.

thoroughly, that which you would speak profitably; and that you be what you persuade another to be; and that all your counsel may be perceived to arise from the bottom of your hearts, and that you speak of things which by experience you are well acquainted with.

Sub-direct. 2. §. 16. Direct. 2. Take those opportunities which your ordinary nearness and familiarity affordeth you, to be speaking seriously to each other about the matters of God, and your salvation. When you lie down and rise together, let not your worldly business have all your talk; but let God and your souls have the first and the last, and at least the freest and sweetest of your speech, if not the most: When you have said so much of your common business as the nature and dispatch of it requireth, lay it by, and talk together of the state and duty of your souls towards God, and of your hopes of Heaven, as those that take these for their greatest business. And speak not lightly, or irreverently, or in a rude and wrangling manner, but with gravity and sobriety, as those that are advising together about the greatest matter that ever they had to do in the world.

Sub-direct. 3. §. 17. Direct. 3. When either Husband or Wife is speaking seriously about holy things, let the other be careful to cherish, and not to extinguish and put an end to the discourse. There are two ways to cherish such discourse; The first is, by taking your turn, and bearing a due proportion in the discourse with wisdom and gravity; But all cannot do this; some are but learners, and those must take the second way, which is to ask for resolution in matters of which they doubt, or are uninstructed; and to draw on more by pertinent Questions. The two ways by which such discourse is silenced are these: The first is by the constant silence of the hearer; when a man talketh as to a post, that giveth him no answer, nor putteth any pertinent question, he will be wearied out at last, and will give over: The second is, by a cross, contradicting, cavilling, wrangling against what is spoken, or by interruptions and diversions; when you come in presently with some worldly or impertinent talk, and wind about from sober conference, to something that is unedifying: And some that will not seem merely prophane, and vain, and worldly, will destroy all holy fruitful conference, even by a kind of Religious talk; presently carrying you away from Heart-searching and Heavenly discourse, to some Controversie, or doctrinal, or formal, or historical matter, that is sufficiently distant from the Heart and Heaven. Take heed of these courses, if you would help each other.

Sub-direct. 4. §. 18. Direct. 4. Watch over the hearts and lives of one another, and labour to discern the state of one anothers souls; and the strength or weakness of each others sins and graces, and the failings of each others lives, that so you may be able to apply to one another the most suitable help. What you are unacquainted with, you cannot be very helpful in; you cannot cure unknown diseases; you cannot give wise and safe advice, about the state of one anothers souls, if you are mistaken in them. God hath placed you nearest to each other, that you might have so much interest in each other as to quicken you to a loving care, and so much acquaintance with each other, as to keep you from mis-understanding, and so from neglecting or deceiving one another: And you should be always provided of those fit remedies, that are most needful and suitable to each others case. If that Preacher be like to be dull and unsuccessful, that is all upon meer Doctrine, and little or nothing in close and lively application, you

may conceive that it will be so also with your familiar conference.

§. 19. Direct. 5. See that you neither flatter one Sub-another through fond and foolish love, nor exasperate direct. 5. one another by a passionate or contemptuous kind of reprehension. Some persons are so blinded with fond affection, that they can scarce see in Husband, Wife or Children any aggravated sin or misery; but they think all is well that they do, or not so ill, as in another they would perceive it: But this is the same course that self-loving sinners take with their own souls, to their delusion and perdition. This flattering of your selves or others, is but the Devils charm to keep you from effectual repentance and salvation: And the ease of such Anodynes and Narcotics doth endure but a little while. On the other side, some cannot speak to one another of their faults, without such bitterness of passion, or contempt, as tendeth to make the stomach of the receiver to loath the Medicine, and so to refuse it, or to cast it up. If common reproofs to strangers must all be offered in Love, much more between the nearest relations.

§. 20. Direct. 6. Be sure that you keep up true Sub-Conjugal love to one another, and that you grow not direct. 6. to disaffect the persons of each other. For if you do, you will despise each others counsels and reproofs. They that slight, or loath, or are weary of each other, will disdain reproofs, and scorn advice from one another; When entire affection greatly disposeth to the right entertainment of instruction.

§. 21. Direct. 7. Discourage not each other from Sub-instruction or reproof by taking it ill, or by churlish re-direct. 7. flections, or by obstinate unrepinedness. When you will not learn, or will not amend, you discourage your instructor and reproofer. Men will be apt to give over, when they are requited with ingratitude, and snappish retortions, or when they perceive that their labour is all in vain. And as it is the heaviest judgment of God that befalleth any upon earth, when he withdraweth his advice and help, and leaveth sinners wholly to themselves; so it is the saddest condition in your relations, when the ignorant and sinning party is forsaken by the other, and left to their own opinions and ways; Though indeed it should not be so, because while there is life there is hope.

§. 22. Direct. 8. So far as you are able to instruct Sub-or quicken one another, call in for better helps: En-direct. 8. gage each other in the reading of the most convincing quickning Books, and in attendance on the most powerful Ministry, and in profitable converse with the holiest persons. Not so as to neglect your duty to one another ever the more, but that all helps concurring may be the more effectual. When they find you speak to them, but the same things which Ministers and other Christians speak, it will be the more easily received.

§. 23. Direct. 9. Conceal not the state of your Sub-souls, nor hide not your faults from one another. You direct. 9. are as one flesh, and should have one heart; And as it is most dangerous for a man to be unknown to himself, so is it very hurtful to Husband or Wife, to be unknown to one another, in those cases wherein they have need of help. It is foolish tenderness of your selves, when you conceal your disease from your Physician, or your helpful friend; And who should be so tender of you, and helpful to you, as you should be to one another? Indeed in some few cases, where the opening of a fault or secret, will but tend to quench affection, and not to get assistance from another, it is wisdom to conceal it: But that is not the ordinary case. The opening your hearts to each other is necessary to your mutual help.

Sub-dir. 10. §. 24. Direct. 10. *Avoid as much as may be contrariety of opinions in Religion*: For if once you be of different judgments in matters which you take to be of great concernment, you will be tempted to disaffect, condemn or undervalue one another; and so to despise the help which you might receive; And if you fall into several Sects, and follow several Teachers, you will hardly avoid that contention and confusion, which will prove a great advantage to the Devil, and a great impediment to your spiritual good.

Sub-dir. 11. §. 25. Direct. 11. *If difference in judgment in matters of Religion do fall out between you, be sure that it be managed with Holiness, Humility, Love and Peace, and not with Carnality, Pride, Uncharitableness or Contention.* 1. To manage your differences *Holily*, is to take God for the Judge, and to refer the matter to his Word, and to aim at his Glory, and the pleasing of his Will, and to use his Means for the Concord of your judgments; which is, to search the Scripture, and consult with the faithful able Pastors of the Church, and soberly and patiently to debate the case, and pray together for the illumination of the Spirit. On the contrary your Differences are *carnally* managed, when *carnal reasons* breed or feed them; and when you run after this or that Sect or Party, through admiration of the persons, and value not the persons for the sake of Truth, but measure Truth by the opinion and estimate of the persons; and when you end your differences by selfish carnal principles and respects: And hence it comes to pass, that if the Husband be a Papist or otherwise erroneous, its two to one that the Wife becometh of his erroneous Religion, not because of any *cogent evidence*, but because he is of the stronger parts, and hath constant opportunity to persuade, and because Love prepareth and inclineth her to be of his opinion: And thus Man instead of God, is the master of the faith of many. 2. Your differences are managed in *Humility*, when you have a just and modest suspicion of your own understandings, and debate and practise your differences with meekness and submission; and do not proudly overvalue all your own apprehensions, and despise anothers Reasons as if they were not worthy of your consideration. 3. Your differences must be so far managed in Love, not that meer Love should make you turn to anothers opinion be it true or false, but that you must be very *desirous* to be of the same mind, and if you cannot, must take it for a sore affliction, and must bear with the tolerable mistakes of one another, as you bear with your *own* infirmities; that they cool not Love, nor alienate not your hearts from one another, but only provoke you to a tender healing compassionate Care, and endeavour to do each other good. 4. And you must manage your differences, in *quietness*, without any passionate wranglings and dissensions, that no bitter fruits may be bred by it in your families among your selves. Thus all true Christians must manage their differences in matters of Religion; but *married persons* above all.

Sub-dir. 12. §. 26. Direct. 12. *Be not either blindly indulgent to each others faults, nor yet too censorious of each others state, lest Satan thereby get advantage to alienate your affections from one another.* To make nothing of the faults of those whom you Love, is to Love them foolishly to their hurt; and to shew that it is not for their virtues that you Love them. And to make too great a matter of one anothers faults, is but to help the Tempter to quench your love, and turn your hearts from one another. Thus many good women that have Husbands that are guilty of too much coldness in Religion, or worldly-minded-

ness, or falling into ill company, and mispending their time, are first apt to overlook all possibility of any seed of grace that may be in them, and then looking on them as ungodly persons, to abate too much their Love and duty to them. There is great wisdom and watchfulness requisite in this case, to keep you from being carried into either of the extremes.

§. 27. Direct. 13. *If you are married to one that is indeed an Infidel, or an ungodly person, yet keep up all the Conjugal Love which is due for the relation sake.* Though you cannot love them as true Christians, yet love them as Husband or Wife. Even Heathens are bound to Love those that are thus related to them: The Apostle hath determined the case, 1 Cor. 7. that Christians must perform their Duties to Husbands or Wives that are Unbelievers: The faults of another discharge you not from your duty. As Satan hath deceived some by separating principles about Church-communion, to deny almost all Gods Ordinances to many, to whom they are due; so doth he thus deceive some persons in family-relations, and draw them from the duties which they owe for one anothers good.

§. 28. Direct. 14. *Joyn together in frequent and fervent prayer*: Prayer doth force the mind into some composedness and sobriety, and affecteth the heart with the presence and Majesty of God. Pray also for each other when you are in secret; that God may do that work which you most desire upon each others hearts.

§. 29. Direct. 15. *Lastly, Help each other by an exemplary life.* Be that your selves which you desire your Husband or Wife should be: Excel in meekness, and humility, and charity, and dutifulness, and diligence, and self-denial, and patience, as far as you do excel in profession of Religion. St. Peter saith, that even those that will not be won by the Word, may be won without it by the Conversation of their Wives, 1 Pet. 3. 1. That is, the excellency of Religion may so far appear to them, by the fruits of it in their Wives Conversations, as may first incline them to think well and honourably of it, and so to enquire into the nature and reason of it, and to hearken to their Wives; and all this without the publick Ministry. A life of undissembled holiness, and heavenliness, and self-denial, and meekness, and love, and mortification, is a powerful Sermon; which if you be constantly preaching before those that are still near you, will hardly miss of a good effect. Works are more palpably significant and persuasive, than words alone.

§. 30. Direct. 7. *Another great Conjugal duty is, to be helpful to each other for the health and comfort of their Bodies.* Not to pamper each others flesh, or cherish the vices of pride, or sloth, or gluttony, or voluptuousness in each other; but to further the health and cheerfulness of the Body, to fit it for the service of the soul and God. Such cherishing or pleasing of the Flesh, which is unlawful in each person to himself, is also unlawful (ordinarily) to use to another. But such as you may use for your self, you may use also for your Wife or Husband. Not to live above your Estates, nor as servants to your guts, to serve the appetites of one another by delicious fare; but to be careful of that health, without which your lives will be made unserviceable or uncomfortable: And this must proceed from such a love to one another as you have to your selves: And that both in time of Health and Sickness.

§. 31. 1. In Health, you must be careful to provide for each other (not so much pleasing as) wholesome food, and to keep each other from that which is hurtful to your health; dissuading each other from

Direct. 7.
Rom. 13:
13, 14.
Eph. 5:
29, 31.
Gen. 2, 18.

from *Gluttony* and *Idleness*, the two great Murderers of mankind. If the bodies of the poor, in hunger, and cold, and nakedness must be relieved, much more of those that are become as your own flesh.

§. 32. 2. Also in *Sickness*, you are to be tenderly regardful of each other; and not to be sparing of any cost or pains, by which the health of each other may be restored, or your souls confirmed, and your comforts cherished. You must not loath the Bodies of each other in the most loathsome sickness, nor shun them through loathing; no more than you would do your own. Prov. 17. 17. *A friend loveth at all times, and a brother is born for adversity*: Much more those that are so nearly bound for sickness and health, till death shall separate them. It is an odious sin to be weary of a sick or suffering friend, and desirous that God would take them, merely that you may be eased of the trouble. And usually such persons do meet with such measure as they measured to others; and those that they look for help and comfort from, will perhaps be as weary of them, and as glad to be rid of them.

§. 33. Direct. 8. *Another duty of Husbands and Wives, is to be helpful to each other in their worldly business, and estates.* Not for worldly ends, nor with a worldly mind; but in obedience to God who will have them *Labour*, as well as pray, for their daily bread, and hath determined that in the sweat of their brows they shall eat their bread; and that six days they shall labour and do all that they have to do; and that he that will not work must not eat. The care of their affairs doth lie upon them both, and neither of them must cast it off and live in idleness; (unless one of them be an *Idiot*, or so witless, as to be unfit for care, or so sick or lame, as to be unfit for labour.)

§. 34. Direct. 9. *Also you must be careful of the lawful honour and good names of one another.* You must not divulge, but conceal the dishonourable failings of each other: (as *Abigail*, except in any case compassion or justice require you to open them to any one for a cure, or to clear the truth.) The reputation of each other must be as dear to you as your own. It is a sinful and unfaithful practice of many, both Husbands and Wives, who among their companions are opening the faults and infirmities of each other, which they are bound in tenderness to cover. As if they perceived not that by dishonouring one another, they dishonour themselves. Love will cover a multitude of faults, 1 Pet. 4. 8. Nay, many disaffected peevish persons will aggravate all the faults of one another behind their backs to strangers; and sometimes slander them, and speak more than is truth. Many a man hath been put to clear his good name from the slanders of a jealous or a passionate Wife: And an open enemy is not capable of doing one so much wrong as she that is in his bosom, because she will easily be believed, as being supposed to know him better than any other.

§. 35. Direct. 10. *It is also a great part of the duty of Husbands and Wives, to be helpful to one another in the education of their Children, and in the government of the inferiors of the family.* Some men cast all the care of the Children while they are young upon their Wives; And many women by their passion and indiscretion do make themselves unfit to help their Husbands in the Government either of their Children or Servants: But this is one of the greatest parts of their employment. As to the Mans part, to govern his house well, it is a duty unquestionable. And it is not to be denied of the Wife.

1 Tim. 5. 14. [*I will that the younger Women marry, bear Children, guide the house.*] *Bathsheba* taught *Solomon*, Prov. 31. 1. *Abigail* took better care of *Nabal's* house than he did himself. They that have a joint interest, and are one flesh, must have a joint part in government; although their power be not equal, and one may better oversee some business, and the other, other business; yet in their places they must divide the care, and help each other: And not as it is with many wicked persons, who are the most unruly part of the family themselves, and the chiefest cause that it is ungoverned and ungodly or one party hindreth the other from keeping order, or doing any good.

§. 36. Direct. 11. *Another part of their Duty is, Dir. 11. to help each other in works of charity and hospitality.* While they have opportunity to do good to all, but especially to them of the household of faith; and to sow to the Spirit, that of the Spirit they may reap everlasting life: yea, to sow plentifully that they may reap plentifully, Gal. 6. that if they are able their houses may afford relief and entertainment for the needy; especially for Christs servants for their Masters sake; who hath promised, that [*He that receiveth a Prophet in the name of a Prophet shall receive a Prophets reward: and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous mans reward: and whosoever shall give to drink unto one of these little ones, a cup of cold water, in the name of a Disciple, verily I say unto you, he shall in no wise lose his reward,* Matth. 10. 41, 42.]

The woman of *Shunem* lost nothing by the entertainment of *Elisha*, when she said to her Husband, *Behold, now I perceive that this is an holy man of God which passeth by us continually: Let us make him a little Chamber I pray thee on the wall, and let us set for him there a Bed, and a Table, and a Stool, and a Candlestick: and it shall be when he cometh to us, that he shall turn in thither:* 2 Kings 4. 10. But now how common is it for the people to think all too little for themselves; and if one of them be addicted to works of charity, the other is covetous and is always hindring them.

§. 37. Direct. 12. *Lastly, It is a great part of the Dir. 12: duty of Husbands and Wives, to be helpers and comforters of each other in order to a safe and happy death.* 1. In the time of *Health*, you must often and seriously remember each other of the time when death will make the separation; and live together in your daily converse, as those that are still expecting the parting hour. Help to awaken each others souls, to make ready all those graces which then will prove necessary, and to live in a constant preparation for your change. Reprove all that in one another, which will be unfavoury and ungrateful to your review at death. If you see each other dull and slow in your preparations, or to live in vanity, worldliness or sloth, as if you had forgotten that you must shortly die, stir up one another to do all that without delay which the approach of such a day requireth. 2. And when *Death* is at hand, O then what abundance of tenderness, and seriousness, and skill, and diligence, is needful for one, that hath the last office of love to perform, to the departing soul of so near a friend? O then what need will there be of your most wife, and faithful and diligent help? When nature faileth, and the pains of flesh divert the mind, and temptations are strongest while the body is weakest; when a languishing body, and a doubting, fearful, troubled mind, do call for your compassion and help, O then what skill and holy seriousness will be necessary! O what a calamity is it to have a carnal unsanctified Husband or Wife, which will neither help you to prepare for death, nor can speak a serious word

word of counsel or comfort to you at a dying hour : that can do nothing but stand by and weep over you ; but have not a sensible word to say, about the life that you are going to, nor about the duty of a departing soul, nor against the temptations and fears which then may be ready to overwhelm you. They that are utterly unprepared and unfit to die themselves, can do little to prepare or help another. But they that live together as the heirs of Heaven, and converse on earth as fellow travellers to the Land of Promise, may help and encourage the souls of one another, and joyfully part at death, as expecting quickly to meet again in life eternal.

§. 38. Were it not lest I be over-tedious, I should next speak of the *Manner* how Husbands and Wives must perform their duties to each other : As 1. That

it should be all done in such entire Love, as make each the care of one another to you as your own. 2. That therefore all must be done in Patience and mutual forbearance. 3. And in *familiarity*, and not with strangeness, distance, frowfulness, nor affected complement. 4. And in *secrecie* ; where I should have shewed you in what cases secrecie may be broken, and in what not. 5. And in *confidence* of each others fidelity, and not in suspicion, jealousy, and distrust. 6. And in *prudence* to manage things aright, and to foresee and avoid impediments and inconveniences. 7. And in *holiness* that God may be the first and last, and all in all. 8. And in *constancy* that you cease not your duties for one another until death. But necessary abbreviation alloweth me to say no more of these.

CHAP. VIII.

The special Duties of HUSBANDS to their WIVES.

§. 1. **H**E that will expect *Duty* or *Comfort* from his *Wife*, must be faithful in doing the duty of a *Husband*. The failing of your *self* in your *own* duty, may cause the failing of another to you, or at least will some other way as much afflict you, and will be bitterer to you in the end, than if an hundred failed of their duty to you. A good Husband will either make a good Wife, or easily and profitably endure a bad one. I shall therefore give you Directions for your *own* part of duty, as that which your happiness is most concerned in.

Direct. 1. §. 2. Direct. 1. The Husband must undertake the principal part of the Government of the whole family, even of the Wife her self : And therefore 1. He must labour to be fit and able for that Government which he undertaketh : This ability consisteth 1. In holiness and spiritual wisdom, that he may be acquainted with the End to which he is to conduct them, and the Rule by which he is to guide them ; and the principal works which they are to do. An ungodly irreligious man is both a stranger and an enemy to the chiefest part of family-government. 2. His ability consisteth in a due acquaintance with the works of his Calling, and the labours in which his servants are to be employed. For he that is utterly unacquainted with their business, will be very unfit to govern them in it ; unless he commit that part of their government to his Wife or a Steward that is acquainted with it. 3. And he must be acquainted both with the common temper and infirmities of mankind, that he may know how much is to be born with, and also with the particular temper, and faults, and virtues of those whom he is to govern. 4. And he must have *Prudence* to direct himself in all his carriage to them ; and *Justice* to deal with every one as they deserve ; and *Love* to do them all the good he can, for soul and body. 11. And being thus able, he must make it his daily work, and especially be sure that he govern himself well, that his example may be part of his government of others.

Direct. 2. §. 3. Direct. 2. The Husband must so unite Authority and Love, that neither of them may be omitted or concealed, but both be exercised and maintained : Love must not be exercised so imprudently as to destroy the exercise of Authority : And Authority

must not be exercised over a Wife so Magisterially and imperiously, as to destroy the exercise of Love. As your Love must be a *Governing Love*, so your Commands must all be *Loving Commands*. Love not your Authority ; for that will but disable you from doing the Office of a Husband to your Wife, or of a Master to your Servants. Yet must it be maintained by no means inconsistent with Conjugal Love ; and therefore not by fierceness or cruelty, by threatnings or stripes, (unless by distraction or loss of reason, they cease to be incapable of the carriage otherwise due to a Wife.) There are many cases of equality in which Authority is not to be exercised ; but there is no case of inequality or unworthiness so great, in which Conjugal Love is not to be exercised : and therefore nothing must exclude it.

§. 4. Direct. 3. It is the duty of Husbands to preserve the Authority of their Wives, over the Children and Servants of the family. For they are joint-governours with them over all the inferiours. And the infirmities of women are apt many times to expose them to contempt : so that Servants and Children will be apt to slight them, and disobey them, if the Husband interpose not to preserve their honour and authority. Yet this must be done with such Cautions as these : 1. Justifie not any error, vice or weakness of your Wives. They may be concealed and excused as far as may be, but never owned or defended. 2. Urge not obedience to any unlawful Command of theirs. No one hath Authority to contradict the Law of God, or disoblige any from his Government. You will but diminish your own authority with persons of any understanding, if you justifie any thing that is against Gods authority. But if the thing commanded be lawful, though it may have some inconveniences, you must rebuke the disobedience of inferiours, and not suffer them to slight the commands of your Wives, nor to set their own reason and wills against them, and say, We will not do it. How can they help you in Government, if you suffer them to be disobeyed.

§. 5. Direct. 4. Also you must preserve the Honour as well as the Authority of your Wives. If they have any dishonourable infirmities, they are not to be mentioned by Children or Servants. As in the natural body we cover most carefully the most dishonourable parts (for our comely parts have no need)

1 Cor. 12. 23, 24. So must it be here. Children or Servants must not be suffered to carry themselves contemptuously or rudely towards them, nor to despise them, or speak unmannerly, proud or disdainful words to them. The Husband must vindicate them from all such injury and contempt.

Direct. 5. §. 6. Direct. 5. *The Husband is to excel the Wife in knowledge, and be her Teacher in the matters that belong to her salvation.* He must instruct her in the Word of God, and direct her in particular duties, and help her to subdue her own corruptions, and labor to confirm her against temptations: If the doubt of any thing that he can resolve her in, she is to ask his resolution, and he to open to her at home, the things which she understood not in the Congregation, 1 Cor. 14. 35. But if the husband be indeed an ignorant Sor, or have made himself unable to instruct his wife, she is not bound to ask him in vain, to teach her that which he understandeth not himself. Those husbands that despise the Word of God, and live in wilful ignorance, do not only despise their own souls, but their families also; and making themselves unable for their duties, they are usually themselves despised by their inferiors: For God hath told such in his message to Eli, 1 Sam. 2. 30. *Them that honor me, I will honor; and they that despise me, shall be lightly esteemed.*

Direct. 6. §. 7. Direct. 6. *The Husband must be the principal Teacher of the Family.* He must instruct them, and examine them, and rule them about the Matters of God, as well as his own service, and see that the Lords Day and Worship be observed by all that are within his Gates. And therefore he must labor for such understanding and ability as is necessary hereunto. And if he be unable or negligent, it is his sin, and will be his shame. If the wife be wiser and abler, and it be cast upon her, it is his dishonor: But if neither of them do it, the sin, and shame, and suffering, will be common to them both.

Direct. 7. §. 8. Direct. 7. *The Husband is to be the mouth of the Family, in their daily conjunct Prayers unto God.*

Therefore he must be able to pray, and also have a praying heart. He must be as it were the Priest of the household; and therefore should be the most holy, that he may be fit to stand between them and God, and to offer up their Prayers to him. If this be cast on the Wife, it will be his dishonor.

§. 9. Direct. 8. *The Husband is to be the chief Provider for the Family (ordinarily.)* It is supposed that he is most able for mind and body, and is the chief disposer of the estate. Therefore he must be specially careful, that wife and children want nothing that is fit for them, so far as he can procure it.

Direct. 9. *The Husband must be strongest in Family-patience; bearing with the weakness and passions of the wife:* Not so as to make light of any sin against God, but so as not to make a great matter of any frailty as against himself, and so as to preserve the Love and Peace which is to be as the natural temper of their Relation.

Direct. 10. *The manner of all these Duties must also be carefully regarded.* As, 1. That they be done in Prudence, and not with folly, rashness, and inconsiderateness. 2. That all be done in Conjugal Love; and tenderness, as over one that is tender and the weaker vessel; and that he do not teach, or command, or reprove a wife, in the same imperious manner as a child or servant. 3. That due familiarity be maintained, and that he keep not at a distance and strangeness from his wife. 4. That Love be confident, without base suspicions and causeless jealousies. 5. That all be done in Gentleness, and not in Passion, roughness and sourness. 6. That there be no unjust and causeless concealment of Secrets, which should be common to them both. 7. That there be no foolish opening of such secrets to her as may become her snare, and she is not able to bear or keep. 8. That none of their own matters, which should be kept secret, be made known to others. His teaching and reproving her should be, for the most part secret. 9. That he be constant, and not weary of his Love or Duty. This briefly of the Manner.

CHAP. IX.

The Special DUTIES of WIVES to HUSBANDS.

THe Wife that expecteth comfort in a Husband, must make conscience of all her own Duty to her Husband: For though it be his duty to be kind and faithful to her, though she prove unkind and forward, yet 1. Men are frail and apt to fail in such difficult duties as well as Women. 2. And it is so ordered by God, that comfort and duty shall go together, and you shall miss of comfort, if you cast off duty.

Direct. 1. §. 1. Direct. 1. *Be specially loving to your Husbands:* Your natures give you the advantage in this; and Love feedeth Love. This is your special requital for all the troubles that your infirmities put them to.

Direct. 2. §. 2. Direct. 2. *Live in a voluntary subjection and obedience to them.* If their softness or yieldingness cause them to relinquish their authority; and for peace they are fain to let you have your wills; yet remember that it is God that hath appointed them to be your Heads and Governors. If they are so silly as to be unable, you should not have chosen such

to rule you as are unfit: But having chosen them, you must assist them with your better understanding, in a submissive and not a ruling masterly way. A servant that hath a foolish Master, may help him without becoming Master. And do not deceive yourselves by giving the bare Titles of Government to your Husbands, when yet you must needs, in all things, have your own Wills; for this is but mockery, and not obedience. To be subject and obedient, is to take the Understanding and Will of another to Govern you before (though not without) your own; and to make your Understandings and Wills to follow the conduct of his that governeth you. Self-willedness is contrary to subjection and obedience.

§. 3. Direct. 3. *Learn of your Husbands as your appointed Teachers, and be not self-conceited and wise in your own eyes, but ask of them such instructions as your case requireth.* 1. Cor. 14. 34, 35. *Let your women keep silence in the Churches, for it is not permitted to them to speak; but they are commanded to be under obedience, as also saith the Law:* And if they

they will learn any thing, let them ask their Husbands at home; (unless when the Husband is so ignorant as to be utterly unable; which is his sin and shame. For it is vain to ask that of them which they know not.)

Direct. 4. §. 4. *Direct. 4.* Set your selves seriously to amend all those faults which they reprove in you. Do not take it ill to be reprov'd; swell not against it, as if they did you harm or wrong: It is a very ill sign to hate reproof, Prov. 12. 1. & 10. 17. & 15. 10, 31, 32. & 17. 10. And what doth their Government of you signifie, if you will not amend the faults that are reprov'd in you, but continue impenitent and grudge at the reproof? It is a miserable folly to desire to be flattered, and soothed by any, but especially by one that is bound to be faithful to you, and whose intimacy should make you as ready to hear of your faults from him, as to be acquainted with them your selves; and especially when it concerneth the safety or benefit of your souls.

Direct. 5. §. 5. *Direct. 5.* Honor your Husbands according to their superiority. Behave not your selves towards them with unreverence and contempt, in titles, speeches or any behavior: If the worth of their persons deserve not Honor, yet their place deserveth it. Speak not of their infirmities to others behind their backs; as some twatling Gossips use to do, that know not that their Husbands dishonor is their own, and that to open it causlessly to others, is their double shame. Those that silently hear you, will tell others behind your back, how foolishly and shamefully you spake to them against your Husbands. If God have made your nearest friend an affliction to you, why should you complain to one that is farther off? (Unless it be to some special prudent friend, in case of true necessity for advise.)

Direct. 6. §. 6. *Direct. 6.* Live in a chearful contentedness with your condition; and take heed of an impatient murmuring spirit. It is a continual burden to a man to have an impatient discontented Wife. Many a poor man can easily bear his poverty himself, that yet is not able to bear his Wives impatience under it. To hear her night and day complaining, and speaking distrustfully, and see her live disquietedly, is far heavier than his poverty it self. If his Wife could bear it as patiently as he, it would be but light to him. Yea, in case of suffering for righteousness sake, the impatience of a Wife is a greater tryal to a man than all the suffering it self; and many a man that could easily have suffered the loss of his estate, or banishment, or imprisonment for Christ, hath betrayed his Conscience, and yielded to sin, because his Wife hath grieved him with impatience, and could not bear what he could bear. Whereas a contented chearful Wife doth help to make a man chearful and contented in every state.

Direct. 7. §. 7. *Direct. 7.* In a special manner strive to subdue your passions, and to speak and do all in meekness and sobriety. The rather because that the weakness of your Sex doth usually subject you more to Passions, than Men: And it is the common cause of the Husbands disquietness, and the calamity of your Relation. It is the vexation and sickness of your own minds; you find not your selves at ease with in, as long as you are passionate. And then it is the grief and disquietness of your Husbands: And being provoked by you, they provoke you more; and so your disquietness increaseth, and your lives are made a weary burden to you. By all means therefore keep down passion, and keep a composed patient mind.

Direct. 8. §. 8. *Direct. 8.* Take heed of a proud and con-

tentious disposition; and maintain a humble, peaceable temper. Pride will make you turbulent and unquiet with your Husbands, and contentious with your Neighbors: It will make you foolish and ridiculous, in striving for honor and precedency, and envying those that exceed you, or go before you. In a word, it is the Devils sin, and would make you a shame and trouble to the World. But Humility is the health, the peace, and the ornament of the Soul. 1 Pet. 3. 4. A meek and quiet spirit is in the sight of God of great price. (Write those words in your Bed-chamber on the Walls where they may be daily before your eyes.) Col. 3. 12. Put on as the elect of God, holy, and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another—. If this be the duty of all to one another; much more of Wives to Husbands. 1 Pet. 5. 5. Yea, all of you be subject one to another, and be clothed with Humility; for God resisteth the proud and giveth Grace to the humble. Proud Women oft ruine their Husbands estates, and quietness, and their own Souls.

§. 9. *Direct. 9.* Affect not a childish gaudiness of Apparel, nor a vain, or costly, or troublesome curiosity, in any thing about you. Uncleanliness and nastiness is a fault, but very small in comparison of this pride and curiosity. It dishonoreth your Sex and selves to be so childish, as to overmind such toyish things. If you will needs be proud, be proud of somewhat that is of worth and proper to a Man: To be proud of Reason, or Wisdom, or Learning, or Goodness, is bad enough; but this is to be proud of something. But to be proud of fashions and fine cloaths, of spots and nakedness, of sumptuous entertainments, and neat rooms, is to be proud of your shame, and not your virtue; and of that which you are not so much as commendable for. And the cost, the time (O pretious time!) which themselves and their servants must lay out, upon their dressings, entertainments and other curiosities will be the shame and sorrow of their souls, whenever God shall open their eyes, and make them know what Time was worth, and what greater matters they had to mind. If vain and empty persons like your selves, commend you for your bravery or curiosity, so will not any judicious sober person, whose commendation is much worth. And yet I must here with grief take notice, that when some few that in other matters seem wise and Religious, are themselves a little tainted with this childish curiosity and pride, and let fall words of disparagement against those whose dress, and dwellings, and entertainments, are not so curious as their own; this proves the greatest maintainer of this sin, and the most notable service to the Devil: For then abundance will plead this for this sinful curiosity and pride, and say, I shall else be accounted base or sordid; even such and such will speak against me. Take heed, if you will needs be such your selves, that you prate not against others that are not as vain and curious as you: For the Nature of Man is more prone to Pride and Vanity, than to Humility, and the improvement of their Time and Cost in greater matters; and while you think that you speak but against indecency, you become the Devils Preachers, and do him more service, than you consider of. You may as wisely speak against people for using to eat or drink too little, when there is not one of a multitude that liveth not ordinarily in excess; and so excess will get advantage by it.

§. 10. *Direct. 10.* Be specially careful in the Government of your Tongues; and let your words be few, and well considered before you speak them. A double diligence

diligence is needful in this, because it is the most common miscarriage of your Sex: A laxative running tongue, is so great a dishonor to you, that I never knew a Woman very full of words, but she was the pity of her friends, and the contempt of others; who behind her back will make a scorn of her, and talk of her as some crackt-brained or half-witted person; yea, though your talk be good, it will be tedious and contemptible, if it be thus poured out, and be too cheap. Prov. 10. 19. *In the multitude of words there wanteth not sin, but he that refraineth his lips is wise.* You must answer in judgment for your idle words, Matth. 12. 36. You will take it ill to be accounted fools, and made the derision of those that talk of you: Judge by the Scripture what occasion you give them. Ecclef. 5. 3, 7. *A dream cometh by the multitude of business, and a fools voice is known by multitude of words: In the multitude of dreams, and many words, there are divers vanities.* Ecclef. 10. 12, 13, 14. *The words of a wife mans mouth are gracious; but the lips of a fool will swallow up himself. The beginnings of the words of his mouth is foolishness, and the end of his talk is mischievous madness: A fool also is full of words.* Whereas a Woman that is cautelous and sparing of her words, is commonly revered and supposed to be wise. So that if you had no higher design in it, but merely to be well thought of, and honored by men; you can scarcely take a surer way, than to let your words be few and weighty; though the avoiding of sin, and unquietness, should prevail with you much more.

Direct.
11.

§. 11. Direct. 11. *Be willing and diligent in your proper part, of the care and labor of the Family.* As the primary provision of maintenance belongeth most to the Husband, so the secondary provision within doors belongeth specially to the Wife. Read over and over the thirty one Chapter of the Proverbs; especially the care of nursing your own children, and teaching them, and watching over them when they are young; and also watching over the Family at home, when your Husbands are abroad, is your proper work.

Direct.
12.

Q. May a Wife give without the Husbands consent?

§. 12. Direct. 12. *Dispose not of your Husbands estate, without his knowledge and consent.* You are not only to consider, whether the work be good that you lay it out upon, but what power you have to do it. Quest. *But may a Woman give nothing, nor lay out nothing in the house, without her Husbands consent?* Ans. 1. If she have his general or implicate consent, it may suffice; that is, If he allow her to follow her judgment; or, if he commit such a proportion to her power, to do what she will with it. Or, if she know, that if he knew it, he would not be against it. 2. Or, if the Law, or his consent, do give her any propriety in any part of his estate, or make her a Joynt-Proprietor, she may proportionably dispose of it in a necessary case. The Husband is considerable, either as a Proprietor, or as her Governor. As a Proprietor, he only may dispose of the estate, where he is the sole Proprietor: But where consent or the Law of the Land doth make the Woman Joynt-Proprietor, she is not disabled from giving for want of a Propriety. But then no Law exempteth her from his Government; and therefore she is not to give any thing in a way of disobedience, though it be her own: Except when he forbiddeth that which is her duty, or which he hath no power to forbid. So that in case of Joynt-propriety she may give without him, so be it she exceed not her proportion, and also if it be in a Case of Duty, where he may not hinder her. As to save the lives of the poor in extremity, famine, or imprisonment, or the like. 3. But if the thing be wholly her own, ex-

See Dr. Gage on Family-Relations, who faith the most against Womens giving.

cepted from his propriety, and she be Sole-Proprietor, then she need not ask his consent at all, any other way than as he is her guide, to direct her to the best way of disposing of it: Which, if he forbid her, instead of directing her to it, she is not thereby excusable before God, for the abusing of her trust and Talents. 4. I conceive that *ad aliquid* as to certain absolutely necessary uses, the very Relation maketh the Woman as a Joynt-Proprietor: As if her Husband will not allow her such food and rayment as is necessary to preserve the lives and health of her self, and all her children; she is bound to do it without or against his will, (if she can, and if it be not to a greater hurt, and the estate be his own, and he be able) rather than let her children contract such diseases, as apparently will follow to the hazard of their lives. Yea, and to save the life of another that in famine is ready to perish: For she is not as a stranger to his estate. But out of these cases, if a Wife shall secretly waste or give, or lay it out on bravery, or vanity, or set her wit against her Husbands; and because she thinks him too strait or penurious, therefore she will dispose of it, without his consent. This is thievery, disobedience, and injustice.

Quest. 1. *But as the Case standeth with us in England, hath the Wife a Joynt-propriety, or not?*

Quest. 1.

Ans. Three ways (at least) she may have a propriety. 1. By a reserve of what was her own before; which (however some question it) may in some cases be done in their agreement at marriage. 2. By the Law of the Land. 3. By the Husbands consent or donation. What the Law of the Land saith in case, I leave to the Lawyers: But it seemeth to me, that his words at Marriage [*With all my worldly Goods I thee endow*] do signify his consent to make her a Joynt-Proprietor: And his consent is sufficient to the collation of a title, to that which was his own. Unless any can prove, that Law or Custom, doth otherwise expound the words, (as an empty formality,) and that at the Contract, this was or should be known to her to be the sense. And the Laws allowing the Wife the third part upon Death or Separation, doth intimate a Joynt-propriety before.

Quest. 2. *If the Husband live upon unlawful gain, as cheating, stealing, robbing by the High-way, &c. is not the Wife guilty as a Joynt-Proprietor, in retaining such ill-gotten goods, if she know it? And is she bound to accuse her Husband, or to restore such goods?*

Quest. 2.

Ans. Her duty is, first to admonish her Husband of his sin and danger, and endeavor his repentance, in the mean time disclaiming all consent, and reception of the goods. And if she cannot prevail for his Repentance, Restitution, and Reformation, she hath a double duty to perform; the one is to help them to their goods whom he hath injured and robbed, (by prudent and just means:) The other is to prevent his robbing of others for the time to come. But how these must be done, is the great difficulty.

1. If she foresee (or may do) that either by her Husbands displeasure, or by the cruel revenge of the injured party, the hurt of discovering the fraud or robbery, will be greater than the good, then I think that she is not bound to discover it. But by some secret, indirect way, to help the owner to his own; if it may be done without a greater hurt.

2. To prevent his sin and other mens future suffering by him, she seemeth to me to be bound to reveal her Husbands sinful purposes to the Magistrate, if she can no other way prevail with him to forbear. My Reasons are, Because the keeping of Gods Law; and the Law of the Land, and the publick order and good; and the preventing of our Neighbors

hurt by robbery or fraud; and so the interest of honesty and right, is of greater importance than any duty to her Husband, or preservation of her own Peace, which seemeth to be against it. But then I must suppose that she liveth under a Magistrate, who will take but a just revenge. For if she know the Laws and Magistrate to be so unjust, as to punish a fault with death, which deserveth it not, she is not to tell such a Magistrate, but to preserve her Neighbors safety by some other way of intimation.

If any one think that a Wife may in no case, accuse a husband, to the hazard of his life or estate, let them, 1. Remember what God obliged Parents to do against the lives of incorrigible Children, *Deut. 21.* 2. And that the honor of God, and the lives of our Neighbors should be preferred before the life of one offender, and their estates before his estate alone. 3. And that the Light of Reason telleth us, that a Wife is to reveal a Treason against the King, which is plotted by a Husband; and therefore also the robbing of the Kings Treasury, or deceiving him in any matter of great concernment. And therefore in due proportion, the Laws and common good, and our Neighbors welfare, are to be preserved by us, though against the nearest relation: Only all due tenderness of the life and reputation of the Husband is to be preserved, in the manner of proceedings, as far as will stand with the interest of justice, and the common good.

Quest. 3. May the Wife go hear Sermons when the Husband forbiddeth her?

Ans. There are some Sermons which *must* not be heard; there are some Sermons which *may* be heard, and *must* when no greater matter doth divert us; and there are some Sermons which *must* be heard, whoever shall forbid it. Those which *must* not be heard, are such as are Heretical (ordinarily) and such as are superfluous, and at such times when greater duties call us another way. Those which *may* be heard, are either occasional Sermons, or such Lectures as are neither of Necessity to our selves, nor yet to the owning of God and his publick Worship. One that liveth where there are daily or hourly Sermons, may hear them as oft as suiteth with their condition, and their other duties: But in this case, the command of a Husband, with the inconveniences that will follow disobeying him, may make it a duty to forbear. But that we do *sometimes* publickly own Gods Worship, and Church-Ordinances, and receive Ministerial teaching for our Edification, is of double necessity: that we deny not God, and that we betray not, or desert not our own souls. And this is especially necessary (ordinarily) on the Lords days, which are appointed for these necessary uses. And here the Husband hath no power to forbid the Wife, nor should she (formally) obey his prohibition. But yet as Affirmatives bind not *ad semper*, and no duty is a duty at every season; so it is possible that on the Lords day, it may extraordinarily become a duty to forbear Sermons or Sacraments, or other publick Worship. As when any greater duty calleth us away: As to quench a fire; and to save mens lives; and to save our Countrey from an enemy in a time of War; and to save our own lives (if we knew the assembly would be assaulted) or to preserve our liberty for greater service. Christ set us to learn the meaning of this Lesson [*I will have Mercy and not Sacrifice.*] In such a case also a mischief may be avoided, even from a Husband, by the omission of a duty at that time, (when it would be no duty) for this is but a transposition of it. But this is but an act of prudent self-preservation, and not an act of formal obedience.

Quest. 4. If a Woman have a Husband so incorri-

gible in Vice, as that by long tryal she findeth that speaking against it, maketh him worse, and causeth him to abuse her, is she bound to continue her dissuasion, or to forbear?

Ans. That is not here a duty which is not a means to do some good: And that is no means which we know before hand is like, if not certain, to do no good, or to do more harm. We must not by weariness, laziness, or censoriousness, take a case to be desperate, which is not; nor must we so easily desist with so near a relation, as with a stranger or a neighbor. But yet Christs indulgence of not exposing our selves to be torn by Dogs, and his Word trodden in the dirt by Swine, doth extend to relations as well as others. But then you must observe that she that is justly discouraged from sharp reproofs, may yet have hope that gentle and humble persuasions may succeed. And she that is discouraged from open, or frequent, or plain reproofs; may yet have hope that secret, or more seldom, or more distant and general admonitions may not be lost. And she that is discouraged from one way of doing him good, may yet have many other ways (as to let some Minister whom he reverenceth, to speak to him; to put some suitable Book into his hand, &c.) And she that is discouraged at the present, ought not totally to despair, but may make some more attempts hereafter; either in some sickness, or time of mortality, or danger, or affliction, or when possibly time and consideration may have better prepared him to hear. And in the mean time she is to continue all Conjugal Affection and Duty, and a convincing, winning course of life; which may prove the most effectual reproof.

Quest. 5. What should a Woman do in controverted Cases of Religion, when her judgment and her Husbands differ?

Ans. 1. Some make a Controversie of that which with all good Christians or sober persons, should be past controverlie; and some controversies are indeed of real, if not insuperable difficulty. 2. Some controversies are about important necessary things, and some about things of lesser moment. 3. Some are about meer Opinion, or other mens practice, and some about our own practice.

1. In all differences of judgment the Wife must exercise such self-suspicion, and modesty, and submission, as may signifie her due sense, both of the weakness of her Sex, and of her subjection to her Husband. 2. In things indifferent she must in practice obey her Husband; unless when Superior Powers do forbid it, and that in cases where their authority is greater. 3. She may modestly give her Reasons of Dissent. 4. She must not turn it to an unpeaceable quarrel, or matter of disaffection, or pretend any differences against her Conjugal Duties. 5. In dark and difficult cases she should not be peremptory, and self-conceited, nor importunate; but if she have faith (that is, some more knowledge than he) have it to her self, in quietness and silence; and seek further information lest she err. 6. She must speak no untruth, nor commit any known sin, in obedience to her Husbands judgment. 7. When she strongly suspecteth it to be sin, she must not do it merely in obedience to him, but seek for better satisfaction. For she is sure that he hath no power to force her to sin; and therefore hath no more assurance of his power in that point, than she hath of the lawfulness of the thing. 8. But if she prove to be in the Error, she will sin on either side, till she recover. 9. If a Husband be in dangerous error, she must wisely, but unweariedly seek his reformation, by her self or others.

Cases about Divorce and Separation.

Quest. 1. **Q**uest. 1. *Is it lawful for Husband and Wife to be long absent from each other? and how long, and in what Cases?*

Ans. It is lawful to be absent either in the case of prayer which Paul mentioneth, or in case of the needful affairs of their estates, so long as may be no danger to either of them as to mental or corporal incontinency, nor to any other hurt which will be greater than the benefits of their absence; nor cause them to be guilty of the neglect of any real duty. Therefore the cases of several persons do much differ according to the different tempers of their minds, and bodies, and affairs. He that hath a Wife of a chaste, contented, prudent temper, may stay many months or years in some cases, when all things considered, it tendeth to more good than hurt. As Lawyers by their Callings are often necessitated to follow their Callings at Terms and Assizes. And Merchants may be some years absent in some weighty cases. But if you ask, Whether the getting of money be a sufficient cause? I answer, that it is sufficient to those whose families must be so maintained, and their Wives are easily continent, and so the good of their gain is greater than any loss or danger that cometh by it. But when Covetousness puts them upon it needlessly, and their Wives cannot bear it, or in any case, when the hurt that is like to follow, is greater than the good, it is unlawful.

Quest. 2. **Q**uest. 2. *May Husband and Wife be separated by the bare command of Princes, if they make a Law that in certain cases they shall part: As suppose it to Ministers, Judges or Soldiers?*

Ans. You must distinguish between the bare Command or Law, and the Reasons and Ends of that Command: and so between a Lawful Command and an Unlawful. In some Cases a Prince may justly command a separation for a time, or such as is like to prove for perpetuity, and in some cases he may not. If a King command a separation without sufficient cause, so that you have no Motive but his Authority, and the question is, Whether formally you are bound to obedience; I answer, No: Because what God hath joyned, no man hath power to put asunder. Nor can either Prince, Pope or Prelate dispense with your Marriage Covenant: In such a case, it is as a Private act, because God hath given them no authority for it; and therefore their Commands or Laws are Nullities: Only if a Prince say, He that will be a Judge or a Justice shall part with his Wife, it is lawful to leave the Office, and so obey the Law. But if he say to all Ministers of the Gospel, you shall forsake your Wives or your Ministry, they should do neither, because they are Divinely obliged to both, and he hath no power to forbid them, or to dispense with that obligation.

But it may fall out, that the Ends of the Command may be so great as to make it Lawful, and then it must be obeyed both formally for the authority of the Prince, and finally for the reasons of the thing. As if the safety of the Commonwealth should require, that Married persons be Soldiers, and that they go far off; yea, though there be no likelihood of returning to their families, and withal they cannot take their Wives with them, without detriment or danger to their service; In this case men must obey the Magistrate, and are called by God to forsake their Wives, as if it were by death. Nor is it any violation of their Marriage Covenant, because that was intended or meant to suppose the Exception of any such Call of God, which cannot be resisted when it will make a separation.

Quest. 3. **Q**uest. 3. *May Ministers leave their Wives to go abroad to preach the Gospel?*

Ans. If they can neither do Gods work as well at home, nor yet take their Wives with them, nor be excused from doing that part of service, by other mens doing it, who have no such impediment; they may and must leave their Wives to do it. In this case, the Interest of the Church, and of the souls of many, must over-rule the interest of Wife and Family. Those Pastors who have fixed stations, must neither leave flock or family, without necessity, or a clear call from God. But in several Cases a Preacher may be necessitated to go abroad; As in case of persecution at home, or of some necessity of foreign or remote parts, which cannot be otherwise supplied. Or when some door is opened for the Conversion of Infidels, Hereticks, or Idolaters, and none else so fit to do that work, or none that will. In any such case, when the cause of God in any part of the world *consideratis considerandis* doth require his help, a Minister must leave Wife and Family, yea, and a particular flock to do it. For our obligations are greatest to the Catholick Church, and publick good; and the greatest good must be preferred. If a King command a Subject to be an Ambassador in the remotest part of the world, and the publick good withal requireth it, if Wife and Children cannot be taken with him, they must be left behind, and he must go. So must a consecrated Minister of Christ for the service of the Church refuse all entanglements, which would more hinder his work than the contrary benefits will countervail. And this exception also was supposed in the Marriage contract, that family interests and comforts must give way to the publick interest, and to Gods disposals.

And therefore it is, that Ministers should not rashly venture upon Marriage, nor any woman that is wise venture to marry a Minister, till she is first well prepared for such accidents as may separate them, for a shorter or a longer time.

Quest. 4. **Q**uest. 4. *May one leave a Wife to save his life, in case of personal persecution or danger?*

Ans. Yes, if she cannot be taken with him, For the means which are for the Helps of Life, do suppose the preservation of Life it self; If he live, he may further serve God, and possibly return to his Wife and family; But if he die, he is removed from them all.

Quest. 5. **Q**uest. 5. *May Husband and Wife part by mutual Consent, if they find it to be for the good of both?*

Ans. If you speak not of a dissolving the bond of their Relations, but withdrawing as to cohabitation; I answer, 1. It is not to be done upon passions and discontents, to feed and gratifie each others vicious distempers or interest; For then both the Consent and the separation are their sins. But if really such an incurable unsuitableness be between them, as that their lives must needs be miserable by their co-habitation, I know not but they may live asunder; so be it, that (after all other means used in vain) they do it by deliberate free consent. But if one of them should by craft or cruelty constrain the other to consent, it is unlawful to the constrainer. Nor must impatience make either of them ungroundedly despair of the cure of any unsuitableness which is really curable. But many sad instances might be given, in which co-habitation may be a constant calamity to both, and distance may be their relief, and further them both in Gods service, and in their corporal concerns. Yet I say not, that this is no sin; For their unsuitableness is their sin; And God still obligeth them to lay down that sin which maketh them unsuitable; and therefore doth not allow them to live asunder, it being still their duty, to live together.

ther in Love and peace ; And saying *they cannot*, freeth them not from the duty. But yet that moral Impotency may make such a separation as aforesaid, to be a Lesser sin than their unpeaceable co-habitation.

Quest. 6. *Quest. 6. May not the Relation it self be dissolved by mutual free consent, so that they may marry others ?*

Ans. As to the Relation, they will still be Related as those that *did* Covenant to live in conjugal society, and are still *allowed* it and *obliged* to it, if the Impediments were but removed : And it is but the exercise which is hindred. And they may not Consent to marry others : 1. Because the contracted Relation was for Life, Rom. 7. 2. and Gods Law accordingly obligeth them. Marriages *pro tempore*, dissoluble by consent, are not of Gods institution, but contrary to it. 2. They know not but their Impediments of co-habitation may be removed. 3. If he that marrieth an innocent divorced woman commit adultery, by *parity* of reason (with advantage) it will be so here. If you say, what if either of them cannot contain ? I answer, He that will not take heed before, must be patient afterwards, and not make advantage of his own folly, to the fulfilling of his lusts. If he will do what he ought to do in the use of all means, he may live chastely. And 4. The publick interest must overrule the private, and that which would be unjust in private respects, may for publick good become a duty : It seemeth unjust here with us, that the innocent Countrey should repay every man his money, who between Sun and Sun is robbed on the Road ; And yet because it will engage the Countrey to watchfulness, it is just, as for the common good : And he that consenteth to be a member of a Commonwealth, doth thereby consent to submit his own right to the common interest. So here ; If all should have leave to marry others when they consent to part, it would bring utter confusion, and it would encourage wicked men, to abuse their Wives, till they forced them to consent. Therefore *some* must bear the trouble which their folly hath brought on themselves, rather than the common order should be confounded.

Quest. 7. *Quest. 7. Doth Adultery dissolve the bond of Marriage, or not ? Amesius saith, it doth. And Mr. Whately having said so, afterward recanted it by the persuasion of other Divines.*

Ans. The difference is only about the Name and not about the Matter it self. The Reason which moved Dr. Ames is, Because the injured person is free ; therefore not bound : therefore the bond is dissolved. The reason which Mr. Whately could not answer is, Because it is not fornication, but lawful, if they continue their conjugal familiarity after adultery : therefore that bond is not dissolved. In all which it is easie to perceive, that one of them taketh the word *Vinculum* or *Bond* in one sense, that is, [For their Covenant-obligation to continue their Relation and mutual duties.] And the other taketh it in another sense, that is, [For the Relation it self as by it they are allowed conjugal familiarity, if the injured person will continue it.] The first *Vinculum* or *Bond* is dissolved, the second is not. In the Matter we are agreed, that the injured man may put away an adulterous Wife (in a regular way) if he please ; but withal that he may continue the Relation if he please. So that his continued Consent shall suffice to continue it a lawful Relation and exercise ; and his Will on the contrary shall suffice to dissolve the Relation, and disoblige him. (Saying the publick order.)

Quest. 8. *Quest. 8. But is not the injured party at all obliged to separate, but left free ?*

Ans. Considering the thing simply in it self, he is wholly free to do as he please. But for all that Accidents or Circumstances may make it one mans duty to divorce, and anothers duty to continue the Relation ; according as it is like to do more good or hurt. Sometimes it may be a duty to expose the sin to publick shame, for the prevention of it in others ; and also to deliver ones self from a calamity. And sometimes there may be so great repentance, and hope of better effects by forgiving, that it may be a duty to forgive : And prudence must lay one thing with another, to discern on which side the duty lieth.

Quest. 9. *Is it only the priviledge of the Man, that he may put away an adulterous Wife ? or also of the Woman, to depart from an adulterous Husband ? The reason of the doubt is, because Christ mentioneth the mans power only, Matth. 5. & 19.*

Ans. 1. The reason why Christ speaketh only of the mans case, is, because he was occasioned only to restrain the vicious custome of mens causeless putting away their Wives ; having no occasion to restrain Women from leaving their Husbands. Men having the Rule did abuse it to the Womens injury ; which Christ forbiddeth. And as it is an act of power, it concerneth the man alone : But as it is an act of Liberty, it seemeth to me to be supposed, that the Woman hath the same freedom : Seeing the Covenant is violated to her wrong. And the Apostle in 1 Cor. 7. doth make the Case of the Man and of the Woman to be equal in the point of *Infidelity* and *desertion*. I confess that it is unsafe extending the sense of Scripture beyond the importance of the words upon pretence of a parity of reason (as many of the Perjured do by Levit. 30. in case of Vows :) Left mans deceitful wit should make a Law to it self as Divine, upon pretence of interpreting Gods Laws : But yet when the plain Text doth speak but of one case (that is, of Mens putting away their Wives,) he that will thence gather an exclusion of the *Womans liberty*, doth seem by addition to be the corrupter of the Law. And where the Context plainly sheweth a Parity of reason, and that reason is made the ground of the determination in the Text, there it is safe to expound the Law extensively accordingly. Surely the Covenant of Marriage hath its Conditions on both parts : and *some* of those Conditions are necessary to the very being of the Obligations, though others are but needful to the *well-being* of the parties in that state. And therefore though *Putting away* be only the part of the Husband, as being the Ruler, and usually the *Owner* of the habitation, yet *Departing* may be the Liberty of the Wife. And I know no reason to blame those Countreys, whose Laws allow the Wife to Sue out a divorce, as well as the Husband.

Quest. 10. *May the Husband put away the Wife without the Magistrate, or the Wife depart from the Husband without a publick legal divorce or license ?*

Ans. Where the Laws of the Land to take care for the prevention of injuries, and make any determination in the case (not contrary to the Law of God,) there it is a Christians duty to obey those Laws : Therefore if you live under a Law which forbiddeth any *Putting away* or *Departing*, without publick sentence or allowance, you may not do it privately upon your own will. For the Civil Governours are to provide against the private injuries of any of the Subjects. And if persons might *put away* or *depart* at pleasure, it would introduce both injury and much weakness into the world. But where the Laws of men do leave persons to their liberty in this case, they need then to look no further than to the Laws of God alone. But usually the

the sentence of the Civil power, is necessary only in case of appeal, or complaint of the party injured: and a separation may be made without such a publick divorce, so that each party may make use of the Magistrate to right themselves if wronged. As if the Adultery be not openly known, and the injuring party desire rather to be put away privily than publicly (as Joseph purposed to do by Mary) I see not but it is lawful so to do, in case that the Law, or the necessity of making the offender an Example require not the contrary, nor scandal or other accidents forbid it not. See Grotius's learned Notes on *Matth. 5. 31, 32.* and on *Matth. 19.* and *1 Cor. 7.* about these questions.

Quest. 11. Is not the case of Sodomy or Buggery a ground for warrantable divorce, as well as Adultery?

Ans. Yes, and seemeth to be included in the very word it self in the Text, *Matth. 5. 31, 32.* which signifieth uncleanness: or at least is fully implied in the reason of it. See Grotius *ibid.* allo of this.

Quest. 12. What if both parties commit Adultery? may either of them put away the other, or depart; or rather must they forgive each other?

Ans. If they do it both at once, they do both forfeit the liberty of seeking any compensation for the injury; because the injury is equal (however some would give the advantage to the man:) But if one commit Adultery first, and the other after; Then either the last offender knew of the first, or not. If not, then it seemeth all one as if it had been done at once. But if yes, then they did it either on a supposition of the dissolution of the matrimonial obligation, as being loosed from the first Adulterer, or else upon a purpose of continuing in the first relation: In the later case, it is still all one as if it had been done by them at once, and it is a forfeiture of any satisfaction: But in the former case, though the last adulterer did sin, yet being before set at liberty, it doth not renew the Matrimonial obligation: But yet, if the first offender desire the continuance of it, and the return of the first-injured party; shame and conscience of their own sin, will much rebuke them, if they plead that injury for continuance of the separation.

Quest. 13. But what if one do purposely commit adultery, to be separated from the other?

Ans. It is in the others power and choice, whether to be divorced and depart, or not, as they find the good or evil consequents preponderate.

Quest. 14. Doth not Infidelity dissolve the Relation or obligation; seeing there is no communion between light and darkness, a believer and an Infidel?

Ans. It maketh it unlawful for a Believer to marry an Infidel (except in case of true necessity;) Because they can have no Communion in Religion. But it nullifieth not a marriage already made, nor maketh it lawful to depart or divorce: Because they may have meer conjugal Communion still. As the Apostle purposely determineth the case, in *1 Cor. 7.*

Quest. 15. Doth not the Desertion of one party, disoblige the other?

Ans. 1. It must be considered what is true Desertion: 2. Whether it be a Desertion of the Relation it self for continuance, or only a temporary desertion of co-habitation, or congress. 3. What the temper and state of the deserted party is. 1. It is sometimes easie, and sometimes hard to discern which is the deserting party. If the Wife go away from the Husband unwarrantably, though she require him to follow her, and say that she doth not desert him, yet it may be taken for a desertion, because it is the man who is to rule and choose the ha-

bitation: But if the man go away, and the woman refuse to follow him, it is not he that is therefore the deserter.

Quest. But what if the man have not sufficient cause to go away, and the woman hath great and urgent reasons not to go? As suppose that the man will go away in hatred of an able Preacher, and good company, and the woman if she follow him, must leave all those helps, and go among ignorant, prophane, heretical persons, or Infidels; which is the deserter then?

Ans. If she be one that is either like to do good to the Infidels, Hereticks, or bad persons whom they must converse with, she may suppose that God calleth her to receive good by doing good: or if she be a confirmed well-settled Christian, and not very like, either by infection, or by want of helps, to be unsetled and miscarry, it seemeth to me the safest way to follow her Husband. She must lose indeed Gods publick Ordinances by following him: But it is not imputable to her, as being out of her choice; and she must lose the benefits, and neglect the duties of the Conjugal Ordinance, if she do not follow him. But if she be a person under such weaknesses, as make her Remove apparently dangerous as to her perseverance and salvation, and her Husband will by no means be prevailed with to change his mind, the case then is very difficult what is her duty, and who is the deserter? Nay, if he did but lead her into a Country where her life were like to be taken away, (as under the Spanish Inquisition,) unless her suffering were like to be as serviceable to Christ as her life. Indeed these cases are so difficult, that I will not decide them: The inconveniences, (or mischiefs rather) are great which way soever she take: But I most incline to judge as followeth: viz. It is considerable first, what Marriage obligeth her to, simply of its own nature; and what it may do next, by any superadded Contract, or by the Law or Custome of the Land, or any other accident. As to the first, it seemeth to me, that every ones obligation is so much first to God, and then to their own souls and lives; that marriage as such, which is for Mutual help, as a Means to higher Ends, doth not oblige her to forsake all the Communion of Saints, and the place or Countrey where God is lawfully worshipped, and to lose all the helps of publick Worship, and to expose her soul both to spiritual famine and infection, to the apparant hazard of her salvation (and perhaps bring her children into the same misery;) nor hath God given her Husband any power to do her so much wrong, nor is the Marriage-Covenant to be interpreted to intend it. But what any humane Law or Contract, or other accident which is of greater publick consequence, may do more than Marriage of it self, is a distinct Case, which must have a particular discussion.

Quest. But what if the Husband would only have her follow him, to the forsaking of her estate, and undoing her self and children in the world, (as in the case of Galeacius Caracciolus Marques of Vicum;) yes; and if it were without just cause?

Ans. If it be for greater spiritual gain (as in his case) she is bound to follow him: But if it be apparently foolish, to the undoing of her and her children without any cause, I see not that Marriage simply obligeth a Woman so to follow a fool in beggary, or out of a Calling, or to her ruine: But if it be at all a controvertible Case, whether the Cause be just or not, then the Husband being Governour must be Judge. The Laws of the Land are supposed to be just, which allow a Woman by Trustees to secure some part of her former Estate from her Husbonds disposal: Much more may she before-hand secure her self and children from being ruined

ruined by his wilful folly : But she can by no Contract, except her self from his true Government.

Yet still she must consider, whether she can live continently in his absence : otherwise the greatest sufferings must be endured, to avoid incontinency.

2. Moreover, in all these cases, a temporary removal may be further followed, than a perpetual transmigration, because it hath fewer evil consequents.

And if either party renounce the Relation it self, it is a fuller desertion, and clearer discharge of the other party, than a meer removal is.

Quest. 16. *What if a Man or Wife know that the other in hatred doth really intend by poison or other murder, to take away their life? May they not depart?*

Ans. They may not do it upon a groundless or rash surmise; nor upon a danger which by other lawful means may be avoided, (As by Vigilancy, or the Magistrate, or especially by love and duty.) But in plain danger, which is not otherwise like to be avoided, I doubt not, but it may be done and ought. For it is a duty to preserve our own lives as well as our neighbours : And when Marriage is contracted for mutual help, it is naturally implied, that they shall have no power to deprive one another of life : (However some barbarous Nations have given men power of the lives of their Wives.) And killing is the grossest kind of Desertion, and a greater injury and violation of the Marriage-Covenant than Adultery; and may be prevented by avoiding the murderers presence; if that way be necessary. None of the Ends of Marriage can be attained, where the hatred is so great.

Quest. 17. *If there be but a fixed hatred of each other, is it inconsistent with the Ends of Marriage? And is parting lawful in such a case?*

Ans. The injuring party is bound to Love and not to separate; and can have no liberty by his or her sin. And to say, *I cannot love, or my Wife or Husband is not amiable*, is no sufficient excuse : Because ever person hath somewhat that is amiable, if it be but humane nature; And that should have been foreseen before your choice. And as it is no excuse to a drunkard to say, *I cannot leave my drink*; so it is none to an adulterer or hater of another, to say, *I cannot love them* : For that is but to say, *I am so wicked, that my heart or will is against my duty*. But the innocent parties case is harder (though commonly both parties are faulty, and therefore both are obliged to return to Love, and not to separate.) But if hatred proceed not to adultery, or murder, or intolerable injuries, you must remember that Marriage is not a Contract for years, but for life, and that it is possible that hatred may be cured (how unlikely soever it may be :) And therefore you must do your duty, and wait, and pray, and strive by Love and Goodness to recover Love; and then stay to see what God will do; For mistakes in your choice will not warrant a separation.

Quest. 18. *What if a Woman have a Husband that will not suffer her to read the Scriptures, nor go to God. Worship publick or private, or that so beateth or abuseth her, as that it cannot be expected that humane nature should be in such a case kept fit for any holy action; or if a man have a Wife that will scold at him when he is praying or instructing his family, and make it impossible to him to serve God with freedom, or peace and comfort?*

Ans. The Woman must (at necessary seasons, though not when she would) both read the Scriptures, and Worship God, and suffer patiently what is inflicted on her : Martyrdome may be as comfortably suffered from a Husband, as from a Prince.

But yet if neither her own Love, and duty, and patience, nor friends perswasion, nor the Magistrates justice, can free her from such inhumane cruelty, as quite disableth her for her duty to God and man, I see not but she may depart from such a Tyrant. But the man hath more means to restrain his Wife from beating him, or doing such intolerable things; Either by the Magistrate, or by denying her what else she might have, or by his own violent restraining her, as belongeth to a Conjugal Ruler, and as circumstances shall direct a prudent man. But yet in case that unsuitableness or sin be so great, that after long tryal, there is no likelihood of any other co-habitation, but what will tend to their spiritual hurt and calamity, it is their lesser sin to live asunder by mutual consent.

Quest. 19. *May one part from a Husband or Wife that hath the Leprosie, or that hath the French Pox by their adulterous practices; when the innocent persons life is endangered by it.*

Ans. If it be an innocent persons disease, the other must co-habite, and tenderly cherish and comfort the diseased; yea, so as somewhat to hazard their own lives; but not so as apparently to cast them away, upon a danger not like to be avoided, unless the others life, or some greater good be like to be purchased by it.

But if it be the Pox of an Adulterer, the innocent party is at liberty by the others adultery; and the saving of their own lives, doth add thereto. But without Adultery, the disease alone will not excuse them from co-habitation, though it may from Congress.

Quest. 20. *Who be they that may or may not marry again when they are parted?*

Ans. 1. They that are released by divorce upon the others Adultery, Sodomy, &c. may marry again. 2. The case of all the rest is harder. They that part by consent, to avoid mutual hurt, may not marry again : Nor the party that departeth for self-preservation, or for the preservation of estate, or children, or comforts, or for liberty of Worship, as aforesaid : Because it is but an intermission of Conjugal fruition, and not a total dissolution of the Relation : And the innocent party must wait to see whether there be any hope of a return. Yea, Christ seemeth to resolve it, *Matth. 5. 31, 32.* that he is an Adulterer that marrieth the innocent party that is put away; because the other living in adultery, their first contracted Relation seemeth to be still in being. But *Grotius* and some others think, that Christ meaneth this only of the man that over-hastily marrieth the innocent divorced Woman, before it be seen whether he will repent and reassume her : But how can that hold, if the Husband after Adultery free her? May it not therefore be meant, that the Woman must stay unmarried in hope of his reconciliation, till such time as his adultery with his next married Wife doth disoblige her. But then it must be taken as a Law for Christians : For the Jew that might have many Wives, disobligeth not one by taking another.

A short desertion must be endured in hope : But in case of a very long, or total desertion or rejection, if the injured party should have an untameable lust, the case is difficult. I think there are few but by just means may abstain. But if there be any that cannot (after all means) without such trouble as overthroweth their peace and plainly hazardeth their continence, I dare not say that Marriage in that case is unlawful to the innocent.

Quest. 1. **I**s it lawful to suffer or tolerate, yea, or contribute to the matter of known sin in a family, ordinarily, in Wife, Child or Servant: And consequently in any other Relations.

Ans. In this some lukewarm men are apt to run into the extream of Remifness; and some unexperienced young men, that never had families, into the extream of censorious rigour, as not knowing what they talk of.

1. It is not Lawful either in Family, Commonwealth, Church, or any where, to allow of sin, nor to tolerate it, or leave it uncured, when it is truly in our power to cure it. 2. So that all the question is, When it is, or is not in our power? Concerning which, I shall answer by some instances.

I. It is not in our Power to do that which we are Naturally unable to do. No Law of God bindeth us to Impossibilities. And Natural Impotency here is found in these several Cases. 1. When we are overmatcht in strength; when Wife, Children or Servants are too strong for the Master of the house, so that he cannot correct them, nor remove them. A King is not bound to punish rebellious or offending Subjects, when they are too strong for him, and he is unable; either by their Numbers or other advantages. If a Pastor censure an offender, and all the Church be against the censure, he cannot procure it executed, but must acquiesce in having done his part, and leave their guilt upon themselves.

2. When the thing to be done is an Impossibility; at least Moral. As to hinder all the persons of a Family, Church or Kingdom from ever sinning: It is not in their own power so far to reform themselves; Much less in a Ruler so far to reform them: Even as to our selves, Perfection is but desired in this life, but not attained; Much less for others.

3. When the principal causes co-operate not with us, and we are but subservient Moral Causes; We can but persuade men to Repent, Believe, and Love God and goodness. We cannot save men without and against themselves. Their hearts are out of our reach; Therefore in all these cases we are naturally unable to hinder sin?

II. It is not in our power to do any thing which God forbiddeth us. That which is sinful is to be accounted out of our power in this sense. To cure the sin of a Wife, by such cruelty or harshness as is contrary to our Conjugal Relation and to the office of necessary Love, is out of our power, because forbidden, as contrary to our duty; and so of other.

III. Those actions are out of our power, which are acts of higher authority than we have. A subject cannot reform by such actions as are proper to the Sovereign, nor a Lay-man by actions proper to the Pastor, for want of Authority. So a School-master cannot do that which is proper to a Patient; nor the Master of a family that which is proper to the Magistrate (as to punish with death, &c.)

IV. We have not power to do that which a Superiour power forbiddeth us (unless it be that which God indispensably commandeth us.) The Wife may not correct a Child or Servant, or turn him away, when the Husband forbiddeth it. Nor the Master of a family so punish a sin, as the King and Laws forbid on the account of the publick interest.

V. We have not Power to do that for the cure of sin, which is like to do more hurt than good; yea, perhaps to prove a pernicious mischief. If my correcting a servant, would make him kill me, or set my house on fire, I may not do it. If my sharp reproof is like to do more hurt, or less good than milder dealing; If I have reason to believe that correction will make a servant worse, I am not to use it; because we have our power to edification, and not to destruction. God hath not tied us just to speak such and such words, or to use this or that correction, but to use reproofs and corrections only in that time, measure and manner as true reason telleth us, is likest to attain their end. To do it, if it would do never so much hurt with a fiat *Justitia etsi pereat Mundus*, is to be Righteous overmuch.

Yea, great and heinous sins may be endured in families sometimes, to avoid a greater hurt, and because there is no other means to cure them. For instance, A Wife may be guilty of notorious Pride, and of malignant deriding the exercises of Religion, and of railing, lying, slandering, back-biting, covetousness, swearing, curling, &c. and the Husband be necessitated to bear it; not so far as not to reprove it, but so far as not to correct her, much less cure her; Divines use to say, that it is unlawful for a man to beat his Wife: But the reason is not, that he wanteth Authority to do it; but, 1. Because he is by his relation obliged to a Life of Love with her; and therefore must so rule, as tendeth not to destroy Love: And 2. Because it may often do otherwise more hurt to her self and the family, than good. It may make her furious and desperate, and make her contemptible in the family, and diminish the reverence of inferiours, both to Wife and Husband, for living so uncomely a life.

Quest. But is there any case in which a man may silently bear the sins of a Wife, or other inferior without reproof, or urging them to amend?

Ans. Yes: In case, 1. That Reproof hath been tried to the utmost: 2. And it is most evident by full experience, that it is like to do a great deal more hurt than good.

The Rule given by Christ, extendeth as well to families, as to others; not to cast Pearls before Swine, nor to give that which is holy to dogs: because it is more to the discomposure of a mans own peace, to have a Wife turn again, and all to rend him, than a stranger. As the Church may cease admonishing a sinner after a certain time of obstinacy, when experience hath ended their present hopes of bringing the person to Repentance, and thereupon may excommunicate him: so a Husband may be brought to the same despair with a Wife, and may be disobliged from ordinary reproof, though the nearness of the Relation forbid him to eject her. And in such a case where the family and neighbourhood knoweth the intractableness and obstinacy of the Wife, it is no scandal, nor sign of approbation or neglect of duty, for a man to be silent at her sin; Because they look upon her as at present incorrigible by that means: And it is the sharpest Reproof to such a one, to be unreprieved, and to be let alone in her sin; as it is Gods greatest judgment on a sinner, to leave him to himself, and say, *Be filthy still*.

And there are some Women whose Phantasies and Passions are naturally so strong, as that it seemeth to me that in many cases they have not so much as Natural Free-will or power to restrain them: but if in all other cases they acted as in some, I should take them for meer Brutes, that had no true reason: They seem naturally necessitated to do as they

Mat. 7. 6
Psal. 84
11. &c.
Rev. 22.
10, 11.
Prov. 12
24, 25

do. I have known the long profession of piety, which in other respects hath seemed sincere, to consist in a Wife, with such unmastered furious passion, that she could not before strangers forbear throwing what was in her hand in her Husbands face, or thrusting the burning Candle into his face; and slandering him of the filthiest sins; and when the passion was over, confess all to be false, and her rage to be the reason of her speech and actions: And the man though a Minister, of more than ordinary wit and strength, yet fain to endure all without returns of violence till her death. They that never knew such a case by tryal, can tell how all might be cured easily; but so cannot they that are put upon the Cure.

And there are some other women of the same incurable strength of *Imagination* and *Passion*, who in other respects are very pious and prudent too, and too wise and conscionable to wrong their Husbands with their hands or tongues, who yet are utterly unable to forbear an injury of the highest nature to themselves; but are so utterly impatient of being crossed of their *wills*, that it would in all likelihood cast them into Melancholy or Madnes, or some mortal sickness: And no *reason* signifieth any thing to abate such passions. In case of Pride, or some sinful custome, they are not able to bear reproof, and to be hindered in the sin, without apparent danger of distraction or death. I suppose these cases are but few; but what to do in such cases when they come, is the present question.

Nay, the Question is yet harder, *Whether to avoid such inconvenience, one may contribute towards anothers sin, by affording them the means of committing it?*

Ans. 1. No man may contribute to sin as sin, formally considered. 2. No man may contribute to anothers sin, for sinful ends, nor in a manner forbidden and sinful in himself. 3. No man may contribute to anothers sin, when he is not naturally or morally necessitated to it, but might forbear it.

But as it is consistent with the holiness of God to contribute those *Natural* and *providential mercies*, which he knoweth men will abuse to sin, so is it in some cases with us his creatures to one another. God giveth all men their lives and time, their Reason and Free-will, which he knoweth they will abuse to sin: He giveth them that meat, and drink, and riches, and health, and vigour of senses, which are the usual means of the sin and undoing of the world.

Object. But God is not under any Law or obligation as we are.

Ans. His own perfection is above all Law, and will not consist with a consent or acting of any thing that is contrary to holiness and perfection. But this I confess, that many things are contrary to the order and duty of the creature, which are not contrary to the place and perfection of the Creator.

1. When man doth generate man, he knowingly contributeth to a sinful nature and life; For he knoweth that it is unavoidable, and that which is born of the flesh is flesh. And yet he sinneth not by so doing, because he is not bound to prevent sin by the forbearance of Generation.

2. When one advanceth another to the office of Magistracy, Ministry, &c. knowing that he will sin in it, he contributeth accidentally to his sin; But so as he is not culpable for so doing.

3. A Physician hath to do with a froward and intemperate Patient, who will please his appetite, or else if he be denied his passion, will increase his disease and kill him. In this case he may lawfully say, Let him take a little, rather than kill him; though by so doing he contribute to his sin. Because it

is but a *not-binding* that which he cannot hinder without a greater evil. The sin is only his that chooseth it.

And it is specially to be noted, that that which Physically is a *positive act* and contributing to the Matter of the sin, yet Morally is but a *not-binding* the sin by such a withholding of materials as we are not obliged to withhold (which is the case also of Gods contributing to the matter of sin.) If the Physician in such a case, or the Parent of a sick and froward Child, do actually give them that which they sin in desiring, that *Giving* is indeed such a furthering of the sin as cannot be lawfully forborn, lest we do hurt, and therefore is morally but a *not-binding* it, when we cannot hinder it.

4. If a man have a Wife so proud that she will go mad, or disturb him and his family by rage, if her pride be not gratified by some sinful fashions, curiosities or excesses, if he give her money or materials to do it with, to prevent her distraction, it is but like the forefaid case of the Physician or Parents of a sick Child.

In these cases I will give you a Rule to walk by for your selves, and a caution how to judge of others.

1. Be sure that you leave nothing undone that you can lawfully do, for the cure and prevention of others sins; And that it be not for want of zeal against sin, through indifference or slothfulness, that you forbear to hinder it, but merely through disability. 2. See that in comparing the evil that is like to follow the Impediment, you do not mistake, but be sure that it be indeed a greater evil which you avoid by not hindering that particular sin. 3. See therefore that your own carnal interest weigh not with you more than there is cause; and that you account not meer fleshly suffering a greater evil than sin. 4. But yet that dishonour which may be cast upon Religion, and the Good of souls which may be hindered by a bodily suffering, may come into the comparison. 5. And your own duties to *mens bodies* (as to save mens lives or health or peace) is to be numbred with spiritual things, and the materials of a sin may in some cases be administered for the discharge of such a duty. If you knew a man would die if you give him not *bot water*, and he will be drunk if you do give it him; In this case you do but your duty, and he commits the sin: You do that which is good, and are not bound to forbear it, because he will turn it to sin, unless you see that the hurt by that sin is like to be so great (besides the sin it self) as to discharge you from the duty of doing good.

2. As to others, 1. Put them on to their duty and spare not. 2. But censure them not for the sins of their families, till you are acquainted with all the case. It's usual with rash and carnal censurers, to cry out of some godly Ministers or Gentlemen, that their Wives are as proud, and their Children and Servants as bad as others. But are you sure that it is in their power to remedy it? Malice and rashness judg at a distance of things which men understand not, and sin in speaking against sin.

Quest. 2. If a Gentleman, e. g. of 500. or 1000. or 2000. or 3000. li. per annum, could spare honestly half his yearly rents, for his Children and for charitable uses, and his wife be so proud and prodigal that she will waste it all in house-keeping and excesses, and will rage, be unquiet or go mad, if she be hindered, what is a mans duty in such a case?

Ans. It is but an instance of the fore-mentioned case, and must thence be answered. 1. It is supposed

Joh. 3. 6. born of the flesh is flesh. And yet he sinneth not by Eph. 2. 2. so doing, because he is not bound to prevent sin by 3.

posed that she is incurable by all wise and rational means of perswasion. 2. He is wisely to compare the greatness of the evil that will come by *crossing her*, with the good that may come by the improvement of his estate, and the forbearance of those excesses. If her rage or distraction or unquietness were like by any accident to do more hurt than his estate may do good, he might take himself disabled from hindering the sin; And though he give her the money which she mispendeth, it is not sinning, but only not hindering sin when he is unable. 3. Ordinarily some small or tolerable degree of sinful waste and excess may be tolerated to avoid such mischiefs as else would follow; but not too much. And though no just measure can be assigned, at what rate a man may lawfully purchase his own peace, and consequently his liberty to serve God, or at what rate he may save his Wife from madness, or some mortal mischiefs of her discontent, yet the case must be resolved by such considerations; And a prudent man, that knoweth what is like to be the consequent on both sides, may and must accordingly determine it. 4. But ordinarily the life, health or preservation of so proud, luxurious, and passionate a woman, is not worth the saving at so dear a rate, as the wasting of a considerable estate, which might be used to relieve a multitude of the poor, and perhaps to save the lives of many that are worthier to live. And, 1. A mans duty to relieve the poor and provide for his family is so great. 2. And the account that all men must give of the use of their

Talents is so strict, that it must be a great reason indeed, that must allow him to give way to very great wastfulness. And unless there be somewhat extraordinary in the case, it were better deal with such a Woman as a *Bedlam*; and if she will be mad, to use her as the mad are used, than for a steward of God to suffer the Devil to be served with his masters goods.

Lastly, I must charge the Reader to remember, that both these cases are very rare; and it is but few Women that are so liable to so great mischiefs, which may not be prevented at cheaper rates; And therefore that the Indulgence given in these decisions, is nothing to the greater part of men, nor is to be extended to ordinary Cases. But commonly men every where sin by omission of a stricter Government of their families, and by *Eli's* sinful indulgence and remissness: And though a Wife must be Governed as a Wife, and a Child as a Child, yet all must be governed as well as servants. And though it may be truly said, that a man cannot hinder that sin, which he cannot hinder but by sin, or by contributing to a greater hurt, yet it is to be concluded, that every man is bound to hinder sin whenever he is able lawfully to hinder it.

And by the same measures Toleration, or not hindering Errours and sins about Religion in Church and Common-wealth is to be judged of: None must commit them or approve them; nor *forbear any duty of their own* to cure them: But that is not a duty which is destructive, which would be a duty when it were a means of edifying.

CHAP. X.

The Duties of PARENTS for their CHILDREN.

OF how great importance the wife and holy Education of Children is, to the saving of their souls, and the comfort of the Parents, and the good of Church and State, and the happiness of the World, I have partly told you before; but no man is able fully to express: And how great that calamity is which the World is fallen into through the neglect of that duty, no heart can conceive; But they that think what a case the Heathen, Infidel, and ungodly Nations are in, and how rare true piety is grown, and how many millions must lie in Hell for ever, will know so much of this inhumane negligence, as to abhor it.

Direct. 1.
See my
Treat. for
Infant-
Baptism.

§. 1. Direct. 1. *Understand and lament the corrupted and miserable state of your Children, which they have derived from you, and thank fully accept the offers of a Saviour for your selves and them, and absolutely resign, and dedicate them to God in Christ in the sacred Covenant, and solemnize this Dedication and Covenant by their Baptism: And to this end understand the command of God for entering your Children solemnly into Covenant with him, and the Covenant-mercies belonging to them thereupon.* Rom. 5. 12, 16, 17, 18. Ephes. 2. 1, 3. Gen. 17. 4, 13, 14. Deut. 29. 10, 11, 12. Rom. 11. 17, 20. Joh. 3. 3, 5. Mat. 19. 13, 14.

You cannot sincerely dedicate your selves to God, but you must dedicate to him all that is yours, and in your power; and therefore your Children as far as they are in your power: And as Nature hath taught you your Power and your duty to enter them in their infancy into any Covenant with man, which

is certainly for their good (and if they refuse the conditions when they come to age, they forfeit the benefit;) so nature teacheth you much more to oblige them to God for their far greater good, in case he will admit them into Covenant with him; And that *he will admit them into his Covenant*, (and that *you ought to enter them into it*) is past doubt; in the evidence which the Scripture giveth us, that from *Abrahams* time till Christ it was so with all the Children of his people: Nay no man can prove that before *Abrahams* Time or since God had ever a Church on Earth, of which the Infants of his servants (if they had any) were not members dedicated in Covenant to God, till of late times that a few began to scruple the lawfulness of this. As it is a comfort to you, if the King would bestow upon your *Infant-Children*, (who were tainted by their Fathers treason) not only a full discharge from the blot of that offence, but also the titles and estates of Lords; though they understand none of this till they come to age; so is it much more matter of comfort to you, on their behalf, that God in Christ will pardon their Original sin, and take them as his Children, and give them title to everlasting life; which are the mercies of his Covenant.

§. 2. Direct. 2. *As soon as they are capable, teach them what a Covenant they are in, and what are the benefits, and what the conditions, that their souls may gladly consent to it when they understand it; and you may bring them seriously to renew their Covenant*

with God in their own persons. But the whole order of Teaching both Children and Servants, I shall give you after by it self; and therefore shall here pass by all that, except that which is to be done more by your familiar converse, than by more solemn teaching.

Direct. 3. §. 3. *Direct. 3.* Train them up in exact obedience to your selves, and break them of their own wills. To that end, suffer them not to carry themselves unreverently or contemptuously towards you; but to keep their distance. For too much Familiarity breedeth contempt, and emboldneth to disobedience. The common course of Parents is to please their Children so long, by letting them have what they crave, and what they will, till their wills are so used to be fulfilled, that they cannot endure to have them denied; and so can endure no Government, because they endure no crossing of their wills. To be Obedient, is to renounce their own wills and be ruled by their Parents or Governours wills: To use them therefore to have their own wills, is to teach them disobedience, and harden and use them to a kind of impossibility of obeying. Tell them oft familiarly and lovingly of the excellency of obedience, and how it pleaseth God, and what need they have of Government; and how unfit they are to govern themselves; and how dangerous it is to Children to have their own wills: speak often with great disgrace of self-willedness, and stubbornness, and tell others in their hearing what hath befallen self-willed Children.

Direct. 4. §. 4. *Direct. 4.* Make them neither too bold with you, nor too strange or fearful: and govern them not as servants, but as Children, making them perceive that you dearly love them, and that all your commands, restraints and corrections are for their good, and not merely because you will have it so. They must be ruled as Rational Creatures, that Love themselves, and those that Love them: If they perceive that you dearly love them, they will obey you the more willingly, and the easier be brought to repent of their disobedience, and they will as well obey you in heart as in outward actions, and behind your back as before your face: And the Love of you (which must be caused by your Love to them) must be one of the chiefest means to bring them to the Love of all that good which you commend to them; and so to form their wills sincerely to the will of God, and make them holy. For if you are too strange to them and too terrible, they will fear you only, and not much love you; And then they will love no Books, no practices, that you commend to them; But like hypocrites they will seek to please you to your face, and care not what they are in secret and behind your backs: Nay it will tempt them to loath your government, and all that good which you persuade them to, and make them like birds in a Cage, that watch for an opportunity to get away and get their liberty. They will be the more in the company of servants and idle Children, because your terror and strangeness maketh them take no delight in yours. And fear will make them lyars, as oft as a lye seemeth necessary to their escape. Parents that shew much love to their Children, may safely shew severity when they commit a fault. For then they will see, that it is their fault only that displeaseth you, and not their persons; and your Love reconcileth them to you when they are corrected; When less correction from Parents that are alway strange or angry, and shew no tender love to their Children, will alienate them, and do no good. Too much boldness of Children leadeth them before you are aware, to contempt of Parents and all disobedience; And too much fear and strange-

ness depriveth them of most of the benefits of your care and government: But tender love, with severity only when they do amiss, and this at a reverend convenient distance, is the only way to do them good.

§. 5. *Direct. 5.* Labour much to possess their hearts with the Fear of God, and a reverence of the holy Scriptures; and then whatsoever duty you command them, or whatsoever sin you forbid them, shew them some plain and urgent Texts of Scripture for it; and cause them to learn them and oft repeat them; that so they may find reason and Divine authority in your commands: Till their obedience begin to be Rational and Divine, it will be but formal and hypocritical. It is Conscience that must watch them in private, when you see them not; And Conscience is Gods officer and not yours; and will say nothing to them, till it speak in the name of God. This is the way to bring the Heart it self into subjection; and also to reconcile them to all your commands, when they see that they are first the commands of God: (of which more anon.)

§. 6. *Direct. 6.* In all your speech of God and of Jesus Christ, and of the Holy Scripture, or the life to come, or of any holy duty, speak alwayes with gravity, seriousness and reverence, as of the most great and dreadful and most sacred things: For before Children come to have any distinct understanding of particulars, it is a hopeful beginning to have their hearts possess'd with a general reverence and high esteem of holy matters: For that will continually awe their Consciences, and help their judgements, and settle them against prejudice and prophane contempt, and be as a seed of holiness in them. For the fear of God is the beginning of wisdom, Psal. 111. 10. Prov. 9. 10. & 1. 7. And the very manner of the Parents speech and carriage, expressing great reverence to the things of God, hath a very great power to leave the like impression on a Child: Most Children of Godly Parents that ever came to good, I am perswaded, can tell you this by experience, (if their Parents did their duty in this point;) that the first good that ever they felt upon their hearts, was a reverence to holy things, which the speech and carriage of their Parents taught them.

§. 7. *Direct. 7.* Speak alwayes before them with great honour and praise of Holy Ministers and people, and with dispraise and loathing of every sin, and of ungodly men. For this also is a thing that Children will quickly and easily receive from their Parents: Before they can understand particular doctrines, they can learn in general what kind of persons are most happy or most miserable, and they are very apt to receive such a liking or disliking from their Parents judgement, which hath a great hand in all the following good or evil of their lives. If you possess them with good and honourable thoughts of them that fear God, they will ever after be enclined to think well of them, and to dislike those that speak evil of them, and to hear such Preachers, and to wish themselves such Christians; so that in this and the foregoing point, it is that the first stirrings of grace in Children are ordinarily felt. And therefore on the other side, it is a most pernicious thing to Children, when they hear their Parents speak contemptuously or lightly of holy things and persons, and irreverently talk of God and Scripture and the life to come, or speak dispraisingly or scornfully of Godly Ministers, or people, or make a jest of the particular duties of a religious life: These Children are like to receive that prejudice or prophane contempt into their hearts betimes, which may
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bolt the doors against the love of God and Holiness, and make their salvation a work of much greater difficulty, and much smaller hope. And therefore still I say, that wicked Parents are the most notable servants of the Devil in all the World, and the bloodiest Enemies to their Childrens souls. More souls are damned by ungodly Parents (and next them by ungodly Ministers and Magistrates) than by any instruments in the World besides. And hence it is also, that whole Nations are so generally carried away with enmity against the ways of God: The Heathen Nations against the true God, and the Infidel Nations against Christ, and the Papist Nations against Reformation and Spiritual Worshipers: Because the Parents speak evil to the Children of all that they themselves dislike; and so possess them with the same dislike from generation to generation. *Wo to them that call evil good, and good evil, that put darkness for light, and light for darkness, that put bitter for sweet, and sweet for bitter,* Isa. 5. 20.

Direct. 8. §. 8. Direct. 8. Let it be the principal part of your care and labor in all their education, to make Holiness appear to them the most necessary, honorable, gainful, pleasant, delightful, amiable state of life; and to keep them from apprehending it either as needless, dishonorable, hurtful or uncomfortable. Especially draw them to the Love of it, by representing it as lovely. And therefore begin with that which is easiest and most grateful to them (as the History of the Scripture, and the lives of the Martyrs, and other good Men, and some short familiar Lessons.) For though in restraining them from sin, you must go to the highest step at first, and not think to draw them from it by allowing them the least degree (for every degree disposeth to more, and none is to be allowed, and a general Reformation is the easiest as well as absolutely necessary.) Yet in putting them upon the practice of Religious duties, you must carry them on by degrees, and put them at first upon no more than they can bear; either upon the learning of Doctrines too high and spiritual for them, or upon such duty for quality or quantity as is over-burden-some to them. For if you once turn their hearts against Religion, and make it seem a slavery and a tedious life to them, you take the course to harden them against it. And therefore all Children must not be used alike; as all stomachs must not be forced to eat alike. If you force some to take so much as to become a surfeit, they will loath that sort of meat as long as they live. I know that nature is self, as corrupt, hath already an enmity to Holiness, and I know that this enmity is not to be indulged in Children, at all; but withal I know that mis-representations of Religion, and imprudent Education is the way to increase it, and that the enmity being in the heart, it is the change of the Mind and Love that is the overcoming of it, and not any such constraint as tendeth not to reconcile the Mind by Love. The whole skill of Parents for the holy education of their Children, doth consist in this, to make them conceive of Holiness as the most amiable and desirable life; which is by representing it to them in words and practice, not only as most necessary, but also as most profitable, honorable, and delightful. Prov. 3. 17. *Her ways are ways of pleasantness, and all her paths are peace, &c.*

Direct. 9. §. 9. Direct. 9. Speak often to them of the brutish baseness, and sinfulness of flesh-pleasing sensuality, and of the greater excellency of the pleasures of the mind; which consist in wisdom, and in doing good. For your chiefest care must be to save them from flesh-pleasing; which is not only in general the sum of all iniquity whatsoever, but that which in special

Children are most prone to. For their flesh and sense is as quick as others; and they want not only faith, but clear Reason to resist it: And so (besides their natural pravity) the custom of obeying sense (which is in strength) without Reason (which is in infancy and almost useless) doth much increase this pernicious sin. And therefore still labor to imprint in their minds an odious conceit of a flesh-pleasing life; speak bitterly to them against gluttony, and drunkenness, and excess of sport; and let them often hear or read the Parable of the Glutton and Lazarus in the Sixteenth of Luke. And let them learn without Book, Rom. 8. 1, 5, 6, 7, 8, 9, 13. and Rom. 13. 13, 14. and oft repeat them.

§. 10. Direct. 10. To this end, and also for the Direct. health of their bodies, keep a strict guard upon their 10: appetites (which they are not able to guard themselves:) Keep them as exactly as you can to the rule of Reason, both in the quantity and quality of their food. Yet tell them the Reason of your restraint, or else they will secretly strive the more to break their bounds. Most Parents that ever I knew, or had any good account of in that point, are guilty of the great hurt and danger of their Childrens health and souls, by pleasing and glutting them with meat and drink. If I should call them Devils and Murderers to their own Children, they would think I spake too harshly; but I would not have them give so great occasion for it, as by destroying (as far as lieth in them) the souls and bodies of their Children. They destroy their souls by accustoming them to gluttony, and to be ruled by their appetites; which all the teaching in the World will hardly ever after overcome, without the special Grace of God. What is all the vice and villany in the World, but the pleasing of the desires of the flesh? And when they are habituated to this, they are rooted in their sin and misery. And they destroy their bodies, by suffering them to please their appetites, with raw fruits and other hurtful things; but especially by drowning and overwhelming Nature by excess. And all this is through that beastly ignorance joyned with self-conceit, which maketh them also overthrow themselves. They think that their appetite is the measure of their eating and drinking, and that if they drink but when they are thirsty (as some Drunkards are continually) and eat but when they are hungry, it is no excess: And because they are not presently sick, or vomit it not up again, the Beasts think it doth them no harm but good. You shall hear them like mad people say, [I warrant them, it will do them no harm to eat and drink when they have list, it will make them strong and healthful: I see not that those that are dieted so strictly, are any healthfuller than others.] When as all this while they are burdening Nature, and destroying digestion, and vitiating all the humors of the Body, and turning them into a dunghill of flegm and filth; which is the sewel that breedeth and feedeth almost all the diseases that after seize upon them while they live; and usually bringeth them to an untimely end, (as I have fullier opened before, Tom. 1. in the Directions against Gluttony.) If therefore you love either the Souls or Bodies of your Children, use them to temperance from their infancy; and let not their appetites or craving wills, but your own reason be the chuser and the measure of their diet. Use them to eat sparingly, and (so it moderately please their appetite, or be not such as Nature loatheth) let it be rather of the courser than the finer sort of diet; see it measured to them your selves, and suffer no servant to give them more; nor to let them eat or drink between meals and out of season: And so you will help to overcome their sensual inclinations, and give

give Reason the mastery of their lives; and you will under God, do as much as any one thing can do to help them to a healthful temper of body, which will be a very great mercy to them, and fit them for their duty, all their lives.

Direct.
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§. 11. Direct. 11. For sports and recreations let them be such, and so much, as may be needful to their health and cheerfulness; but not so much as may carry away their minds from better things, and draw them from their Books, or other Duties; nor such as may tempt them to gaming or covetousness. Children must have convenient sport for the health of the body, and alacrity of the mind: Such as well exerciseth their bodies is best, and not such as little stirreth them. Cards and Dice, and such idle sports are every way most unfit, as tending to hurt both body and mind. Their time also must be limited them, that their play may not be their work: As soon as ever they have the use of any reason and speech, they should be taught some better things, and not left till they are five or six years of age to do nothing, but get a custom of wasting all their time in play. Children are very early capable of learning something which may prepare them for more.

Direct.
12.

§. 12. Direct. 12. Use all your wisdom and diligence to root out the sin of Pride. And to that end, do not (as is usual with foolish Parents,) that please them with making them fine, and then by telling them how fine they are; but use to commend humility and plainness to them, and speak disgracefully of Pride and Fineness, to breed an aversness to it in their minds. Cause them to learn such Texts of Scripture as speak of Gods abhorring and resisting the proud, and of his loving and honoring the humble: When they see other Children that are finely clothed, speak of it to them as their shame, that they may not desire to be like them. Speak against boasting, and every other way of Pride, which they are liable to. And yet give them the praise of all that is well; for that is but their due encouragement.

Direct.
13.

§. 13. Direct. 13. Speak to them disgracefully of the gallantry, and pomp, and riches of the World, and of the sin of Selfishness and Covetousness; and diligently watch against it, and all that may tempt them to it. When they see great houses, and attendance and gallantry, tell them that these are the Devils baits, to tice poor sinners to love this World, that they may lose their souls, and the World to come. Tell them how much Heaven excelleth all this; and that the lovers of the World must never come thither, but the humble and meek and poor in spirit. Tell them of the rich Glutton in Luk. 16. that was thus clothed in purple, and silk, and fared deliciously every day; but when he came to Hell, could not get a drop of Water to cool his Tongue, when Lazarus was in the joys of Paradise. Do not as the wicked, that intice their Children to Worldliness and Covetousness, by giving them money, and letting them game and play for money, and promising them to make them fine or rich, and speaking highly of all that are rich and great in the World; but tell them how much happier a poor believer is; and withdraw all that may tempt their minds to covetousness. Teach them how good it is to love their Brethren as themselves, and to give them part of what they have, and praise them for it: And dispraise them when they are greedy to keep or heap up all to themselves. And all will be little enough to cure this pernicious sin. Teach them such Texts as Psal. 10. 3. They bless the covetous whom the Lord abhorreth.

Direct.
14.

§. 14. Direct. 14. Narrowly watch their tongues, especially against lying, railing, ribbald talk, and

taking the Name of God in vain. And pardon them many lighter faults about common matters, sooner than one such sin against God. Tell them of the odiousness of all these sins, and teach them such Texts as most expressly condemn them; and never pass it by or make light of it, when you find them guilty.

§. 15. Direct. 15. Keep them as much as may be from ill company, especially of ungodly play-fellows. Direct.
15.

It is one of the greatest dangers for the undoing of Children in the World; especially when they are sent to common Schools: For there is scarce any of those Schools so good, but hath many rude and ungodly ill-taught Children in it; that will speak profanely, and filthily, and make their ribbald and railing speeches a matter of boasting; besides fighting, and gaming, and scorning, and neglecting their Lessons; and they will make a scorn of him that will not do as they, if not beat and abuse him. And there is such tinder in nature for these sparks to catch upon, that there are very few Children, but when they hear others take Gods name in vain, or sing wanton Songs, or talk filthy words, or call one another by reproachful names, do quickly imitate them: And when you have watched over them at home as narrowly as you can, they are infected abroad with such beastly vices, as they are hardly ever after cured of. Therefore let those that are able, either educate their Children most at home, or in private and well ordered Schools; and those that cannot do so, must be the more exceeding watchful over them, and charge them to associate with the best; and speak to them of the odiousness of these practices, and the wickedness of those that use them; and speak very disgracefully of such ungodly Children: And when all is done, it is a great Mercy of God, if they be not undone by the force of the contagion, notwithstanding all your antidotes. Those therefore that venture their Children into the rudest Schools and company, and after that to Rome, and other prophane or Popish Countreys, to learn the fashions and customs of the World, upon pretence, that else they will be ignorant of the course of the World, and ill bred, and not like others of their rank, may think of themselves, and their own reasonings as well as they please: For my part, I had rather make a Chimney Sweeper of my Son (if I had any) than be guilty of doing so much, to sell or betray him to the Devil.

Quest. But is it not lawful for a Man to send his Son to travel?

Ans. Yes, in these Cases. 1. In case he be a ripe confirmed Christian, that is, not in danger of being perverted, but able to resist the enemies of the Truth, and to Preach the Gospel, or do good to others; and withal have sufficient business to invite him. 2. Or if he go in the company of wise and godly persons, and such be his companions, and the probability of his gain be greater, than of his loss and danger. 3. Or if he go only into Religious Countreys, among more wise and learned Men, than he converseth with at home; and have sufficient Motives for his course. But to send young, raw, unsettled persons, among Papists, and prophane licentious people (though perhaps some sober person be in company with them,) and this only to see the Countreys and Fashions of the World, is an action unbecoming any Christian. that knoweth the pravity of humane nature, and the mutability of young unfurnished heads, and the subtilty of Deceivers, and the contagiousness of sin and error, and the worth of a Soul, and will not do as some Conjurors or Witches, even sell a Soul to the Devil, on condition he may see and know the Fashions of the World; (which alas,

I can quickly know enough of, to grieve my heart, without travelling so far to see them.) If another Country have more of Christ, and be nearer Heaven, the invitation is great; but if it have more of sin and Hell, I had rather know Hell, and the Suburbs of it too, by the Map of the Word of God, than by going thither. And if such Children return not the confirmed children of the Devil, and prove not the calamity of their Country and the Church, let them thank *special Grace*, and not their Parents, or themselves. They overvalue that vanity which they call *Breeding*, who will hazard the *Substance* (even Heavenly Wisdom, Holiness, and Salvation) to go so far for so vain a shadow.

Direct.
16.

§. 16. Direct. 16. *Teach your Children to know the preciousness of Time, and suffer them not to mispend an hour.* Be often speaking to them how precious a thing *Time* is, and how short *Mans* life is, and how great his work, and how our endless life of joy or misery dependeth on this little *Time*: Speak odiously to them of the sin of those that *play* and *idle* away their time: And keep account of all their hours, and suffer them not to lose any by excess of sleep, or excess of play, or any other way; but engage them still in some employment that is worth their *Time*.

It was one of the Roman Laws of the Twelve Tables, *Filius arte carens, Patrius incuria, eidem vita necessaria ne praestaretur.* Alioquin Parentes nutriti cogitor. A Son that is taught no Trade to live by, shall not be bound to keep his Parents in want, but others shall. Ezek. 16. 49.

Train up your Children in a life of diligence and labor, and use them not to ease and idleness when they are young. Our wandering Beggars, and too many of the Gentry utterly undo their Children by this means, especially the Female Sex. They are taught no Calling, nor exercised in any employment, but only such as is meet for nothing but ornament and recreation (at the best;) and therefore should have but recreation hours, which is but a small proportion of their time. So that by the sin of their Parents, they are betimes engaged in a life of idleness, which afterward it is wondrous hard for them to overcome; and they are taught to live, like Swine or Vermine, that live only to live, and do small good in the World by living: To rise, and dress, and adorn themselves, and take a walk, and so to dinner, and thence to Cards or Dice, or chat and idle talk, or some play, or visit, or recreation, and so to Supper, and to chat again, and to Bed, is the lamentable life of too many that have great obligations to God, and greater matters to do, if they were acquainted with them. And if they do but interpose a few hypocritical heartless words of Prayer, they think they have piously spent the day: Yea, the health of many is utterly ruined, by such idle fleshly education. So that disuse doth disable them from any considerable motion or exercise, which is necessary to preserve their health. It would move ones heart with pity, to see how the Houses of some of the higher sort are like Hospitals; and Education hath made, especially, the Females like the lame, or tick, or bed-ridden; so that one part of the day that should be spent in some profitable employment, is spent in Bed, and the rest in doing nothing, or worse than nothing; and most of their life is made miserable by diseases, so that if their legs be but used to carry them about, they are presently out of breath, and are a burden to themselves, and few of them live out little more than half their days. Whereas, poor Creatures, if their own Parents had not betrayed them into the sins of *Sodom*, *Pride*, *fulnes of Bread*, and *abundance of idleness*, they might have been in health, and lived like honest Christian people, and their legs and arms might have served them for *Use*, as well as for *integrity* and *ornament*.

Direct.
17.

§. 17. Direct. 17. *Let necessary correction be used with discretion, according to these following Rules.*
1. Let it not be so seldom (if necessary) as to leave

them *fearless*, and so make it ineffectual; and let it not be so frequent as to discourage them, or breed in them a hatred of their Parents. 2. Let it be different according to the different tempers of your Children: Some are so tender and timorous and apt to be discouraged, that little or no correction may be best; and some are so hardened and obstinate, that it must be much and sharp correction that must keep them from dissoluteness and contempt. 3. Let it be more for sin against God (as lying, railing, filthy speaking, prophaneness, &c.) than for faults about your worldly business. 4. Correct them not in Passion, but stay till they perceive that you are calmed; for they will think else, that your *anger* rather than your *reason* is the cause. 5. Always shew them the tenderness of your love, and how unwilling you are to correct them, if they could be reformed any easier way; and convince them that you do it for their good. 6. Make them read those Texts of Scripture which condemn their sin, and then those which command you to correct them. As for example, if Lying be their sin, turn them first to Prov. 12. 22. *Lying lips are abomination to the Lord, but they that deal truly are his delight.* And 13. 5. *A righteous man hateth lying.* Joh. 8. 44. *Ye are of your Father the Devil, —when he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it.* Rom. 22. 15. *For without are dogs — and whosoever loveth and maketh a lie.* And next turn him to Prov. 13. 24. *He that spareth his rod, hateth his son, but he that loveth him, chasteneth him betimes.* Prov. 29. 15. *The rod and reproof give wisdom, but a child left to himself bringeth his mother to shame.* Prov. 22. 15. *Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him.* Prov. 23. 13, 14. *Withhold not correction from the child; for if thou beatest him with the rod, he shall not die: Thou shalt beat him with the rod, and shalt deliver his soul from Hell.* Prov. 19. 18. *Chasten thy son while there is hope, and let not thy soul spare for his crying.* Ask him whether he would have you by sparing him, to disobey God, and hate him, and destroy his soul. And when his *reason* is convinced of the reasonableness of correcting him, it will be the more successful.

§. 18. Direct. 18. *Let your own example teach your children that holiness, and heavenliness, and blamelessness of tongue and life, which you desire them to learn and practise.* The example of Parents is most powerful with children, both for good and evil. If they see you live in the fear of God, it will do much to persuade them, that it is the most necessary and excellent course of life, and that they must do so too: And if they see you live a carnal, voluptuous and ungodly life, and hear you curse, or swear, or talk filthily, or railingly, it will greatly imbolden them to imitate you. If you speak never so well to them, they will sooner believe your bad lives, than your good words.

§. 19. Direct. 19. *Chuse such a Calling and course of life for your Children, as tendereth most to the saving of their souls, and to their publick usefulness for Church or State.* Chuse not a Calling that is most liable to temptations and hinderances to their salvation, though it may make them rich: But a Calling which alloweth them some leisure for the remembering the things of everlasting consequence, and fit opportunities to get good, and to do good. If you bind them Apprentices, or Servants, if it be possible, place them with men fearing God; and not with such as will harden them in their sin.

§. 20. Direct. 20. *When they are marriageable, and you find it needful, look out such for them as are suitable betimes.* When Parents stay too long, and

and do not their duties in this, their Children often chuse for themselves to their own undoing: For they chuse not by judgment, but blind affection.

Direct. 21. §. 21. Having thus told you the Common Duties of Parents for their Children, I should next have told you what *especially* belongeth to each Parent; but to avoid prolixity, I shall only desire you to remember especially these two Directions. 1. That the

Direct. 1. Mother who is still present with Children when they are young, be very diligent in teaching them, and minding them of good things. When the Fathers are abroad, the Mothers have more frequent opportunities to instruct them, and be still speaking to them of that which is most necessary, and watching over them. This is the greatest service that most Women can do for God in the World: Many a Church that hath been blessed with a good Minister, may thank the pious education of Mothers; and many a thousand Souls in Heaven may thank the holy care and diligence of Mothers, as the first effectual means. Good Women this way (by the good education of their Children) are ordinarily

great Blessings both to Church and State. (And so some understand 1 Tim. 2. 15. by *Child-bearing*, meaning bringing up Children for God; but I rather think it is by *Marries bearing Christ, the promised Seed.*)

2. By all means let Children be taught to read, if *Direct. 2.* you are never so poor, and what ever shift you make; or else you deprive them of a singular help to their instruction and salvation. It is a thousand pities that a Bible should signifie no more than a Chip to a rational Creature, as to their reading it themselves: And that so many excellent Books as be in the World, should be as sealed or insignificant to them.

§. 22. But if God deny you Children, and save *Direct. 22.* you all this care and labor, repine not, but be thankful, believing it is best for you. Remember what a deal of duty, and pains, and hearts grief he hath freed you from, and how few speed well, when Parents have done their best. What a life of misery, Children must here pass through, and how sad the fear of their sin and damnation would have been to you.

CHAP. XI.

The Special Duties of CHILDREN towards their PARENTS.

THough Precepts to Children are not of so much force as to them of riper age, because of their natural incapacity, and their childish Passions and Pleasures which bear down their weak degree of Reason; yet somewhat is to be said to them, because that measure of Reason which they have is to be exercised, and by exercise to be improved: And because even those of riper years, while they have Parents, must know and do their duty to them; and because God useth to bless even Children as they perform their duties.

Direct. 1. §. 1. *Direct. 1.* Be sure that you *dearly love your Parents*: Delight to be in their company; be not like those unnatural Children, that love the company of their idle play-fellows, better than their Parents, and had rather be abroad about their sports, than in their Parents sight. Remember that you have your *Being* from them, and come out of their Loyns: Remember what sorrow you have cost them, and what care they are at for your education and provision; and remember how tenderly they have loved you, and what grief it will be to their hearts if you miscarry, and how much your happiness will make them glad: Remember what love you owe them both by *Nature* and in *Justice*, for all their love to you, and all that they have done for you: They take your *Happiness* or *Misery* to be one of the greatest parts of the *Happiness* or *Misery* of their own lives. Deprive them not then of their Happiness, by depriving your selves of your own; Make not their lives miserable, by undoing your selves. Though they chide you, and restrain you, and correct you, do not therefore abate your love to them. For this is their *Duty*, which God requireth of them, and they do it for your good. It is a sign of a wicked child that loveth his Parents the less, because they correct him, and will not let him have his own will. Yea, though your Parents have many

faults themselves, yet you must love them as your Parents still.

§. 2. *Direct. 2.* Honor your Parents both in your *Direct. 2.* Thoughts, and Speeches, and Behavior. Think not dishonorably or contemptuously of them in your hearts. Speak not dishonorably, rudely, unreverently, or fawcily, either to them or of them. Behave not your selves rudely and unreverently before them. Yea, though your Parents be never so poor in the World, or weak of understanding, yea, though they were *ungodly*, you must honor them notwithstanding all this; though you cannot honor them as *Rich*, or *Wise*, or *Godly*, you must honor them as your Parents. Remember that the Fifth Commandment hath a special promise of Temporal blessing; *Honor thy Father and Mother that thy days may be long in the Land, &c.* And consequently the dishonors of Parents have a special curse even in this life: And the Justice of God is ordinarily seen in the execution of it; the dispisers and dishonors of their Parents seldom prosper in the World. There are five sorts of sinners that God useth to overtake with vengeance even in this life. 1. Perjured persons and false witnesses. 2. Murderers. 3. Persecutors. 4. Sacrilegious persons. And 5. The abusers and dishonors of their Parents. Remember the curse on *Cham*, Gen. 9. 22, 25. It is a fearful thing to see and hear how some ill-bred ungodly Children will talk contemptuously and rudely to their Parents, and wrangle and contend with them, and contradict them, and speak to them as if they were their equals: (And its commonly long of the Parents themselves that breed them to it.) And at last they will grow even to abuse and vilite them. Read Prov. 30. 17. *The eye that mocketh at his Father, and despiseth to obey his Mother, the Ravens of the Valley shall pick it out, and the young Eagles shall eat it.*

Direct. 3. §. 3. *Direct. 3. Obey your Parents in all things (which God forbiddeth not.)* Remember that as Nature hath made you unfit to govern your selves, so God in Nature hath mercifully provided Governors for you. Here I shall first tell you, what obedience is, and then tell you, why you must be thus obedient. I. To obey your Parents is to do that which they command you, and forbear that which they forbid you, because it is their will you should do so. You must 1. Have in your minds a desire to please them, and be glad when you can please them, and sorry when you offend them; and then 2. You must not set your wit or your will against theirs, but readily obey their commands without unwillingness, murmuring, or disputing: Though you think your own way is best, and your own desires are but reasonable, yet your own wit and will must be subjected unto theirs, or else how do you obey them? II. And for the Reasons of your obedience, 1. Consider it is the Will of God that it should be so, and he hath made them as his Officers to govern you; and in disobeying them, you disobey him. Read *Eph. 6. 1, 2, 3. Children obey your Parents in the Lord; for this is right. Honor thy Father and Mother, (which is the first Commandment with promise) that it may be well with thee, and thou mayst live long on the Earth. Col. 3. 20. Children obey your Parents in all things, for this is well-pleasing in the Lord. Prov. 23. 22. Hearken to thy Father that begat thee, and despise not thy Mother when she is old. Prov. 13. 1. A wise Son beareth his Fathers instruction. Prov. 1. 8, 9. My Son, bear the instruction of thy Father, and forsake not the Law of thy Mother; for they shall be an ornament of grace unto thy head, and chains about thy neck.* 2. Consider also, that your Parents Government is necessary to your own good; and it is a Government of Love: As your Bodies would have perished, if your Parents or some others had not taken care for you, when you could not help your selves; so your minds would be untaught and ignorant, even like to Brutes, if you had not others to teach and govern you. Nature teacheth the Chickens to follow the Hen, and all things when they are young, to be led and guided by their Dams, or else what would become of them? 3. Consider also, that they must be accountable to God for you; and if they leave you to your selves, it may be their destruction as well as yours, as the sad example of *Eli* telleth you. Rebel not therefore against those that God by Nature and Scripture hath set over you; though the Fifth Commandment require obedience to Princes, and Masters, and Pastors, and other Superiors, yet it nameth your Father and Mother only, because they are the first of all your Governors, to whom by Nature you are most obliged.

But perhaps you will say, That though little Children must be ruled by their Parents, yet you are grown up to riper age, and are wise enough to rule your selves. I answer, God doth not think so; or else he would not have set Governors over you. And are you wiser than he? It is but few in the World that are wise enough to rule themselves; else God would not have set Princes, and Magistrates, and Pastors, and Teachers over them, as he hath done. The Servants of the Family are as old as you, and yet are unfit to be the Rulers of themselves. God loveth you better than to leave you Masterless, as knowing that youth is rash and unexperienced.

Quest. But how long are Children under the Command and Government of their Parents?

Ans. There are several Acts and Degrees of Parents Government, according to the several ends and uses of it. Some Acts of their Government are

but to teach you to go and speak, and some to teach you your labor and calling, and some to teach you good manners, and the fear of God, or the knowledge of the Scriptures, and some are to settle you in such a course of living, in which you shall need their nearer over-sight no more. When any one of these ends are fully attained, and you have all that your Parents Government can help you to, then you are past that part of their Government. But still you owe them not only love, and honor, and reverence; but obedience also in all things, in which they are still appointed for your help and guidance: Even when you are married from them, though you have a propriety in your own estates, and they have not so strict a charge of you as before; yet if they command you your duty to God or them, you are still obliged to obey them.

Direct. 4. §. 4. *Direct. 4. Be contented with your Parents provision for you, and disposal of you.* Do not rebelliously murmur against them, and complain of their usage of you; much less take any thing against their wills. It is the part of a fleshly Rebel, and not of an obedient Child, to be discontent and murmur because they fare not better, or because they are kept from sports and play, or because they have not better cloaths, or because they have not money allowed them, to spend or use at their own discretion. Are not you under Government? and the Government of Parents, and not of Enemies? Are your lusts and pleasures fitter to govern you, than your Parents discretion? Be thankful for what you have, and remember that you deserve it not, but have it freely: It is your Pride or your fleshly sensuality that maketh you thus to murmur, and not any wisdom or virtue that is in you. Get down that Pride and fleshly mind, and then you will not be so eager to have your wills. What if your Parents did deal too hardly with you, in your food, or rayment, or expences? What harm doth it do you? Nothing but a selfish sensual mind would make so great a matter of it. Its a hundred times more dangerous to your souls and bodies to be bred too high, and fed too full and daintily, than to be bred too low, and fed too hardly. One tendeth to pride, and gluttony, and wantonness, and the overthrow of health and life; and the other tendereth to a humble, mortified, self-denying life, and to the health and soundness of the body. Remember how the Earth opened, and swallowed all those rebellious murmurers that grudged against *Moses* and *Aaron*, *Num. 16.* Read it, and apply it to your case. And remember the story of rebellious *Absalom*, and the folly of the Prodigal, *Luk. 15.* and desire not to be at your own dispose; nor be not eager to have the vain desires of your hearts fulfilled. While you contentedly submit to your Parents, you are in Gods way, and may expect his blessing: but when you will needs be Carvers for your selves, you may expect the punishment of Rebels.

Direct. 5. §. 5. *Direct. 5. Humble your selves and submit to any labor that your Parents shall appoint you to.* Take heed as you love your souls, lest either a proud heart make you murmur and say, This work is too low and base a drudgery for me; Or lest a lazy mind and body make you say This work is too hard and toilsome for me; Or lest a foolish playful mind do make you weary of your Book or Labor, that you may be at your sports, and say, This is too tedious for me: It is little or no hurt that is like to befall you by your labor and diligence; but it is a dangerous thing to get a habit or custom of idleness and voluptuousness in your youth.

Direct. 6. §. 6. *Direct. 6. Be willing and thankful to be instructed by your Parents, or any of your Teachers, but especially about the fear of God, and the matters of your salvation.*

Read Mr.
The Whites
little Book
for little
Children.
Mar. 9. 35.
& 10. 14.
16.

salvation. These are the matters that you are born and live for; these are the things that your Parents have first in charge to teach you. Without *knowledge* and *holiness* all the riches and honors of the World, are nothing worth; and all your pleasures will but undo you. O what a comfort is it to understanding Parents to see their Children willing to learn, and to love the Word of God, and lay it up in their hearts, and talk of it, and obey it, and prepare betime for everlasting life? If such Children die before their Parents, how joyfully may they part with them as into the Arms of Christ, who hath said, *That of such is the Kingdom of Heaven, Matth. 19. 14.* And if the Parents die first, how joyfully may they leave behind them a holy Seed, that is like to serve God in their Generation, and to follow them to Heaven, and live with them for ever. But, whether they live or die, what a heart-breaking to the Parents are ungodly Children; that love not the Word and Way of God, and love not to be taught or restrained from their own licentious courses.

Direct 7. §. 7. *Direct. 7. Patiently submit to the correction which your Parents lay upon you.* Consider, that God hath commanded them to do it, and that to save your Souls from Hell; and that they *bate* you, if they correct you not when there is cause, and that they must not spare for your crying, *Prov. 13. 24. & 22. 15. & 29. 15. & 23. 13, 14. & 19. 18.* It is not their delight, but for your own necessity. Avoid the fault, and you may escape the correction. How much rather had your Parents see you obedient, than hear you cry. It is not long of them, but of your selves, that you are corrected. Be angry with your selves, and not with them. It is a wicked Child, that instead of being better by correction, will hate his Parents for it, and so grow worse. Correction is a means of Gods own appointment; and therefore go to God on your knees in Prayer, and intreat him to bless and sanctifie it to you, that it may do you good.

Direct 8. §. 8. *Direct. 8. Chuse not your own Company, but use such company as by your Parents is appointed you.* Bad company is the first undoing of a Child. When for the love of sport you chuse such play-fellows, as are idle, and licentious, and disobedient, and will teach you to curse, and swear, and lie, and talk filthily, and draw you from your Book or Duty; this is the Devils Highway to Hell. Your Parents are fittest to chuse your company.

Direct 9. §. 9. *Direct. 9. Chuse not your own Calling or Trade of life, without the choice or consent of your Parents.* You may tell them what you are most inclined to, but it belongeth more to them than to you to make the choice: And it is your part to bring your wills to theirs. Unless your Parents chuse a Calling for you that is *unlawful*; and then you may (with humble submissiveness) refuse it. But if it be only inconvenient, you have liberty afterward to change it for a better, if you can, when you are from under their dispose and government.

Direct 10. §. 10. *Direct. 10. Marry not without your Parents consent.* Nay, if it may be, let their choice determine first of the person, and not your own: Unexperienced youth doth chuse by fancy and passion, when your experienced Parents will chuse by judgment. But if they would force you to joyn your selves to such as are ungodly, and like to make your lives either sinful or miserable, you may humbly refuse them. But you must remain unmarried, while by the use of right means you can live in chastity, till your Parents are in a better mind. But if indeed you have a flat necessity of marrying, and your Parents will consent to none but one of a false Religion, or one that is utterly unfit for you; in such a case they for-

feit their authority in that point, which is given them for your edification, and not for your destruction; and then you should advise, with other friends that are more wise and faithful: But if you suffer your fond affections to contradict your Parents wills, and pretend a necessity (that you cannot change your affections) as if your folly were incurable: this is but to enter sinfully into that state of life, which should have been sanctified to God, that he might have blest it to you.

§. 11. *Direct. 11. If your Parents be in want, it is your duty to relieve them according to your ability, yea, and wholly to maintain them, if there be need.* For it is not possible by all that you can do, that ever you can be on even terms with them; or ever requite them for what you have received of them. It is base inhumanity, when Parents come to poverty, for Children to put them off with some short allowance, and to make them live almost like their servants, when you have riches and plenty for your selves. Your Parents should still be maintained by you as your superiors, and not as your inferiors. See that they fare as well as your selves; yea, though you got not your riches by their means, yet even for your being, you are their debtors for more than that.

§. 12. *Direct. 12. Imitate your Parents in all that is good, both when they are living, and when they are dead.* If they were lovers of God, and of his word and service, and of those that fear him, let their example provoke you, and let the love that you have to them, ingage you in this imitation. *A wicked child of godly Parents is one of the most miserable wretches in the world.* With what horror do I look on such a person? How near is such a wretch to Hell? When Father or Mother were eminent for Godliness, and daily instructed them in the matters of their salvation, and prayed with them, and warned them, and prayed for them, and after all this the Children shall prove covetous or drunkards, or whoremongers, or prophane, and enemies to the Servants of God, and deride or neglect the way of their Religious Parents, it would make one tremble to look such wretches in the face. For though yet there is some hope of them, alas, it is so little, that they are next to desperate; when they are hardened under the most excellent means, and the light hath blinded them, and their acquaintance with the ways of God hath but turned their hearts more against them, what means is left to do good to such relisters of the Grace of God as these? The likeliest is some heavy dreadful judgment. O what a woful day will it be to them, when all the prayers, and tears, and teachings, and good examples of their Religious Parents shall witness against them? How will they be confounded before the Lord! And how sad a thought is it to the heart of holy diligent Parents, to think that all their Prayers and pains must witness against their graceless Children, and sink them deeper into Hell? And yet alas, how many such woful spectacles are there before our eyes? and how deeply doth the Church of God, suffer by the malice and wickedness of the Children of those Parents that taught them better, and walked before them in a holy exemplary life? But if Parents be ignorant, superstitious, idolatrous, Popish or prophane, their Children are forward enough to imitate them. Then they can say, *Our Fore-fathers were of this mind; and we hope they are saved, and we will rather imitate them, than such innovating reformers as you.* As they said to Jeremy, (Chap. 44. 16, 17, 18.) *As for the word that thou hast spoken to us in the Name of the Lord, we will not hearken to thee. But we will—burn Incense to the Queen of Heaven—as we have done, we and our Fathers, our Kings, and our Princes in the Cities of Judah,* and

and in the streets of Jerusalem; for then we had plenty of victuals, and were well, and saw no evil: But since we left off to burn Incense to the Queen of Heaven, — we have wanted all things, and have been consumed by the Sword and Famine. Thus they walk after the imagination of their hearts, and after Baalim (the false Worship) which their Fathers taught them. Jer. 9. 14. And they forget Gods name as their Fathers did forget it. Jer. 23. 27. They and their Fathers have transgressed to this day. Ezek. 2. 3. Yea, They harden their necks, and do worse than their Fathers. Jer. 7. 26. Thus in error and sin they can imitate their Forefathers, when they should rather remember, 1 Pet. 1. 18, 19. That it cost Christ his Blood to redeem men from their vain conversation received by tradition from their Fathers. And they should penitently confess, as Dan. 9. 8. O Lord to us belongeth confusion of face, to our Kings, to our Princes, and to our Fathers, because

we have sinned against thee, Ver. 16. And as Psal. 106. 6. We have sinned with our Fathers, &c. Saith God: Jer. 16. 11, 12, 13. Behold your Fathers have forsaken me — and have not kept my Law; and ye have done worse than your Fathers: Therefore I will cast you out, &c. Jer. 43. 9. Have ye forgotten the wickedness of your Fathers, and the wickedness of the Kings of Judah, and your own wickedness? They are not humbled even unto this day, Ver. 21. Zech. 1. 4. Be not as your Fathers, to whom the former Prophets have cried, saying, Turn ye now from your evil ways, but they did not hear. Mal. 3. 7. Even from the days of your Fathers ye are gone away from mine Ordinances, and have not kept them. Return unto me, and I will return unto you: Ezek. 20. 18. Walk ye not in the Statutes of your Fathers. So Ver. 27. 30, 36. Follow not your Fathers in their sin and error, but follow them where they follow Christ, 1 Cor. 11. 1.

CHAP. XII.

The Special Duties of CHILDREN and YOUTH towards GOD.

THough I put your duty to your Parents first, because it is first learned, yet your Duty to God immediately is your greatest and most necessary duty: Learn these following Precepts well.

Direct. 1. §. 1. Direct. 1. Learn to understand the Covenant and Vow which in your Baptism you made with God the Father, the Son, and the Holy Ghost, your Creator, Redeemer, and Regenerator: And when you well understand it, renew that Covenant with God in your own persons, and absolutely deliver up your selves to God, as your Creator, Redeemer, and Sanctifier, your Owner, your Ruler, and your Father and Felicity. Baptism is not an idle Ceremony, but the solemn entering into Covenant with God, in which you receive the greatest Mercies, and bind your selves to the greatest duties. It is but the entering into that way which you must walk in all your lives, and a vowing that to God which you must be still performing. And though your Parents had authority to promise for you, it is you that must perform it; for it was you that they obliged. If you ask by what authority they obliged you in Covenant to God, I answer, by the authority which God had given them in Nature, and in Scripture; as they oblige you to be Subjects of the King, or as they enter your names into any Covenant, by lease or other contract which is for your benefit; and they do it for good, that you may have part in the Blessings of the Covenant: And if you grudge at it, and refuse your own consent when you come to age, you lose the benefits. If you think they did you wrong, you may be out of Covenant when you will, if you will renounce the Kingdom of Heaven. But it is much wiser to be thankful to God, that your Parents were the means of so great a blessing to you, and to do that again more expressly by your selves which they did for you; and openly with thankfulness to own the Covenant in which you are engaged, and live in the performance and in the comforts of it all your days.

§. 2. Direct. 2. Remember that your are entering Direct. 2: into the way to everlasting life, and not into a place of happiness or continuance. Presently therefore set your hearts on Heaven, and make it the design of all your lives, to live in Heaven with Christ for ever: O happy you, if God betimes will thoroughly teach you, to know what it is that must make you happy; and if at your first setting out, your end be right, and your faces be Heavenward! Remember that as soon as you begin to live, you are hastening toward the end of your lives; even as a Candle as soon as it beginneth to burn, and the Hour-glass as soon as it is turned, is wasting, and hastening to its end: So as soon as you begin to live, your lives are in a Consumption, and passing towards your final hour: As a runner, as soon as he beginneth his race, is hastening to the end of it; so are your lives even in your youngest time. It is another kind of life that you must live for ever, than this trifling pitiful fleshly life. Prepare therefore speedily for that which God sent you hither to prepare for. O happy you, if you begin betime, and go on with cheerful resolution to the end! It is blessed wisdom to be wise betime, and to know the worth of Time in Childhood, before any of it be wasted and lost upon the fooleries of the World. Then you may grow wise indeed, and be treasuring up understanding, and growing up in sweet acquaintance with the Lord, when others are going backwards, and daily making work, for sad repentance or final desperation. Eccles. 12. 1. Remember now thy Creator in the days of thy youth, while the evil days come not; nor the years draw nigh, when thou shalt say (Of all things here below) I have no pleasure in them.

§. 3. Direct. 3. Remember that you have corrupted Direct. 3. Natures to be cured, and that Christ is the Physician: 1 Cor. 5. that must cure them; and the Spirit of Christ must dwell 17. within you, and make you holy, and give you a new Rom. 8. 9. heart and nature, which shall love God and Heaven 13. above all the honor and pleasures of the World: Rest 10h. 3. 3. 5, 6.

not therefore till you find that you are born anew, and that the Holy Ghost hath made you holy, and quickned your hearts with the love of God, and of your dear Redeemer. The old nature loveth the things of this World, and the pleasures of this flesh; but the new nature loveth the Lord that made you, and redeemed and renewed you, and the endless joyes of the World to come, and that holy life which is the way thereto.

Direct. 4. §. 4. *Direct. 4. Take heed of loving the pleasures of the flesh, in overmuch eating, or drinking, or play.* Set not your hearts upon your belly or your sport; let your meat, and sleep, and play be moderate. Meddle not with Cards or Dice, or any bewitching or riotous sports: Play not for Money, lest it stir up covetous desires, and tempt you to be over eager in it, and to lie, and wrangle, and fall out with others. Use neither food or sports which are not for your health; a greedy appetite intriceth Children to devour raw Fruits, and to rob their Neighbors Orchards, and at once to undo Soul and Body. And an excessive love of play, doth cause them to run among bad companions, and lose their time, and destroyeth the love of their Books, and their Duty, and their Parents themselves, and all that is good. You must eat, and sleep, and play for health, and not for useles hurtful pleasure.

1 Cor. 10.
31.

Direct. 5. §. 5. *Direct. 5. Subdue your own wills and desires to the Will of God and your Superiors, and be not eagerly set upon any thing, which God or your Parents do deny you.* Be not like those self-willed fleshly Children, that are importunate for any thing which their fancy or appetite would have, and cry or are discontent if they have it not. Say not that I must have this or that, but be contented with any thing which is the Will of God, and your Superiors. It is the greatest misery and danger in the World, to have all your own wills, and to be given up to your hearts desire.

Psal. 81.
10, 11, 12.

Direct. 6. §. 6. *Direct. 6. Take heed of a custom of foolish, filthy, railing, lying, or any other sinful words.* You think it is a small matter, but God thinketh not so; it is not a jesting matter to sin against the God that made you: It is fools that make a sport with sin, Prov. 14. 9. & 10. 23. & 26. 19. One lie, one curse, one oath, one ribbald, or railing, or deriding word, is worse than all the pain that ever your flesh endured.

§. 7. *Direct. 7. Take heed of such company and play-fellows, as would intice and tempt you to any of these sins, and chuse such company as will help you in the fear of God.* And if others mock at you, care no more for it, than for the shaking of a leaf, or the barking of a Dog. Take heed of leud and wicked company, as ever you care for the saving of your Souls. If you hear them rail, or lie, or swear, or talk filthily, be not ashamed to tell them, that God forbiddeth you to keep company with such as they. Psal. 119. 63. Prov. 13. 20. & 18. 7. 1 Cor. 5. 12. Eph. 5. 11.

§. 8. *Direct. 8. Take heed of Pride and Covetousness.* Desire not to be fine, nor to get all to your selves; but be humble, and meek, and love one another, and be as glad that others are pleased as your selves.

§. 9. *Direct. 9. Love the Word of God, and all good Books which would make you wiser and better; and read not Play-books, nor Tale-books, nor Love-books, nor any idle stories.* When idle Children are at play and fooleries, let it be your pleasure to read and learn the mysteries of your Salvation.

§. 10. *Direct. 10. Remember that you keep holy the Lords day.* Spend not any of it in play or idleness: Reverence the Ministers of Christ, and mark what they teach you, and remember it is a message from God about the saving of your Souls. Ask your Parents when you come home, to help your understandings and memories in any thing which you understood not or forgot. Love all the holy exercises of the Lords day, and let them be pleasanter to you than your meat or play.

§. 11. *Direct. 11. Be as careful to practise all, as Direct. 11. to hear and read it.* Remember all is but to make you holy, to love God, and obey him: Take heed of sinning against your knowledge, and against the warnings that are given you.

§. 12. *Direct. 12. When you grow up, by the direction of your Parents chuse such a Trade or Calling, as alloweth you the greatest helps for Heaven, and hath the fewest hinderances, and in which you may be most serviceable to God before you die.* If you will but practise these few Directions (which your own hearts must say, have no harm in any of them) what happy persons will you be for ever!

CHAP. XIII.

The Duties of SERVANTS to their MASTERS.

IF Servants would have comfortable lives, they must approve themselves and their service unto God, because from him they must have their comforts; which may be done by following these Directions.

Direct. 1. §. 1. *Direct. 1. Reverence the providence of God which calleth you to a servants life, and murmur not at your labor, or your low condition; but know your mercies, and be thankful for them.* Though perhaps you have more labor than your Masters, yet have you not less care than they? Most servants may have quieter lives, if it were not for their unthankful discontented hearts. You are not troubled with the care of providing your Landlords rent, or meat, and drink, and wages for your ser-

vants, nor with the wants and desires of Wives and Children, nor with the faults and naughtiness of such as you must use or trust; nor with the losses and Crosses which your Masters are liable to. Be thankful to God, who for a little bodily labor, doth free you from the burden of all these cares.

§. 2. *Direct. 2. Take your condition as chosen for you by God, and take your selves as his servants, and your work as his, and do all as to the Lord, and not only for Man; and expect from God your chief reward.* You will be else but eye-servants and hypocrites, if the fear of God do not awe your Consciences: And if you were the best servants to your Masters in the World, and did not all in obedience to God; it were but

but a low unprofitable service : If you believe that there is an infinite distance between God and man, you may conceive what a difference there is between serving God and man : Your wages is all your reward from man, but eternal life is Gods reward : And the very same work and labour which one man hath but his years wages for, another hath everlasting life for, (though not of Merit, yet of the bounty of our Lord) Rom. 6. 23. Because he doth it in love and obedience to that God who hath promised this reward. Col. 3. 22, 23, 24, 25. *Servants obey in all things your Masters according to the flesh : not with eye-service as men-pleasers, but in singleness of heart, fearing God : And whatsoever thing ye do, do it heartily as to the Lord, and not unto men : Knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ : But he that doth wrong, shall receive for the wrong which he hath done : and there is no respect of persons.* The like is in Ephes. 6. 5, 6, 7, 8. So much doth God respect the heart, that the very same action hath such different successes and rewards, as it is done to different ends, and from different principles : your lowest service may be thus sanctified and acceptable to God.

Direct. 3. §. 3. Direct. 3. *Be conscionable and faithful in performing all the labour and duty of a servant.* Neglect not such business as you are to do : nor do it not lazily, and deceitfully, and by the halves. As it is thievery or deceit for a man in the Market to sell another the whole of his commodity, and when he hath done, to keep back and defraud him of a part ; So is it no less for a servant that selleth his time and labour to another, to defraud him of part of that time and service which you sold him. Think not therefore that it is no sin, to idle away an hour which is not your own, or to slubber over the work which you undertake to do. Slothfulness and unconscionableness make servants deceitful : Such care not how they do their work, if they can but make their Masters believe that it is done well : They are hypocrites in their service, that take more care to seem painful trusty servants, than to be so ; and to bide their faults and slothfulness, than to avoid them. As if it were as easy to hide them also from God, who hath resolved to punish all the wrong they do their Masters, Col. 3. 25. If they can but lolyer and take their ease, and their Masters know it not, they are never troubled at it as a sin against God : Laziness and fleshly mindedness doth so blind them, that they think it is no sin to take as much ease as they can, so they carry it fair and smoothly with their Masters, and to slubber over their business any how, so that it will but serve the turn : Whereas if their Masters should keep back any of their wages, or put more work upon them than is meet, they would easily be persuaded that this were a sin. If your labour be such as would hurt your health (as by wet or cold, &c.) you may foresee it, and avoid it in your choice of places : but if it be only the Labour that you grudge at, it is a sign of a fleshly and unfaithful person ; as long as it is not excessive to wrong your health, nor hurt your souls, by denying you leisure for your duty to God. The Lord himself commandeth you to be obedient in singleness of heart, as unto Christ, not as eye-servants ; and whatever you do, to do it heartily, knowing that whatever good thing any man doth, the same shall he receive of the Lord, Eph. 6. 5, 6, 8. Col. 3. 23.

Direct. 4. §. 4. Direct. 4. *Be more careful about your duty to your Masters, than about their duty or carriage to you.* Be much more careful what to do, than what to receive ; and to be good servants, than to be used as good servants. Not but you may modestly expect your due, and to be used as servants should be used ;

but your Duty is much more to be regarded ; For if your Master wrong you, that is his sin, and none of yours : God will not be offended with you for anothers faults, but for your own ; nor for being wronged, but for doing wrong : And its better suffer the greatest wrong, than offend God by committing the smallest sin.

§. 5. Direct. 5. *Be true and faithful in all that is committed to your trust : Dispose not of any thing that is your Masters without his consent :* Though you may think it never so reasonable, or well done, yet remember that it is none of your own ; If you would relieve the poor, or please a fellow-servant, or do a kindness to a neighbour, do it of your own, and not of anothers, unless you have his allowance. Be as thrifty for your Masters, as you would be for your selves. Waste no more of his goods, than you would do if it were you own. Say not as false servants do, my Master is rich enough, and it will do him no harm, and therefore we may make bold, and not be so sparing and niggardly. The question is not, What he should do, but what you should do ? If you take any of your rich neighbours goods or money, to give to the poor, you may be hanged as Thieves, as well as if you stole it for your selves. To take any thing of anothers against his will, is to rob or steal : Let the value be never so small, if it be but the worth of a penny, that you steal or defraud another of, the sin is not small : Nay, it aggravateth the sin, that you will presume to break Gods Law for such a trifle, and venture your soul for so small a thing ; Though it be taken from one that may never so well spare it, that's no excuse to you ; it is none of yours. Specially let those servants think of this, that are trusted with buying and selling, or with provisions. If you defraud your Masters, because you can conceal it ; believe it, God that knoweth it, will reveal it ; And if you repent of it, you must make restitution of all that ever you thus robb'd them of, if you have any thing to do it with, And if you have nothing, you must with sorrow and shame confess it to them, and ask forgiveness ; But if you Repent not, you must pay dearer for it in Hell, than this comes to. Object. *But did not the Lord commend the unjust Steward ?* Luke 16. 8. Answer. Yes, for his wit in providing for himself, but not for his unjustness. He only teacheth you there, that if the wicked worldlings have wit to provide for this life, much more should you have the wit to make provision for the life to come. It is faithfulness that is a Stewards duty. 1 Cor. 4. 2.

§. 6. Direct. 6. *Honour your Masters, and behave your selves towards them with that respect and reverence as your place requireth.* Behave not your selves rudely or contemptuously towards them, in word or deed. Be not so proud as to disdain to keep the distance and reverence which is due. You should scorn to be servants, if you scorn to behave your selves as servants. Give them not sawcy, provoking or contemptuous language ; not wording it out with them in bold contending, and justifying your selves when your faults are reprehended. Mark the Apostles words, Tit. 2. 9, 10. *Exhort servants to be obedient to their own Masters, and to please them well in all things, not answering again : not purloining, but shewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things.* And 1 Tim. 6. 1, 2, 3, 4. *Let as many servants as are under the yoke, count their own Masters worthy of all honour (yea, though they were Infidels or poor) that the name of God and his doctrine be not blasphemed (For wicked men will say, Is this your Religion ? when servants professing Religion, are disobedient, unreverent, and unfaithful) And they that have believing Masters,*

Direct. 5.

Direct. 6.
Exod. 20.
12.
Rom. 13.
7.

let them not despise them, because they are brethren, but rather do them service, because they are faithful and beloved partakers of the benefit. These things teach and exhort: if any man teach otherwise, and consent not to wholesome words — he is proud, knowing nothing —

Direct. 7. §. 7. Direct. 7. Go not unwillingly or murmuringly about your business, but take it as your delight. An unwilling mind doth lose Gods reward, and mans acceptance. Grudging and unwillingness maketh your work of little value, be it never so well done. Do service heartily, and with good will as to the Lord, Eph. 6. 7. Col. 3. 23.

Direct. 8. §. 8. Direct. 8. Obey your Masters in all things (which God forbiddeth not, and which their place enableth them to command you;) and set not your own conceits and wills against their commands. It is not obedience, if you will do no more of their commands, than what agreeth with your own opinions and wills. What if you think another way best, or another work best, or another time best? Are you to govern or obey? If the work be not yours but anothers, let his will and not yours be fulfilled, and do his service in his own way. It is Gods command, Col. 3. 22. Servants obey your Masters in all things.

Direct. 9. §. 9. Direct. 9. Reveal not any of the secrets of your Masters, or of the family. Talk not to others of what is said or done at home; Be not over familiar at other mens houses, where you may be tempted to talk of your Masters businesses; Many words may have mischievous effects, which were well intended. That servant is unfit for a wise mans family, that hath some familiar abroad, to whom he must tell all that he heareth or seeth at home; For

his familiar hath another familiar, and so a man shall be betrayed by those of his own household, Mich. 7. 6. as Christ by Judas.

§. 10. Grudge not at the meanness of the provisions of the family. If you have not that which is needful to your health, remove to another place as soon as you can, without reproaching the place where you are. But if you have your daily bread, that is, your necessary wholesome food, how coarse soever, your murmuring for want of more delicious fare, is but your shame, and sheweth that your hearts are sunk into your bellies, and that you are fleshly minded persons.

§. 11. Direct. 11. Pray daily for a blessing on your labours and on the family, both privately and with the rest. A praying servant may prevail with God, for more than all their labour cometh to; and their labours are liker to be blessed, than the labours of a prayerless ungodly person. You are not worthy to partake of the mercies of the family, if you will not joyn in prayers for those mercies.

§. 12. Direct. 12. Willingly submit to the teaching and government of your masters about the right worshipping of God, and for the good of your own souls. Bless God, if you live with Religious Masters that will instruct you and Chatechize you, and pray with you, and restrain you from breaking the Lords day, and other sins, and will examine you of your profiting, and watch over your souls, and sharply rebuke you when you do that which is evil. Be glad of their instructions, and murmur not at them, as ignorant ungodly servants do. These few Directi- ons carefully followed will make your service better to you, than Lordships and Kingdoms are to the ungodly.

CHAP. XIV.

The Duties of MASTERS towards their SERVANTS.

Rom. 8.
18.

IF you would have good servants, see that you be good masters, and do your own duty, and then either your servants will do theirs, or else all their failings shall turn to your greater good.

Direct. 1. §. 1. Direct. 1. Remember that in Christ they are your brethren and fellow servants; and therefore rule them not tyrannically but in tenderness and love; and command them nothing that is against the Laws of God, or the good of their souls. Use not wrath and unmanlike fury with them; nor any over-severe or unnecessary rebukes or chastisements. Find fault in season, with prudence and sobriety, when your passions are down and when it is most likely to do good. If it be too little, it will embolden them in doing ill; If it be too much, or frequent or passionate, it will make them sleight it and despise it, and utterly hinder their repentance: They will be taken up in blaming you for your rashness and violence, instead of blaming themselves for the fault.

Direct. 2. §. 2. Direct. 2. Provide them work convenient for them, and such as they are fit for; Not such or so much as to wrong them in their health, or hinder them from the necessary means of their salvation; Nor yet so little as may cherish their idleness, or occasion them to lose their precious time. It is cruelty to lay more on your horse than he can carry; or to work your Oxen to skin and bones: Prov. 12. 10. A righteous man regardeth the life of his beast; much more of his ser-

vant. Especially put not your servants on any labour which hazardeth their health or life, without true necessity to some greater end. Pity and spare them more in their health than in their bare labour. Labour maketh the body sound, but to take deep colds, or go wet of their feet, do tend to their sickness and death. And should another mans Life be cast away for your commodity? Do as you would be done by, if you were servants your selves and in their case; and let not their labours be so great, as shall allow them no time to pray before they go about it, or as shall so tire them as to unfit them for Prayer or instruction or the Worship of the Lords day, and shall lay them like blocks, as fitter to lie to sleep or rest themselves, than to pray, or hear, or mind any thing that is good. And yet take heed that you suffer them not to be idle, as many great men use their Serving men, to the undoing of their souls and bodies. Idleness is no small sin in itself, and it breedeth and cherisheth many others: Their time is lost by it; and they are made unfit for any honest employment or course of life, to help themselves or any others.

§. 3. Direct. 3. Provide them such wholesome food and lodging, and such wages as their service doth deserve, or as you have promised them. Whether it be pleasant or unpleasant, let their food and lodging be healthful. It is so odious an oppression and injustice

injustice to defraud a servant or labourer of his wages (yea or to give him less than he deserveth) that methinks I should not need to speak much against it among Christians. Read *Jam. 5. 1, 2, 3, 4, 5.* and I hope it will be enough.

Direct. 4. §. 4. *Direct. 4.* Use not your servants to be so bold and familiar with you, as may tempt them to despise you; nor yet so strange and distant, as may deprive you of opportunity of speaking to them for their spiritual good, or justly lay you open to be censured as too magisterial and proud. Both these extremes have ill effects; but the first is commonest, and is the disquiet of many families.

Direct. 5. §. 5. *Direct. 5.* Remember that you have a charge of the souls in your family, and are as a Priest and Teacher in your own house, and therefore see that you keep them to the constant worshipping of God, especially on the Lords day, in publick and private; and that you teach them the things that concern their salvation (as is afterward Directed.) And pray for them daily, as well as for your selves.

Direct. 6. §. 6. *Direct. 6.* Watch over them that they offend not God: Bear not with ungodliness or gross sin in your family. Read *Psal. 101.* Be not like those ungodly masters, that look only that their own work be done, and bid God look after his work himself, and care not for their servants souls, because they care not for their own; and mind not whether God be served by others, because they serve him not (unless with hypocritical lip-service) themselves.

Direct. 7. §. 7. *Direct. 7.* Keep your servants from evil company, and from being temptations to each other, as far as you can. If you suffer them to frequent Ale-houses, or riotous assemblies, or wanton or malignant company, when they are infected themselves, they will bring home the infection, and all the house may fare the worse for it; And when Judas grew familiar with the Pharisees, he will be seduced by them to betray his Master. You cannot be accountable for your servants if you suffer them to be much abroad.

Direct. 8. §. 8. *Direct. 8.* Go before them as examples of holiness and wisdom, and all those virtues and duties which you would teach them. An ignorant or a swearing, cursing, railing, ungodly Master, doth actually teach his servants to be such; and if his words teach them the contrary, he can expect but little reverence or success.

Direct. 9. §. 9. *Direct. 9.* Patiently bear with those tolerable frailties which their unskilfulness or bodily temperature or other infirmity make them liable to against their wills. A willing mind is an excuse for many frailties; much must be put up, when it is not from wilfulness or gross neglect: make not a greater matter of every infirmity or fault than there is cause. Look not that any should be perfect upon earth; Reckon upon it, that you must have servants of the progeny of Adam, that have corrupted natures, and bodily weaknesses; and many things that must be born with. Consider how faultily you serve your Heavenly Master, and how much he daily beareth with that which is amiss in you, and how many faults and overights you are guilty of in your own employment, and how many you should be overtaken with, if you were in their stead. *Eph. 6. 9.* And ye Masters, do the same things to them, forbearing threatening, knowing that your master also is in Heaven, neither is there respect of persons with him. *Col. 4. 1.* Masters give unto your servants that which is just and equal, &c.

Dir. 10. §. 10. *Direct. 10.* See that they behave themselves well to their fellow servants: of which I shall speak anon.

Tit. 2. Directions to those Masters in foreign Plantations who have Negro's and other Slaves; being a solution of several Cases about them.

Direct. 1. **U**nderstand well how far your Power *Direct. 1* over your slaves extendeth, and what limits God hath set thereto.

As, 1. Sufficiently difference between Men and Brutes. Remember that they are of as good a kind as you; that is, They are reasonable Creatures as well as you, and born to as much natural liberty. If their sin have enslaved them to you, yet Nature made them your equals. Remember that they have immortal souls, and are equally capable of salvation with your selves. And therefore you have no power to do any thing which shall hinder their salvation. No pretence of your business, necessity, commodity or power, can warrant you to hold them so hard to work, as not to allow them due time and seasons for that which God hath made their duty.

2. Remember that God is their absolute Owner, and that you have none but a *derived* and *limited* Propriety in them. They can be no further yours, than you have Gods consent, who is the Lord of them and you; and therefore Gods Interest in them; and by them must be served first.

3. Remember that they and you are equally under the Government and Laws of God. And therefore all Gods Laws must be first obeyed by them, and you have no power to command them to omit any duty which God commandeth them, nor to commit any sin which God forbiddeth them; not can you without Rebellion or Impiety expect, that your work or commands should be preferred before Gods.

4. Remember that God is their Reconciled tender Father, and if they be as good, doth Love them as well as you: And therefore you must use the meanest of them no otherwise, than becometh the Beloved of God to be used; and no otherwise than may stand with the due signification of your Love to God by Loving those that are his.

5. Remember that they are the Redeemed ones of Christ, and that he hath not sold you his title to them; As he bought their souls at a price unvaluable, so he hath not given the purchase of his blood to be absolutely at your disposal. Therefore so use them, as to preserve Christs right and interest in them.

Direct. 2. Remember that you are Christs Trustees, or the Guardians of their souls; and that the greater your power is over them, the greater your charge is of them, and your duty for them. As you owe more to a Child than to a Day Labourer or a hired Servant, because being more *your own*, he is more entrusted to your care: so also by the same reason, you owe more to a slave, because he is more your own; and power and obligation go together. As Abraham was to Circumcise all his servants that were bought with money, and the fourth Commandment requireth Masters to see that all within their gates observe the Sabbath day; so must you exercise both your Power and Love to bring them to the Knowledge and faith of Christ, and to the just obedience of Gods commands.

Those therefore that keep their Negro's and slaves from hearing Gods word, and from becoming Christians, because by the Law, they shall then be either made free, or they shall lose part of their service, do openly profess Rebellion against God, and contempt

contempt of Christ the Redeemer of souls, and a contempt of the souls of men, and indeed they declare, that their worldly profit is their treasure and their God.

If this come to the hands of any of our Natives in *Barbado's*, or other Islands or Plantations, who are said to be commonly guilty of this most heinous sin, yea and to live upon it, I intreat them further to consider as followeth, 1. How cursed a crime is it to equal *Men and Beasts*? Is not this your practice? Do you not buy them and use them meerly to the same end, as you do your *horses*? to labour for your commodity! as if they were baser than you, and made to serve you?

2. Do you not see how you reproach and condemn your selves, while you vilifie them as Savages and barbarous wretches. Did they ever do any thing more *savage*, than to use not only mens bodies as beasts, but their souls as if they were made for nothing, but to actuate their bodies in your worldly drudgery? Did the veriest Cannibals ever do any thing more cruel or odious, than to sell so many souls to the Devil for a little worldly gain? Did ever the cursedest miscreants on earth, do any thing more rebellious, and contrary to the will of the most merciful God, than to keep those souls from Christ, and holiness and Heaven, for a little money, who were made and redeemed for the same ends, and at the same pretious price as yours? Did your poor slaves ever commit such villanies as these? Is not he the basest wretch and the most barbarous savage, who committeth the greatest and most inhumane wickedness? And are theirs comparable to these of yours?

3. Doth not the very example of such cruelty, besides your keeping them from Christianity, directly tend to teach them and all others, to hate Christianity, as if it taught men to be so much worse than Dogs and Tygers?

4. Do you not mark how God hath followed you with Plagues? and may not Conscience tell you that it is for your inhumanity to the souls and bodies of so many? Remember the late fire at the Bridge in *Barbado's*: Remember the drowning of your Governour and Ships at Sea, and the many judgments that have overtaken you; and at the present the terrible mortality that is among you.

5. Will not the example and warning of neighbour Countreys rise up in judgment against you and condemn you? You cannot but hear how odious the *Spanish* name is made (and thereby alas the Christian name also, among the West Indians!) for their most inhumane Cruelties in *Hispaniola, Jamaica, Cuba, Peru, Mexico* and other places, which is described by *Jos. a Costa* a Jesuite of their own; And though I know that their cruelty who murdered millions, exceedeth yours, who kill not mens bodies, yet yours is of the same kind, in the merchandize which you make with the Devil for their souls, whilst you that should help them with all your power, doth hinder them from the means of their salvation. And on the contrary what an honour is it to those of *New England*, that they take not so much as the Natives Soyl from them, but by purchase? that they enslave none of them, nor use them cruelly, but shew them mercy, and are at a great deal of care, and cost, and labour for their salvation? O how much difference between holy Master *Eliot's* life and yours! His, who hath laboured so many years to save them, and hath translated the whole Bible into their language, with other Books; and those good mens in *London* who are a Corporation for the furtherance of his work; and theirs that have contributed so largely towards

it; And yours that sell mens souls for your commodity?

6. And what comfort are you like to have at last, in that money that is purchased at such a price? Will not your money and you perish together? will you not have worse than *Gebze's* Leprosie with it; yea worse than *Achan's* death by Stoning; and as bad as *Judas* his hanging himself, unless repentance shall prevent it? Do you not remember the terrible words in *Jude* 11. *Wo unto them, for they have gone in the way of Cain, and ran greedily after the errors of Balaam.* And 2 *Pet.* 2. 3, 14, 15. *Through Covetousness—they make merchandize of you—An heart they have exercised with covetous practices; Cursed Children (or Children of a Curse) which have forsaken the right way, and are gone astray, following the way of Balaam, the Son of Bofor, who loved the wages of unrighteousness, but was rebuked for his iniquity; the dumb Ass speaking with mans voice forbad the madness of the Prophet.* (When you shall every one hear, *Thou fool this night shall thy soul be required of thee, and then whose shall those things be which thou hast provided?* *Luke* 12. 19, 20, 21. will it not then cut deep in your perpetual torments, to remember that you got that little pelf, by betraying so many souls to hell? What men in the World doth *James* speak to, if not to you, *Jam.* 5. 1, 2, 3, 4. *Go to now ye Rich men, weep and howl for your miseries that shall come upon you: your riches are corrupted, and your garments are moth-eaten: your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire: ye have heaped treasure together for the last dayes. Behold the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, cryeth, and the cryes of them which have reaped, have entred into the ears of the Lord of Sabbath.* How much more the cry of betrayed souls.

And here we may seasonably answer these cases.

Quest. 1. *Is it lawful for a Christian to buy and use a man as a slave?* Quest. 2. *Is it lawful to use a Christian as a slave?* Quest. 3. *What difference must we make between a free servant and a slave?*

To Quest. 1. I answer, There is a slavery to which some men may be Lawfully put, and there is a slavery to which none may be put; And there is a slavery to which only the criminal may be put, by way of penalty.

1. No man may be put to such a slavery as under the first Direction is denied, that is, such as shall injure Gods interest and service, or the mans salvation. 2. No man, but as a just punishment for his crimes, may be so enslaved, as to be deprived of those liberties, benefits and comforts, which brotherly love obligeth every man to grant to another for his good, as far as is within our power, all things considered. That is, the same man is a servant and a brother, and therefore must at once be used as both. 3. Though poverty or necessity do make a man consent to sell himself to a life of lesser misery, to escape a greater, or death it self; yet is it not lawful for any other so to take advantage by his necessity, as to bring him into a condition, that shall make him miserable, or in which we shall not exercise so much love, as may tend to his sanctification, comfort and salvation. Because no Justice is befitting a Christian or a Man, which is not conjoynd with a due measure of Charity.

But 1. He that deserveth it by way of penalty may be penally used. 2. He that stole and cannot restore may be forced to work it out as a servant; and in both these cases more may be done against anothers ease or liberty, than by meer contract or consent. He that may hang a flagitious offender, doth him

him no wrong if he put him to a slavery, which is less penal than death. 3. More also may be done against Enemies taken in a lawful War, than could be done against the innocent by necessitated consent. 4. A certain degree of servitude or slavery is lawful by the necessitated consent of the innocent. That is so much, 1. As wrongeth no interest of God. 2. Nor of mankind by breaking the Law of Nations. 3. Nor the person himself, by hindering his salvation, or the needful means thereof; nor those comforts of life, which nature giveth to man as man. 4. Nor the Commonwealth or Society where we live.

Quest. 2. *Quest. 2.* To the second Question, I answer, 1. As men must be variously loved according to the various degrees of amiableness in them; so various degrees of love must be exercised towards them: Therefore good and real Christians must be used with more love and brotherly tenderness than others. 2. It is meet also, that Infidels have so much mercy shewed them in order to the saving of their Souls, as that they should be invited to Christianity by fit encouragements: And so, that they should know that if they will turn Christians, they shall have more privileges and emoluments than the Enemies of Truth and Piety shall have. It is therefore well done of Princes who make Laws that Infidel-slaves shall be free-men, when they are duly Christened. 3. But yet a nominal Christian, who by wickedness forfeiteth his life or freedom, may penally be made a slave as well as Infidels. 4. And a poor and needy Christian may sell himself into a harder state of servitude than he would chuse, or we could otherwise put him into. But 5. To go as Pirates and catch up poor Negro's or people of another Land, that never forfeited Life or Liberty, and to make them slaves, and sell them, is one of the worst kinds of Thievery in the World; and such persons are to be taken for the common Enemies of mankind; and they that buy them and use them as Beasts, for their meer commodity, and betray, or destroy, or neglect their Souls, are fitter to be called incarnate Devils than Christians, though they be no Christians whom they so abuse.

Quest. 3. *Quest. 3.* To the third Question, I answer, That the solution of this case is to be gathered from what is said already. A Servant and a Voluntary-slave were both free-men, till they sold or hired themselves; and a Criminal-person was a free-man till he forfeited his life or liberty. But afterward the difference is this; that 1. A free-servant is my servant, no further than his own Covenant made him so; which is supposed to be, 1. To a certain kind, and measure of labor according to the meaning of his contract. 2. For a limited time, expressed in the contract, whether a year or two, or three, or seven.

2. A Slave by meer Contract is one that, 1. Usually selleth himself absolutely to the will of another as to his labor, both for kind and measure; where yet the limitations of God and nature after (and before) named, are supposed among Christians to take place. 2. He is one that selleth himself to such labor, during life.

3. A Slave by just penalty, is liable to so much servitude as the Magistrate doth judge him to, which may be, 1. Not only such labor, as aforesaid, as pleaseth his Master to impose. 2. And that for life. 3. But it may be also to stripes and severities which might not lawfully be inflicted on another.

1. The Limitations of a necessitated-slavery by Contract or Consent through poverty are these, 1. Such a ones Soul must be cared for and preserved, though he should consent to the contrary. He must have time to learn the Word of God, and time to pray, and he must rest on the Lords day, and im-

ploy it in Gods service; he must be instructed and exhorted and kept from sin. 2. He may not be forced to commit any sin against God. 3. He may not (though he forcedly consent) be denied such comforts of this life, as are needful to his cheerful serving of God in Love and Thankfulness, according to the Peace of the Gospel state; and which are called by the name of *our daily Bread*. No man may deny a slave any of this, that is not a criminal punished slave.

2. And the most criminal slave may not be forced to sin, nor denied necessary helps to his salvation. But he may penally be beaten and denied part of his daily Bread; so it be not done more rigorously than true Justice doth require.

Quest. But what if men buy Negro's or other slaves of such as we have just cause to believe did steal them by Piracy, or buy them of those that have no power to sell them, and not hire or buy them by their own consent, or by the consent of those that had power to sell them, nor take them Captives in a lawful War, what must they do with them afterward?

Ans. 1. It is their heinous sin to buy them, unless it be in charity to deliver them. 2. Having done it, undoubtedly they are presently bound to deliver them: Because by right the man is his own, and therefore no man else can have just title to him.

Quest. But may I not sell him again and make my Money of him, seeing I leave him but as I found him?

Ans. No, because when you have taken possession of him, and a pretended propriety, then the injury that is done him is by you; which before was only by another. And though the wrong be no greater than the other did him, yet being now done by you, it is your sin.

Quest. But may I not return him to him that I bought him of?

Ans. No: for that is but injuring him by delivering him to another to continue the injury. To say as Pilate, [*I am innocent of the Blood of this just Man*] will be no proof of your innocency, yea, Gods Law bindeth you to Love, and works of Love, and therefore you should do your best to free him: He that is bound to help to save a man, that is fallen into the hand of thieves by the High-way, if he should buy that man as a slave of the thieves, may not after give him up to the thieves again. But to proceed in the Directions.

Direct. 3. So serve your own necessities by your slaves as to prefer Gods interest, and their spiritual and everlasting happiness. Teach them the way to Heaven, and do all for their Souls which I have before directed you to do for all your other servants. Though you may make some difference in their labor, and diet, and cloathing, yet none as to the furthering of their salvation. If they be Infidels, use them so as tendeth to win them to Christ, and the love of Religion, by shewing them that Christians are less worldly, less cruel and passionate, and more wise and charitable and holy and meek, than any other persons are. Wo to them that by their cruelty and covetousness do scandalize even slaves, and hinder their conversion and salvation.

Direct. 4. By how much the hardness of their condition doth make their lives uncomfortable, and God hath cast them lower than your selves, by so much the more let your charity pity them, and labor to abate their burden, and sweeten their lives to them, as much as your condition will allow. And remember that even a slave may be one of those neighbors that you are bound to love as your selves, and to do to as you would be done by, if your case were his. Which if you do, you will need no more direction for his relief.

Direct. 5. *Direct. 5.* Remember that you may require no more of an innocent slave, than you would or might do of an ordinary servant, if he were at your will, and did not by contract except something as to labor or usage, which else you would think just and meet to have required of him.

Direct. 6. *Direct. 6.* If they are Infidels, neither be too hasty in baptizing them, when they desire it, nor too slow. Not so hasty as to put them on it, before they understand what the Baptismal Covenant is; or before you see any likelihood that they should be serious in making such a Covenant. Nor yet so slow as to let them alone to linger out their lives in the state of those without the Church. But hasten them to learn, and stir up their desires, and look after them, as the ancient Churches did after their Catechumens; and when you see them fit by Knowledge, Belief, Desire, and Resolution, to vow themselves to

God on the terms of the holy Covenant, then put them on to be baptized. But if you should feel an abatement of your desires of their Conversion, because you shall lose their service, (much more if ever you had a wish that they might not be converted, which is plain *Devilism*,) let it be the matter of your deep humiliation and repentance.

Direct. 7. *Direct. 7.* Make it your chief end in buying and using slaves, to win them to Christ, and save their Souls. Do not only endeavor it on the by, when you have first consulted your own commodity; but make this more of your end, than your commodity it self; and let their Salvation be far more valued by you than their service: And carry your selves to them, as those that are sensible that they are Redeemed with them by Christ from the slavery of Satan, and may live with them in the Liberty of the Saints in Glory.

CHAP. XV.

The Duties of CHILDREN and FELLOW-SERVANTS to one another.

IT is not easie to resolve, Whether Good Governors, or Good Fellow-servants, in a Family, be the greater help and benefit, to each of the Inferiours. For servants are so much together, and so free and familiar with each other, that they have the more opportunity to be useful to each other, if they have but abilities and hearts. It is needful therefore, that you know your duty to one another, both for doing and getting that good which otherwise will be lost.

Direct. 1. *§. 1. Direct. 1.* Love one another unfeignedly as your selves: Avoid all contention and falling out with one another, or any thing that would weaken your love to one another; especially differences about your personal interests, in point of profit, provision, or reputation. Take heed of the Spirit of Envy, which will make your hearts rise against those that are preferred before you, or that are used better than you. Remember the sin and misery of Cain, and take warning by him. Give place to others, and in honor prefer others, and seek not to be preferred before them, Rom. 12. 10, 16. God delighteth to exalt the humble that abase themselves, and to cast down those that exalt themselves. When the interest of your flesh can make you hate or fall out with each other. What a fearful sign is it of a fleshly mind? Rom. 8. 6, 13.

Direct. 2. *§. 2. Direct. 2.* Take heed of using provoking words against each other. For these are the bellows to blow up that which the Apostle calleth the fire of Hell, Jam. 3. 6. A foul tongue setteth on fire the course of nature; and therefore it may set a family on fire. Jam. 3. 5, 6. Where envying and strife is, there is confusion and every evil work. Ver. 15, 16. If ye be angry, refrain your tongues and sin not, and let not the Sun go down upon your wrath, neither give place to the Devil. Eph. 4. 26, 27. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender hearted, forgiving one another, even as God for Christs sake hath forgiven you. Eph. 4. 31, 32. Revilers shall not inherit the Kingdom of God. 1 Cor. 6. 10.

§. 3. Direct. 3. Help one another with love and willingness in your labors; and do not grudge at one another, and say such a one doth less than I: But be as ready to help another, as you would be helped your selves. It is very amiable to see a family of such Children and Servants, that all take one anothers concernments as their own; and are not selfish against each other. Psal. 133. 1. Behold how good and how pleasant it is, for Brethren to dwell together in unity! &c.

§. 4. Direct. 4. Take heed that you prove not tempters to draw each other to sin and misery. Either by joyning together in riotousness, or wronging your Masters, or secret revelling, and then in lying to conceal it: Or lest immodest familiarity draw those of different Sexes into a snare. Abundance of sin and misery hath followed such tempting familiarity of Men and Maids that were Fellow-servants. Their nearness giveth them opportunity, and the Devil provoketh them to take their opportunity; and from immodest wanton dalliance, and unchaste words, they proceed at last to more lasciviousness, to their own undoing: Bring not the Straw to the fire, if you would not have it burn.

§. 5. Direct. 5. Watch over one another for mutual preservation against the sin and temptations which you are most in danger of. Agree to tell each other of your faults, not proudly or passionately, but in love; and resolve to take it thankfully from each other. If any one talk foolishly and idly, or wantonly and immodestly, or tell a lie, or take Gods name in vain, or neglect their duty to God or Man, or deal unfaithfully in their trust or labor, let the other seriously tell him of his sin, and call him to repentance. And let not him that is guilty take it ill, and angrily snap at the reprover, or justify or excuse the fault, or hit him presently in the teeth with his own; but humbly thank him, and promise amendment. O how happy might servants be, if they would faithfully watch over one another?

Direct. 6. §. 6. *Direct. 6.* When you are together, and your work will allow it, let your discourse be such as tendeth to edification, and to the spiritual good of the speaker or the hearers. Some work there is that must be thought on, and talked of while it is doing; and will not allow you leisure to think or speak of other things, till it is done: But very much of the work of most servants may be as well done, though they think and speak together of heavenly things; besides all other times when their work is over. O take this time to be speaking of good to one another: It is like, that some one of you hath more knowledge than the rest; let the rest be asking his counsel and instructions, and let him bend himself to do them good; or if you are equal in knowledge, yet stir up the grace that is in you, if you have any; or stir up your desires after it, if you have none. Waste not your precious time in vanity; multiply not the sin of idle words. O what a load doth lie on many a Soul that feedeth it not, in the guilt of these two sins, *Loss of time, and idle words!* To be guilty of the same sins over and over, every day, and make a constant practice of them, and this against your own knowledge and conscience, is a more grievous case than many think of. Whereas, if you would live together as the Heirs of Heaven, and provoke one another to the Love of God, and holy duty, and delightfully talk of the Word of God, and the life to come, what blessings might you be to one an-

other? And your service and labor would be a sanctified and comfortable life to you all, Eph 4. 29, 30. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, and may minister grace to the hearers, and grieve not the holy Spirit of God — And 5. 3, 4. But fornication and all uncleanness or covetousness (or rather, inordinate fleshly desire.) Let it not be once named among you, as becometh Saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. Of this more anon.

§. 7. *Direct. 7.* Patiently bear with the failings of one another towards your selves, and hide those faults, the opening of which will do no good, but stir up strife: But conceal not those faults which will be cherished by concealment, or whose concealment tendeth to the wrong of your Master, or any other. For it is in your power to forgive a fault against your selves, but not against God, or another. And to know when you should reveal it, and when not, you must wisely fore-know which way is like to do more good or harm. And if yet you be in doubt, open it first to some secret friend, that is wise to advise you, whether it should be further opened or not.

§. 8. *Direct. 8.* If weakness, or sickness, or want afflict a Brother, or Sister, or Fellow-servant, be kind and helpful to them according to your power. Love not in word only, but in deed and truth. 1 Joh. 3. 18. Jam. 2;

CHAP. XVI.

Directions for holy Conference of FELLOW-SERVANTS, or others.

BEcause this is a duty so frequently to be performed; and therefore the peace and edification of Christians is very much concerned in it. I shall give a few brief Directions about it.

Direct. 1. §. 1. *Direct. 1.* Labor most for a full and lively heart, which hath the feeling of those things which your tongues should speak of. For 1. Such a heart will be like a Spring which is always running, and will continually feed the streams. Forced and feigned things are of short continuance; the Hypocrites affected forced speech, is exercised but among those where it may serve his pride and carnal ends: At other times, and in other company, he hath another tongue like other men. It is like a Land-flood that is quickly gone; or like the bending of a Bow, which returneth to its place, as soon as it is loosed. 2. And that which cometh from your hearts, will be serious and hearty, and likeliest to do good to others: For words do their work upon us, not only by signifying the matter which is spoken, but also by signifying the affections of the speaker. And that which will work affections, must express affection ordinarily. If it come not from the heart of the speaker, it is not so like to go to the hearts of the hearers. A hearty Preacher, and a hearty feeling discourse of holy things, do pierce heart-deep, and do that good, which better composed words that are heartless do not.

Direct. 2. §. 2. *Direct. 2.* Yet for all that, when your hearts are cold, and dull, and barren, do not think that your tongues must therefore neglect their duty, and be

silent from all good, till your hearts be better, but force your tongues to do their duty, if they will not do them freely without constraint. For, 1. Duty is duty whether you be well disposed to it or not: If all duty should cease when men are ill disposed to it, no wicked man would be bound to any thing that is truly holy. 2. And if heart and tongue be both obliged, it is worse to omit both than one. 3. And there may be sincerity in a duty, when the heart is cold and dull. 4. And beginning to do your duty as well as you can, is the way to overcome your dulness and unsuitness; when you force your tongues at first to speak of that which is good, the words which you speak or hear, may help to bring you into a better frame. Many a man hath begun to pray with coldness, that hath got him heat before he had done; and many a man hath gone unwillingly to hear a Sermon, that hath come home a converted Soul. 5. And when you set your selves in the way of duty, you are in the way of promised Grace.

§. 3. *Object.* But is not this to play the Hypocrite, Objects to let my tongue go before my heart? And speak the things which my heart is not affected with?

Ans. If you speak falsely and dissemblingly, you play the Hypocrites: But you may force your selves to speak of good, without any falsehood or hypocrisy. Words signify, as I told you, the matter spoken and the speakers mind. Now your speaking of the things of God doth tell no more of your mind but this, that you take them to be true, and that you desire those that you speak to, to regard them: And all this is so; and therefore there is

no hypocrisy in it. Indeed, if you told the hearers, that you are deeply affected with these things your selves, when it is not so, this were hypocrisy. But a man may exhort another to be good, without professing himself to be good; yea, though he confess himself to be bad. Therefore all the good discourses of a wicked man are not hypocrisy: Much less the good discourse of a sincere Christian, that is dull and cold in that discourse. And if a duty had some hypocrisy in it, it is not the duty but the hypocrisy that God disliketh, and you must forsake: As it there be coldness in a duty, it is the coldness, and not the duty that is to be blamed and forborn. And wholly to omit the duty, is worse than to do it with some coldness or hypocrisy, which is not the predominant complexion of the duty.

Object. §. 4. *Object.* But if it be not the fruit of the Spirit, it is not acceptable to God; and that which I force my tongue to, is none of the fruits of the Spirit. Therefore I must stay till the Spirit move me.

Answer. 1. There are many duties done by Reason, and the common assistances of God, that are better than the total omission of them is. Else no unsanctified man should hear the Word, or pray, or relieve the poor, or obey his Prince or Governors, or do any duty towards Children or Neighbors, because whatsoever is not the Fruit of the special Grace of the Spirit, is sin; and without Faith it is impossible to please God; and all men have not Faith, *Heb. 11.6. 2 Thes. 3.2.* 2. It is a distracted conceit of the Quakers and other Fanatics, to think that Reason and the Spirit of God are not conjunct principles in the same act. Doth the Spirit work on a Man as on a Beast or a Stone? and cause you to speak as a Clock that striketh it knoweth not what; or play on Mans Soul, as on an Instrument of Musick, that hath neither knowledge of the melody, nor any pleasure in it? No; the Spirit of God supposeth Nature, and worketh on Man as Man; by exciting your own Understanding and Will to do their parts. So that when, against all the remnant of dulness and backwardness that is in you, you can force your selves to do your duty, it is because the Spirit of God assisteth you to take that resolution, and use that force. For thus the Spirit striveth against the flesh, *Gal. 5. 17. Rom. 7. 16, 17, 18, &c.* Though it is confessed, that there is more of the Spirit, where there is no backwardness, or resistance, or need of forcing.

Direct. §. 5. *Direct.* 3. By all means labor to be furnished with understanding in the matters of God. For, 1. An understanding person hath a Mine of holy matter in himself, and never is quite void of matter for good discourse: He is the good Scribe, that is instructed to the Kingdom of God, that bringeth out of his treasury things new and old, *Matth. 13. 52.* 2. And an understanding person will speak discreetly, and so will much further the success of his discourse, and not make it ridiculous, contemptuous or uneffectual through his indiscretion. But yet if you are ignorant and wanting in understanding, do not therefore be silent: For though your ability is least, your necessity is greatest. Let necessity therefore constrain you to ask instruction, as it constraineth the needy to beg for what they want. But spare no pains to increase your knowledge.

Direct. 4. §. 6. *Direct.* 4. If your own understandings and hearts do not furnish you with matter, have recourse to those manifold helps that God vouchsafeth you. As 1. You may discourse of the last Sermon that you heard, or some one lately Preached that nearly touched you. 2. Or of something in the last Book you read. 3. Or of some Text of Scripture obvious to your thoughts. 4. Or of some notable (yea, or

ordinary) providence which did lately occur. 5. Or of some examples of good or evil that are fresh before you. 6. Or of the right doing of the duty that you are about, or any such like helps.

§. 7. *Direct.* 5. Talk not of vain unprofitable controversies, nor often of small circumstantial matters that make but little to edification. For there may be idle talking about matters of Religion, as well as about other smaller things. Especially see that the quarrels of the times engage not your thoughts and speeches too far, into a course of unprofitableness or contention.

§. 8. *Direct.* 6. Furnish your selves before hand with matter for the most edifying discourse, and never go abroad empty. And let the matter be usually, 1. Things of weight, and not small matters. 2. Things of certainty and not uncertain things. Particularly the fittest subjects for your ordinary discourse are these. 1. God himself, with his Attributes, Relations, and Works. 2. The great mystery of Mans Redemption by Christ; his Person, Office, Sufferings, Doctrine, Example, and Work; his Resurrection, Ascension, Glory, Intercession, and all the Privileges of his Saints. 3. The Covenant of Grace, the Promises, the Duties, the Conditions and the Threatnings. 4. The Workings of the Spirit of Christ upon the Soul, and every Grace of the Spirit in us; with all the signs, and helps, and hinderances of it. 5. The ways and wiles of Satan, and all our Spiritual Enemies; the particular temptations which we are in danger of; what they are, and how to avoid them, and what are the most powerful helps against them. 6. The corruption and deceitfulness of the heart; the nature and workings, effects, and signs of ignorance, unbelief, hypocrisy, pride, sensuality, worldliness, impiety, injustice, intemperance, uncharitableness, and every other sin; with all the helps against them all. 7. The many duties to God, and Man which we have to perform; both internal and external, and how to do them, and what are the chiefest hinderances and helps. (As in reading, hearing, meditating, prayer, giving alms, &c.) And the Duties of our Relations, and several places, with the contrary sins. 8. The vanity of the World, and deceitfulness of all Earthly things. 9. The powerful Reasons used by Christ to draw us to holiness, and the unreasonable madness of all that is brought against it, by the Devil or by wicked men. 10. Of the sufferings which we must expect and be prepared for. 11. Of death, and the preparations that will then be found necessary; and how to make ready for so great a change. 12. Of the day of judgment, and who will be then justified, and who condemned. 13. Of the joys of Heaven, the employment, the company, the nature and duration. 14. Of the miseries of the damned, and the thoughts that then they will have of their former life on Earth. 15. Of the state of the Church on Earth, and what we ought to do in our places for its welfare. Is there not matter enough in all these great and weighty points, for your hourly meditation and conference?

§. 9. *Direct.* 7. Take heed of proud self-conceitedness in your conference. Speak not with supercilious censorious confidence. Let not the weak take on them to be wiser than they are. Be readier to speak by way of Question as Learners, than as Teachers of others, unless you are sure that they have much more need to be taught by you than you by them. It is ordinary for novices in Religion to cast all their discourse into a Teaching strain, or to make themselves Preachers before they understand. It is a most loathsome and pitiful hearing (and yet too ordinary) to hear a raw self-conceited, ungrounded,

unexperienced person, to prate magisterially, and censure confidently the doctrine, or practices, or persons of those that are much better and wiser than themselves. If you meet with this proud censorious spirit, rebuke it first, and read to them *Jam. 3.* And if they go on, turn away from them, and avoid them; for they know not what manner of spirit they are of: They serve not the Lord Jesus, whatever they pretend or think themselves; but are proud, knowing nothing, but doting about questions, and making divisions in the Church of God, and ready to fall into the condemnation of the Devil, *1 Tim. 3. 6. & 6. 3, 4, 5. Rom. 16. 17. Luk. 9. 55.*

Direct. 8. §. 10. *Direct. 8.* Let the wisest in the company, and not the weakest, have most of the discourse: But yet if any one that is of an abler tongue than the rest, do make any determinations in doubtful controverted points, take heed of a hasty receiving his judgment, let his reasons seem never so plausible or probable; but put down all such opinions as doubts, and move them to your Teachers, or some other impartial able men, before you entertain them. Otherwise, he that hath most wit and tongue in the company might carry away all the rest, into what error or heresie he please, and subvert their Faith when he stops their mouths.

Direct. 9. §. 11. *Direct. 9.* Let the matter of your speech be suitable to your end, even to the good of your selves or others, which you seek. The same subject that is fit for one company is very unfit for others. Learned

men and ignorant men, pious men and prophane men, are not fit for the same kind of discourse. The medicine must be carefully fitted to the disease.

§. 12. *Direct. 10.* Let your speech be seasonable, *Direct. 10.* when Prudence telleth you it is not like to do more harm than good. There is a season for the prudent to be silent, and refrain even from good talk. *Amos 5. 17. Psal. 39. 1, 2.* Cast not Pearls before Swine, and give not holy things to Dogs, that you know will turn again and rend you, *Matth. 7. 6.* Yea, and among good people themselves, there is a time to speak, and a time to be silent, *Eccles. 3. 7.* There may possibly be such excess as tendeth to the tiring of the hearers; and more may be cramed in than they can digest; and surfeiting may make them loath it afterwards. You must give none more than they can bear; and also the matters of your business and callings, must be talked of in their time and place.

§. 13. *Direct. 11.* Let all your speech of holy things be with the greatest seriousness and reverence that you are able. Let the words be never so good, yet levity and rudeness may make them to be prophane. God and holy things should not be talked of in a common manner: But the gravity of your speech should tell the hearers, that you take them not for small or common matters. If servants and others that live near together would converse, and speak as the Oracles of God, how holy, and heavenly, and happy would such Families or Societies be?

CHAP. XVII.

Directions for each particular Member of the FAMILY how to spend every ordinary day of the Week.

IT somewhat tendeth to make a holy life more easie to us, when we know the ordinary course and method of our duties, and every thing falleth into its proper place. As it helpeth the Husbandman or Tradesman to know the ordinary course of his work, that he need not go out of it, unless in extraordinary Cases. Therefore I shall here give you some brief Directions for the holy spending of every day.

Direct. 1. §. 1. *Direct. 1.* Proportion the time of your sleep aright (if it be in your power) that you waste not your pretious morning hours sluggishly in your Bed. Let the time of your sleep be rationally fitted to your health and labor, and not sensually to your slothful pleasure. About six hours is meet for healthful people, and seven hours for the less healthful, and eight for the more weak and aged, ordinarily. The morning hours are to most the preciousst of all the day, for all our duties; especially servants that are scant of time, must take it then for Prayer, if possible, lest they have none at all.

Direct. 2. §. 2. *Direct. 2.* Let God have your first awaking thoughts: Lift up your hearts to him reverently and thankfully for the rest of the night past, and briefly cast your selves upon him for the following day; and use your selves so constantly to this, that your consciences may check you, when common thoughts shall first intrude. And if you have a Bed-fellow to speak to, let your first speech be agreeable to your thoughts. It will be a great help against the temptations that may else

surprise you, and a holy ingagement of your hearts to God, for all the day.

§. 3. *Direct. 3.* Resolve, that pride and the fashions of the times shall never tempt you into such a garb of attire, as will make you long in dressing you in the morning; but wear such cloathing as is soon put on. It is dear-bought bravery (or decency as they will needs call it) which must cost every day an hours or a quarter of an hours time extraordinary: I had rather go as the wild Indians, than have those morning hours to answer for, as too many Ladies and other gallants have.

§. 4. *Direct. 4.* If you are persons of quality you may employ a child or servant to read a Chapter in the Bible, while you are dressing you, and eating your breakfast (if you eat any.) Else you may employ that time in some fruitful meditation, or conference with those about you, as far as your necessary occasions do give leave. As to think or speak of the mercy of a nights rest, and of your renewed time; and how many spent that night in Hell, and how many in prison, and how many in a colder, harder lodging, and how many in grievous pain and sickness, awear of their Beds and of their lives; and how many in distracting terrors of their minds? And how many Souls that night were called from their Bodies, to appear before the dreadful God? And think how fast days and nights roul on? And how speedily your last night and day will come. And observe what is wanting in the readines of your Soul, for

for such a time, and seek it presently without delay.

Direct. 5. §. 5. *Direct. 5.* If more necessary duties call you not away, let secret prayer by your self alone, or with your Chamber-fellow or both, go before the common prayers of the Family; and delay it not causlessly, but if it may be, let it be first, before any other work of the day. Yet be not formal and superstitious to your hours, as if God had absolutely tied you to such a time; nor think it not your duty to pray once in secret, and once with your Chamber-fellow, and once with the Family every morning, when more necessary duties call you off. That hour is best for one, which is worst for another: To most private Prayer is most seasonable as soon as they are up and clothed: To others some other hour may be more free and fit. And those persons that have not more necessary duties, may do well to pray at all the opportunities before-mentioned; but reading and meditation must be allowed their time also; and the labors of your Callings must be painfully followed; and servants and poor people that are not at liberty, or that have a necessity of providing for their Families, may not lawfully take so much time for Prayer, as some others may; especially the aged and weak that cannot follow a calling may take longer time. And Ministers that have many Souls to look after, and publick work to do, must take heed of neglecting any of this, that they may be longer and oftner in private Prayer. Always remember that when two duties are at once before you, and one must be omitted, that you prefer that which all things considered, is the greatest; and understand what maketh a duty greatest. Usually that is greatest which tendeth to the greatest good; yet sometime that is greatest at that time, which cannot be done at another time, when others may. Praying in it self considered, is better than Ploughing, or Marketting, or Conferencing; and yet these may be greater than it in their proper seasons; because Prayer may be done at another time, when these cannot.

Direct. 6. §. 6. *Direct. 6.* Let family-worship be performed constantly and seasonably, twice a day, at that hour which is freest in regard of interruptions; not delaying it without just cause. But whenever it is performed, be sure it be reverently, seriously, and spiritually done. If greater duty hinder not, begin with a brief invocation of Gods name, and craving of his help and blessing through Christ; and then read some part of the holy Scripture in order; and either help the hearers to understand it and apply it, or if you are unable for that, then read some profitable Book to them for such ends; and sing a Psalm (if there be enough to do it fitly,) and earnestly pour out your Souls in Prayer. But if unavoidable occasions will not give way to all this, do what you can, especially in Prayer, and do the rest another time; but pretend not necessity against any duty, when it is but unwillingness or negligence. The lively performance of Family-duties, is a principal means to keep up the power and interest of Godliness in the World; which all decays, when these grow dead, and slight, and formal.

Direct. 7. §. 7. *Direct. 7.* Renew the actual intention and remembrance of your ultimate end, when you set your selves to your days work, or set upon any notable business in the World. Let HOLINESS TO THE LORD be written upon your hearts in all that you do. Do no work which you cannot intitle God to, and truly say he set you about; and do nothing in the World for any other ultimate end, than to please and glorifie and enjoy him. And remember that whatever you do, must be done as a means to these, and as by one that is that way going on to Heaven.

All your labor must be as the labor of a Traveller, which is all for his journeys end; and all your respect or affection to any place or thing in your way, must be in respect to your attainment of the end; as a Traveller loveth a good Way, a good Horse, a good Inn, a dry Cloak, or good Company; but nothing must be loved here as your end or home: Lift up your hearts to Heaven and say, If this work and way did not tend thither directly or indirectly, it were no work or way for me. Whatever you do, do all to the Glory of God, 1 Cor. 10. 31.

§. 8. *Direct. 8.* Follow the labors of your calling *Direct. 8.* painfully and diligently. From hence will follow many commodities. 1. You will shew that you are not sluggish and servants to your flesh, as those that cannot deny its ease; and you will further the mortification of all fleshly lusts and desires, which are fed by ease and idleness. 2. You will keep out idle thoughts from your mind, which swarm in the minds of idle persons. 3. You will scape the loss of precious Time, which idle persons are daily guilty of. 4. You will be in a course of obedience to God, when the slothful are in a constant sin of omission. 5. You may have the more time to spare for holy exercises, if you follow your labor close when you are at it; when idle persons can have no time for Prayer or Reading, because they lose it by loitering at their work, and leave their business still behind hand. 6. You may expect Gods blessing for the comfortable provision for your selves and families, and to have to give to them that need, when the slothful are in want themselves, and cast by their want into abundance of temptations, and have nothing to do good with. 7. And it will also tend to the health of your bodies, which will make them the fitter for the service of your Souls. When slothfulness wasteth time, and health, and estate, and wit, and grace, and all.

§. 9. *Direct. 9.* Be thoroughly acquainted with *Direct. 9.* your Corruptions and Temptations, and watch against them all the day; especially the most dangerous sort of your corruptions, and those temptations which your company or business will unavoidably lay before you. Be still watching and working against the master radical sins of Unbelief, Hypocrisy, Selfishness, Pride, Sensuality, or Flesh-pleasing, and the inordinate love of Earthly things. Take heed, lest under pretence of diligence, in your Calling, you be drawn to Earthly mindedness, and excessive cares or covetous designs for rising in the World. If you are to trade or deal with others, take heed of Selfishness, which desireth to draw or save from others, as much as you can for your selves and your own advantage; take heed of all that favoereth of Injustice or Uncharitableness in all your dealings with others. If you converse with vain-talkers; be still provided against the temptation of vanity of talk. If you converse with angry persons, be still fortified against their provocations. If you converse with wanton persons, or such as are tempting those of the other Sex, maintain that modestly and necessary distance and cleanness of speech which the Laws of Chastity require. If you have servants that are still faulty be so provided against the temptation, that their faults may not make you faulty, and you may do nothing that is unseemly or unjust, but only that which tendeth to their amendment. If you are poor, be still provided against the Temptations of Poverty, that it bring not upon you an evil far greater than it self; if you are Rich, be most diligent in fortifying your hearts against those more dangerous temptations of Riches, which very few escape. If you converse with flatterers or those that much admire you,

you, be fortified against swelling *Pride*: If you converse with those that *despise* and *injure* you, be fortified against impatient revengeful *Pride*. These works at first will be very difficult, while sin is in any strength; but when you have got an habitual apprehension of the poisonous danger of every one of these sins, and of the tendency of all *Temptations*, your hearts will readily and easily avoid them, without much tiring, thoughtfulness and care; even as a man will pass by a house infected with the *Plague*, or go out of the way, if he meet a *Cart* or any thing that would hurt him.

Dir. 10. §. 10. Direct. 10. When you are alone in your labours, improve the time in practical fruitful (not speculative and barren) meditations: especially in Heart-work and Heaven-work: Let your chiefest meditations be on the Infinite Goodness and perfections of God, and the life of Glory, which in the Love and praise of him, you must live for ever: And next, let Christ and the mysteries of Grace in mans Redemption, be the matter of your thoughts; And next that your own hearts and lives, and the rest before expressed, Chap. 16. Dir. 6. §. 8. If you are able to manage meditations methodically it will be best; But if you cannot do that, without so much striving as will confound you, and distract you, and cast you into Melancholy, it is better let your Meditations be more short and easie, like ejaculatory prayers; but let them usually be operative to do some good upon your hearts.

Dir. 11. §. 11. Direct. 11. If you labour in company with others, be provided with Matter, Skill, Resolution and Zeal, to improve the time in profitable conference, and to avoid diversions, as is Directed, Chap. 16.

Dir. 12. §. 12. Direct. 12. Whatever you are doing, in company or alone, let the day be spent in the inward excitation and exercise of the Graces of the soul, as well as in external bodily duties. And to that end know, that there is no external duty, but must have some internal grace to animate it, or else it is but an image or carcass, and unacceptable to God. When you are praying and reading, there are the Graces of Faith, Desire, Love, Repentance, &c. to be exercised there: when you are alone, Meditation may help to actuate any Grace as you find most needful: when you are conferring with others, you must exercise Love to them, and Love to that truth about which you do confer, and other Graces as the subject shall require. When you are provoked or under suffering you have patience to exercise. But especially it must be your principal daily business, by the exercise of faith to keep your hearts warm in the Love of God and your dear Redeemer, and in the hopes and delightful thoughts of Heaven. As the means are various and admit of deliberation and choice, because they are to be used but as means, and not all at once, but sometimes one and sometimes another, when the End is still the same and past Deliberation or choice: so all those Graces which are but means must be used thus variously and with deliberation and choice; when the Love of God and of eternal life must be the constant tenour and constitution of the mind, as being the final grace, which consisteth with the exercise of every other mediate grace. Never take up with lip-labour or bodily exercise alone, nor barren thoughts, unless your Hearts be also employed in a course of duty, and holy breathings after God, or motion towards him, or in the sincere internal part of the duty which you perform to men: JUSTICE and LOVE are Graces which you must still exercise towards all that you have to deal with in the world. LOVE is called the fulfilling of the Law, Rom. 13. 10. because the LOVE of God and man is the soul of every out-

ward duty, and a cause that will bring forth these as its effects.

§. 13. Direct. 13. Keep up a high esteem of Time; Dir. 13. and be every day more careful that you lose none of your Time, than you are that you lose none of your Gold or Silver: And if vain recreations, dressings, feasting, idle talk, unprofitable company, or sleep, be any of them Temptations to rob you of any of your Time, accordingly heighten your watchfulness and firm resolutions against them. Be not more careful to escape Thieves and Robbers, than to escape that person or action or course of life, that would rob you of any of your Time. And for the Redeeming of Time especially see, not only that you be never idle, but also that you be doing the Greatest Good that you can do, and prefer not a less before a Greater.

§. 14. Direct. 14. Eat and drink with temperance, Dir. 14. and thankfulness: for health and not for unprofitable pleasure. For quantity most carefully avoid excess; For many exceed for one that taketh too little. Never please your appetite in meat or drink, when it tendeth to the detriment of your health. Prov. 31. 4, 6. It is not for Kings to drink Wine, nor for Princes strong drink—Give strong drink to him that is ready to perish, and wine to those that be of heavy hearts. Eccles. 10. 16, 17. Wo to thee O Land when thy King is a Child, and thy Princes eat in the morning. Blessed art thou O Land, when thy King is the Son of Nobles, and thy Princes eat in due season, for strength and not for drunkenness. Then must poorer men also take heed of intemperance and excess. Let your diet incline rather to the coarser than the finer sort, and to the cheaper than the costly sort, and to fasting abstinence than to fulness. I would advise Rich men especially, to write in great letters on the walls of their Dining rooms or Parlours these two sentences: Ezek. 16. 49. BEHOLD THIS WAS THE INIQUITY OF SODOM; PRIDE, FULLNESS OF BREAD and ABUNDANCE OF IDLENESS WAS IN HER, neither did she strengthen the hand of the poor and needy. Luk. 16. 19, 25. There was a certain Rich man which was CLOATHED IN PURPLE and SILK and FARED SUMPTUOUSLY every day—Son remember that thou in thy life time * receivedst thy good things. Paul wept when he mentioned them, whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things, being enemies to the Cross, Phil. 3. 18, 19. O live not after the flesh, lest ye die, Rom. 8. 13. Gal. 6. 8. and 5. 21, 23, 24.

§. 15. Direct. 15. If any temptation prevail against Dir. 15. you, and you fall into any sins besides common infirmities, presently lament it, and confess not only to God, but to men, when confession conduceth more to good than harm; and rise by a true and thorough repentance, immediately without delay. Spare not the flesh, and dawb not over the breach, and do not by excuses palliate the fore; but speedily rise whatever it cost: For it will certainly cost you more to go on or to remain impenitent. And for your ordinary infirmities, make not too light of them, but confess them, and daily strive against them; and examine what strength you get against them, and do not aggravate them by impenitence and contempt.

§. 16. Direct. 16. Every day look to the special du- Dir. 16. ties of your several Relations: Whether you are Husbands, Wives, Parents, Children, Masters, Servants, Pastors, People, Magistrates, Subjects, remember that every Relation hath its special duty, and its advantage for the doing of some good; and that God requireth your faithfulness in these, as well as in any other duty. And that in these a mans sincerity or hypocrisy

* See Dr. Hammonds Annotat.

hypocritie is usually more tried, than in any other parts of our lives.

Dir. 17. §. 17. Direct. 17. *In the evening return to the worshipping of God, in the family and in secret as was directed for the morning. And do all with seriousness as in the sight of God, and in the sense of your necessities; and make it your delight to receive instructions from the holy Scripture, and praise God, and call upon his name through Christ.*

Dir. 18. §. 18. Direct. 18. *If you have any extraordinary impediments one day to hinder you in your duty to God and man, make it up by diligence the next; and if you have any extraordinary helps, make use of them, and let them not overslip you. As if it be a Lecture-day, or a Funeral Sermon, or you have opportunity of converse with men of extraordinary worth; or if it be a day of humiliation or thanksgiving; it may be expected that you gather a double measure of strength by such extraordinary helps.*

Dir. 19. §. 19. Direct. 19. *Before you betake your selves to sleep, it is ordinarily a safe and needful course, to take a review of the Actions and Mercies of the past day; that you may be specially thankful for all special mercies, and humbled for your sins, and may renew your repentance and resolutions for obedience; and may examine your selves, whether your souls grow better or worse, and whether sin go down, and grace increase, and whether you are any better prepared for sufferings and death. But yet waste not too much time in the ordinary accounts of your life, as those that neglect their duty while they are examining themselves how they perform it, and perplexing themselves with the long perusal of their ordinary infirmities. But by a general (yet sincere) repentance, bewail your unavoidable daily failings, and have recourse to Christ for a daily pardon and renewed grace; and in case of extraordinary sins or mercies, be sure to be extraordinarily humbled or thankful: Some think it best to keep a daily Catalogue or Diurnal of their sins and mercies. If you do so, be not too particular in the enumeration of those that are the matter of every dayes return; for it will be but a temptation to waste your time, and neglect greater duty, and to make you grow customary and senseless of such sins and mercies, when the same come to be recited over and over from day to day. But let the common mercies be more generally recorded, and the common sins generally confessed (yet neither of them therefore slighted;) and let the extraordinary mercies, and greater sins, have a more particular*

observation. And yet remember, that sins and mercies, which it is not fit that others be acquainted with, are safer committed to memory, than to writing: And methinks a well humbled and a thankful heart, should not easily let the memory of them slip.

§. 20. Direct. 20. *When you compose your selves to sleep, again commit your selves to God through Christ, and crave his protection, and close up the day with some holy exercise of Faith and Love: And if you are persons that must needs lie waking in the night, let your meditations be holy, and exercised upon that subject that is profitablest to your souls. But I cannot give this as an ordinary direction, because that the body must have sleep, or else it will be unfit for labour, and all thoughts of holy things must be serious; and all serious thoughts will hinder sleep, and those that wake in the night, do wake unwillingly, and would not put themselves out of hopes of sleep, which such serious meditations would do. Nor can I advise you (ordinarily) to rise in the night to prayer, as the Papists Votaries do. For this is but to serve God with irrational and hurtful ceremony: (And it is a wonder how far such men will go in Ceremony; that will not be drawn to a life of Love and spiritual Worship!) Unless men did irrationally place the service of God in praying this hour rather than another, they might see how improvidently and sinfully they lose their time; in twice dressing and undressing, and in the intervals of their sleep, when they might spare all that time, by sitting up the longer, or rising the earlier, for the same employment. Besides what tendency it hath to the destruction of health, by cold and interruption of necessary rest; when God approveth not of the disabling of the body, or destroying our health, or shortning life (no more than of murder or cruelty to others,) but only calleth us to deny our unnecessary sensual delights, and use the body so as it may be most serviceable to the soul and him.*

I have briefly laid together these twenty Directions for the right spending of every day, that those that need them, and cannot remember the larger more particular Directions, may at least get these few engraven on their minds, and make them the daily practice of their lives; which if you will sincerely do, you cannot conceive how much it will conduce to the holiness, fruitfulness and quietness of your lives, and to your peaceful and comfortable death.

CHAP. XVIII.

Tit. 1. Directions for the holy spending of the LORDS DAY in FAMILIES.

Direct. 1. Since the writing of this, I have published a Treatise of the Lords day.

§. 1. Direct. 1. **B**E well resolved against the Cavils of those carnal men, that would make you believe, that the holy spending of the Lords Day is a needless thing: For the Name whether it shall be called *The Christian Sabbath*, is not much worth contending about: Undoubtedly the Name of *The Lords Day*, is that which was given it by the Spirit of God, Rev. 1. 10. and the ancient Christians, who sometime called it, *The Sabbath*, by allusion, as they used the names, *Sacrifice* and *Altar*:

The question is not so much of the Name as the Thing; whether we ought to spend the day in holy exercises, without unnecessary divertisements? And to settle your consciences in this, you have all these evidences at hand.

§. 2. 1. By the confession of all, you have the Law of Nature to tell you, that God must be openly worshipped, and that some set time should be appointed for his Worship: And, whether the fourth Commandment be formally in force or abrogated, yet it is commonly agreed on that the parity of reason

reason and general equity of it serveth to acquaint us, that it is the will of God, that one day in seven be the least that we destinate to this use; this being then judged a meet proportion by God himself (even from the Creation, and on the account of commemorating the Creation) and Christians being no less obliged to take as large a space of time, who have both the Creation and Redemption to commemorate, and a more excellent manner of Worship to perform.

§. 3. 2. It is confessed by all Christians, that Christ rose on the first day of the Week, and appeared to his congregated Disciples on that day, and poured out the Holy Ghost upon them on that day, and that the Apostles appointed, and the Christian Churches observed their assemblies and communion ordinarily on that day; And that these Apostles were filled with the extraordinary gifts of the Holy Ghost, that they might infallibly acquaint the Church with the Doctrine and Will of Jesus Christ, and leave it on record for succeeding ages; and so were entrusted by Office, and enabled by gifts, to settle the Orders of the Gospel-Church as Moses did the matters of the Tabernacle and Worship then; and so that their Laws or Orders thus settled, were the Laws or Orders of the Holy Ghost, *Job. 20. 1. 19. 26. Añ. 2. 1. Añ. 20. 7. 1 Cor. 16. 1, 2. Rev. 1. 10. Matth. 28. 19, 20. Job. 16. 13, 14, 15. Rom. 16. 16. 2 Thes. 2. 15.*

§. 4. 3. It is also confessed, that the Universal Church from the dayes of the Apostles down till now hath constantly kept holy the Lords Day in the memorial of Christs Resurrection, and that as by the will of Christ delivered to them by or from the Apostles; In so much that I remember not either any Orthodox Christian, or Heretick, that ever opposed, questioned or scrupled it, till of late ages. And as a historical discovery of the matter of fact, this is a good evidence that indeed it was settled by the Apostles; and consequently by Christ who gave them their Commission, and inspired them by the Holy Ghost.

§. 5. 4. It is confessed, that it is still the practice of the Universal Church; and those that take it to be but of Ecclesiastical appointment, some of them mean it of such extraordinary Ecclesiasticks as inspired Apostles, and all of them take the appointment as obligatory to all the members of the Church.

§. 6. 5. The Laws of the Land where we live command it, and the King by Proclamation urgeth the execution; and the Canons, and Homilies, and Liturgy shew that the holy observation of the Lords Day, is the judgment and will of the Governours of the Church. Read the Homilies for the Time and place of Worship. Yea, they require the people to say when the fourth Commandment is read [*Lord have mercy upon us, and encline our hearts to keep this Law.*] And the command of Authority is not a contemptible obligation.

§. 7. 6. It is granted by all, that more than this is due to God, and the life that is in every Christian telleth him, that it is a very great mercy to us; not only to servants, but even to all men, that one day in seven they may disburden themselves of all the cares and business of the world, which may hinder their holy communion with God and one another; and wholly apply themselves to learn the will of God. And nature teacheth us to accept of mercy when it is offered to us, and not dispute against our happiness.

§. 8. 7. Common experience telleth us, that where the Lords Day is more holily and carefully observed, Knowledge and Religion prosper best; and

that more souls are converted on those dayes, than on all the other dayes besides; and that the people are accordingly more edified: And that where ever the Lords Day is ordinary neglected, or mispent, Religion and Civility decay, and there is a vitible lamentable difference between those places and families, and the other.

§. 9. 8. Reason and experience telleth us, that if men were left to themselves, what Time they should appoint for Gods publick Worship: in most places it would be so little, and disordered, and uncertain, that Religion would be for the most part banished out of the now Christian world. Therefore there being need of an Universal Law for it, it is probable that such a Law there is; And if so, it can be by none but God, the Creator, Redeemer and Holy Ghost, there being no other Universal Governour and Law-giver to impose it.

§. 10. 9. All must confess, that it is more desirable for Unity and Concord sake, that all Christians hold their holy Assemblies on one and the same day, and that all at once through all the world do worship God and seek his Grace, than that they do it some on one day, and some on another.

§. 11. 10. And all that ever I have conversed with, confess, that if the holy spending of the Lords Day be not necessary, it is lawful; and therefore when there is so much to be said for the Necessity of it too, to keep it holy is the safest way; seeing this cannot be a sin, but the contrary may; and Licence is encouragement enough to accept so great a mercy. All this set together will satisfie a man, that hath any spiritual sense of the concerns of his own and others souls.

§. 12. Object. But you will say, *That besides the Object name, it is yet a controversie whether the whole day should be spent in holy exercises, or only so much as is meet for publick communion, it being not found in antiquity, that the Churches used any further to observe it.*

Ans^r. No sober man denieth that works of necessity for the preservation of our own or other mens lives, or health, or goods may be done on the Lords Day: so that when we say that the whole day is to be spent holily, we exclude not eating and sleeping, nor the necessary actions about Worship; as the Priests in the Temple are said to break the Sabbath (that is, the external rest) and to be blameless. But otherwise, that it is the whole day, is evident in the Arguments produced: The ancient Histories and Canons of the Church speak not of one part of the day only, but the whole: All confess, that when Labour or sinful sports are forbidden, it is on the whole day, and not only on a part. And for what is alledged of the custom of the ancient Church, I answer, 1. The ancientest Churches spent almost all the day in publick Worship and Communion: They begun in the morning, and continued without parting till the evening: The first part of the day being spent in teaching the Catechumens, they were then dismissed, and the Church continued together in preaching and praying, but especially in those laudatory Eucharistical Offices which accompany the celebration of the Sacrament of the Body and Blood of Christ. They did not then, (as Gluttons do now) account it fasting to forbear a dinner, when they supped, yea, feasted at night: It being not usual among the Romans to eat any dinners at all. And they that spent all the day together in publick Worship and Communion, you may be sure spent not part of it in Dancing, nor Stage-plays, nor worldly businesses. 2. And Church History giveth us but little account what particular persons did in private, nor can it be expected.

Mark 15.
2, 9.
Luke 24.
1.

3. Who hath brought us any proof that ever the Church approved of spending any part of the day in sports, or idleness, or unnecessary worldly business? Or that any Churches (or persons regardable) did actually so spend it? 4. Unless their proof be from those many Canons of our own and other Churches that command the holy observation of it, and forbid these playes and labours on it; which I confesse these intimate, that some there were that needed Laws to restrain them from the violation of it. 5. Again I say, that seeing few men will have the faces to say that playes and games, or idleness are a *duty* on that day, it will suffice a holy thankful Christian, if he have but leave, to spend all the day for the good of his soul and those about him; and if he may be reading and meditating on the Word of God, and praying and praising him, and instructing his family, while others waste that time in vanity; especially to servants and poor men that have but little other leisure all the year, to seek for knowledge, or use any such helps for their salvation. As to a *poor man* that is kept hungry all the Week, a bare liberty of feasting with his Landlord on the Lords day, would satisfie him without a Law to constrain him to it; so is it here with a hungry soul.

Direct. 2. §. 2. *Direct. 2.* Remember that the work of the day is, in general, to keep up knowledge and Religion in the world, and to own and honour our Creator, Redeemer and Regenerator openly before all; and to have communion with God through Christ in the Spirit, by Receiving and Exercising his Grace, in order to our Communion with him in Glory. Let these therefore (well understood) be your Ends, and in these be you exercised all the day, and stick not hypocritically in bodily rest and outward duties. Remember that it is a day for heart-work, as well as for the exercise of the tongue, and ear, and knees; and that your principal business is with Heaven: Follow your hearts therefore all the day, and see that they be not idle while your bodies are exercised: Nothing is done if the Heart do nothing.

Direct. 3. §. 3. *Direct. 3.* Remember that the special work of the day is to celebrate the memorial of Christs Resurrection, and of the whole work of mans Redemption by him: Labour therefore with all diligence in the sense of your natural sin and misery, to stir up the lively sense of the wonderful Love of God and our Redeemer, and to spend all the day in the special exercises of Faith and Love: And seeing it is the Christian weekly festival, or day of Thanksgiving for the greatest mercy in the world, spend it as a day of Thanksgiving should be spent, especially in Joyful Prayer of our Lord; and let the humbling and instructing exercises of the day, be all subordinate to these laudatory exercises. I know that much time must be spent in teaching and warning the ignorant and ungodly, because their poverty and labours hinder them from other such opportunities, and we must speak to them then or not at all: But if it were not for their meer necessity, and if we could as well speak to them other dayes of the Week, the Churches should spend all the Lords Day in such praises and thanksgivings as are suitable to the ends of the institution. But seeing that cannot be expected, methinks it is desirable that the antient custome of the Churches were more imitated, and the morning Sermon being suited to the state of the more ignorant and unconverted, that the rest of the day were spent in the exercises of Thanksgiving to the Joy and encouragement of believers, and in doctrine suited to their state. And yet I must add, that a skilful Preacher will do both together, and so declare the Love and Grace of our Redeemer, as by a meet ap-

plication may both draw in the ungodly, and comfort those that are already sanctified, and raise their hearts in Praise to God.

§. 4. *Direct. 4.* Remember that the Lords day is *Direct. 4.* appointed specially for publick worship and personal Communion of the Churches therein: see therefore that you spend as much of the day as you can in this publick worship and Church-communion; especially in the celebration of that Sacrament which is appointed for the memorial of the death of Christ until his coming, 1 Cor. 11. 25, 26. This Sacrament in the Primitive Church was celebrated every Lords day; yea and often; even ordinarily on every other day of the week when the Churches assembled for Communion. And it might be so now without any hindrance to Preaching or Prayer, if all things were ordered as they should be; for those Prayers, and instructions, and exhortations which are most suited to this Eucharistical action, would be the most suitable Prayers and Sermons for the Church on the Lords dayes. In the mean time see that so much of the day as is spent in Church-communion and publick worship, be accordingly improved by you; and be not at that time about your secret or family services, but take only those hours for such private duties, in which the Church is not assembled; and remember how much the Love of Saints is to be exercised in this Communion, and therefore labour to keep alive that Love, without which no man can celebrate the Lords day according to the end of the institution.

§. 5. *Direct. 5.* Understand how great a mercy it is, *Direct. 5.* that you have leave thus to wait upon God for the receiving and exercise of grace, and to cast off the distracting thoughts and businesses of the world, and what an opportunity is put into your hand, to get more in one day, than this world can afford you all your lives: And therefore come with gladness as to the receiving of so great a mercy, and with desire after it, and with hope to speed, and not with unwillingness as to an unpleasant task, as carnal hearts that Love not God, or his Grace or Service, and are weary of all they do, and glad when it is done, as the Ox that is unyoked. Isa. 58. 13, 14. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a Delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own wayes, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thy self in the Lord—The affection that you have to the Lords day, much sheweth the temper of the heart: A holy person is glad when it cometh, as loving it for the holy exercises of the day; A wicked carnal heart is glad of it only for his carnal ease, but weary of the spiritual duties.

§. 6. *Direct. 6.* Avoid both the extremes of Prophaneness and Superstition in the point of your external rest: And to that end, Observe, That the work is not for the day, but the day for the holy work: As Christ saith, Mark 2. 27. The Sabbath was made for man, and not man for the Sabbath. It is appointed for our good, and not for our hurt. 2. The outward rest is not appointed for it self; but as a means to the freedom of the mind for inward and spiritual employments: And therefore all those outward and common labours and discourses are unlawful, which any way distract the mind, and hinder either our outward or inward attendance upon God, and our edification. 3. And (whatever it was to the Jews) no common words or actions are unlawful, which are no hinderance to this communion and worship and spiritual edification. 4. Yea those things that are necessary to the support of nature, and the saving of the Life or health or estate and

and goods of our selves or our neighbours are *needful duties* on that day: Not all those works which are truly *charitable* (for it may be a work of mercy to build Hospitals, or make Garments for the poor, or Till their ground) but such works of mercy as cannot be put off to another day, and such as hinder not the duties of the day. 5. The same word or action on the Lords day which is unlawful to one man may be *lawful* to another; as being no hindrance, yea a *duty* to him: As Christ saith, *The Priests in the Temple break or prophane the Sabbath* (that is, the outward rest, but not the command) and are *blameless*, Matth. 12. 15. And the Cook may lawfully be employed in dressing meat, when it were a sin in another to do it voluntarily without need. 6. The Lords day being to be kept as a day of Thanksgiving, the dressing of such meat as is fit for a day of Thanksgiving is not to be scrupled: The primitive Christians in the Apostles time, had their Love-feasts constantly (with the Lords Supper or after) on the Evening of the day. And they could not *feast* without dressing meat. 7. Yet that which is lawful in it self, must be so done as consisteth with care and compassion of the souls of servants that are employed about it, that they may be deprived of no more of their spiritual benefit than needs. 8. Also that which is *lawful* must sometimes be *forborn*, when it may by scandal tempt others that are loose or weak, to do that which is *unlawful*: not that the meer *displeasing* of the erroneous should put us out of the right way, but the *scandal* which is spoken against in Scripture, is the *laying a Temptation before men* that are *weak* to make them sin. 9. Take heed of that *hypocritical* and *censorious* temper which turneth the holy observation of the day, into a Ceremonious abstinence from lawful things; and censureth those as ungodly that are not of the same mind, and forbear not such things as well as they. Mark the difference between Christ and the Pharisees in this point: Much of their contention with him was about the outward observation of the Sabbath; because his disciples rubbed our Corn to eat on the Sabbath day, and because he healed on the Sabbath, and bid the healed man, *Take up his bed and walk*: And they said, *There are six dayes in which men ought to work; they might come and be healed on them.* Luk. 6. 1, 5, 6. & 13. 12, 14, 15, 16. Job. 5. 17, 18. Mark 1. 21, 24. & 2. 23, 24, 25, 26, 27, 28. & 3. 2, 3, 5. & 6. 2, 5. Luk. 14. 1, 3, 5, 6. Job. 5. 9, 10, 16. & 7. 22, 23, 24. & 9. 14, 16. And a man that is of their spirit will think that the Pharisees were in the right: No doubt Christ might have chosen another day to heal on; But he knew that the works which most declared the power of God, and honoured him before all, and confirmed the Gospel, were fittest for the Sabbath day. Take heed therefore of the Pharisees *Ceremoniousness* and *Censoriousness*. If you see a man *walking* abroad on the Lords day, censure him not till you know that he doth it from prophaneness or negligence: You know not but it may be necessary to his health, and he may improve it in holy meditation? If you hear some speak a word more than you think needful, of common things, or do more about meat and cloathing than you think meet; censure them not till you hear their reason: A scrupulousness about such outward observances, when the holy duties of the day are no whit hindered by that thing, and a censoriousness towards those that are not as scrupulous, is too Pharisaical and Ceremonious a Religion for spiritual charitable Christians. And the extremes of some Godly people in this kind, have

occasioned the Quakers and Seekers to take and use all dayes alike, and the prophane to contemn the sanctifying of the Lords day.

Tit. 2. *More particular Directions for the order of holy duties.*

§. 1. Direct. 1. **R**emember the Lords day before it cometh, and prepare for it, and prevent those disturbances that would hinder you and deprive you of the benefit: For Preparation: 1. *Six dayes you must labour and do all that you have to do*: Dispatch all your business, that you may not have it then to hinder and disturb you; and see that your Servants do the same. 2. Shake off the thoughts of worldly things, and clear your minds of worldly delights and cares. 3. Call to mind the doctrine taught you the last Lords day, (and if you have servants, cause them to remember it) that you may be prepared to receive the next. 4. Go seasonably to bed, that you and your servants may not be constrained to lie long the next morning, or be sleepy on the Lords day. 5. Let your meditations be preparatory for the day. Repent of the sins of the week past as particularly and seriously as you can; and seek for pardon and peace through Christ, that you come not with *guilt* or *trouble* upon your Consciences before the Lord.

§. 2. Direct. 2. *Let your first thoughts be not only Holy, but suitable to the occasions of the day.* With gladness remember what a day of mercies you awake to, and how early your Redeemer rose from the dead that day, and what excellent work you are to be employed in.

§. 3. Direct. 3. *Rise full as early that day as you do on other dayes.* Be not like the carnal generation, that sanctifie the Lords day but as a Swine doth, by sleeping, and idleness and fulness. Think not your worldly business more worthy of your early rising, than your spiritual employment is.

§. 4. Direct. 4. *Let your dressing time be spent in some fruitful meditation, or conference, or hearing some one read a Chapter:* And let it not be long to detain you from your duty.

§. 5. Direct. 5. *If you can have leisure, go first to secret prayer:* And if you are servants or have any necessary business to do, dispatch it quickly, that you may be free for better work.

§. 6. Direct. 6. *Let Family-worship come next, and not be slubbered over slightly, but be serious and reverent, and suit all to the nature or end of the day.* Especially awaken your selves and servants to consider what you have to do in publick, and to go with prepared sanctified hearts.

§. 7. Direct. 7. *Enter the holy Assembly with reverence and joy, and compose your selves as those that come thither to treat with the living God, about the matters of Eternal life.* And watch your hearts that they wander not, nor sleep not, nor slight the sacred matters which you are about. And guard your eyes, that they carry not away your hearts; and let not your hearts be a moment idle, but seriously employed all the time: And when hypocrites and disaffected Christians are quarrelling with the imperfections of the speaker, or congregation, or mode of Worship, do you rather make it your diligent endeavour, to watch your hearts, and improve what you hear.

§. 8. Direct. 8. *As soon as you come home, while dinner is preparing, it will be a seasonable time, either for secret prayer or meditation; to call over what*

you heard, and urge it on your hearts, and beg Gods help for the improvement of it, and pardon for your publick failings.

Dir. 9. §. 9. Direct. 9. Let your time at meat be spent in the chearful remembrance or mention of the Love of your Redeemer; or somewhat suitable to the company and the day.

Dir. 10. §. 10. Direct. 10. After dinner call your families together, and sing a Psalm of Praise, and by examination or repetition, or both, cause them to remember what was publickly taught them.

Dir. 11. §. 11. Direct. 11. Then go again to the Congregation (to the beginning) and behave your selves as before.

Dir. 12. §. 12. Direct. 12. When you come home call your families together, and first crave Gods assistance and acceptance; and then sing a Psalm of Praise; and then repeat the Sermon which you heard; or if there was none, read one out of some lively profitable book; and then Pray and Praise God; and all with the holy seriousness and joy which is suitable to the work and day.

Dir. 13. §. 13. Direct. 13. Then while Supper is preparing, betake your selves to secret prayer and meditation, either in your Chambers or walking, as you find most profitable: And let your Servants, have no more to hinder them from the same privilege, than what is of Necessity.

Dir. 14. §. 14. Direct. 14. At Supper spend the time as is aforesaid (at Dinner:) Always remembering that though it be a day of Thanksgiving, it is not a day of gluttony, and that you must not use too full a diet, lest it make you heavy, and drowsie, and unfit for holy duty.

§. 15. Direct. 15. After Supper examine your Children and Servants what they have learnt all day, and sing a Psalm of praise, and conclude with prayer and thanksgiving.

§. 16. Direct. 16. If there be time after, both you and they may in secret review the duties, and mercies, and failings of the day, and recommend your selves by Prayer into the hands of God for the night following: and so betake your selves to your rest.

§. 17. Direct. 17. And to shut up all, let your last thoughts be holy, in the thankful sense of the mercy you have received, and the goodness of God revealed by our Mediator, and comfortably trusting your souls and bodies into his hands, and longing for your nearer approach unto his Glory, and the beholding and full enjoying of him for ever.

§. 18. I have briefly named this order of duties, for the memory of those that have opportunity to observe it: But if any mans place and condition deny him opportunity for some of these, he must do what he can: but see, that carnal negligence cause not his omission. And now I appeal to Reason, Conscience and Experience, whether this employment be not more suitable to the principles, ends and hopes of a Christian, than idleness, or vain talk, or Cards, or Dice, or Dancing, or Ale-house haunting, or worldly business or discourse? And whether this would not exceedingly conduce to the increase of Knowledge, Holiness and Honesty? And whether there be ever a worldling or voluptuous sensualist of them all, that had not rather be found thus at death; or look back when Time is past and gone, upon the Lords day thus spent, than as the idle, fleshly, and ungodly spend them?

CHAP. XIX.

Directions for profitable Hearing the WORD Preached.

OMitting those Directions which concern the external modes of Worship (for the Reasons mentioned Tom. 2. and known to all that know me and the time and place I live in) I shall give you such Directions about the personal internal management of your duty, as I think most necessary to your Edification. And seeing that your Duty and benefit lieth in these four General points: 1. That you hear with understanding: 2. That you Remember what you hear: 3. That you be duly affected with it: 4. And that you sincerely praise it, I shall more particularly Direct you in order to all these ends and duties.

Tit. 1. Directions for the Understanding the Word which you hear.

Dir. 1. §. 1. Direct. 1. **R**ead and meditate on the holy Scriptures much in private, and then you will be the better able to understand what is Preached on it in publick, and to try the doctrine whether it be of God. Whereas if you are unacquainted with the Scriptures, all that is treated of or alledged from them, will be so strange to you, that you will be but little edified by it. Psal. 1. 2. Psal. 119. Deut. 6. 11, 12.

§. 2. Direct. 2. Live under the clearest, distinct, convincing teaching that possibly you can procure. There is an unspeakable difference as to the edification of the hearers, between a judicious, clear, distinct and skilful Preacher, and one that is ignorant, confused, general, dry, and only scrapeth together a Censo or mingle-mangle of some undigested sayings to fill up the hour with. If in Philosophy, Physicks, Grammar, Law, and every Art and Science, there be so great a difference between one Teacher and another, it must needs be so in Divinity also. Ignorant Teachers that understand not what they say themselves, are unlike to make you men of understanding: as Erroneous Teachers are unlike to make you Orthodox and Sound.

§. 3. Direct. 3. Come not to hear with a careless heart, as if you were to hear a matter that little concerned you, but come with a sense of the unspeakable weight, necessity and consequence of the holy word which you are to hear: and when you understand how much you are concerned in it, and truly Love it, as the word of Life; it will greatly help your Understanding of every particular truth. That which a man Loveth not, and perceiveth no necessity of, he will hear with so little regard and heed, that it will make no considerable impression on his mind. But a good understanding of the Excellency and Necessity, exciting Love and serious attention, would

would make the particulars easie to be understood; when else you will be like a stopp'd or narrow mouthed bottle, that keepeth out that which you desire to put in. I know that understanding must go before affections! But yet the understanding of the concernments and worth of your own Souls, must first procure such a serious care of your salvation, and a general regard to the Word of God, as is needful to your further understanding of the particular instructions, which you shall after hear.

Direct. 4. §. 4. *Direct. 4.* Suffer not vain thoughts or drowsie negligence to hinder your attention: If you mark not what is taught you, how should you understand and learn? Set your selves to it, as for your lives: Be as earnest and diligent in attending and learning, as you would have the Preacher be in Teaching. If a drowsie careless Preacher be bad, a drowsie careless hearer is not good. Saith Moser, Deut. 32. 46. Set your hearts to all the words which I testify among you this day.— Ver. 47. For it is not a vain thing for you, because it is your life.— You would have God attentive to your prayers in your distresses; and why will you not then be attentive to his words? When

the Prayers of him are abominable to God, that turneth away his ear from hearing the Law. Luk. 19. 48. All the people were very attentive to hear Christ. Neh. 8. 3. When Ezra read the Law from morning till mid-day, the ears of all the people were attentive to it. When Paul continued his Lords day exercise, and speech until midnight, one young man that fell asleep, did fall down dead as a warning to them, that will sleep when they should hear the Message of Christ. Therefore you are excused that day from worldly business, that you may attend on the Lord without distraction, 1 Cor. 7. 35. Lydia's attending to the words of Paul, accompanied the opening of her heart and her Conversion, Acts 16. 14.

Direct. 5. §. 5. *Direct. 5.* Mark specially the design and drift and principal doctrine of the Sermon. Both because that is the chief thing that the Preacher would have marked; and because the understanding of that will much help you to understand all the rest which dependeth on it, and relateth to it.

Direct. 6. §. 6. *Direct. 6.* Mark most those things which are of greatest weight and concernment to your souls. And do not fix upon some little sayings, and by-discourses, or witty sentences; like Children that bring home some scraps and words which they do but play with.

Direct. 7. §. 7. *Direct. 7.* Learn first your Catechisms at home, and the great Essential points of Religion, contained in the Creed, the Lords Prayer, and the Ten Commandments. And in your hearing, first labor to get a clearer understanding of these; and then the lesser branches which grow out of these, will be the better understood. You can scarce bestow too much care and pains in learning these great essential points. It is the fruitfulest of all your studies. Two things further I here advise you to avoid. 1. The hasty climbing up to smaller points (which some call Higher) before you have well received these; and the receiving of those higher points, independently, without their due respect, to these which they depend upon. 2. The feeding upon dry and barren Controversies, and delighting in the chaff of jingling words, and impertinent unedifying things, or discourses about formalities and circumstances.

Direct. 8. §. 8. *Direct. 8.* Meditate on what you hear when you come home, till you better understand it. Psal. 1. 2.

Direct. 9. §. 9. *Direct. 9.* Inquire where you doubt, of those that can resolve and teach you. It sheweth a careless mind, and a contempt of the Word of God, in most people and servants, that never come to ask the

the resolution of one doubt, from one weeks or years end to another, though they have Pastors or Masters that have ability, and leisure, and willingness to help them. Matth. 13. Mark 4. 10. When Christ was alone, they that were about him with the Twelve, asked him the meaning of his Parable.

§. 10. *Direct. 10.* Read much those holy Books which treat best of the doctrine which you would understand.

§. 11. *Direct. 11.* Pray earnestly for wisdom, and the illumination of the Spirit, Eph. 1. 18. Acts 26. 11. 18. Jam. 1. 5.

§. 12. *Direct. 12.* Conscienceable practising what you know, is an excellent help to understanding. John 12. 7. 17.

Tit. 2. Directions for remembering what you hear.

That want of Memory, which cometh from Age and decay of Nature, is not to be cured: Nor should any Servant of Christ be overmuch troubled at it; seeing Christ will no more cast off his Servants for that, than he will for age or any sickness: But for that want of memory which is curable, and is a fault, I shall give you these Directions following.

§. 1. *Direct. 1.* It greatly helpeth Memory to have a full Understanding of the matter spoken, which you would remember. And Ignorance is one of the greatest hinderances to Memory. Common experience telleth you this, how easily you can remember any discourse which you thoroughly understand (for your very knowledge by invention will revive your memory;) and how hard it is to remember any words which are insignificant, or which we understand not. Therefore labor most for a clear understanding according to the last Directions.

§. 2. *Direct. 2.* A deep awakened affection is a very powerful help to memory. We easily remember any thing which our estates or lives lie on; when trifles are neglected and soon forgotten. Therefore labor to get all to your hearts, according to the next following Directions.

§. 3. *Direct. 3.* Method is a very great help to memory. Therefore be acquainted with the Preachers method; and then you are put into a path or track which you cannot easily go out of. And therefore it is, that Ministers must not only be methodical, and avoid prolix, confused, and involved discourses; and that malicious pride of hiding their method, but must be as oft in the use of the same method, as the subject will bear, and chuse that method which is most easie to the hearers to understand and remember, and labor to make them perceive your track.

§. 4. *Direct. 4.* Numbers are a great help to memory. As if the Reasons, the Uses, the Motives, the Signes, the Directions, be six or seven or eight; when you know just the number, it helpeth you much to remember, which was the first, second, third, &c.

§. 5. *Direct. 5.* Names also and signal words are a great help to memory. He may remember one word, that cannot remember all the sentence; and that one word may help him to remember much of the rest. Therefore Preachers should contrive the force of every Reason, Use, Direction, &c. as much as may be into some one emphatical word. (And some do very profitably contrive each of those words to begin with the same Letter, which is good for memory, so it be not too much strained, and put them not upon greater inconveniences;) as if I were to direct

direct you to the chiefest helps to your Salvation, and should name. 1. *Powerful Preaching*. 2. *Prayer*. 3. *Prudence*. 4. *Piety*. 5. *Painfulness*. 6. *Patience*. 7. *Perseverance*. Though I opened every one of these at large, the very names would help the hearers memory. It is this that maketh Ministers that care more for their peoples Souls, than the pleasing of curious ears, to go in the common road of Doctrine, Reason, Uses, Motives Helps, &c. and to give their Uses the same titles of *Information*, *Reproof*, *Exhortation*, &c. And yet when the Subject shall direct us to some other method, the hearers must not be offended with us: For one Method will not serve exactly for every Subject, and we must be loth to wrong the Text or Matter.

Direct. 6. §. 6. *Direct. 6.* It is a great help to memory, often in the time of hearing to call over and repeat to your selves the names or heads which have been spoken. The mind of man can do two things at once: You may both hear what is said, and recal and repeat to your selves what is past: Not to stand long upon it, but oft and quickly to name over, e. g. The Reasons, Uses, Motives, &c. To me, this hath been (next to Understanding and Affection) the greatest help of any that I have used; for otherwise to hear a head but once, and think of it no more till the Sermon is done, would never serve my turn to keep it.

Direct. 7. §. 7. *Direct. 7.* Grasp not at more than you are able to hold, lest thereby you lose all. If there be more particulars than you can possibly remember, lay hold on some which most concern you, and let go the rest, perhaps another may rather take up those, which you leave behind. Yet say not that it is the Preachers fault to name more than you can carry away: For, 1. Then he must leave out his enlargement much more, and the most of his Sermon; for it is like you leave the most behind. 2. Another may remember more than you. 3. All is not lost when the words are forgotten: For it may breed a habit of Understanding, and promote Resolution, Affection, and Practice.

Direct. 8. §. 8. *Direct. 8.* Writing is an easie help for memory, to those that can use it. Some question whether they should use it, because it hindereth their affection. But that must be differently determined according to the difference of subjects, and of hearers. Some Sermons are all to work upon the affections at present, and the present advantage is to be preferred before the after perusal: But some must more profit us in after digestion and review. And some hearers can write much with ease, and little hinder their affection; and some write so little and are hindered so much, that it recompenceth not their loss. Some know so fully all that is said, that they need no notes; and some that are ignorant need them for perusal.

Direct. 9. §. 9. *Direct. 9.* Peruse what you remember, or write down, when you come home; and fix it speedily before it is lost; and hear others that can repeat it better. Pray it over, and confer of it with others.

Direct. 10. §. 10. *Direct. 10.* If you forget the very words, yet remember the main drift of all; and get those Resolutions and Affections which they drive at. And then you have not lost the Sermons though you have lost the words; as he hath not lost his food, that hath digested it, and turned it into Flesh and Blood.

Tit. 3. Directions for holy Resolutions and Affections in Hearing.

THe Understanding and Memory are but the passage to the Heart, and the Practice is but the I x

pression of the Heart: Therefore how to work upon the Heart is the principal business.

§. 1. *Direct. 1.* Live under the most convincing lively serious Preacher that possibly you can. It is a matter of great concernment to all, but especially to dull and senseless hearts. Harken not to that Earthly generation, that tell you, because God can bless the weakest, and because it is your own fault if you profit not by the weakest; that therefore you should make no difference, but sit down under an ignorant, dumb, or senseless Man. Try first whether they had as willingly have a bad servant, or a bad Physician as a good one, because God can bless the labors of the weakest? Try whether they would not have their Children duly reprov'd or corrected, because it is their own faults that they need it? And whether they would not take Physick after a Surfeit? though it be their own fault that made them sick. It is true, that all our sin is our own fault; but the question is, *What is the most effectual cure?* What Man that is alive and awake, doth not feel a very great difference between a dead and a lively Preacher?

§. 2. *Direct. 2.* Remember that Ministers are the Messengers of Christ, and come to you on his business, and in his name. Hear them therefore as his Officers, and as Men that have more to do with God himself, than with the speaker. It is the phrase of the Holy Ghost, Heb. 4. 13. All things are naked and opened to the eyes of him with whom we have to do. It is God with whom you have to do, and therefore accordingly behave your selves. See Luk. 10. 16. 1 Thes. 4. 8. 1 Cor. 4. 1.

§. 3. *Direct. 3.* Remember that this God is instructing you, and warning you, and treating with you, about no less than the saving of your Souls. Come therefore to hear as for your Salvation. Can that heart be dull that well considereth, that it is Heaven and Hell that is the matter that God is treating with him about?

§. 4. *Direct. 4.* Remember that you have but a little time to hear in; and you know not, whether ever you shall hear again: Hear therefore as if it were your last. Think when you hear the Calls of God, and the offers of Grace, I know not but this may be my last: How would I hear if I were sure to die to morrow? I am sure it will be ere long, and may be to day for ought I know.

§. 5. *Direct. 5.* Remember that all these days and Sermons must be reviewed, and you must answer for all that you have heard, whether you heard it with love, or with unwillingness and weariness; with diligent attention or with carelessness, and the word which you hear shall judge you at the last day. Hear therefore as those that are going to judgment, to give account of their hearing and obeying. John 12. 48.

§. 6. *Direct. 6.* Make it your work with diligence to apply the Word as you are hearing it, and to work your own hearts to those suitable Resolutions and Affections which it bespeaketh. Cast not all upon the Minister, as those that will go no further than they are carried as by force: This is fitter for the dead than the living. You have work to do as well as the Preacher, and should all the while be as busie as he; as helpless as the Infant is, he must suck when the Mother offereth him the Breast: If you must be fed, yet you must open your mouths, and digest it, for another cannot digest it for you; nor can the holiest, wisest, powerful Minister, convert or save you without your selves, nor deliver a people from sin and Hell, that will not stir for their own deliverance. Therefore be all the while at work, and abhor an idle heart in hearing, as well as an idle Minister.

Direct. 7. §. 7. *Direct. 7. Chew the Cud, and call up all when you come home in secret, and by Meditation Preach it over to your selves.* If it were coldly delivered by the Preacher, do you consider of the great weight of the matter, and Preach it more earnestly over to your own hearts. You should love your selves best, and best be acquainted with your own condition and necessities.

Direct. 8. §. 8. *Direct. 8. Pray it over all to God, and there lament a stupid heart, and put up your complaints to Heaven against it:* The name and presence of God hath a quickening and awaking power.

Direct. 9. §. 9. *Direct. 9. Go to Christ by Faith, for the quickenings of his Spirit.* Your life is hid in him your Root and Head; and from him all must be conveyed: He that hath the Son, hath life; and because he liveth, we shall live also. Intreat him to glorify the power of his Resurrection, by raising the dead; and to open your hearts, and speak to you by his Spirit, that you may be taught of God, and your hearts may be his Epistles, and the Tables where the Everlasting Law is written. *Col. 3. 3, 4. Job. 15. 1, 2, 3, 4, 5. Job. 11. 25. & 14. 19. Phil. 3. 7, 8. Acts 16. 14. Job. 6. 45. 2 Cor. 3. 3, 6, 17, 18. Heb. 8. 10. & 10. 16. Jer. 31. 33.*

Direct. 10. §. 10. *Direct. 10. Make Conscience of Teaching and provoking others.* Pity the souls of the ignorant about you. God often blesteth the Grace that is most improved in doing him service; and our stock is like the Womans Oyl, which increased as long as she poured out, and was gone when she stopped. *1 King. 17. 12, 14, 16.* Doing good is the best way for receiving good: He that in pity to a poor man that is almost starved, will but fall to rubbing him, shall get himself heat, and both be gainers.

Tit. 4. Directions to bring what we Hear into Practice.

Without this the rest is vain or counterfeit and therefore somewhat must be said to this.

Direct. 1. §. 1. *Direct. 1. Be acquainted with the failings of your hearts and lives, and come on purpose to get directions and help against those particular failings.* You will not know what Medicine you need, much less how to use it, if you know not what aileth you. Know what duties you omit or carelessly perform, and know what sins you are most guilty of, and say when you go out of doors, I go to Christ for Physick for my own disease. I hope to hear something before I come back, which may help me more against this sin, and fit me better for my duty, or provoke me more effectually. Are those men like to practise Christs directions, that either know not their disease, or love it and would not have it cured?

Direct. 2. §. 2. *Direct. 2. The three forementioned are still presupposed, viz. That the Word have first done its part upon your Understandings, Memory, and Hearts:* For that Word cannot be practised, which is not understood, nor at all remembered, nor hath not procured Resolutions and Affections. It is the due work upon the Heart that must prevail for the Reformation of the Life.

Direct. 3. §. 3. *Direct. 3. When you understand what it is in point of Practice that the Preacher driveth at, observe especially the Uses and the Moving Reasons, and plead them with your own hearts; and let Conscience be Preaching over all that the Minister preacheth to you.* You take them to be Soul-murderers that silence able

faithful Preachers, and also those Preachers that silence themselves, and feed not the flock committed to their care: And do you think it a small matter to silence your own Conscience, which must be the Preacher that must set home all, before it can come to Resolution or Practice? Keep Conscience all the while at work, Preaching over all that to your hearts, which you hear with your ears; and urge your selves to a speedy Resolution. Remember that the whole Body of Divinity is practical in its end and tendency; and therefore be not a meer notional hearer: But consider of every word you hear, what Practice it is that it tendeth to, and place that deepest in your Memory. If you forget all the words of the Reasons and Motives which you hear, be sure to remember what Practice they were brought to urge you to. As if you heard a Sermon against Uncharitableness, Censoriousness, or hurting others, though you should forget all the Reasons and Motives in particular, yet still remember that you were convinced in the Hearing, that censorious and hurtful uncharitableness is a great sin, and that you heard Reason enough to make you resolve it. And let Conscience Preach out the Sermon to the end, and not let it die in bare conviction; but Resolve, and be past wavering before you stir: And above all the Sermon, remember the Directions and Helps for Practice, with which the truest method usually shuts up the Sermon.

Direct. 4. §. 4. *Direct. 4. When you come home, let Conscience in secret also repeat the Sermon to you.* Between God and your selves, consider what there was delivered to you in the Lords Message, that your Souls were most concerned in? What sin reproved which you are guilty of? What duty pressed which you omit? And there meditate seriously on the weight and Reasons of the thing; and resist not the light, but yet bring all to a fixed Resolution, if till then you were unresolved: Not insnaring your selves with dangerous Vows about things doubtful, or peremptory Vows without dependance on Christ for strength: But firmly resolving and cautelously engaging your selves to duty; not with carnal evasions and reserves, but with humble dependance upon Grace, without which of your selves you are able to do nothing.

Direct. 5. §. 5. *Direct. 5. Hear the most Practical Preachers you can well get.* Not those that have the finest Notions, or the cleanest stile, or neatest words; but those that are still urging you to Holiness of Heart and life, and driving home every truth to Practice: Not that false doctrine will at all bear up a holy life, but true doctrine must not be left in the porch, or at the doors, but be brought home and used to its proper end, and seated in the Heart, and placed as the poise upon the Clock, where it may set all the Wheels in motion.

Direct. 6. §. 6. *Direct. 6. Take heed especially of two sorts of false Teachers. ANTINOMIAN LIBERTINES, and AUTONOMIAN PHARISEES.* The first would build their sins on Christ; not pleading for sin it self, but taking down many of the chief helps against it, and disarming us of the weapons by which it should be destroyed, and reproaching the true Preachers of obedience as Legalists, that Preach up Works and call Men to doing, when they Preach up Obedience to Christ their King, upon the terms and by the Motives which are used by Christ himself, and his Apostles. Not understanding aright the true doctrine of Faith in Christ and Justification and Free-grace, (which they think none else understand but they) they pervert it and make it an enemy to the Kingly Office of Christ, and to Sanctification; and the necessary duties of Obedience.

The

The other sort do make void the Commandments of God by their Traditions, and instead of the holy Practice of the Laws of Christ, they would drive the World with Fire and Sword to practise all their Superstitious Fopperies; so that the few plain and necessary Precepts of the Law of the Universal King, are drown'd in the greater Body of their Canon Law, and the Ceremonies of the Popes impoling are so many in comparison of the Institutions of Christ, that the Worship of God, and Work of Christianity is corrupted by it, and made as another thing. The Wheat is lost in a heap of Chaff, by them that will be Law-givers to themselves, and all the Church of Christ.

Direct. 7. §. 7. *Direct. 7.* Associate your selves with the most holy serious practical Christians. Not with the ungodly, nor with barren Opinionists, that talk of nothing but their Controversies, and the way or interest of their Sects (which they call the Church;) nor with outside formal Ceremonious Pharisees, that are pleading for the washing of Cups, and tithing of Mint, and the Tradition of their Fathers, while they hate and persecute Christ and his Disciples. But walk with the most holy, and blameless, and charitable, that live upon that truth which others talk of, and are seeking to please God by the wisdom which is first pure, and then peaceable and gentle, (Jam. 3. 17, 18.) When others are contending for their several Sects, or seeking to please Christ, by killing him, or censuring him, or slandering him in his servants, Joh. 16. 2, 3. Matth. 25. 40, 45.

Direct. 8. §. 8. *Direct. 8.* Keep a just account of your Practice; examine yourselves in the end of every day and week, how you have spent your time, and praised what you were taught; and judge your selves before God accord-

ing as you find it. Yea, you must call your selves to account every hour, what you are doing, and how you do it; whether you are upon Gods work, or not; and your hearts must be watched and followed like unfaithful servants, and like loitering Scholars, and driven on to every duty, like a dull or tired horse.

§. 9. *Direct. 9.* Above all set your hearts to the deepest contemplations of the wonderful love of God in Christ, and the sweetest and excellency of a holy life, and the certain incomprehensible glory which it tendeth to, that your souls may be in love with your dear Redeemer, and all that is holy, and love and obedience may be as natural to you. And then the practice of holy Doctrine, will be easy to you, when it is your delight.

§. 10. *Direct. 10.* Take heed that you receive not ungrounded, or unnecessary prejudices against the person of the Preacher. For that will turn away your heart, and lock it up against his Doctrine. And therefore abhor the spirit of uncharitableness, cruelty, and faction, which alway benderth to the suppressing or vilifying and disgracing all those, that are not of their way and for their interest: And be not so blind as not to observe, that the very design of the Devil, in raising up divisions among Christians is, that he may use the tongues or hands of one another to vilifie them all, and make them odious to one another, and to disable one another from hindering his Kingdom, and doing any considerable service to Christ. So that when a Minister of Christ should be winning Souls, either he is forbidden, or he is despised, and the hearers are saying, [O be it such, or such a one] according to the names of reproach which the enemy of Christ and Love hath taught them.

CHAP. XX.

Directions for profitable Reading the Holy Scriptures.

§. 1. **S**eeing the diversity of Mens tempers and understandings is so exceeding great, that it is impossible that any thing should be pleasing and suitable to some, which shall not be disliked and quarrelled with by others; and seeing in the Scriptures there are many things hard to be understood, which the unlearned and unstable wrest to their own destruction, 2 Pet. 3. 16. And the Word is to some the favor of death unto death, 2 Cor. 2. 16. You have therefore need to be careful in Reading it. And as Christ saith, Luk. 8. 18. Take heed how you hear; so I say, Take heed how you read.

Mat. 4.
21.

Direct. 1. §. 2. *Direct. 1.* Bring not an evil heart of unbelief. Open the Bible with holy reverence in the Book of God, indited by the Holy Ghost. Remember that the Doctrine of the New Testament was revealed by the Son of God, who was purposely sent from Heaven to be the Light of World, and to make known to Men the Will of God, and the Matters of their Salvation. Be- think you well, if God should but send a Book or Letter to you by an Angel, how reverently you would receive it? How carefully you would peruse it; and regard it above all the Books in the World? And how much rather should you do so, by that Book which is indited by the Holy Ghost, and recordeth the Doctrine of Christ himself, whose autho-

rity is greater than all the Angels? Read it not therefore as a common Book, with a common and unreverent heart; but in the dread and love of God the Author.

§. 3. *Direct. 2.* Remember that it is the very Law of God which you must live by, and be judged by at last. And therefore read it with a full Resolution to obey what ever it commandeth, though flesh, and men, and devils contradict it. Let there be no secret exceptions in your heart, to baulk any of its Precepts, and shift off that part of obedience, which the flesh accounteth difficult or dear.

§. 4. *Direct. 3.* Remember that it is the Will and Testament of your Lord, and the Covenant of most full and gracious Promises; which all your Comforts, and all your hopes of pardon and everlasting life are built upon. Read it therefore with love and great delight. Value it a thousand fold more than you would do the Letters of your dearest friend, or the Deeds by which you hold your Lands; or any thing else of low concernment. If the Law was sweeter to David than Honey, and better than thousands of Gold and Silver, and was his delight and meditation all the day. O what should the sweet and precious Gospel be to us?

§. 5. *Direct. 4.* Remember that it is a Doctrine of unseen things, and of the greatest Mysteries; and therefore

therefore come not to it with Arrogance as a Judge, but with Humility as a Learner or Disciple: And if any thing seem difficult or improbable to you, suspect your own unfurnished Understanding, and not the sacred Word of God. If a Learner in any Art or Science, will suspect his Teacher and his Books, when ever he is stalled, or meeteth with that which seemeth unlikely to him; his pride would keep possession for his ignorance, and his folly were like to be uncurable.

Direct. 5. §. 6. Direct. 5. Remember that it is an Universal Law and Doctrine, written for the most ignorant as well as for the curious; and therefore must be suited in plainness to the capacity of the simple, and yet have matter to exercise the most subtile wits; and that God would have the style, to favor more of the innocent weakness of the instruments, than the matter. Therefore be not offended or troubled when the style doth seem less polite, than you might think becometh the Holy Ghost; nor at the plainness of some parts, or the mysteriousness of others: But adore the wisdom and tender condescension of God to his poor Creatures.

Direct. 6. §. 7. Direct. 6. Bring not a carnal mind, which savoureth only fleshly things, and is enslaved to those sins which the Scripture doth condemn: For the carnal mind is enmity against God, and neither is, nor can be subject to his Law. Rom. 8. 7, 8. And the things of God are not discerned by the meer Natural Man, for they are foolishness to him, and they must be spiritually discerned, 2 Cor. 2. 14. And Enmity is an ill Expositor. It will be quarrelling with all, and making faults in the Word which findeth so many faults in you. It will hate that Word which cometh to deprive you of your most sweet and dearly beloved sin: Or, if you have such a carnal mind and enmity, believe it not no more than a partial and wicked

Enemy should be believed against God himself; who better understandeth what he hath written, than any of his foolish Enemies.

§. 8. Direct. 7. Compare one place of Scripture with another, and expound the darkest by the help of the plainest, and the fewer expressions by the more frequent, and ordinary, and the doubtfuller points by those which are most certain; and not on the contrary.

§. 9. Direct. 8. Presume not on the strength of your own understanding, but humbly pray to God for light; and before and after you read the Scripture, pray earnestly that the Spirit which did indite it, may expound it to you; and keep you from unbelief and error, and lead you into the Truth.

§. 10. Direct. 9. Read some of the best Annotations or Expositors; who being better acquainted with the phrase of the Scripture than your selves, may help to clear your Understanding. When Philip asked the Eunuch that read Isa. 53. Understandest thou what thou readeest? he said, How can I except some man should guide me? Acts 8. 30, 31. Make use of your Guides, if you would not err.

§. 11. Direct. 10. When you are stalled by any difficulty which over-matcheth you, note it down, and propound it to your Pastor, and crave his help, or (if the Minister of the place be ignorant and unable) go to some one that God hath furnished for such work. And if after all, some things remain still dark and difficult, remember your imperfection, and wait on God for further Light, and thankfully make use of all the rest of the Scripture which is plain. And do not think as the Papists, that men must forbear reading it for fear of erring, no more than that men must forbear eating for fear of poyson, or than Subjects must be kept ignorant of the Laws of the King, for fear of misunderstanding or abusing them.

CHAP. XXI.

Directions for Reading other BOOKS.

Xenophon
primus om-
nium que
dictantur,
notis ex-
cepta in
publicum
edidit.
Laert. in
Xenoph.

BECAUSE God hath made the excellent holy Writings of his Servants, the singular Blessing of this Land and Age; and many a one may have a good Book, even any day or hour of the Week, that cannot at all have a good Preacher. I advise all Gods Servants to be thankful for so great a Mercy, and to make use of it, and be much in Reading: For Reading with most doth more conduce to Knowledge than Hearing doth, because you may chuse what subjects and the excellentest Treatises you please; and may be often at it, and may peruse again and again what you forget, and may take time as you go to fix it on your mind: And with very many it doth more than Hearing also to move the Heart, though Hearing of it self, in this hath the advantage: Because lively Books may be easilier had, than lively Preachers; especially these sorts of Men should be much in Reading. 1. Masters of Families, that have more Souls to care for than their own. 2. People that live where there is no Preaching, or as bad or worse than none. 3. Poor people, and Servants, and Children, that are forced on many Lords days to stay at home, whilest others have the opportunity to hear. 4. And vacant persons that have more leisure

than others have. To all these, but especially Masters of Families, I shall here give a few Directions.

§. 1. Direct. 1. I presuppose that you keep the Devils Books out of your hands and house. I mean Cards, and idle Tales, and Play-books, and Romances or Love-books, and false bewitching Stories, and the seducing Books of all false Teachers, and the railing or scorning Books which the Men of several Sects and Factions write against each other, on purpose to teach Men to hate one another, and banish Love: For where these are suffered to corrupt the Mind, all grave and useful Writings are forestalled. And it is a wonder to see, how powerfully these poyson the minds of Children, and many other empty heads: Also Books that are written by the sons of Corah, to breed distastes and discontents in the minds of the People against their Governors, both Magistrates and Ministers: For there is something in the best Rulers, for the Tongues of Seditious Men to fasten on, and to aggravate in the Peoples ears; and there is something even in godly People, which tempteth them too easily to take fire and be distempered before they are aware; and they foresee not the evil to which it tendeth.

- Direct. 2.** §. 2. Direct. 2. When you read to your Family, or others, let it be seasonably and gravely, when silence and attendance incourage you to expect success; and not when Children are crying or talking, or Servants bustling to disturb you. Distraction is worst in the greatest businesses.
- Direct. 3.** §. 3. Direct. 3. Choose such Books as are most suitable to your state, or to those you read to. It is worse than unprofitable to read Books for comforting troubled Minds, to those that are blockishly secure, and have hardened, obstinate, unhumiliated hearts. It is as bad as to give Medicines or Plaisters contrary to the Patients need, and such as cherish the disease: So is it to read Books of too high a stile or subject, to dull and ignorant hearers. We use to say, *That which is one Mans meat, is another Mans poison.* It is not enough that the matter be good, but it must be agreeable to the case for which it is used.
- Direct. 4.** §. 4. Direct. 4. To a common Family begin with those Books, which at once inform the judgment about the Fundamentals, and awaken the affections to entertain them and improve them. Such as are Treatises of Regeneration, Conversion, or Repentance: To which purpose I have written my self, *The Call to the Unconverted; The Treatise of Conversion; Directions for a Sound Conversion; A Treatise of Judgment; A Sermon against making light of Christ; True Christianity; A Sermon of Repentance; Now or Never; A Saint or a Brute,* with others; which I mention not as equalling them with others, but as those which I am more accountable for. On this subject there are very excellent, Mr. R. Allens Works, Mr. Whately on the New Birth, Mr. Swinnock of Regeneration, Mr. Pinks his Five Sermons, most of Mr. Hookers Sermons, Mr. Jo. Rogers Doctrine of Faith. Mr. Dents Plain Mans Path-way to Heaven, most of Mr. Perkins, and Mr. Boltons Works, and many the like.
- Direct. 5.** §. 5. Direct. 5. Next these, read over those Books which are more suited to the state of young Christians for their growth in Grace, and for their Exercise of Faith, and Love, and Obedience, and for the mortifying of selfishness, pride, sensuality, worldliness, and other the most dangerous sins. My own on this subject are, my Directions for weak Christians, my Saints Rest, a Treatise of Self-denial, another of the Mischiefs of Self-ignorance, Life of Faith, of Crucifying the World, the Unreasonable of Infidelity, of Right Rejoycing, &c. To this use these are excellent, Mr. Hilderthams Works, Dr. Prestons, Mr. Perkins, Mr. Boltons, Mr. Fenners, Mr. Gurnells, Mr. Anthony Burgesses Sermons; Mr. Lockier on the Colossians, with abundance more that God hath blest us with.
- §. 6. Direct. 6. At the same time labor to methodize your knowledge, and to that end read first and learn some short Catechism, (and then some larger (as Master Balls, or the Assemblies, larger) and next some Body of Divinity, (as Amelius his Marrow of Divinity, and Cases of Conscience, which are Englished.) And let the Catechism be kept in memory while you live, and the rest be thoroughly understood.
- §. 7. Direct. 7. Next read (to your selves or families) the larger Expositions of the Creed, Lords Prayer, and Ten Commandments. Such as Perkins, Bishop Andrews on the Commandments, and Dod, &c. That your understanding may be more full, particular and distinct; and your Families may not stop in Generals, which are not understood.
- §. 8. Direct. 8. Read much those Books which direct you in a course of daily Communion with God, and ordering all your conversations. As Master Reyners Directions, the Practice of Piety, Master Palmers, Mr. Scudders, Mr. Boltons Directions, and my Divine Life.
- §. 9. Direct. 9. For Peace, and Comfort, and increase of the Love of God. Read Mr. Symmonds Deserited Soul, &c. And his Life of Faith. All Doctor Sibbs Works, Master Hartsnets Cordials, Bishop Halls Works, &c. My Method for Peace, and Saints Rest, &c.
- §. 10. Direct. 10. For the understanding of the Text of Scripture, keep at hand, either Deodates or the Assembly of Divines, or the Dutch Annotations; with Dr. Hammonds, or Dicksons and Hutchinsfons brief Observations.
- §. 11. Direct. 11. For securing you against the Feavor of uncharitable Zeal and Schism, and contentions wranglings and cruelties for Religion sake. Read diligently Bishop Halls Peacemaker (and other of his Books) Mr. Burroughs Irenicon, Acontius Stratagems of Satan, and my Catholick Unity, Catholick Church, Universal Concord, &c.
- §. 12. Direct. 12. For establishing you against Popery, on the soundest Grounds, not running in the contrary extreame. Read Dr. Challoners Credo Ecclesiam, &c. Chillingworth, Dr. Field of the Church, &c. And my True Catholick, and my Key for Catholics, and my Safe Religion, and Winding-sheet for Popery, and Disputation with Mr. Johnson.
- §. 13. Direct. 13. For special preparation for affliction, sufferings, sickness, death. Read Mr. Hughes Rod, Mr. Laurence Christs power over sicknesses, Mr. S. Rutherfords Letters, &c. My Treatise of Self-denial, the Believers last Work, the Last Enemy Death, and the Fourth Part of my Saints Rest. I will add no more, lest they seem too many.

CHAP. XXII.

Directions for the right Teaching of CHILDREN and SERVANTS, so as may be most likely to have success.

I Here suppose them utterly untaught that you have to do with; and therefore shall direct you what to do, from the very first beginning of your teaching, and their learning. And I beseech you study this Chapter more than many of the rest; for it is an unspeakable loss that befalls the

Church, and the Souls of Men, for want of skill, and will, and diligence, in Parents and Masters in this matter.

§. 1. Direct. 1. Cause your younger Children to learn the words, though they be not yet capable of understanding the matter. And do not think as some do, that

that this is but to make them *Hypocrites*, and to teach them to *take Gods Name in vain*: For it is neither Vanity nor Hypocrisy to help them first to understand the words and signs, in order to their early understanding of the matter and signification. Otherwise no man might teach them any language, nor teach them to read any words that be good, because they must first understand the words before the meaning. If a child learn to read in a Bible, it is not taking Gods Name or Word in vain, though he understand it not: For it is in order to his learning to understand it; and it is not vain which is to so good a use: If you leave them untaught till they come to be twenty years of age, they must then learn the words before they can understand the matter. Do not therefore leave them the children of darkness, for fear of making them *Hypocrites*. It will be an excellent way to redeem their time, to teach them first that which they are capable of learning: A child of five or six years old can learn the words of a *Catechism* or *Scripture*, before they are capable of understanding them. And then when they come to years of understanding, that part of their work is done, and they have nothing to do but to study the meaning and use of those words which they have learned already. Whereas if you leave them utterly untaught till then, they must then be wasting a long time to learn the same words which they might have learned before; and the loss of so much time is no small loss or sin.

Direct. 2. §. 2. Direct. 2. *The most natural way of teaching Children the meaning of Gods Word, and the matters of their Salvation, is by familiar talk with them, suited to their capacities: Begin this betimes with them while they are on their Mothers laps, and use it frequently.* For they are quickly capable of some understanding about greater matters as well as about less; and knowledge must come in by slow degrees: Stay not till their minds are prepossessed with vanity and toys. *Prov. 22. 6.*

Direct. 3. §. 3. Direct. 3. *By all means let your Children learn to read, though you be never so poor, whatever shift you make.* And if you have Servants that cannot read, let them learn yet (at spare hours) if they be of any capacity and willingness. For it is a very great mercy to be able to read the holy Scripture, and any good Books themselves, and a very great misery to know nothing but what they hear from others. They may read almost at any time, when they cannot hear.

Direct. 4. §. 4. Direct. 4. *Let your Children when they are little ones read much the History of the Scriptures.* For though this, of it self, is not sufficient to breed in them any saving knowledge, yet it inticeth them to delight in reading the Bible, and then they will be often at it when they love it; so that all these benefits will follow. 1. It will make them love the Book (though it be but with a common love.) 2. It will make them spend their time in it, when else they would rather be at play. 3. It will acquaint them with *Scripture History*, which will afterwards be very useful to them. 4. It will lead them up by degrees to the knowledge of the Doctrine, which is all along interwoven with the History.

Direct. 5. §. 5. Direct. 5. *Take heed that you turn not all your Family Instructions into a customary formal course; by bare readings and repeating Sermons from day to day, without familiar personal application.* For it is ordinarily seen that they will grow as sleepy, and senseless, and customary under such a dull and distant course of duty (though the matter be good) almost as if you had said nothing to them. Your business therefore must be to get within them, and awaken their Consciences to know that the matter doth most

nearly concern them, and to force them to make application of it to themselves.

§. 6. Direct. 6. *Let none affect a formal Preaching way to their Families, except they be Preachers themselves, or Men that are able for the Ministry: But rather spend the time in reading to them the powerfulest Books, and speaking to them more familiarly about the state and matters of their Souls.* Not that I think it unlawful for a Man to Preach to his Family in the same method that a Minister doth to his people; for no doubt but he may teach them in the profitablest manner he can. And that which is the best method for a set speech in the Pulpit, is usually the best method in a Family. But my Reasons against this Preaching-way ordinarily, are these. 1. Because it is very few Masters of Families that are able for it, (even among them that think they are;) and then they ignorantly abuse the Scripture, so as tends much to Gods dishonor. 2. Because there is scarce any of them all, but may read at the same time, such lively profitable Books to their Families, as handle those things which they have most need to hear of, in a far more edifying manner than they themselves are able, (except they be so poor that they can get no such Books.) 3. Because the familiar way is most edifying: And to talk seriously with Children and Servants about the great concerns of their Souls, doth commonly more move them than Sermons or set Speeches. Yet because there is a season for both, you may sometimes read some powerful Books to them, and sometimes talk familiarly to them. 4. Because it often comes from Pride, when Men put their Speech into a Preaching method to shew their parts, and as often nourisheth Pride.

§. 7. Direct. 7. *Let the manner of your teaching them, be very often interlocutory, or by way of Questions.* Though when you have so many or such persons present, as that such familiarity is not seasonable, then Reading, Repeating, or set Speeches may do best; but at other times, when the number or quality of the company hindereth not, you will find that Questions and familiar Discourse is best: For, 1. It keepeth them awake and attentive, when they know they must make some answer to your Questions; which set Speeches, with the dull and sluggish, will hardly do. 2. And it mightily helpeth them in the Application; so that they much more easily take it home, and perceive themselves concerned in it.

§. 8. Direct. 8. *Yet prudently take heed that you speak nothing to any in the presence of others that tends to open their ignorance or sin, or the secrets of their hearts, or that any way tendeth to shame them (except in the necessary reproof of the obstinate.)* If it be their common ignorance that will be opened by questioning them, you may do it before your Servants or Children themselves, that are familiar with each other, but not when any strangers are present. But if it be about the secret state of their Souls that you examine them, you must do it singly, when the person is alone. Lest shaming and troubling them make them hate instruction, and deprive them of all the benefit of it.

§. 9. Direct. 9. *When you come to teach them the Doctrine of Religion begin with the Baptismal Covenant, as the sum of all that is essential to Christianity: And here teach them briefly all the substance of this at once.* For though such general knowledge will be obscure, and not distinct and satisfactory, yet it is necessary at first; because they must see Truths set together: For they will understand nothing truly, if they understand it but independently by broken parts. Therefore open to them

the sum of the Covenant or Christian Religion all at once, though you say but little at first of the several parts. Help them to understand what it is to be Baptised into the Name of the Father, Son, and Holy Ghost: And here you must open it to them in this order. You must help them to know who are the Covenanters, GOD and MAN; and first the nature of Man is to be opened, because he is first known, and God in him who is his Image. Familiarly tell them, "That Man is not like a Beast that hath no Reason, nor Freewill, nor any Knowledge of another World, nor any other life to live but this: But he hath an understanding to know God, and a will to chuse good and refuse evil, and an immortal Soul that must live for ever; and that all inferior Creatures were made for his service, as he was made for the service of his Creator. Tell them that neither Man, nor any thing that we see, could make it self, but God is the Maker, Preserver, and Disposer of all the World. That this God is infinite in Power, and Wisdom, and Goodness, and is the Owner, and Ruler, and Benefactor, Felicity, and End of Man. That Man was made to be wholly devoted and resigned to God as his Owner, and to be wholly ruled by him as his Governor, and to be wholly given up to his love and praise as his Father, his Felicity, and End. That the Tempter having drawn Man from this Blessed state of life, in Adams fall the World fell under the wrath of God, and had been lost for ever, but that God of his mercy provided us a Redeemer, even the Eternal Son of God, who being One with the Father, was pleased to take the Nature of Man, and so is both God and Man in one Person; who being born of a Virgin, lived among Men, and fulfilled the Law of God, and overcame the Tempter and the World, and died as a Sacrifice for our sins, to reconcile us unto God: That all Men being born with corrupted natures, and living in sin till Christ recover them, there is now no hope of salvation but by him: That he hath paid our debt, and made satisfaction for our sins, and risen from the dead, and conquered death, and Satan, and is Ascended and Glorified in Heaven; and that he is the King and Teacher, and High Priest of the Church: That he hath made a new Covenant of Grace and Pardon, and offered it in his Scriptures, and by his Ministers to the World; and that those that are sincere and faithful in this Covenant shall be saved, and those that are not shall remedilessly be damned; because they reject this Christ and Grace, which is the last and only remedy. And here open to them the nature of this Covenant; That God doth offer to be our Reconciled God, and Father, and Felicity, and Christ to be our Saviour, to forgive our sins, and reconcile us unto God, and renew us by his Spirit, and the holy Spirit to be our Sanctifier, to illuminate, and regenerate, and confirm us; and that all that is required on our part, is such an unfeigned consent, as will appear in the performance in our serious endeavors. Even that we wholly give up our selves to be renewed by the holy Spirit, to be justified, taught and governed by Christ, and by him to be brought again to the Father, to love him as our God and End, and to live to him, and with him for ever. But whereas the temptations of the Devil, and the allurements of this deceitful World, and the desires of the Flesh, are the great enemies and hinderances in our way, we must also consent to renounce all these, and let them go, and deny our selves, and take up with God alone, and what he seemeth meet to give us, and to take him in Heaven for all our portion: And he that

consenteth unfeignedly to this Covenant, is a Member of Christ, a justified, reconciled Child of God, and an Heir of Heaven, and so continuing, shall be saved; and he that doth not shall be damned. This is the Covenant, that in Baptism we solemnly entered into with God, the Father, Son, and Holy Ghost, as our Father, and Felicity, our Saviour, and our Sanctifier. This in some such brief Explication, you must familiarly open to them again and again.

§. 10. Direct. 10. *When you have opened the Baptistical Covenant to them, and the Essentials of Christianity, cause them to learn the Creed, the Lords Prayer, and the Ten Commandments.* And tell them the Uses of them; that Man having three powers of Soul, his Understanding, his Will, and his Obediential or Executive Power, all these must be sanctified, and therefore there must be a rule for each; and that accordingly the Creed is the summary Rule to tell us what our Understandings must believe; and the Lords Prayer is the summary Rule to direct us what our Wills must desire and our Tongues must ask; and the Ten Commandments is the summary Rule of our practice: And that the Holy Scripture, in general, is the more large and perfect Rule of all; and that all that will be taken for true Christians, must have a general implicite Belief of all the holy Scriptures, and a particular explicite Belief, Desire, and sincere Practice, according to the Creeds, Lords Prayer, and Ten Commandments.

§. 11. Direct. 11. *Next teach them a short Catechism (by Memory) which openeth these a little more fully, and then a larger Catechism.* The shorter and larger Catechism of the Assembly are very well fitted to this use: I have published a very brief one my self which in Eight Articles or Answers containeth all the Essential Points of Belief, and in One Answer, the Covenant-Consent, and in Four Articles or Answers more, containeth all the Substantial Parts of Christian Duty: The Answers are some of them long for Children. But if I knew of any other that had so much in so few words, I would not offer this to you, because I am conscious of its imperfections. But there are very few Catechisms that differ in the substance: Which ever they learn, let them as they go have your help to understand it, and let them keep it in memory to the last.

§. 12. Direct. 12. *Next open to them more distinctly the particular part of the Covenant and Catechism.* And here I think this Method most profitable for a Family: 1. Read over to them the best Explications that you can get on the Creed, the Lords Prayer, and the Ten Commandments, which are not too large to confound them, nor too brief, so as to be hardly understood. For a Summary, Mr. Brinsley's True Watch is good; but this to read to them, such as Mr. Perkins on the Creed, and Dr. King on the Lords Prayer, and Dod on the Commandments, are fit; so that you may read One Article, one Petition, and one Commandment at a time: And read these over to them divers times. 2. Besides this in your familiar discourse with them, open to them plainly one Head or Article of Religion at a time, and another the next time, and so on till you come to the end. And here, 1. Open in one discourse the Nature of Man, and the Creation. 2. In another (or before it) the Nature and Attributes of God. 3. In another the Fall of Man, and especially the Corruption of our Nature, as it consisteth in an inordinate inclination to earthly and fleshly things, and a backwardness, or averiness, or enmity to God and Holiness, and the Life to come; and the nature of sin; and the impossibility of being saved till this sin be pardoned, and these Natures renewed, and restored to the Love

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of God and Holiness, from this Love of the World and Fleishly pleasures. 4. In the next discourse, open to them the Doctrine of Redemption in general, and the Incarnation, and Natures, and Person of Christ, particularly. 5. In the next open the Life of Christ, his Fulfilling the Law, and his overcoming the Tempter, his humble Life, and contempt of the World, and the end of all, and how he is exemplary and imitable unto us. 6. In the next open the whole Humiliation, and Suffering of Christ, and the pretences of his Persecutors, and the ends and uses of his suffering, death, and burial. 7. In the next open his Resurrection, the proofs, and the uses of it. 8. In the next open his Ascension, Glory, and Intercession for us, and the uses of all. 9. In the next open his Kingly, and Prophetical Offices in general, and his making the Covenant of Grace with Man, and the nature of that Covenant, and its effects. 10. In the next open the Works or Office of the Holy Ghost in general, as given by Christ to be his Agent in Men on Earth, and his great Witness to the World; and particularly open the extraordinary gift of the Spirit to the Prophets and Apostles, to plant the Churches, and indite, and seal the holy Scriptures; and shew them the authority and use of the holy Scriptures. 11. In the next open to them the ordinary works of the Holy Ghost, as the Illuminator, Renewer, and Sanctifier of Souls, and in what order he doth all this, by the Ministry of the Word. 12. In the next open to them the office, and use, and duty of the ordinary Ministry, and their duty toward them, especially as Hearers, and the nature and use of publick Worship, and the nature and Communion of Saints and Churches. 13. In the next open to them the nature and use of Baptism, and the Lords Supper. 14. In the next open to them the shortness of life, and the state of Souls at death, and after death, and the day of Judgment, and the Justification of the Righteous, and the Condemnation of the Wicked at that day. 15. In the next open to them the Joy of Heaven, and the miseries of the damned. 16. In the next open to them the Vanity of all the pleasure, and profits, and honor of this World, and the method of Temptations, and how to overcome them. 17. In the next open to them the reason and use of suffering for Christ, and of Self-denial, and how to prepare for sickness and death. And after this go over also the Lords Prayer, and the Ten Commandment.

Direct. 13. §. 13. Direct. 13. After all your instructions make them briefly give you an account in their own words of what they understand and remember of all; or else the next time, to give account of the former. And encourage them for all that is well done in their endeavors.

Direct. 14. §. 14. Direct. 14. Labor in all to keep up a wakeful serious attention, and still to Print upon their hearts the greatest things. And to that end, for the Master of your teaching and discourse, let nothing be so much in your mouths, as, 1. The Nature and Relations of God. 2. A Crucified and a Glorified Christ, with all his Grace and Privileges. 3. The operations of the Spirit on the Soul. 4. The madness of sinners, and the Vanity of the World. 5. And endless Glory and Joy of Saints, and misery of the ungodly after death. Let these five points be frequently urged, and be the life of all the rest of your discourse. And then for the Manner of your speaking to them, let it be always with such a mixture of familiarity and seriousness that may carry along their serious attentions, whether they will or no. Speak to them as if they or you were dying, and as if you saw God, and Heaven, and Hell.

§. 15. Direct. 15. Take each of them sometime by Direct. themselves, and there describe to them the work of 15. Renovation, and ask them, whether ever such a work was wrought upon them. Shew them the true marks of Grace, and help them to try themselves: Urge them to tell you truly, whether their love to God or the Creature, to Heaven or Earth, to holiness or flesh-pleasing be more: and what it is that hath their hearts and care, and chief endeavor? And if you find them regenerate, help to strengthen them; If you find them too much dejected help to comfort them; and if you find them unregenerate, help to convince them, and then to humble them, and then to shew them the remedy in Christ, and then shew them their duty that they may have part in Christ; and drive all home to the end that you desire to see: But do all this with love, and gentleness, and privacy.

§. 16. Direct. 16. Some pertinent Questions Direct. which by the answer will engage them to teach them- 16. selves, or to judge themselves, will be sometimes of very great use? As such as these: "Do you not know that you must shortly die? Do you not believe that immediately your Souls must enter upon an endless life of joy or misery? Will worldly wealth and honors, or fleshly pleasures, be pleasant to you then? Had you then rather be a Saint; or an ungodly sinner? Had you not then rather be one of the holiest that the World despised and abused, than one of the greatest and richest of the wicked? When Time is past, and you must give account of it, had you not then rather it had been spent in holiness, and obedience, and diligent preparation for the life to come, than in pride and pleasure, and pampering the flesh? How could you make shift to forget your endless life so long? Or to sleep quietly in an unregenerate state? What if you had died before Conversion, what think you had become of you, and where had you now been? Do you think that any of those in Hell are glad that they were ungodly? Or have now any pleasure in their former merriments and sin? What think you, would they do, if it were all to do again? Do you think, if an Angel or Saint from Heaven should come to decide the Controversie between the godly, and the wicked, that he would speak against a holy and heavenly life, or plead for a loose and fleshly life? Or which side think you he would take? Did not God know what he did when he made the Scriptures? Is he or an ungodly sinner to be more regarded? Do you think every Man in the World, will not wish at last that he had been a Saint, what ever it had cost him? Such kind of Questions urge the Conscience, and much convince.

§. 17. Direct. 17. Cause them to learn some one Direct. most plain and pertinent Text, for every great and 17. necessary duty, and against every great and dangerous sin; and often to repeat them to you. As Luk. 13. 3, 5. Except ye repent ye shall all perish. Joh. 3. 5. Except a man be born again of Water and the Spirit, he cannot enter into the Kingdom of Heaven. So Matth. 18. 3. Rom. 8. 9. Heb. 12. 14. Job. 3. 16. Luk. 18. 1, &c. So against lying, swearing, taking Gods Name in vain, flesh-pleasing, gluttony, pride, and the rest.

§. 18. Direct. 18. Drive all your Convictions to a Direct. Resolution of Endeavor and Amendment, and make 18. them sometime promise you to do that which you convinced them of; and sometimes before witnesses. But let it be done with these necessary Cautions. 1. That you urge not a promise in any doubtful point, or such as you have not first convinced them of. 2. That you urge not a promise in things beyond their present

sent strength: As you must not bid them promise you to Believe, or to love God, or to be tender-hearted, or heavenly-minded; but to do those duties which tend to these, as to hear the Word, or Read, or Pray, or Meditate, or keep good Company, or avoid Temptations, &c. 3. That you be not too often upon this, (or upon one and the same strain in the other methods) lest they take them but for words of course, and custom teach them to contemn them. But seasonably and prudently done, their promises will lay a great engagement on them.

Direct. 19. §. 19. *Direct. 19.* Teach them how to pray, by forms or without, as is most suitable to their case and parts: And either your self or some that may inform you, should hear them pray sometime, that you may know their spirit, and how they profit.

Direct. 20. §. 20. *Direct. 20.* Put such Books into their hands as are meetest for them, and ingage them to read them when they are alone, and ask them what they understand and remember of them. And hold them not without necessity so hard to work, as to allow them no time for reading by themselves: But drive them on to work the harder, that they may have some time when their work is done.

Direct. 21. §. 21. *Direct. 21.* Cause them to teach one another when they are together. Let their talk be profitable. Let those that read best, be reading sometime to the rest, and instructing them, and furthering their edification. Their familiarity might make them very useful to one another.

§. 22. *Direct. 22.* Give them not out with too much at once; but give it them as they can receive it. 22. Narrow mouthed Bottles, must not be filled as wider Vessels.

§. 23. *Direct. 23.* Labor to make all sweet and pleasant to them: And to that end sometime mix the reading of some profitable History. As the Book of Martyrs, and Clarke's Martyrology, and his Lives. 23.

§. 24. *Direct. 24.* Lastly, Entice them with kindnesses and rewards. Be kind to your Children when they do well, and be as liberal to your servants as your condition will allow you. For this maketh your persons acceptable first, and then your instructions will be much more acceptable. Nature teacheth them to love those that love them, and do them good, and to hearken willingly to those they love. A small gift now and then, might signifie much to the further benefit of their Souls.

§. 25. *Direct. 25.* If any shall say, that here is so much ado in all these Directions, as that few can follow them. I intreat them to consult with Christ that died for them, Whether Souls be not precious, and worth all this ado? And to consider how small a labor all this is, in comparison of the Everlasting End; and to remember, that all is gain and pleasure, and a delight to those that have holy Hearts; and to remember, that the effects to the Church and Kingdom, of such holy Government of Families, would quite over-compensate all the pains.

CHAP. XXIII.

Tit. 1. Directions for PRAYER in General.

The Stoicks say, *Orabit sapiens ac vota faciet bona a diis postulari.* Laert. in Zenone. So that when Seneca saith, *Cur deos precibus fatigatur, &c.* He only intendeth to reprove the slothful, that think to have all done by Prayer alone, while they are idle and neglect the Means.

§. 1. **H**E that handleth this Duty of Prayer as it deserveth, must make it the Second Part in the Body of Divinity, and allow it a larger and exacter Treatise than I here intend. For I have before told you, that as we have three Natural Faculties, An Understanding, Will, and Executive Power, so these are qualified in the Godly, with Faith, Love, and Obedience; and have three particular Rules. The Creed, to shew us what we must Believe, and in what Order: The Lords Prayer, to shew us what, and in what order, we must desire and love: And the Decalogue, to tell us what, and in what order we must do; (though yet these are so near kin to one another, that the same actions in several respects belong to each of the Rules.) As the Commandments must be Believed and Loved as well as Obeyed, and the matter of the Lords Prayer must be believed to be good and necessary, as well as Loved and Desired; and Belief, and Love, and Desire, are commanded, and are part of our obedience; yet for all this, they are not formally the same, but divers. And as we say, that the Heart or Will is the Man, as being the commanding faculty; so Morally the Will, the Love or Desire is the Christian; and therefore the Rule of Desire or Prayer, is a Principal part of true Religion: The Internal part of this Duty, I partly touched before Tom. 1. Chap. 3. And the Church Part I told you, why I pass by Tom. 2. it being not left by the Government where we live to Private Ministers Discussion (save only to perswade men to obey what is established and commanded.) Therefore because I have omitted the later, and but a little touched upon

the former, I shall be the larger on it in this place, to which (for several Reasons) I have reserved it.

§. 2. *Direct. 1.* See that you understand what Prayer is. Even. The expressing or acting of our Desires before another, to move, or some way procure him to grant them. True Christian Prayer is, The believing and serious expressing or acting of our lawful desires before God, through Jesus our Mediator, by the help of the holy Spirit, as a means to procure of him, the grant of these desires. Here note, 1. That inward desire is the Soul of Prayer. 2. The expressions or inward actings of them, is as the Body of Prayer. 3. To Men it must be desire so expressed, as they may understand it; but to God the inward acting of desires is a Prayer, because he understandeth it. 4. But it is not the acting of desire, simply in it self, that is any Prayer: For he may have desires, that offereth them not up to God with Heart or Voice; but it is desires, as some way offered up to God, or represented or acted towards him, as a means to procure his blessing, that is Prayer indeed.

§. 3. *Direct. 2.* See that you understand the Ends and Use of Prayer. Some think that it is of no use, but only to move God to be willing of that which he was before unwilling of; and therefore because that God is immutable, they think that Prayer is a useless thing. But Prayer is useful, 1. As an act of obedience to Gods command. 2. As the performance of a condition, without which he hath not promised us his Mercy, and to which he hath promised it. 3. As a means to actuate and express, and increase, our own Humility, Dependence, Desire, Trust, and Hope in God, and so to make us capable and fit for Mercy, who

Plerumque hoc negotium plus genibus quam Sermonibus agitur. August. Epist. 121.

who else should be incapable and unfit. 4. And so, though God be not changed by it in himself, yet the Real change that is made by it on our selves, doth infer a change in God by meer Relation or Extrinsic denomination; he being one that is, according to the tenour of his own established Law and Covenant, engaged to disown or punish the Unbelieving, Prayerless and Disobedient, and after engaged to Own or pardon them that are Faithfully Desirous and Obedient: And so this is a Relative, or at least a denominative change. So that in Prayer, Faith and Fervency, are so far from being useless, that they as much prevail for the thing desired by qualifying our selves for it, as if indeed they moved the mind of God, to a real change: Even as he that is in a Boat, and by his hook layeth hold of the bank, doth as truly by his labour get nearer the bank, as if he drew the bank to him.

Direct. 3. §. 4. Direct. 3. Labour above all to know that God to whom you pray. To know him as your Maker, your Redeemer, and your Regenerator; as your Owner, your Ruler, and your Father, Felicity and End; as All-sufficient for your relief in the infiniteness of his Power, his Wisdom and his Goodness; and to know your own dependance on him; and to understand his Covenant or Promises, upon what terms he is engaged and resolved either to give his mercies, or to deny them. He that cometh to God, must believe that He is, and that He is the Rewarder of them that diligently seek him: Heb. 11. 6. He that calleth on the name of the Lord shall be saved: But how shall they call on him, on whom they have not believed, Rom. 10. 13, 14.

Direct. 4. §. 5. Direct. 4. Labour when you are about to pray, to stir up in your souls the most lively and serious belief, of those unseen things that your Prayers have respect to; and to pray as if you saw them all the while: Even as if you saw God in his Glory, and saw Heaven and Hell, the glorified and the damned, and Jesus Christ your Mediator interceding for you in the Heavens. As you would pray if your eyes beheld all these, so strive to pray while you believe them: And say to your selves, Are they not as sure as if I saw them? Are they not made known by the Son and Spirit of God?

Direct. 5. §. 6. Direct. 5. Labour for a constant acquaintance with your selves, your sins and manifold wants and necessities; and also to take an actual special notice of your case, when you go to prayer. If you get not a former constant acquaintance with your own case, you cannot expect to know it aright upon a sudden as you go to pray: And yet if you do not actually survey your hearts and lives when you go to prayer, your souls will be unhumbled, and want that lively sense of your necessities, which must put life into your prayers. Know well what sin is, and what Gods wrath, and Hell, and Judgment is, and what sin you have committed, and what duty you have omitted, and failed in, and what wants and corruptions are yet within you, and what mercy and grace you stand in need of, and then all this will make you pray, and pray to purpose with all your hearts. But when men are wilful strangers to themselves, and never seriously look backwards or inwards to see what is amiss and wanting; nor look not forwards, to see the danger that is before them, no wonder if their hearts be dead and dull, and if they are as unfit to pray, as a sleeping man to work.

Direct. 6. §. 7. Direct. 6. See that you hate hypocrisie, and let not your lips go against or without your hearts; but that your hearts be the spring of all your words: That you love not sin, and be not loth to leave it, when you seem to pray against it; and that you truly desire the grace which you ask, and ask not for that

which you would not have: And that you be ready to use the lawful means to get the mercies which you ask; and be not like those lazy withers, that will pray God to give them increase at harvest, when they lie in bed, and will neither plow or sow, or that pray him to save them from fire, or water, or danger, while they run into it, or will not be at the pains to go out of the way. O what abundance of wretches do offer up hypocritical mock-prayers to God! blaspheming him thereby, as if he were an Idol, and knew not their hypocrisie, and searched not the hearts? Alas, how commonly do men pray in publick, that the rest of their lives hereafter may be pure and holy, that hate purity and holiness at the heart, and deride and oppose that which they seem to pray for? As Austin confesseth of himself before he was converted, that he prayed against his filthy sin, and yet was afraid lest God should grant his prayers. So many pray against the sins which they would not be delivered from, or would not use the means that is necessary to their conquest and deliverance. Let him that nameth the name of Christ depart from iniquity, 2 Tim. 2. 19. If I regard iniquity in my heart, the Lord will not bear me, Psal. 66. 18. See Ezek. 14. 3, 4, 14. Alas, how easie is it for an ungodly person to learn to say a few words by rote, and to run them over, without any sense of what he speaketh; while the tongue is a stranger to the heart, and speaketh not according to its desires.

§. 8. Direct. 7. Search your hearts and watch them carefully, lest some beloved Vanity alienate them from the work in hand, and turn away your thoughts, or prepossess your affections, so that you want them when you should use them. If the mind be set on other matters, prayer will be a heartless, lifeless thing: Alas, what a dead and pitiful work, is the prayer of one that hath his heart ensnared in the Love of money, or in any ambitious or covetous design? The thoughts will easily follow the affections.

§. 9. Direct. 8. Be sure that you pray for nothing that is disagreeable to the will of God, and that is not for the good of your selves or others, or for the honour of God: And therefore take heed, lest an erring judgment, or carnal desires or passions should corrupt your prayers, and turn them into sin. If men will ignorantly pray to God to do them hurt, it is a mercy to them if God will but pardon and deny such prayers, and a judgment to grant them. And it is an easie thing for fleshly interest, or partiality, or passion to blind the judgment, and consequently to corrupt mens prayers. An Ambitious or Covetous man will easily be drawn to pray for the grant of his sinful desires, and think it would be for his good. And there is scarce an heretical or erroneous person, but thinketh that it would be good that the world were all reduced to his opinion, and all the opposers of it were born down: There are few zealous Antinomians, Anabaptists, or any other Dividers of the Church, but they put their Opinions usually into their prayers, and plead with God for the interest of their Sects and Errors: And its like that the Jews that had a persecuting Zeal for God, Rom. 10. 2. did pray according to that Zeal, as well as persecute: as its like Paul himself prayed against the Christians, while he ignorantly persecuted them. And they that think they do God service by killing his servants, no doubt would pray against them, as the Papists and others do at this day. Be specially careful therefore that your Judgments and Desires be sound and holy, before you offer them up to God in prayer. For it is a most vile abuse of God, to beg of him to do the Devils work; and, as most malicious and erroneous persons do, to call him to their help against himself, his servants and his cause.

Dir. 9. §. 10. **Direct. 9.** Come always to God in the humility that becometh a condemned sinner, and in the faith and boldness that becometh a Son, and a member of Christ: Do nothing in the least conceit and confidence of a worthiness in your selves; but be as confident in every lawful request, as if you saw your Glorified Mediator interceding for you with his Father. Hope is the Life of Prayer and all endeavour, and Christ is the Life of Hope. If you pray and think you shall be never the better for it, your prayers will have little life. And there is no hope of success, but through our powerful intercessor. Therefore let both a Crucified and Glorified Christ, be always before your eyes in prayer; Not in a Picture, but in the thoughts of a believing mind. Instead of a Crucifix, let some such sentence of holy Scripture, be written before you, where you use to pray, as *Job. 20. 17. GO TO MY BRETHREN and SAY UNTO THEM, I ASCEND UNTO MY FATHER and YOUR FATHER, TO MY GOD and YOUR GOD.* Or *Heb. 4. 14. We have a great High-Priest that is passed into the Heavens, Jesus the Son of God: ver. 15, 16. that was in all points tempted as we are, yet without sin: Let us therefore come boldly to the Throne of Grace, that we may obtain mercy, &c. Heb. 6. 9, 20. Which hope we have as an anchor of the soul both sure and steadfast, and that entrencheth into that within the veil; whither the*

fore runner is for us entered, *Heb. 7. 25. He is able to save to the uttermost them that come to God by him, seeing he ever liveth to make intercession for them.* *Joh. 14. 13, 14. If ye ask any thing in my name, I will do it: Christ and the Promise must be the ground of all your confidence and hope.*

§. 11. **Direct. 10.** Labour hard with your hearts **Dir. 10.** all the while to keep them in a reverent, serious, fervent frame, and suffer them not to grow remiss and cold, to turn prayer into lip-labour, and lifeless formality, or into hypocritical, affected, seeming fervency, when the heart is senseless, though the voice be earnest. The heart will easily grow dull and customary and hypocritical if it be not carefully watcht, and diligently followed and stirred up. The effectual fervent prayer of a righteous man availeth much, *Jam. 5. 16.* A cold prayer sheweth a heart that is cold in desiring that which is prayed for, and therefore is unfit to receive the mercy; God will make you know that his mercy is not contemptible, but worthy your most earnest prayers.

§. 12. **Direct. 11.** * For the matter and order of our **Dir. 11.** Desires and Prayers, take the Lords Prayer as your special * Of the Rule; and labour to understand it well. For those Method of the that can make use of so Brief an Explication, I shall Lords Prayer see give a little help. *Ramus de*

Relig. Christi. l. 3. c. 3. & Ludolphus de vita Christi, par. 1. c. 37. & Perkins in orat. dom. & Dr. Boys on the Liturgy, p. 5, 6, 7.

A Brief Explication of the Method of the LORDS PRAYER.

<p>The Lords Prayer containeth, I. The Address, or Preface. In which are described or implied,</p>	<p>I. To whom the Prayer is made:</p>	<p>1. <i>who he is</i>: GOD: Not Creatures, Saints or Angels. 2. <i>How Related to us</i>: He is OUR FATHER, which comprehendeth fundamentally, that he is</p>	<p>1. Our Creator. 2. Our Redeemer. 3. Our Regenerator (To the regenerate)</p>	<p>And therefore</p>	<p>1. Our Owner, or Absolute Lord. 2. Our Ruler, or Supreme King. 3. Our Benefactor and chief Good, and so Our Felicity and Our End.</p>
	<p>II. <i>who are the Petitioners</i>— Who are</p>	<p>3. <i>what he is in his Attributes</i>: WHICH ART IN HEAVEN. Which signifieth that therefore he is</p>	<p>1. <i>Almighty</i>; and <i>Able</i> to grant all that we ask, and to relieve and help us in every <i>strait</i>. 2. <i>All-knowing</i>: Our hearts, and wants, and all things being open to his sight. 3. <i>Most Good</i>; from whom, and by whom and to whom are all things; the fountain, the disposer, and the End of all on whose bounty and influence all subsist. And the present Tense [ART] doth intimate his Eternity.</p>	<p>In this one word is not only implied all these Attributes of God, but also our hearts are directed <i>whither</i>, to look for their <i>Relief</i> and <i>Direction</i> now, and their <i>Felicity</i> for ever; and called off from <i>Earthly dependances</i>, and <i>expectations</i> of Happiness and Rest; and to look for all from Heaven, and at last in Heaven.</p>	
<p>II. The Prayer, or Petitions: In two Parts: Of which,</p>	<p>II. The second Part is according to the Order of Execution, and is for Our selves, beginning at the lowest, and ascending, till the End first Intended, be last attained: And it is</p>	<p>1. <i>Man</i>: as to his Being</p>	<p>1. By <i>Creation</i>: So <i>All</i> are: and therefore <i>All</i> may thus far call him Father. 2. By <i>Redemption</i>: As <i>All</i> are as to the sufficient Price, and satisfaction. 3. By <i>Regeneration</i>: And so only the Regenerate are Children.</p>	<p>1. <i>His Own</i>; 2. <i>His Subjects</i>; 3. <i>His Beloved</i>; and <i>Beneficiaries</i>, that live upon Him, and to Him as their End.</p>	
	<p>3. By <i>Quality</i>.</p>	<p>1. <i>Dependant on God</i>: 2. <i>Necessitous</i>. 3. <i>Sinners</i>.</p>	<p>1. <i>Loving God</i>, as their Father, 2. <i>Loving themselves</i>, as Men, 3. <i>Loving others</i>, as Brethren:</p>	<p>All which is signified in the word OUR</p>	
<p>III. The Conclusion: the Reason & Termination of our Desires in their ultimate End: here Praised: Beginning at the Lowest, and ascending to the Highest: Containing,</p>	<p>I. <i>What we Praise</i>; or the Matter; or Interest of Go, II. <i>whom we Praise</i>: III. The Duration:</p>	<p>1. For the End simply which is GOD; in the word [THY] repeated in every Petition.</p>	<p>I. The Highest or ultimate, that is, The Glory of God; [HALLOWED BE THY NAME.]</p>	<p>II. The Highest Means of his Glory [THY KINGDOM COME]; that is, let the World be subject to thee their Creator and Redeemer; the Universal King.</p>	<p>III. The next Means, being the effect of this: [THY WILL BE DONE], that is, let thy Laws be fulfilled, and thy disposals submitted to.</p>
	<p>3. For the Lower End, even the subject of these Means; which is the publick good of Mankind, the World and Church: [IN EARTH] that is, let the World be subjected to thee, and the Church obey thee; which will be the greatest blessing to them: <i>Our selves</i>, being included in the world. And the measure and pattern is added [AS IT IS IN HEAVEN] that is, let the Earth be conformed as near as may be to the Heavenly pattern. So that this part of the Lords Prayer, proceeding in the order of Excellency and intention, directeth us, I. To make God our ultimate Highest End; and to desire his Interest first, and in this order, 1. His Glory, 2. His Kingdom, 3. Obedience to his laws. II. To make the publick good of the World and the Church, our next end as being the Noblest Means, III. To include our own Interest in and under this, as the least of all; Professing first our own consent to that which we Desire first for others.</p>	<p>1. For the support of our Nature by necessary means: [GIVE US THIS DAY OUR DAILY BREAD]; This being Gods first gift, presupposed both to Grace and Glory. [GIVE] signifieth our Dependence on God for all. [US] our Charity, that we desire relief for our selves and others. [DAILY] (or substantial) BREAD our moderation; that we desire not unecessaries or superfluities. [THIS DAY] the constancy of our dependance, and that we desire not, or care not too much for the future, and promise not our selves long life.</p>	<p>II. For clearing us from the guilt of all sin past (Repentance and Faith being here presupposed) where is</p>	<p>1. The Petition. [AND FORGIVE US OUR DEBTS (trespasses or sins)]. 2. The Motive from our Qualification for forgiveness [AS WE FORGIVE OUR DEBTORS]. Without which God will not forgive us.</p>	<p>III. For future preservation: 1. From the Means [LEAD US NOT INTO TEMPTATION] that is, Though thou maist justly try us, yet pity our frailty, and nei her <i>cause</i> nor <i>permit</i> us to be tried, as may tempt us to sin and ruine: 2. From the End [BUT DELIVER US FROM THE EVIL] that is, 1. The Evil One, Satan (and his instruments): 2. The Evil Thing: 1. Sin. 2. Misery, which are Satans Ends. He that would be saved from Hell and Misery, must be saved from sin; and he that would be saved from both, must be saved from Satan and from Temptation. Quest. But where are the Requests for positive Holiness, Grace and Heaven? Answ. 1. Repentance and Faith are supposed in the Petitioner, 2. What he wanteth is asked in the three Petitions of the first Part, that we with others may <i>sanctify Gods Name</i>, and be the subjects of his Kingdom, and do his Will; &c. CHRIST and a State of Grace, are finally in the first Petition, Formally in the second, and Expressively in the third.</p>
<p>I. His universal Reign [FOR THINE IS THE KINGDOM] administered variously agreeably to the subjects: All owe this absolute obedience: who commandest and executest what thou wilt. II. His Own Perfections [THINE POWER]: both Right and All-sufficiency: including his Omnipotence and Goodness as well as Omnipotence — III. His incomprehensible Excellency and Blessedness, as he is the ultimate End of us and all things. [AND THE GLORY] Rom. 11. 36. 1 Cor. 10. 31.</p>	<p>GOD, in the word [THINE]: To him: the first Efficient cause of all things, we begin: His help as the Divigent cause we seek: and in Him as the final cause we terminate.</p>	<p>[FOR EVER AND EVER] To Eternity: And [AMEN] is the expression of our consnt. For of Him and through Him, and to Him are all things: To him be Glory for ever, Amen, Rom. 9. 36.</p>			

So that it is apparent that the Method of the *Lords Prayer* is *Circular*, partly *Analytical*, and partly *Synthetical*: Beginning with *GOD*, and ending in *God*: Beginning with such Acknowledgments as are prerequisite to *Petition*, and Ending in those *Praises* which *Petition* and *Grace*-bestowed tend to: Beginning our *Petitions* for *Gods Interest* and the publick Good, according to the order of *Elimination* and *Intention*, till we come to the meet Means, and then beginning at the lowest and ascending according to the order of *Execution*. As the blood passing from the greater to the smaller numerous Vessels, is there received by the like, and repasseth to its fountain; Such a circular Method hath *Mercy* and *Duty*, and consequently our *Desires*.

Tit. 2. Some Questions about Prayer answered.

The rest of the general Directions about Prayer I think will be best contrived into the resolving of these following Doubts.

Q. 1. §. 1. Quest. 1. *Is the Lords Prayer a Directory only, or a Form of words to be used by us in Prayer?*

Ans. 1. It is principally the *Rule* to guide our inward *Desires* and outward expressions of them, both for the *Matter*, what we must desire, and for the *Order*, which we must *Desire* first and most. 2. But this Rule is given in a *Form of words*, most apt to express the said *Matter* and *Order*. 3. And this form may fitly be used in due season by all, and more necessarily by some; 4. But it was never intended to be the *only words* which we must use, no more than the *Credo* is the only words that we must use to express the *Doctrine* of faith, or the *Decalogue* the only words to express our *Duty* by.

Selden in Eutychie Alexandr. Orig. p. 42. 43. sheweth that before *Ezra* the Jews prayed without Forms, and that *Ezra* and the Elders with him, composed them a Form which had eighteen Benedictions and Petitions, that is, the three first and the three last for the Glorifying God, and the rest intermediate for personal and publick benefits. And pag. 48. That they might omit none of these, but might add others.

Q. 2. §. 2. Quest. 2. *What need is there of any other words of Prayer, if the Lords Prayer be Perfect?*

Ans. Because it is only a perfect *Summary*, containing but the general *Heads*; And it is needful to be more particular in our desires; For universals exist in particulars; And he that only nameth the *General*, and then another and another *General*, doth remember but few of the *particulars*; He that shall say, [I have sinned, and broken all thy Commandments,] doth generally confess every sin; But it is not true Repentance, if it be not particular; for this, and that, and the other sin; at least as to the greater which may be remembered; He that shall say, [I believe all the word of God, or I believe in God the Father, Son and Holy Ghost], may know little what is in the word of God, or what these *Generals* signify, and therefore our Faith must be more particular; So must *Desires* after *Grace* be particular also. Otherwise it were enough to ask for *mercy* in the general. If you say, that God knoweth what those general words signify, though we do not; I answer, This is the *Papists* silly Argument for *Latin Prayers*; God knoweth our desires without any expressions or prayers at all, and he knoweth our wants without our desires. But it followeth not that prayers or desires are unnecessary. The exercise of our own Repentance and Desire doth make us persons fit to receive Forgiveness, and the Grace

desired; when the Impenitent and those that desire it not are unfit; And it is not true Repentance, when you say, [I am sorry that I have sinned,] but you know not, or remember not, *Wherein you have sinned*, nor what your sin is; and so repent not indeed of any one sin at all. And so it is no true Desire, that reacheth not to the particular necessary Graces, which we must desire; Though I know some few very quick comprehensive minds can in a moment think of many particulars when they use but general words; And I know that some smaller less necessary things, may be generally pass over; and greater matters in a time of haste, or when we besides those Generals, do also use particular requests.

§. 3. Quest. 3. *Is it lawful to pray in a set form of words?* Qu. 3.

Ans. Nothing but very great ignorance can make you really doubt of it. Hath God any where forbid it? You will say, *That is enough that he hath not commanded it*: I answer, That in general he hath commanded it to all whose edification it tendeth to, when he commandeth you, that all be done to edification; But he hath given no particular command, nor prohibition; No more he hath not commanded you to pray in *English, French or Latin*; nor to sing *Psalms* in this Tune or that; nor after this or that Version or Translation; nor to preach in this Method particularly or that; nor always to preach upon a Text; nor to use written Notes; nor to compose a form of words, and learn them, and preach them after they are composed, with a Hundred such like, which are undoubtedly lawful; yea, and needful to some, though not to others. If you make up all your prayer of Scripture sentences, this is to pray in a form of prescribed words, and yet as lawful and fit as any of your own; The *Psalms* are most of them forms of Prayer or Praise which the Spirit of God indited for the use of the Church, and of particular persons. It would be easie to fill many Pages with larger reasonings, and answers to all the fallacious Objections that are brought against this; But I will not so far weary the Reader and my self.

§. 4. Quest. 4. *But are those forms lawful which are prescribed by others, and not by God?* Qu. 4.

Ans. Yea; Or else it would be unlawful for a Child or Scholar to use a form prescribed by his Parents or Master. And to think that a thing lawful doth presently become unlawful, because a Parent, Master, Pastor or Prince doth prescribe it or command it, is a conceit, that I will not wrong my Reader so far, as to suppose him guilty of. Indeed if an Usurper that hath no Authority over us in such matters do prescribe it, we are not bound to formal Obedience, that is, to do it therefore because he commandeth it; But yet I may be bound to it on some other accounts; And though his command do not bind me, yet it maketh not the thing it self unlawful.

§. 5. Quest. 5. *But is it lawful to pray ex tempore without a premeditated form of words?* Qu. 5.

Ans. No Christian of competent understanding doubteth of it. We must premeditate on our wants, and sins, and the graces and mercies we desire, and the God we speak to; and we must be able to express these things without any lothsome and unfit expressions. But whether the words are fore-contrived or not: is a thing that God hath no more bound you to by any Law, than whether the speaker or hearers shall use Sermon Notes, or whether your Bibles shall be Written or in Print.

Quest. 6. §. 6. Quest. 6. If both ways be lawful, which is better?

Three or four of these Cases as to Church-prayers are larger answered afterward, Tom. 3. Part. 2. Socrates alius Consiliorum precationes, invocatio-nisque conscriptis. Laert. in Socrate.

Ans. If you are to joyn with others in the Church, that is better to you, which the Pastor then useth: For it is *his Office* and not *yours* to word the prayers which he puts up to God; And if he choose a form (whether it be as most agreeable to his parts, or to his people, or for concord with other Churches, or for obedience to Governours, or to avoid some greater inconvenience) you must joyn with him, or not joyn there at all. But if it be in private where you are the *speaker your self*, you must take that way that is most to your own edification (and to others, if you have Auditors joyning with you.) One man is so unused to Prayer (being ignorantly bred,) or of such unready memory or expression, that he cannot remember the tenth part so much of his particular wants, without the help of a form as with it; nor can he express it so affectingly for himself or others: nay, perhaps not in tolerable words: And a form to such a man may be a duty; as to a dim-sighted man to read by spectacles, or to an unready Preacher to use prepared words and Notes. And another man may have need of no such helps; Nay, when he is *habituated* in the understanding and feeling of his sins and wants, and hath a tongue that is used to express his mind even in these matters, with readiness and facility, it will greatly hinder the fervor of such a mans affections, to tie himself to premeditated words; To say the contrary, is to speak against the common sense and experience of such speakers and their hearers. And let them that yet deride this as *uncertain and inconsiderate praying*, but mark themselves, whether they cannot if they be hungry beg for bread, or ask help of their Physician, or Lawyer, or Landlord, or any other, as well without a learned or studied form, as with it? Who knoweth not that its true which the New Philosopher saith; *Cartes. de Passio. part. 1. art. 44. Et cum inter loquendum solum cogitamus de sensu illius rei, quam dicere volumus, id facit ut moveamus linguam & labra celerius & melius, quam si cogitaremus ea movere omnibus modis requisitis ad proferenda eadem verba; Quia habitus quem acquisivimus cum disceremus loqui, &c.* Turning the thoughts too solicitously from the matter to the words, doth not only mortifie the prayers of many, and turn them into a dead form, but also maketh them more dry and barren even as to the words themselves. The heavy charge and bitter scornful words which have been too common in this age, against *praying without a set form* by some, and against *praying with a Book or form* by others, is so dishonourable a symptome or diagnostick of the Churches sickness as must needs be matter of shame and sorrow to the sounder understanding part; For it cannot be denied, but it proveth mens *Understandings* and *Charity* to be both exceeding low.

Quest. 7. §. 7. Quest. 7. Must we alwayes pray according to the Method of the Lords Prayer, and is it a sin to do otherwise?

Ans. 1. The Lords Prayer is first a Rule for your Desires: And it is a sin, if your Desires follow not that Method: If you do not begin in your Desires with God, as your Ultimate End, and if you first Desire not *his Glory*, and then the flourishing of his Kingdom, and then the Obeying of his Laws, and herein the publick welfare of the world, before and above your particular benefit: And it is a sin if you desire not your *Daily Bread* (or necessary support of Nature) as a lower mercy in order to your higher spiritual mercies; and if you desire not *pardon of sin*, as a means to your future sanctity, duty and felicity; and if you desire not these, as a means to the glory

of God; and take not his Praises as the highest part of your Prayers. But for the Expressing of these Desires, particular occasions may warrant you oft-times to begin in another order; As when you pray for the sick, or pray for directions, or a blessing before a Sermon or some particular work, you may begin and end with the subject that is before you, as the prayers of holy men in all ages have done. 2. You must distinguish also (as between Desires and Expressions) so between an Universal and a Particular Prayer. The one containeth all the parts of prayer, and the other is but about some one subject or part, or but some few; This last being but one or few particular Petitions cannot possibly be uttered in the Method of an Universal Prayer which hath all the parts. There is no one Petition in the Lords Prayer, but may be made a prayer it self; and then it cannot have the other Petitions as parts. 3. And you must distinguish between the even and ordinary case of a Christian, and his extraordinary case, when some special reason, affection or accident calleth him to look most to some one particular. In his even and ordinary case, every universal prayer should be expressed in the Method of the Lords Prayer; But in cases of special reason and inducement it may be otherwise.

§. 8. Quest. 8. Must we pray alwayes when the Spirit moveth us, and only then, or as Reason guideth us?

Ans. There are two sorts of the Spirits motions; The one is by extraordinary inspiration or impulse, as he moved the Prophets and Apostles, to reveal new Laws or precepts or events, or to do some actions without respect to any other command than the Inspiration it self. This Christians are not now to expect, because experience telleth us that it is ceased; or if any should pretend to it as not yet ceased, in the prediction of events, and direction in some things otherwise indifferent, yet it is most certain that it is ceased as to Legislation; for the spirit it self hath already given us those Laws, which he hath declared to be perfect, and unchangeable till the end of the world: The other sort of the spirits working, is not to make new Laws or Duties, but to Guide and quicken us in the doing of that which is our Duty before by the Laws already made. And these are the motions that all true Christians must now expect. By which you may see, that the Spirit and Reason are not to be here dis-joyned, much less opposed; As Reason sufficeth not without the spirit, being dark and asleep; so the spirit worketh not on the Will but by the Reason; He moveth not a man as a beast or stone, to do a thing he knoweth not why; but by illumination giveth him the soundest Reason for the doing of it: And Duty is first Duty before we do it; And when by our own sin we forfeit the special motions or help of the spirit, duty doth not thereby cease to be duty, nor our omission to be sin. If the spirit of God teach you to discern the meetest season for prayer, by considering your affairs, and when you are most free, this is not to be denied to be the work of the spirit, because it is rational (as phanatick enthusiasts imagine;) And if you are moved to pray in a crowd of business, or at any time when Reason can prove that it is not your duty but your sin, the same Reason proveth that it was not the spirit of God that moved you to it: For the spirit in the heart is not contrary to the spirit in the Scripture. Set upon the duty which the spirit in the Scripture commandeth you, and then you may be sure that you obey the spirit: otherwise you disobey it. Yea if your hearts be cold, prayer is a likelier means to warm them, than the omission of it. To ask whether you may pray while your hearts are cold and backward, is as to ask whether you may labour

Quest. 8.

or come to the fire before you are warm. Gods spirit is liker to help you in Duty, than in the neglect of it.

Quest. 9. §. 9. *Quest. 9. May a man pray that hath no Desire at all of the Grace which he prayeth for?*

Ans. No: because it is no prayer but Disssembling; and disssembling is no duty. He that asketh for that which he would not have, doth lye to God in his hypocrisy. But if a man have but cold and common desires (though they reach not to that which will prove them evidences of true grace,) he may pray and express those desires which he hath.

Qu. 10. §. 10. *Quest. 10. May a man pray that doubteth of his interest in God, and dare not call him Father as his Child?*

Ans. 1. There is a common Interest in God, which all mankind have, as he is Good to all, and as his mercy through Christ is offered to all: And thus those that are not regenerate are his Children by Creation, and by participation of his mercy; and they may both call him Father and pray to himself, though yet they are unregenerate. 2. God hath an interest in you, when you have no special interest in him: Therefore his command must be obeyed, which bids you pray. 3. Groundless doubts will not disoblige you from your duty; else men might free themselves from almost all their obedience.

Qu. 11. §. 11. *Quest. 11. May a wicked or unregenerate man pray, and be accepted? Or is not his prayer abominable to God?*

Ans. 1. A wicked man as a wicked man, can pray no how but wickedly, that is, he asketh only for things unlawful to be asked, or for lawful things to unlawful ends; and this is still abominable to God. 2. A wicked man may have in him some good that proceedeth from common grace, and this he may be obliged to exercise; and so by prayer to express his Desires so far as they are good. 3. A wicked mans wicked prayers are never accepted; but a wicked mans prayers which are for good things, from common grace, are so far accepted as that they are some means conducing to his reformation, and though his person be still unjustified, and these Prayers sinful, yet the total omission of them is a greater sin. 4. A wicked man is bound at once to Repent and Pray. *Act. 8. 22. Isa. 55. 6, 7.* And when ever God bids him ask for grace, he bids him desire grace; And to bid him Pray, is to bid him Repent and be of a better mind: Therefore those that reprove Ministers for perswading wicked men to Pray, reprove them for perswading them to Repentance and good desires. But if they Pray without that Repentance which God and man exhort them to, the sin is theirs: But all their labour is not lost if their desires fall short of saving sincerity; they are under obligations to many duties, which tend to bring them nearer Christ, and which they may do without special saving grace.

Qu. 12. §. 12. *Quest. 12. May a wicked man pray the Lords Prayer, or be exhorted to use it?*

Ans. 1. The Lords Prayer in its full and proper sense, must be spoken by a Penitent, believing, justified person; For in the full sense no one else can call him *Our Father*, (though in a limited sense the wicked may:) And they cannot desire the *Glory of God*, and the *coming of his Kingdom*, nor the *doing of his will on Earth as it is in Heaven*, and this sincerely, without true grace: (especially those enemies of holiness, that think it too much strictness to do Gods will on Earth, ten thousand degrees lower than it is done in Heaven.) Nor can they put up one Petition of that Prayer sincerely according to the proper sense; no not to pray for their Daily

bread, as a means of their support while they are doing the will of God, and seeking first his Glory and his Kingdom. But yet its possible for them to speak these words from such common desires as are not so bad as none at all.

§. 13. Quest. 13. Is it Idolatry to Pray to Saints or Angels? Or is it always sinful?

Ans. I love not to be too quarrelsome with other mens devotions; But 1. I see not how Praying to an Angel or a departed Saint can be excused from sin: Because it supposeth them to be every where present, or to be Omniscient, and to know the heart, yea to know at once the hearts of all men; or else the speaker pretendeth to know when the Saint or Angel is present and heareth him, and when not: And because the Scripture doth no where signify that God would have us pray to any such Saints or Angels; but signifieth enough to satisfie us of the contrary. 2. But all prayer to them is not Idolatry, but some is, and therefore we must distinguish, if we will judge righteously. 1. To pray to Saints or Angels as supposed Omnipresent, Omniscient or Omnipotent, is flat Idolatry. 2. To pray to them to *Forgive us our sins against God*, or to *Justifie*, or *Sanctifie*, or *Redeem* or *save us from Hell*, or any thing which belongeth to God only to do, is no better than Idolatry. 3. But to pray to them only to do that which belongeth to the guardian, or charitable office that is committed to them, and to think that though they are not Omnipresent nor Omniscient, nor you know not whether they hear you at this time or not, yet you will venture your prayers at uncertainty, it being but so much labour lost; this I take to be sinfully *superstitious*, but not Idolatry. 4. But to pray to living Saints or Sinners, for that which belongeth to them to give, is no sin at all.

§. 14. Quest. 14. Is a man bound to pray ordinarily in his family?

Ans. I have answered this affirmatively before, and proved it: One grain of grace would answer it better than arguments can do.

§. 15. Quest. 15. Must the same man pray secretly that hath prayed in his family or with others?

Ans. 1. Distinguish between those that were the speakers, and those that were not; and 2. Between those that have leisure from greater or more urgent duties, and those that have not. And so, 1. Those that are free from the urgency of all other duties, which at that time are greater, should pray both in the family and in secret; especially if they were not themselves the speakers; usually they will have the more need of secret Prayer; because their hearts in publick may easilier flag, and much of their case may be omitted. 2. But those that have more urgent greater duties, may take up * at that time * Mark that I say but [at that time.] with family-prayer alone, (with secret ejaculations; especially if they were the Speakers;) having there put up the same requests as they would do in secret.

§. 16. Quest. 16. Is it best to keep set hours for Prayer, or to take the time which is fittest at present?

Ans. Ordinarily set times will prove the fittest times; and to leave the time undetermined and uncertain, will put all out of order, and multiply impediments, and hinder duty. But yet when extraordinary cases make the ordinary time unfit, a fitter time must be taken.

§. 17. Quest. 17. Is it lawful to joyn in family (or Church) Prayers with ungodly men?

Ans. I joyn both together, because the cases little differ: For the Pastor hath the Government of the people in Church-worship, as the Master of the family

Psal. 65. 2.
Ila. 63. 16.
Psal. 145.
18.
1 King. 8.
39.
Act. 1. 24.
Rom. 8.
27. & 28.
14.
Psal. 63. 3.
Mat. 4. 9.

Rev. 21.
8. 9.
Col. 3. 12.

family hath in family-worship : You may choose at first whether you will be a member of the Church or family (if you were not born to it as your privilege :) But when you are a member of either, you must be Governed as members. And to the case, 1. You must distinguish between *Professed wicked men*, and those that sin *against* their profession. 2. And between a family (or Church) that is *totally wicked*, and that which is mixt of good and bad. 3. And between those wicked men whose *presence* is your *sin*, because you have power to remove them, and those whose presence is not your sin, nor the matter in your power. 4. And between one that may yet *choose* of *what family* he will be, and one that may not. And so I answer, 1. If it be the fault of the Master of the family : (or the Pastors of the Church) that such wicked men are there, and not cast out, then it is *their sin* to joyn with them, because it is their *duty to remove them* ; But that is not the case of the fellow-servants (or people,) that have no power. 2. If that wicked men *profess* their wickedness, after sufficient admonition ; you must professedly disown communion with them ; and then you are morally separated and discharged, when you have *no power locally* to separate. 3. It is your sin to fly from your duty, because a wicked man is there, whom you have no power to remove. 4. There are many prayers that a wicked man is bound to put up to God ; and you must not *omit your duty*, because he *performeth his*, though faultily : Me thinks you should more scruple joyning or conversing with one that forsaketh Prayer (which is the greater sin) than with one that prayeth. 5. But if you are free to choose, you are to be blamed if you will not choose a *better family* (or Church,) (other things being equal :) especially if *all the company* be wicked.

Quest. 18 §. 18. Quest. 18. But what if the Master of the family (or Pastor) be a Heretick or ungodly ?

Ans. You must distinguish between his *personal faults*, and the faults of his *performance or worship*. His *personal faults* (such as swearing or drunkenness, &c.) you must disown, and must not choose a Master (or Pastor) that is such, while you have your choice, and may have better : But otherwise it is lawful to joyn with him in doing good, though not in evil. But if the fault of his *Duty it self* be intolerable you must not joyn with him : Now it is intolerable in these cases. 1. In case he be *utterly unable* to express a prayer, and so make it no prayer. 2. In case he bend his prayers against *Godliness*, and *known Truth*, and *Charity and Peace*, and so make his prayers but the Instruments of mischief, to vent heresie, or malice, and do more hurt than good to others.

Quest. 19 §. 19. Quest. 19. May we pray Absolutely for outward mercies, or only Conditionally ?

Ans. You must distinguish 1. Between a *condition* spoken of the *subject*, when we are uncertain whether it be a *mercy* or not, and an extrinseck condition of the *grant*. 2. Between a condition of prayer, and a condition of *expectation*. 3. Between *submission* to Gods will, and a *conditional desire* or prayer. And so I answer, 1. It is necessary when we are uncertain whether the thing it self be Good or not, that we pray with a *subjective conditionality* : [Grant this if it be good :] or [If it be not good I do not pray for it.] For it is presupposed in prayer that we know the thing prayed for to be good. 2. But when we know the thing to be a *mercy and good*, we may pray for it *absolutely*. 3. But we may not believe that we shall receive all with an *absolute expectation*, which we absolutely Pray for. For Prayer being the expression of *desire*, that which

may be *absolutely desired*, though not absolutely *promised*, may be absolutely prayed for. (As our increase or strength of Grace, or the Conversion of our relations, &c.) 4. But yet all such must be asked with a *submission* to the will of God : But that maketh it not properly a conditional form of praying ; For when the nature of Prayer is as it were to move the will of God, it is not so proper to say [Lord do this if it be thy will already :] or [Lord be pleased to do this if it be thy pleasure] as to say [Lord grant this mercy ; But if thou deny it, it is my duty to submit.] So Christ mentioneth both the *subjective conditionality* and the *submission* of his will, Mat. 26. 39. If it be possible let this cup pass from me : nevertheless not as I will, but as thou wilt : As if he had said, Nature requireth me with a simple volition to be unwilling of the suffering, and if it be consistent with the desired ends of my Mediatorship, to be desirous to avoid it : but seeing that cannot be, my comparing will commandeth this simple will of self-preservation to submit to thy most perfect will. But if any call this [*submission*] a condition, the matter is not great.

§. 20. Quest. 20. May we pray for all that we may lawfully desire ? Quest. 20

Ans. No : for prayer is not only an expression of Desire ; but also a *means* to attain the thing desired. And some things may be lawfully desired (at least with a simple velleity,) which may not be sought, because they must not be hoped for, where God hath said that he will not grant them. For it is vain to seek that which you have no hope to find : As to desire to see the Conversion of the whole world, or to pass to Heaven as Enoch without dying, are lawful (by a simple velleity :) But all things compared it is not lawful *peremptorily* to desire it, without submission ; and therefore not to ask it. It is the expression of a *comparate, determinate desire*, which is properly called prayer, being the use of means for the obtaining of that desire ; and whatsoever I may so desire, I may pray for ; for if there be no hope of it, I may not so desire it. But the desire by way of *simple velleity* may not be put into a proper prayer, when there is no hope. I must have a *simple Desire* (with submission) to attain a finless perfection here, even this hour ; but because there is no hope, I may not let it proceed to a *determinate peremptory desire* upon a *comparing judgment*, nor into a proper prayer. And yet these *velleities* may be expressed in prayer, though they have not the full nature of a prayer. Obj. But was not Christs a prayer, Mat. 26. 39. Ans. Either Christ as man was certain that the Cup must not pass from him, or uncertain. If you could prove him uncertain, then it is a proper prayer (with submission to his Fathers will :) But if he was certain that it was not to pass from him, then it was analogically only a Prayer, it being but a representing of his *velleity*, to his father, and not of his *determinate will*, nor was any means to attain that end : And indeed such it was, As if he had said, Father if it had stood with the ends of my office and thy will, I would have asked this of thee ; but because it doth not, I submit. And this much we may do.

§. 21. Quest. 21. How then can we pray for the salvation of all the world ? must it be for all men collectively ? or only for some, excluding no numerical determinate person ? Quest. 21

Ans. Just as Christ prayed here in this Text, we must express our *simple velleity* of it to God, as a thing that in it self is most desirable (as the passing of the Cup was unto Christ :) But we cannot express a *determinate volition*, by a full prayer, such as hath any tendency as a means to attain that end ; because

because we are certain that Gods will is against it, or that it will not be.

Qu. 22. §. 22. Quest. 22. *May we pray for the Conversion of all the Nations of the World to Christianity, with a hopeful prayer?*

Ans. Yes: For we are not certain that every nation shall not be so converted, though it be improbable.

Qu. 23. §. 23. Quest. 23. *May we pray in hope with a proper prayer (as a means to obtain it) that a whole Kingdom may be all truly converted and saved?*

Ans. Yes: For God hath no way told us that it shall not be; Though it be a thing improbable, it is not impossible; And therefore being greatly desirable may be prayed for: Though Christ hath told us that his flock is little, and few find the way of life, yet that may stand with the salvation of a Kingdom.

Qu. 24. §. 24. Quest. 24. *May we pray for the destruction of the enemies of Christ, or of the Gospel, or of the King?*

Ans. Not with respect to that which is called Gods antecedent will; for so we ought first to pray for their Conversion, (and restraint till then;) But with respect to that called his Consequent will we may; that is, we must first pray that they may be restrained and converted, and secondly that, if not, they may be destroyed.

Qu. 25. §. 25. Quest. 25. *What is to be thought of that which some call a particular faith in prayer? If I can firmly believe that a lawful prayer shall be granted in kind, may I not be sure by a divine faith that it shall be so?*

Ans. Belief hath relation to a Testimony or Revelation; Prayer may be warranted as lawful, if the thing be desirable, and there be any possibility of obtaining it, though there be no certainty, or flat promise; But faith or expectation must be warranted by the Promise. If God have promised you the thing prayed for, you may believe that you shall receive it; Otherwise your particular faith is a fancy or a believing of your selves, and not a believing God that never promised you the thing. Obj. Matth. 21, 22.

Mar. 11, 23, 24. *And all things whatsoever you ask in prayer, believing, ye shall receive.* Ans. There are two sorts of Faith; the one a Belief that is ordinary, having respect to ordinary promises and mercies: The Text can be understood of this in no other sense than this. [All things which I have promised you, you shall receive, if you ask them believingly.] But this is nothing to that which is not promised. The other faith was extraordinary, in order to the working of Miracles; And this faith was a potent inward confidence, which was not in the power of the person when he pleased, but was given like an Inspiration by the Spirit of God, when a Miracle was to be wrought; and this seemeth to be it that is spoken of in the Text. And this was built on this extraordinary promise, which was made not to all men in all ages, but to those times when the Gospel was to be sealed and delivered by Miracles; and specially to the Apostles. So that in these times, there is neither such a promise of our working Miracles as they had to believe, nor yet a power to exercise that sort of extraordinary faith. Therefore a strong conceit (though it come in a fervent prayer) that any thing shall come to pass, which we cannot prove by any promise or prophecy, it is not to be called any act of Divine faith at all, nor to be trusted to.

Qu. 26. §. 26. Quest. 26. *But must we not believe that every lawful prayer is accepted and heard of God?*

Ans. Yes: but not that it should be granted in the very thing, unless so promised: But you may believe that your prayer is not lost, and that it shall be a means of that which tendeth to your good. Rom.

8. 28. Isa. 45. 19.

§. 27. Quest. 27. *With what faith must I pray for the souls or bodies of other men; for their conversion, or their lives?*

Ans. A godly man may pray for wicked Relations or others, with more hope than they can pray for themselves, while they remain ungodly: But yet not with any certainty of prevailing for the thing he asketh; for it is not peremptorily promised him. Otherwise Samuel had prevailed for Saul, and Isaac for Esau, and David for Absalom, and the good people for all the wicked; and then no godly Parents would have their children lost; nor any in the world would perish. For godly persons pray for them all. But those prayers are not lost to him that puts them up.

§. 28. Quest. 28. *With what faith may we pray for the continuance of the Church and Gospel to any Nation.*

Ans. The former answer serveth to this; Our hope may be according to the degrees of probability: But we cannot believe it as a certainty by Divine faith, because it is not promised by God.

§. 29. Quest. 29. *How may we know when our prayers are heard of God, and when not?*

Ans. Two ways: Sometimes by experience, when the thing it self is actually given us; and allways by the Promise: When we ask for that which God commandeth us to ask, or promiseth to grant; For we are sure Gods promises are all fulfilled. If we ask for the objects of sense (as food or rayment, or health, &c.) sense will tell us whether our prayers be granted in the same kind that we asked for; But if the questions be of the objects of Faith, it is Faith that must tell you that your prayers are granted; But yet Faith and Reason make use of Evidences or Signs. As if I pray for pardon of sin, and salvation, the promise assureth me, that this prayer is granted; if I be a penitent, believing, regenerate person, otherwise not; Therefore faith only assureth me that such prayers are granted, supposing that I discern the Evidence of my regeneration, repentance and faith in Christ. So if the question be whether my prayer for others, or for temporal mercies, be answered in some other kind, and conduce to my good some other way, faith only must tell you this from the promise, by the help of evidences: There are millions of prayers that will all be found answered at death and judgment, which we knew not to be answered any way but by believing it.

§. 30. Quest. 30. *What should a Christian of weak parts do, that is dry and barren of matter, and can scarce tell what to say in prayer, but is ready to rise off his knees almost as soon as he hath begun?*

Ans. 1. He must not be stranger to himself, but study well his heart and life: and then he will find such a multitude of inward corruptions, to lament, and such a multitude of wants be supplied, and weaknesses to be strengthened, and disorders to be rectified, and actual sins to be forgiven, that may find him work enough for confessions, complaints and petitions many days together, if expression be but as ready as matter. 2. Let him study God, and get the knowledge of his Nature, Attributes and Works: and then he will find matter enough to aggravate his sin, and to furnish him with the holy Praise of God from day to day. As he that is acquainted with all that is in any Book, can copiously discourse of it, when he that knoweth not what is in it, hath little to say of it: So he that knoweth God and his works, (and himself, and his sins and wants) is acquainted with the best Prayer Book; and hath alwaies a full heap of matter before him, when ever he cometh to speak to God. 3. Let him study the mystery of mans Redemption, and the Person, and Office, and

and Covenant and Grace of *Christ*; and he need not want *matter* for prayer or praise: A very Child if he see but a Pedlars pack opened, where there are abundance of things which he desireth, will learn without-book to say, [*O Father buy me this, and give me that, &c.*] So will the Soul that seeth the Treasuries and Riches of *Christ*. 4. Let him know the extent of the *Law of God*, and the meaning of the *Ten Commandments*: If he know but what *sins* are forbidden in each Commandment, and what duties are required, he may find matter enough for *Confession* and *Petition*: And therefore the view of such a brief Exposition of the Commandment, as you may find in Mr. *Brinsley's True-watch*, and in Dr. *Downams* and Mr. *Whateleys* Tables, will be a present furniture for such a use, especially in days of Humiliation. So it will also to have a particular understanding of the *Creed* and the *Lords Prayer*; which will furnish you with much matter. 5. Study well the Temptations which you carry about you in your *Flesh*, and meet with in the *World*, and are suggested by the Tempter; and think of the many duties you have to do, and the many dangers and sufferings to undergo, and you will never be unfurnished for matter for your prayers. 6. Observe the daily passages of Providence; to your selves and others: Mark how things go with your souls every day, and hearken how it goeth with the Church of God, and mark also how it goeth with your neighbours, and sure you will find matter enough for prayer. 7. Think of the Heavenly joys that you are going to, and the Streets of the *New Jerusalem* will be large enough for faith to walk in. 8. For words be acquainted with the phrase of Scripture, and you will find provisions for all occasions. Read Dr. *Wilkins* Book called *The Gift of Prayer*, or Mr. *Brinsleys Watch*, or Mr. *El. Par's Abba Father*: 9. Keep up the heart in a reverend serious lively frame, and it will be a continual spring to furnish you with Matter. When a dead and barren heart hath a dry and sleepy tongue. 10. Joy as oft as you can with those that are full and copious in prayer: For example and use will be very great helps. 11. Quench not the Spirit of God that must assist you. 12. In case of necessity, use those Books or Forms which are more full than you can be your selves till you come to ability to do better without them. Read further the Directions, Tom. 1. Chap. 6. Tit. 2. for more.

Quest. 31
How to
keep up
fervency
in prayer.

§. 31. Quest. 31. How should a Christian keep up an ordinary fervency in prayer?

Ans. 1. See that knowledge and faith provide you Matter: For as the fire will go out if there be not fuel, so fervency will decay, when you are dry, and scarce know what to say; or do not well believe what you understand. 2. Clog not the body either with overmuch eating and drinking, or over-tiring labours: For an active body helpeth much the activity of the mind: And the holiest person will be able but poorly to exercise his fervency, under a dull or languishing body. 3. Rush not suddenly upon prayer, out of a crowd of other businesses, or before your last worldly cares or discourses be washed clean out of your minds. In Study and Prayer how certain a truth is it, that *Non bene fit quod occupato animo fit* (Hieron. Epist. 143. ad Paulin.) That work is not well done, which is done with a mind that is prepossessed, or bulied about other matters: That mind must be wholly free from all other present thoughts or business, that will either Pray or Study well. 4. Keep a tender heart and conscience that is not senseless of your own concerns; For all your prayers must needs be sleepy, if the heart and conscience be once hardened, scared or fallen asleep.

5. Take more pains with your hearts than with your tongues. Remember that the success of your work lieth most on them. Bear not with their sluggishness; Do by them as you would do by your Child or Servant that sleepeth by you at prayer; You will not let them snort on, but jog them till you have awakened them. So do by your hearts when you find them dull. 6. Live as in the continual presence of God; but labour to apprehend his special presence when you are about to speak to him; Ask your hearts how they would behave themselves, if they saw the Lord, or but the lowest of his holy Angels? 7. Let faith be called up to see Heaven and Hell as open all the while before you; and such a sight will surely keep you serious. 8. Keep death and judgment in your continual remembrance and expectation; Remember how all your prayers will be looked back upon. Look not for long life; Remember that this prayer for ought you know may be your last; but certainly you have not long to pray. Pray therefore as a dying man should do. 9. Study well the unspeakable necessity of your souls. If you prevail not for pardon, and grace, and preservation, you are undone and lost for ever. Remember that necessity is upon you, and Heaven or Hell are at the end, and you are praying for more than a Thousand lives. 10. Study well the unspeakable excellency of those mercies which you pray for; O think how blessed a life it would be, if you could know God more, and love him more, and live a blameless heavenly life, and then live with Christ in Heaven for ever? Study these mercies till the flames of Love put life into your prayers. 11. Study well the exceeding encouragements that you have to Pray and Hope; If your Hope decay your fervour will decay. Think of the unconceivable Love of God, the astonishing mercy shewed to you in your Redeemer, and in the helps of the Holy Spirit, and how Christ is now interceding for you; Think of these till faith make glad your heart; And in this gladness let Praise and Thanksgiving have ordinarily no small share in your prayers; for it will tire out the heart to be always poring on its own distempers, and discourage it to look on nothing but its infirmities: And then a sad discouraged temper will not be so lively a temper, as a thankful, praiseful, joyful temper is: For *Letitia loquax res est, atq; ostentatrix sui*: Gladness is a very expressive thing, and apt to shew it self. But *tristes non eloquentes sunt*: maxime si ad egritudinem animi accedat corporis egritudo. Hieron. Epist. 31. ad Theoph. Alexand. Sad men are seldom eloquent: especially if the body be sick as well as the mind. 12. Let the Image of a Praying and a bleeding Christ, and of his praying Saints be (not on a wall before your eyes, but) engraven on your minds; Is it not desirable to be conformed to them? Had they more need to pray importunately than you? 13. Be very cautelous in the use of forms, lest you grow dull and customary, and before you are aware your tongues use to go without your hearts. The heart is apt to take its ease when it feelth not some urgent instigation. And though the presence of God should serve turn without the regard of man, yet with imperfect men, the heart is best held to its duty when both concurr. And therefore most are more cautelous of their words, than of their thoughts: As children will learn their Lesson better, when they know their Masters will hear them it; than when they think he will not. Now in the use of a form of Prayer, a sleepy heart is not at all discerned by man, but by God only; For the words are all brought to your hand, and may be said by the most dull and careless mind; But when you are put to express your own desire, without such helps, you

Symmach.
Epist. 31.
1. ad Am.
son.

are necessitated to be so mindful of what you do, as to form your desires into apt expressions, or else your dullness or inattentiveness will be observed even by men; and you will be like one that hath his Coach, or Horse, or Crutches taken off him, that if he have legs must use them, or else lye still. And to them that are able, it is often a great benefit, to be necessitated to use the ability they have; Though to others it is a loss to be deprived of their helps. I speak not this against the lawfulness of a form of prayer; but to warn you of the temptations which are in that way. 14. Joyn oft with the most serious fervent Christians; For their fervour will help your hearts to burn, and carry you along with them. 15. Destroy not fervency by adulterating it, and turning it into an affected earnestness of speech, and lowdness of voice, when it is but an hypocritical cover for a frozen empty heart.

See Mr
May's
Direct-
ions on
this case.

Qu. 32. §. 32. Quest. 32. May we look to speed ever the better for any thing in our selves, or in our prayers? Is not that to trust in them, when we should trust on Christ alone?

Ans. We must not trust in them for any thing that is Christ's part and not theirs: But for their own part it is a duty to trust in them, (however quarrelsome persons may abuse or cavil at the words): And he that distrusteth Prayer in that which is its proper office, will pray to little purpose: And he that thinks that faithful, fervent, importunate, understanding prayer, is no more effectual with God for mercy, than the babbling of the hypocrite, or the ignorant, careless, unbelieving, sleepy prayers of the negligent, will either not care how he prayeth, or whether he prayeth at all or not. Though our persons and prayers have nothing that is meritorious with God, in point of Commutative Justice, nor as is co-ordinate with the merits of Christ, yet have they conditions without which God will not accept them, and are meritorious in subordination to the Merit of Christ, in point of paternal Governing Justice according to the Covenant of Grace; as an obedient Child deserves more Love and Praise, and Reward from his Father than the disobedient: as the antient Fathers commonly used the word Merit.

See my
Confession
of this at
large.

Qu. 33. §. 32. Quest. 33. How must that person and prayer be qualified that shall be accepted of God?

Ans. There are several degrees of Gods acceptance. I. That which is but from common grace, may be accepted as better than none at all. II. That which hath a promise of some success, especially as to pardon and Salvation must be, 1. From a penitent believing holy person, 2. It must proceed from true Desire, and be sincere; and have renewed faith and repentance in some measure. 3. It must be put up in confidence on the merit and intercession of Christ. 4. It must be only for things lawful. 5. And to a lawful end. III. That which is extraordinarily accepted and successful, must be extraordinary in all these respects; in the persons holiness, and in renewed faith and fervent importunity, and holy Love.

Tit. 3. Special Directions for Family-Prayer.

Direct. 1. §. 1. Direct. 1. Let it be done rather by the Master of the family himself than any other, if he be competently able, though others be more able: But if he be utterly unfit, let it rather be done by another than not at all. And by such a one as is most acceptable to the rest, and like to do most good.

Direct. 2. §. 2. Direct. 2. Let prayer be suited to the case of those that joyn in it, and to the condition of the family: And not a few general words spoken by rote, that serve all times and persons alike.

§. 3. Direct. 3. Let it neither be so short as to end before their hearts can be warm and their wants expressed, (as if you had an unwilling task to slubber over, and would fain have done); nor yet so tedious as to make it an ungrateful burden to the family.

§. 4. Direct. 4. Let not the coldness and dullness of the speaker rock the family a sleep: But keep waken your own heart, that you may keep the rest awake, and force them to attention.

§. 5. Direct. 5. Pray at such hours as the Family may be least distracted, sleepy, tired, or out of the way.

§. 6. Direct. 6. Let other duties concurr as oft as may be to assist in prayer: as Reading and Singing Psalms.

§. 7. Direct. 7. Do all with the greatest reverence of God that possibly you can: Not seeming Reverence, but Real; that so more of God than of Man may appear in every word you speak.

§. 8. Direct. 8. The more the hearers are concerned in it, the more regard you must have to the fitness of your expressions: For before others, words must be regarded, lest they be scandalized, and God and Prayer be dishonoured. And if you cannot do it competently without, use a well composed form.

§. 9. Direct. 9. Let not family Prayer be used at the time of publick prayer in the Church, nor preferred before it, but prefer publick prayer, though the manner were more imperfect than your own.

§. 10. Direct. 10. Teach your Children and Servants how to pray themselves, that they may not be prayerless when they come among those that cannot pray. John and Christ taught their Disciples to pray.

Tit. 4. Special Directions for secret Prayer.

§. 1. Direct. 1. Let it be in as secret a place as conveniently you can; that you may not be disturbed. Let it be done so that others may not be witnesses of it, if you can avoid it; and yet take it not for your duty, to keep it unknown that you pray secretly at all: for that will be a snare and scandal to them.

§. 2. Direct. 2. Let your voice be suited to your own help and benefit, if none else hear you: If it be needful to the orderly proceeding of your own thoughts, or to the warming of your own affections, you may use a voice; But if others be within hearing, it is very unfit.

§. 3. Direct. 3. In secret let the matter of your prayers be that which is most peculiarly your own concernment, or those secret things that are not fit for publick prayer, or are there passed by; Yet never forgetting the highest interest of Christ, and the Gospel and the World and Church.

§. 4. Direct. 4. Be less solicitous about words in secret than with others, and lay out your care about the heart. For that's it that God most esteemeth in your prayers.

§. 5. Direct. 5. Do not through carnal unwillingness grow into a neglect of secret prayer, when you have time: Nor yet do not superstitiously tie your selves to just so long time, whether you are fit, or at leisure from greater duties or not. But be the longer when you are most fit and vacant, and the shorter when you are not. To give way to every carnal backwardness, is the sin on one side; and to resolve to spend so long time, when you do but tire your selves, and sleep or business or distemper maketh it a lifeless thing, is a sin on the other side. Avoid them both.

§. 6. Direct. 6. A melancholy person who is unfit for much solitariness and heart-searchings, must be much short, if not also seldomer in secret prayers, than other

other Christians that are capable of bearing it : And they must instead of that which they cannot do, be the more in that which they can do ; As in joyning

with others, and in shorter ejaculations, besides other duties ; but not abating their piety in the main upon any pretence of curing melancholy.

CHAP. XXIV.

Brief Directions for Families, about the Sacrament of the Body and Blood of CHRIST.

Omitting those things which concern the Publick Administration of this Sacrament (for the Reasons before intimated, Tom.2.) I shall here only give you some brief Directions for your private duty herein.

Direct. 1. *§. 1. Direct. 1. Understand well the proper ends, to which this Sacrament was instituted by Christ ; and take heed that you use it not to ends, for which it never was appointed.* The true ends are these, 1. To be a solemn Commemoration of the Death and Passion of Jesus Christ, to keep it, as it were, in the eye of the Church, in his bodily absence till he come, 1 Cor. 11. 24, 25, 26. 2. To be a solemn renewing of the holy Covenant which was first entered in Baptism, between Christ and the Receiver ; and in that Covenant it is on Christs part, a solemn delivery of himself first, and with himself the benefits of Pardon, Reconciliation, Adoption, and right to Life Eternal. And on Mans part, it is our solemn acceptance of Christ with his Benefits, upon his terms, and a delivering up our selves to him, as his Redeemed ones, even to the Father as our Reconciled Father, and to the Son as our Lord and Saviour, and to the holy Spirit as our Sanctifier, with Professed Thankfulness for so great a benefit. 3. It is appointed to be a lively objective means, by which, the Spirit of Christ should work to stir up, and exercise, and increase the Repentance, Faith, Desire, Love, Hope, Joy, Thankfulness, and New-Obedience of Believers ; by a lively Representation of the evil of sin, the infinite love of God in Christ, the firmness of the Covenant or Promise, the greatness and sureness of the Mercy given, and the Blessedness purchased and promised to us, and the great obligations that are laid upon us. And that herein Believers might be solemnly called out to the most serious exercise of all these Graces, and might be provoked and assisted to stir up themselves to this Communion with God in Christ, and to pray for more as through a sacrificed Christ. 4. It is appointed to be the solemn Profession of Believers, of their Faith, and Love, and Gratitude, and Obedience to God the Father, Son, and Holy Ghost, and of continuing firm in the Christian Religion. And a Badge of the Church before the World. 5. And it is appointed to be a sign and means of the Unity, Love, and Communion of Saints, and their readiness to communicate to each other.

§. 2. The false mistaken ends, which you must avoid are these. 1. You must not with the Papists, think that the end of it is to turn Bread into no Bread, and Wine into no Wine, and to make them really the true Body and Blood of Jesus Christ. For if sense (which telleth all Men that it is still Bread and Wine) be not to be believed, then we cannot believe that ever there was a Gospel, or an Apostle, or a Pope, or a Man, or any thing in the World. And the Apostle expressly calleth it Bread three times, in three Verses together, after the Consecration,

1 Cor. 11. 26, 27, 28. And he telleth us, that the use of it is (not to make the Lords Body, really present, but) to shew the Lords death till he come ; that is, As a visible representing and commemorating sign, to be instead of his bodily presence till he come.

§. 3. 2. Nor must you with the Papists use this Sacrament to sacrifice Christ again really unto the Father, to propitiate him for the quick and dead, and ease Souls in Purgatory, and deliver them out of it. For Christ having died once dieth no more, and without killing him, there is no sacrificing him : By once offering up himself, he hath perfected for ever them that are sanctified ; and now there remaineth no more sacrifice for sin : Having finished the sacrificing work on earth, he is now passed into the Heavens, to appear before God for his Redeemed ones.

§. 4. 3. Nor is it any better than odious impiety to receive the Sacrament, to confirm some Confederacies or Oaths of Secresie, for rebellions or other unlawful designs ; as the Powder-Plotters in England did.

§. 5. 4. Nor is it any other than impious prophanation of these sacred Mysteries for the Priest to constrain or suffer notoriously ignorant, and ungodly persons, to receive them, either to make themselves believe that they are indeed the Children of God, or to be a means which ungodly men should use to make them godly ; or, which Infidels or Impenitent persons must use to help them to Repentance and Faith in Christ. For though there is that in it which may become a means of their Conversion, (as a Thief that stealeth a Bible or Sermon Book, may be converted by it,) yet is it not to be used by the Receiver to that end. For that were to tell God a lie, as the means of their Conversion ; for whosoever cometh to receive a sealed pardon, doth thereby profess repentance, as also by the words adjoynd he must do ; and whosoever taketh, and eateth, and drinketh, the Bread and Wine, doth actually profess thereby, that he taketh and applieth Christ himself by Faith : And therefore, if he do neither of these, he lieth openly to God ; and lies and false Covenants are not the appointed means of Conversion. Not that the Minister is a liar in his delivery of it : For he doth but conditionally seal and deliver Gods Covenant and Benefits to the Receiver, to be his, if he truly Repent and Believe : But the Receiver himself lieth, if he do not actually Repent and Believe, as he there professeth to do.

Non abique probatione & examine panem illum prae-bendum esse neque novis neque veteribus Christianis : Quod si quis est fornicator, aut ebriolus, aut idolis serviens, cum ejusmodi etiam communem cibum capere vetat Apostolus, ne dum coelestium mensa communicat, suam Jesu suae Acolae, 1.6. c. 10. And after, Neque enim ubi perspicua est superbia

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§. 6. 5. Also it is an impious prophanation of the Sacrament, if any Priest for the love of filthy lucre, shall give it to those that ought not to receive it, that he may have his Fees or Offerings ; or, that the Priest

may have so much Money that is bequeathed for saying a Mass for such or such a Soul.

§. 7. 6. And it is an odious prophanation of the Sacrament, to use it as a League or Bond of Faction, to gather persons in to the party, and tie them fast to it, that they may depend upon the Priest, and his Faction and Interest may thereby be strengthened, and he may seem to have many followers.

§. 8. 7. And it is a dangerous abuse of it, to receive it, that you may be pardoned, or sanctified, or saved, barely by the work done, or by the outward exercise alone. As if God were there obliged to give you Grace, while you strive not with your own hearts, to stir them up to love, or desire, or faith, or obedience, by the means that are before you; or, as if God would pardon and save you for eating so much Bread and drinking so much Wine, when the Canon biddeth you; or, as if the Sacrament conveyed Grace, like as Charms are supposed to work, by saying over so many words.

§. 9. 8. Lastly, It is no appointed end of this Sacrament, that the Receiver thereby profess himself certain, of the sincerity of his own Repentance and Faith: (For it is not managed on the ground of such certainty only by the Receiver; much less by the Minister that delivereth it.) But only he professeth that as far as he can discern by observing his own heart, he is truly willing to have Christ, and his benefits on the terms that they are offered; and that he doth consent to the Covenant which he is there to renew. Think not therefore, that the Sacrament is instituted for any of these (mistaken) ends.

Direct. 2.
What
are the
parts of
the Sacra-
ment?

§. 10. Direct. 2. *Distinctly understand the parts of the Sacrament, that you may distinctly use them, and not do, you know not what.* This Sacrament containeth these three parts. 1. The Consecration of the Bread and Wine, which maketh it the Representative Body and Blood of Christ. 2. The Representation and Commemoration of the Sacrifice of Christ. 3. The Communion: Or, Communication by Christ, and Reception by the People.

§. 11. I. In the Consecration, the Church doth first offer the Creatures of Bread and Wine, to be accepted of God, to this Sacred use: And God accepteth them, and blesteth them to this use; which he signifieth both by the words of his own Institution, and by the Action of his Ministers, and their Benediction. They being the Agents of God to the people, in this Accepting and Blessing, as they are the Agents of the People to God, in offering or dedicating the Creatures to this use.

§. 12. This Consecration having a special respect to God the Father, in it we acknowledge his three grand Relations. 1. That he is the Creator, and so the Owner of all the Creatures; for we offer them to him as his own. 2. That he is our Righteous Governor, whose Law it was, that Adam and we have broken, and who required satisfaction, and hath received the Sacrifice and atonement, and hath dispensed with the strict and proper execution of that Law; and will rule us hereafter by the Law of Grace. 3. That he is our Father or Benefactor, who hath freely given us a Redeemer, and the Covenant of Grace, whose Love and Favor we have forfeited by sin, but desire and hope to be reconciled by Christ.

§. 13. As Christ himself was Incarnate and true Christ before he was sacrificed to God, and was sacrificed to God, before that sacrifice be communicated for life and nourishment to Souls: So in the Sacrament, Consecration must first make the Creature to be the Flesh and Blood of Christ representative; and then the sacrificing of that flesh and blood must be represented and commemorated; and then the sacri-

ficed flesh and blood communicated to the Receivers for their Spiritual life.

§. 14. II. The Commemoration chiefly (but not only) respecteth God the Son: For he hath ordained, that these consecrated Representations should in their manner and measure, supply the room of his Bodily presence, while his Body is in Heaven: And that thus, as it were in effigy, in representation, he might be still Crucified before the Churches eyes; and they might be affected, as if they had seen him on the Cross. And that by Faith and Prayer, they might, as it were, offer him up to God, that is, Might shew the Father that Sacrifice once made for sin, in which they trust; and for which it is, that they expect all the acceptance of their persons with God, and hope for audience when they beg for mercy, and offer up prayer or praises to him.

§. 15. III. In the Communication, though the Sacrament have respect to the Father, as the principal Giver; and to the Son, as both the Gift and Giver; yet hath it a special respect to the Holy Ghost, as being that Spirit given in the Flesh and Blood, which quickeneth Souls; without which, the Flesh will profit nothing: And whose operations must convey and apply Christs saving benefits to us. *Joh. 6. 63. & 7. 39.*

§. 16. These three being the parts of the Sacrament in whole, as comprehending that sacred Action and participation which is essential to it. The Material Parts, called the Relate and Correlate, are. 1. Substantial and Qualitative. 2. Active and Passive. 1. The first are the Bread and Wine as signs, and the Body and Blood of Christ, with his Graces and Benefits, as the things signified and given. The second are the Actions of Breaking, Pouring out, and Delivering on the Ministers part, (after the Consecration) and the Taking, Eating, and Drinking, by the Receivers as the sign: And the thing signified is, the Crucifying or Sacrificing of Christ, and the Delivering Himself with his Benefits to the Believer, and the Receivers thankful Accepting, and using the said gift. To these add the Relative Form, and the Ends, and you have the definition of this Sacrament. Of which see more in my *Univ. Concord.* p. 46, &c.

§. 17. Direct. 3. *Look upon the Minister as the Agent or Officer of Christ, who is commissioned by him to seal and deliver to you the Covenant and its benefits: And take the Bread and Wine, as if you heard Christ himself saying to you, Take my Body and Blood, and the Pardon, and Grace which is thereby purchased. It is a great help in the Application, to have Mercy and Pardon brought us by the hand of a Commissioned Officer of Christ.*

§. 18. Direct. 4. *In your preparation beforehand, take heed of these two extremes. 1. That you come not prophanely and carelessly, with common hearts, as to a common work: For God will be sanctified in them that draw near him, *Levit. 10. 3.* And they that eat and drink unworthily, not discerning the Lords Body from common Bread; but eating as if it were a common meal, do eat death to themselves, instead of life. 2. Take heed lest your mistakes of the nature of this Sacrament, should possess you with such fears of unworthily receiving, and the following dangers, as may quite discompose, and unfit your Souls for the joyful exercises of Faith, and Love, and Praise, and Thanksgiving, to which you are invited. Many that are scrupulous of receiving it in any, save a fasting gesture, are too little careful and scrupulous of receiving it in any, save a fasting frame of mind.*

The first extremum is caused by prophaneness and negligence, or by gross ignorance of the nature of the Sacramental work. The later extremum is frequently caused as followeth: 1. By setting this Sacrament

*Joh. 3. 5.
1 Cor. 12.
12, 13.
& 15. 45.
Gal. 3. 14.
& 4. 6.
Eph. 2. 12.*

*Quia
autem in-
digni, in-
cipiunt
quibus An-
gelorum pa-
nis prae-
tur, sacer-
dotum ip-
so un au-
dita con-
fessione, ca-
terisque
periculis
judicium
esto. Aco-
sta lib. 6.
c. 10 pag.
549.*

ment at a greater distance from other parts of Gods worship, than there is cause: So that the excess of Reverence doth overwhelm the minds of some with terrors. 2. By studying more the terrible words of eating and drinking damnation to themselves, if they do it unworthily, than all the expressions of Love and Mercy, which that Blessed Feast is furnished with. So that when the views of infinite Love should ravish them, they are studying wrath and vengeance to terrify them, as if they came to Moses, and not to Christ. 3. By not understanding what maketh a Receiver worthy or unworthy, but taking their unwilling infirmities for condemning unworthiness. 4. By receiving it so seldom, as to make it strange to them, and increase their fear, whereas, if it were administered every Lords day, as it was in the Primitive Churches, it would better acquaint them with it, and cure that fear that cometh from strangeness. 5. By imagining, that none that want assurance of their own sincerity, can receive in Faith. 6. By contracting an ill habit of mistaken Religiousness, placing it all in poring on themselves, and mourning for their corruptions, and not in studying the love of God in Christ, & living in the daily praises of his Name, and joyful thanksgiving for his exceeding Mercies. 7. And if besides all these the Body contract a weak or timorous melancholy distemper, it will leave the mind capable of almost nothing, but fear and trouble, even in the sweetest works. From many such causes it cometh to pass, that the Sacrament of the Lords Supper is become more terrible, and uncomfortable to abundance of such distempered Christians, than any other Ordinance of God; and that which should most comfort them doth trouble them most.

Quest. 1. §. 19. Quest. 1. But is not this Sacrament more holy and dreadful, and should it not have more preparation than other parts of worship?

Ans. For the degree indeed, it should have very careful preparation: And we cannot well compare it with other parts of worship; as Praise, Thanksgiving, Covenanting with God, Prayer, &c. Because that all these other parts are here comprised and performed. But doubtless, God must also be sanctified in all his other worship, and his Name must not be taken in vain. And when this Sacrament was received every Lords day, and often in the week besides, Christians were supposed to live continually in a state of general preparation, and not to be so far from a due particular preparation, as many poor Christians think they are.

Quest. 2. §. 20. Quest. 2. How often should the Sacrament be now administered, that it neither grow into contempt nor strangeness?

Ans. Ordinarily in well Disciplined Churches it should be still every Lords day. For, 1. We have no reason to prove, that the Apostles example and appointment in this case, was proper to those times, any more than that praise and thanksgiving daily is proper to them: And we may as well deny the obligation of other Institutions or Apostolical Orders as that. 2. It is a part of the settled order for the Lords days worship; and omitting it, maimeth and altereth the worship of the day; and occasioneth the omission of the thanksgiving and praise, and lively commemorations of Christ, which should be then most performed: And so Christians by use, grow habited to sadness, and a mourning melancholy Religion, and grow unacquainted with much of the Worship and Spirit of the Gospel. 3. Hereby the Papists lamentable corruptions of this Ordinance have grown up, even by an excess of reverence and fear, which seldom receiving doth increase; till they are come to worship Bread as their God. 4. By seldom communicating, Men are seduced to think all proper

Communion of Churches lieth in that Sacrament, and to be more prophanely bold in abusing many other parts of worship. 5. There are better means (by Teaching and Discipline) to keep the Sacrament from contempt, than the omitting or displacing of it. 6. Every Lords day is no oftner then Christians need it. 7. The frequency will teach them to live prepared, and not only to make much ado once a Month or Quarter, when the same work is neglected all the year beside; even as one that liveth in continual expectation of death, will live in continual preparation: When he that expecteth it, but in some grievous sickness, will then be frightened into some seeming preparations, which are not the habit of his Soul, but laid by again when the disease is over.

2. But yet I must add, that in some undisciplined Churches, and upon some occasions it may be longer omitted, or seldomer used; no duty is a duty at all times: And therefore extraordinary cases may raise such impediments, as may hinder us a long time from this, and many other privileges. But the ordinary faultiness of our imperfect hearts, that are apt to grow customary and dull, is no good reason why it should be seldom; any more than why other special duties of Worship and Church-Communion should be seldom. Read well the Epistles of Paul to the Corinthians, and you will find that they were then as bad as the true Christians are now, & that even in this Sacrament they were very culpable; and yet Paul seeketh not to cure them by their seldomer communicating.

§. 21. Q. 3. Are all the Members of the visible Church to be admitted to this Sacrament? or Communicate? Quest. 3.

Ans. All are not to seek it, or to take it, because many may know their own unsuitness, when the Church or Pastors know it not: But all that come and seek it, are to be admitted by the Pastors, except such Children, Ideots, ignorant persons, or Hereticks, as know not what they are to receive and do, and such as are notoriously wicked or scandalous, and have not manifested their repentance. But then it is presupposed, that none should be numbred with the adult members of the Church, but those that have personally owned their Baptismal Covenant, by a Credible Profession of true Christianity.

§. 22. Quest. 4. May a Man that hath knowledge, and civility, and common gifts, come and take this Sacrament, if he know that he is yet void of true Repentance, and other saving Grace? Quest. 4.

Ans. No; for he then knoweth himself to be one that is incapable of it in his present state.

§. 23. Quest. 5. May an ungodly Man receive this Sacrament, who knoweth not himself to be ungodly? Quest. 5.

Ans. No; for he ought to know it, and his sinful ignorance of his own condition, will not make his sin to be his duty; nor excuse his other faults before God.

§. 24. Quest. 6. Must a sincere Christian receive, that is uncertain of his sincerity, and in continual doubting? Quest. 6.

Ans. Two preparations are necessary to this Sacrament; the general preparation, which is a state of Grace, and this the doubting Christian hath; and the particular preparation, which consisteth in his present actual fitness: And all the question is of this. And to know this, you must further distinguish, between immediate duty and more remote; and between the degrees of doubtfulness in Christians. 1. The nearest immediate duty of the doubting Christian is, to use the means to have his doubts resolved, till he know his case, and then his next duty is, to receive the Sacrament; and both these still remain his duty, to be performed in this order: And if he say, I cannot be resolved, when I have done my best. Yet certainly it is some sin of his own, that

that keepeth him in the dark, and hindereth his assurance; and therefore duty ceaseth not to be duty: The Law of *Christ* still obligeth him, both to get assurance, and to receive; and the want both of the knowledge of his state, and of *Receiving the Sacrament*, are his continual sin, if he lie in it never so long through these scruples, though it be an infirmity that God will not condemn him for. (For he is supposed to be in a state of Grace.) But you will say, *What if still he cannot be resolved whether he have true Faith and Repentance, or not? What should he do while he is in doubt?* I answer, It is one thing to ask, what is his duty in this case; and another thing to ask, *Which is the smaller or less dangerous sin?* Still his duty is both to get the knowledge of his heart, and to communicate: But while he sinneth (through infirmity) in failing of the first, were he better also omit the other, or not? To be well resolved of that, you must discern, 1. Whether his judgment of himself, do rather incline to think and hope that he is sincere in his Repentance and Faith, or, that he is not? 2. And whether the consequents are like to be good or bad to him. If his hopes that he is sincere, be as great or greater than his fears of the contrary, then there is no such ill consequent to be feared as may hinder his communicating; but it is his best way to do it, and wait on God in the use of his Ordinance. But if the perswasion of his gracelessness be greater than the hopes of his sincerity, then he must observe how he is like to be affected, if he do communicate. If he find that it is like to clear up his mind, and increase his hopes by the actuating of his Grace, he is yet best to go: But if he find that his heart is like to be overwhelmed with horror and sunk into despair, by running into the supposed guilt of unworthy receiving, then it will be worse to do it, than to omit it. Many such fearful Christians I have known, that are fain many years to absent themselves from the Sacrament; because if they should receive it while they are perwaded of their utter unworthiness, they would be swallowed up of desperation, and think that they had taken their own damnation, (as the Twenty fifth Article of the Church of England saith, the unworthy receivers do.) So that the chief sin of such a doubting receiver, is not that he receiveth, though he doubt; for doubting will not excuse us for the sinful omission of a duty (no more of this than of Prayer or Thanksgiving :) But only Prudence requirerh such a one to forbear that, which through his own distemper would be a means of his despair and ruine: As that Physick or Food (how good soever) is not to be taken which would kill the taker: Gods Ordinances are not appointed for our destruction, but for our edification; and so must be used as tendeth thereunto. Yet to those Christians, who are in this case, and dare not communicate, I must put this Question, How dare you so long refuse it? He that consenteth to the Covenant, may boldly come and signifie his consent, and receive the sealed Covenant of God; for consent is your preparation, or the necessary condition of your Right: If you consent not, you refuse all the Mercy of the Covenant. And dare you live in such a state? Suppose a Pardon be offered to a condemned Thief, but so, that if he after cast it in the dirt, or turn Traytor, he shall die a forer death; will he rather chuse to die than take it, and say I am afraid I shall abuse it? To refuse Gods Covenant is certain death; but to consent is your preparation and your life.

Quest. 7. §. 25. Quest. 7. But what if Superiors compel such a Christian to communicate, or else they will excommunicate and imprison him: What then should he chuse?

Ans. If he could do it without his own Souls hurt, he should obey them (supposing that it is nothing but that which in it self is good that they command him.) But they have their power to edification, and not to destruction, and he must value his Soul above his Body; and therefore it is past question, that it is a smaller hurt to be excommunicated, and lie, and die in Prison, than to cast his Soul into despair, by doing that which he thinketh is a grievous sin, and would be his damnation. But all means must be used to cure the mistake of his own understanding.

§. 26. Quest. 8. Is not the case of an Hypocrite that knoweth not himself to be an Hypocrite, and of a sincere Christian that knoweth not himself to be sincere, all one as to communicating; when both are equally in doubt? Quest. 8.

Ans. No: For Being and Seeing are things that must be distinguished. The one hath Grace in Being, though he see it not; and therefore hath a Right to the Blessings of the Covenant; and therefore at once remaineth obliged both to discern his Title, and to come and take it: And therefore if he come doubtfully, his sin is not that he receiveth, but in the manner of receiving, that he doth it doubtfully; and therefore it will be a greater sin not to receive at all, unless in the last mentioned case, wherein the consequents are like to be worse to him: But the other hath no true Repentance or Faith, or Love in Being; and therefore hath no Right to the Blessings of the Covenant; and therefore, at present, is obliged to discern, that he is graceless, and to repent of it: And it is not his sin that he doubteth of his Title, but that he demandeth and taketh what he hath no title to; and therefore it is a greater sin in him to take it, than to delay in order to his recovery and preparation. Yea, even in point of Comfort, there is some disparity; For though the true Christian hath far greater terrors than hypocrites, when he taketh himself to be an unworthy Receiver (as being more sensible and regardful of the weight of the matter,) yet usually in the midst of all his fears, there are some secret testimonies in his heart of the Love of God, which are a Cordial of Hope that keep him from sinking into despair, and have more life and power in them, than all the Hypocrites false perswasions of his own sincerity.

§. 27. Quest. 9. Wherein lieth the sin of an Hypocrite, and ungodly person, if he do receive? Quest. 9.

Ans. His sin is, 1. In lying and hypocrisie; in that he professeth to Repent unfeignedly of his sin, and to be resolved for a holy life, and to believe in Christ, and to accept him on his Covenant-terms, and to give up himself to God, as his Father, his Saviour, and his Sanctifier, and to forsake the Flesh, the World, and the Devil; when indeed, he never did any of this, but secretly abhorreth it at his heart, and will not be perswaded to it: And so all this Profession, and his very Covenanting it self, and his Receiving, as it is a Professing-covenanting-sign, is nothing but a very lie. And what it is to lie to the Holy Ghost, the case of Ananias and Sapphira telleth us. 2. It is usurpation to come and lay claim to those Benefits, which he hath no title to. 3. It is a prophonation of these holy Mysteries, to be thus used; and it is a taking of Gods Name in vain, who is a jealous God, and will be sanctified of all that draw near unto him. 4. And it is a wrong to the Church of God, and the Communion of Saints, and the honor of the Christian Religion, that such ungodly Hypocrites intrude as Members: As it is to the Kings Army, when the Enemies Spies creep in amongst them; or to his Marriage-feast to have a guest in rags. Matth. 22. 11, 12.

Object.

Object. But it is no lie, because they think they say true in their Profession.

Ans. That is through their sinful negligence and self-deceit: And he is a liar that speaks a falsehood, which he may and ought to know to be a falsehood, though he do not know it. There is a liar in rashness and negligence, as well as of set purpose.

Quest.

10.

1 Cor. 11.
28, 29.

§. 28. **Quest.** 10. Doth all unworthy receiving make a man liable to damnation? Or, what unworthiness is it that is so threatened?

Ans. There are three sorts of unworthiness (or unfitness) and three sorts of judgment answerably to be feared. 1. There is the utter unworthiness of an Infidel, or impenitent, ungodly Hypocrite. And damnation to Hell fire, is the punishment that such must expect, if Conversion prevent it not. 2. There is an unworthiness through some great and scandalous crime, which a regenerate person falleth into; and this should stop him from the Sacrament for a time, till he have repented and cast away his sin. And if he come before he rise from his fall by a particular repentance, (as the *Corinthians* that sinned in the very use of the Sacrament if self) they may expect some notable temporal judgment at the present; (and if Repentance did not prevent it, they might fear eternal punishment.) 3. There is that measure of unworthiness which consisteth in the ordinary infirmities of a Saint; and this should not at all deter them from the Sacrament, because it is accompanied with a greater worthiness; yea, though their weakness appear in the time and manner of their receiving: But yet ordinary corrections may follow these ordinary infirmities. (*The grosser abuse of the Sacrament is self*, I joyn under the second rank.)

*Vid. Synod Dort-
drac. sub-
frag. Theol.
Brittan. in
Artic. 5.*

Quest.

11.

Quest. 11. What is the particular preparation needful to a fit Communicant?

Ans. This bringeth me up to the next Direction.

Direct. 5.

§. 29. **Direct.** 5. Let your preparation to this Sacrament consist of these particulars following. 1. In your duty with your own consciences and hearts. 2. In your duty towards God. 3. And in your duty towards your Neighbor.

§. 30. I. Your duty with your hearts consisteth in these particulars. 1. That you do your best in the close examination of your hearts about your states, and the sincerity of your Faith, Repentance, and Obedience: To know whether your hearts are true to God, in the Covenant which you are to renew and seal. Which may be done by these inquiries, and discerned by these Signs. 1. Whether you truly loath your selves for all the sins of your hearts and lives, and are a greater offence and burden to your selves, because of your imperfections and corruptions, than all the World beside is. *Ezek. 6. 9. & 20. 43. & 36. 31. Rom. 7. 24.* 2. Whether you have no sin but what you are truly desirous to know; and no known sin, but what you are truly desirous to be rid of; and so desirous, as that you had rather be perfectly freed from sin, than from any affliction in the World, *Rom. 7. 22, 18, 24. & 8. 18.* 3. Whether you love the searching and reforming Light, even the most searching parts of the Word of God, and the most searching Books, and searching Sermons, that by them you may be brought to know your selves, in order to your settled peace and reformation. *Job. 3. 19, 20, 21.* 4. Whether you truly love that degree of holiness in others, which you have not yet attained your selves, and love Christ in his children, with such an unfeigned love, as will cause you to relieve them according to your abilities, and suffer for their sakes, when it is your duty. *1 Job. 3. 14, 16. 1 Pet. 1. 22. & 3. 8. Jam. 2. 12, 13, 14, 15. Matth. 25. 40,*

*Marks of
Sincerity.*

&c. 5. Whether you can truly say, that there is no degree of holiness so high, but you desire it, and had rather be perfect in the love of God, and the obedience of his Will, than have all the riches and pleasures of this World, *Rom. 7. 18, 21, 24. Psal. 119. 5. Matth. 5. 6.* And had rather be one of the holiest Saints, than of the most renowned prosperous Princes upon Earth, *Psal. 15. 4. & 16. 2. Psal. 84. 10. & 65. 4.* 6. Whether you have so far laid up your treasure, and your hopes in Heaven, as that you are resolved to take that only for your portion; and that the hopes of Heaven, and interest of your Souls, hath the preheminance in your hearts against all that stands in competition with it, *Col. 3. 1, 3, 4. Matth. 6. 20, 21.* 7. Whether the chiefest care of your hearts, and endeavor of your lives, be to serve and please God, and to enjoy him for ever, rather than for any worldly thing, *Matth. 6. 23. Job. 5. 26. 2 Cor. 5. 1, 6, 7, 8, 9.* 8. Whether it be your daily desire and endeavor to mortifie the flesh, and master its rebellious opposition to the Spirit; and you so far prevail, as not to live, and walk, and be led by the flesh, but that the course and drift of your life is spiritual, *Rom. 8. 1, 6, 7, 8, 9, 10, 13. Gal. 5. 17, 21, 22.* 9. Whether the World, and all its honor, wealth, and pleasure appear to you so small and contemptible a thing, as that you esteem it as dung, and nothing in comparison of Christ, and the love of God and Glory? and are resolved, that you will rather let go all, than your part in Christ? And, which useth to carry it in the time of trial, in your deliberate choice? *Phil. 3. 7, 8, 9, 13, 14, 18, 19, 20. 1 Job. 2. 15. Luk. 14. 26, 30, 33. Matth. 13. 19, 21.* 10. Whether you are resolved upon a course of holiness and obedience, and to use those means which God doth make known to you, to be the way to please him, and to subdue your corruption; and yet feeling the frailties of your hearts, and the burden of your sins, do trust in Christ as your Righteousness before God, and in the Holy Ghost, whose Grace alone can illuminate, sanctifie, and confirm you, *Acts. 11. 23. Psal. 119. 57, 63, 69, 106. 1 Cor. 1. 30. Rom. 8. 9. Job. 15. 5. 2 Cor. 12. 9.* By these Signs you may safely try your states.

§. 31. 2. When this is done, you are also to try the strength and measure of your Grace; that you may perceive your weakness, and know for what help you should seek to Christ. And to find out what inward corruptions and sinful inclinations are yet strongest in you, that you may know what to lament, and to ask forgiveness of, and help against. My Book called *Directions for weak Christians*, will give you fuller advice in this.

§. 32. 3. You are also to take a strict account of *Psal. 4. 4.* your lives; and to look over your dealings with God *5, 6.* and Men, in secret and publick, especially of late, since the last renewal of your Covenant with God, and to hear what God and Conscience have to say about your sins, and all their aggravations, *Psal. 139. 23. 1 Cor. 11. 28.*

§. 33. 4. And you must labor to get your hearts affected with your condition, as you do discover it. To be humbled for what is sinful, and to be desirous of help against your weakness, and thankful for the Grace which you discern.

§. 34. 5. Lastly, you must consider of all the work that you to do, and all the mercies which you are going to receive, and what Graces are necessary to all this, and how they must be used; and accordingly look up all those Graces, and prepare them for the exercise to which they are to be called out. I shall name you the particulars anon.

§. 35. II. Your duty towards God in your preparation for this Sacrament, is, 1. To cast down your selves before him in humble penitent confession, and lamentation

lamentation of all the sins which you discover; and to beg his pardon in secret, before you come to have it publicly sealed and delivered. 2. To look up to him with that Thankfulness, Love, and Joy, as becomes one that is going to receive so great a mercy from him; and humbly to beg that Grace which may prepare you, and quicken you to, and in the work.

§. 36. III. Your duty towards others in this your preparation, is, 1. To forgive those that have done you wrong, and to confess your fault to those whom you have wronged, and ask them forgiveness, and make them amends and restitution so far as is in your power; and to be reconciled to those with whom you are fallen out; and to see, that you love your neighbors as your selves, *Matth. 5. 23, 24, 25, 26, 44. Jam. 5. 16.* 2. That you seek advice of your Pastors, or some fit persons, in cases that are too hard for your selves to resolve, and where you need their special help. 3. That you lovingly admonish them that you know do intend to communicate unworthily, and to come thither in their ungodliness, and gross sin unrepented of: That you shew not such hatred of your Brother, as to suffer sin upon him, *Levit. 19. 17.* But tell him his faults, as Christ hath directed you, *Matth. 18. 15, 16, 17.* And do your parts to promote Christs Discipline, and keep pure the Church. See 1 Cor. 5. throughout.

Direct. 6. §. 37. Direct. 6. When you come to the holy Communion, let not the over-scrupulous regard of the person of the Minister, or the company, or the imperfections of the ministration, disturb your meditations, nor call away your minds from the high and serious employment of the day. Hypocrites who place their Religion in bodily exercises, have taught many weak Christians to take up unnecessary scruples, and to turn their eye and observation too much to things without them.

Quest. But should we have no regard to the due celebration of these sacred Mysteries, and to the Ministers, and Communicants, and manner of Administration?

Ans. Yes: You should have so much regard to them. 1. As to see that nothing be amiss through your default, which is in your power to amend. 2. And that you joyn not in the committing of any known sin. But, 1. Take not every sin of another for your sin, and think not that you are guilty of that in others, which you cannot amend; or, that you must forsake the Church and Worship of God, for these corruptions which you are not guilty of, or deny your own mercies, because others usurp them or abuse them. 2. If you suspect any thing imposed upon you to be sinful to you, try it before you come thither; and leave not your minds open to disturbance, when they should be wholly employed with Christ.

Quest. 1.
May we
receive
from an
unworthy
Minister?

§. 38. Quest. 1. May we lawfully receive this Sacrament from an ungodly and unworthy Minister?

Ans. Whoever you may lawfully commit the guidance of your Souls to as your Pastor, you may lawfully receive the Sacrament from, yea, and in some cases from some others: For in case you come into a Church that you are no member of, you may lawfully joyn in Communion with that Church, for that present, as a stranger, though they have a Pastor so faulty, as you might not lawfully commit the ordinary conduct of your Soul to. For it is their fault and not yours, that they chose no better; and (in some cases) such a fault as will not warrant you to avoid communion with them. But you may not receive, if you know it, from a Heretick, that teacheth any error against the Essence of Christianity. 2. Nor from a man so utterly ignorant of the Christian Faith or Duty, or so utterly unable to teach it to others, as to be notoriously incapable of the Ministry. 3. Nor from a man professedly ungodly, or that setteth him-

self to Preach down godliness it self. These you must never own as Ministers of Christ, that are utterly incapable of it. But see that you take none for such that are not such. And there are three sorts more, which you may not receive from, when you have your choice, nor take them for your Pastors: But in case of necessity imposed on you by others, it is lawful and your duty. And that is, 1. *Usurpers* that make themselves your Pastors without a lawful Call, and perhaps do forcibly thrust out the *Lawful Pastors* of the Church. 2. Weak, ignorant, cold, and lifeless Preachers, that are tolerable in case of necessity, but not to be compared with worthier men. 3. Ministers of scandalous vicious lives: It is a sin in you to prefer any one of these before a better, and to chuse them when you have your choice; but it is a sin on the other side, if you rather submit not to one of these, than be quite without, and have none at all. You own not their faults in such a case, by submitting to their Ministry.

§. 29. Quest. 2. May we communicate with unworthy persons, or in an undisciplined Church?

Ans. You must here distinguish if you will not err: And that, 1. Between persons so unworthy as to be no Christians, and those that are culpable scandalous Christians. 2. Between a few Members, and the whole Society, or the denominating part. 3. Between sin professed and owned, and sin disowned by a seeming penitence. 4. And between a Case of Liberty, when I have my choice of a better Society; and a Case of Necessity, when I must communicate with the worser Society, or with none: And so I answer,

Gildas de de Excid. Britt. speaketh thus to the better fore of Pastors then. Quis perosus est consilium malignanti-um? cum impiis non sedis? Quis eorum salutari in arca hoc est, nunc Ecclesia, illum Deo adversantium ut Noe diluvii tempore, non admittit? ut perspicue monstratur non nisi innoxios vel penitentes egregios, in dominica domo esse debere?

1. You ought not to communicate at all in this Sacrament with a Society that professeth not Christianity: If the whole Body, or denominating part be such; that is, 1. With such as never made Profession of Christianity at all. 2. Or have Apostatized from it. 3. Or, that openly own any Heresie inconsistent with the *Essential Faith* or *Duty* of a Christian. 4. Or that are notoriously ignorant what Christianity is.

2. It is the duty of the Pastors and Governors of the Church, to keep away notorious scandalous offenders, till they shew Repentance; and the peoples duty to assist them by private reproof, and informing the Church, when there is cause. Therefore, if it be through the neglect of your own duty, that the Church is corrupted and undisciplined, the sin is yours, whether you receive with them, or not.

3. If you rather chuse a corrupted undisciplined Church to communicate with, when you have your choice of a better (*ceteris paribus*) it is your fault.

But on the contrary, It is not your sin, but your duty to communicate with that Church, which hath a true Pastor, and where the Denominating part of the Members are capable of Church Communion, though there may some *Infidels* or *Heatbens*, or incapable persons violently intrude, or scandalous persons are admitted through the neglect of Discipline; in case you have not your choice to hold personal communion with a better Church, and in case also you be not guilty of the corruption, but by reasonable and modest professing your dissent, do clear your self of the guilt of such intrusion and corruption. For here the *Reasons* and *Ends* of a lawful Separation are removed; Because it tendeth not to Gods honor, or their Reformation, or your benefit: For all these are more crossed by holding communion with no Church, than with such a corrupted Church. And this is to be preferred before none, as much as a better before this.

Qu. 3. §. 40. Quest. 3. *But what if I cannot communicate unless I conform to an imposed gesture, as kneeling or sitting?*

Ans. 1. For sitting or standing, no doubt, it is lawful in it self: For else Authority were not to be obeyed, if they should command it: and else the Church had sinned in forbearing kneeling in the act of Receiving so many Hundred years after Christ; as is plain they did, by the Canons of General Councils (*Nic. 1. & Trull.*) that universally forbade to adore kneeling any Lords day in the year, and any week-day between Easter and Whitsuntide, and by the Fathers, *Tertullian, Epiphanius, &c.* that make this an Apostolical or Universal Tradition.

2. And for kneeling I never yet heard any thing to prove it unlawful; If there be any thing, it must be either some Word of God, or the Nature of the Ordinance, which is supposed to be contradicted. But 1. There is no Word of God for any gesture, nor against any gesture: Christ's example can never be proved to be intended to oblige us more in this, than in many other circumstances that are confessed not obligatory: as that he delivered it but to Ministers, and but to a Family, to Twelve, and after Supper, and on a Thursday night, and in an upper room, &c. And his gesture was not such a sitting as ours. 2. And for the Nature of the Ordinance it is mixt: And if it be lawful to take a pardon from the King upon our knees, I know not what can make it unlawful to take a sealed Pardon from Christ (by his Ambassador,) upon our knees.

Qu. 4. §. 41. Quest. 4. *But what if I cannot receive it, but according to the administration of the Common-Prayer-book? or some other imposed form of prayer? Is it lawful so to take it?*

Ans. If it be unlawful to receive it, when it is administered with the Common-prayer-book, it is either, 1. Because it is a form of prayer, 2. Or because that form hath some forbidden matter in it; 3. Or because that form is imposed; 4. Or because it is imposed to some evil end and consequent. 1. That it is not unlawful, because a form is proved before, and indeed needs no proof with any that is judicious. 2. Nor yet for any evil in this particular form: For in this part the *Common Prayer* is generally approved. 3. Nor yet, because it is imposed: For a Command maketh not that unlawful to us, which is lawful before: but it maketh many things lawful and duties, that else would have been unlawful accidentally. 4. And the intentions of the Commanders, we have little to do with; and for the consequents they must be weighed on both sides; and the consequents of our refusal will not be found light.

§. 42. In the General, I must here tell all the people of God, in the bitter sorrow of my soul, that at last it is time for them to discern that Temptation, that hath in all ages of the Church almost, made this Sacrament of our Union, to be the grand occasion or instrument of our Divisions: And that true humility, and acquaintance with our selves, and sincere Love to Christ and one another, would shew some men, that it was but their pride and prejudice, and ignorance, that made them think so heinously of other mens manner of Worship: and that on all sides among true Christians, the manner of their Worship is not so odious, as prejudice, and faction, and partiality representeth it: and that God accepteth that which they reject. And they should see how the Devil hath undone the common people by this means; by teaching them every one to expect salvation for being of that party which he taketh to be the right Church, and for worshipping in that Manner which he and his party thinketh best: And

so wonderful a thing is prejudice, that every party by this is brought to account that ridiculous and vile, which the other party accounteth best.

§. 43. Quest. 5. *But what if my Conscience be not satisfied, but I am still in doubt, must I not forbear?* Qu. 5. Rom. 14. *Seeing he that doubteth is condemned if he eat, because he eateth not in Faith; for whatsoever is not of Faith is sin?*

Ans. The Apostle there speaketh not of eating in the Sacrament, but of eating meats which he doubteth of whether they are lawful, but is sure, that it is lawful to forbear them. And in case of doubting about things indifferent, the surer side is to forbear them, because there may be sin in doing; but there can be none on the other side in forbearing. But in case of Duties, your doubting will not disoblige you; else men might give over praying, and hearing Gods Word, and believing, and obeying their Rulers, and maintaining their Families, when they are but blind enough to doubt of it. 2. Your erring Conscience is not a Law-maker, and cannot make it your duty to obey it. For God is your King, and the Office of Conscience is to discern his Law; and urge you to obedience, and not to make you Laws of its own: So that if it speak falsely, it doth not oblige you, but deceive you. It doth only ligare, or insnare you, but not obligare, or make a sin a duty. It casteth you into a necessity of sinning more or less, till you relinquish the error: But in the case of such duties as these, it is a sin to do them with a doubting Conscience, but (ordinarily) it is a greater sin to forbear.

§. 44. Object. *But some Divines write, that Conscience being Gods Officer; when it erreth, God himself doth bind me by it to follow that error, and the evil which it requireth becometh my duty.*

Ans. A dangerous error tending to the subversion of Souls and Kingdoms, and highly dishonorable to God. God hath made it your duty to know his Will, and do it. And if you ignorantly mistake him, will you lay the blame on him, and draw him into participation of your sin, when he forbiddeth you both the error and the sin? And doth he at once forbid and command the same thing? At that very moment, God is so far from obliging you to follow your error, that he still obligeth you to lay it by, and do the contrary. If you say, *You cannot.* I answer, Your impotency, is a sinful impotency; and you can use the means, in which his Grace can help you: and he will not change his Law, nor make you Kings and Rulers of your selves instead of him, because you are ignorant or impotent?

§. 25. Direct. 7. *In the time of the administration, go along with the Minister throughout the work and keep your hearts close to Jesus Christ, in the exercise of all those Graces, which are suited to the several parts of the administration.* Think not that all the work must be the Ministers. It should be a busie day with you, and your hearts should be taken up with as much diligence, as your hands be in your common labor; but not in a toilsome weary diligence, but in such delightful business as becometh the guests of the God of Heaven, at so sweet a feast, and in the receiving of such unvaluable gifts.

§. 46. Here I should distinctly shew you, I. What Graces they be that you must there exercise. II. What there is objectively presented before you in the Sacrament, to exercise all these Graces. III. At what seasons in the administration each of these inward works are to be done.

§. 47. I. The Graces to be exercised are these (besides that holy fear and reverence common to all Worship) 1. A humble sense of the odiousness of sin,

sin, and of our *undone condition* as in our selves, and a *displeasure* against our selves, and loathing of our selves, and melting Repentance for the sins we have committed; as against our *Creator*, and as against the Love and Mercy of a *Redeemer*, and against the holy Spirit of Grace. 2. A *hungering and thirsting desire* after the Lord Jesus, and his Grace, and the favour of God and communion with him, which are there represented and offered to the soul. 3. A *lively faith* in our Redeemer, his death, resurrection and intercession; and a *trusting* our miserable souls upon him, as our sufficient Saviour and help; And a *heartly acceptance* of him and his benefits upon his offered terms. 4. A *joy and gladness* in the sense of that unspeakable mercy which is here offered us. 5. A *thankful heart* towards him from whom we do receive it. 6. A *servent Love* to him that by such Love doth seek our Love. 7. A *triumphant Hope of life eternal*, which is purchased for us, and sealed to us. 8. A *willingness and resolution* to deny our selves, and all this world, and suffer for him that hath suffered for our Redemption. 9. A Love to our Brethren, our Neighbours and our Enemies, with a readiness to relieve them, and to forgive them when they do us wrong. 10. And a firm *Resolution* for future obedience, to our Creator, and Redeemer, and Sanctifier, according to our Covenant.

§. 48. II. In the naming of these Graces, I have named their Objects: which you should observe as distinctly as you can that they may be operative. 1. To help your Humiliation and Repentance, you bring thither a laden miserable soul, to receive a pardon and relief: And you see before you the Sacrificed Son of God, who made his soul an offering for sin, and became a *Curse* for us to save us who were accursed. 2. To draw out your desires, you have the most excellent gifts and the most needful mercies presented to you that this world is capable of: Even the pardon of sin, the Love of God, the Spirit of Grace, and the hopes of Glory, and Christ himself with whom all this is given. 3. To exercise your Faith you have Christ here first represented as crucified before your eyes: and then with his benefits, freely given you, and offered to your acceptance, with a Command that you refuse him not. 4. To exercise your delight and gladness, you have this Saviour and this Salvation tendered to you; and all that your souls can well desire set before you. 5. To exercise your Thankfulness, what could do more than so great a Gift, so dearly purchased, so surely sealed, and so freely offered? 6. To exercise your Love to God in Christ, you have the fullest manifestation of his attractive Love, even offered to your eyes, and taste, and heart, that a soul on earth can reasonably expect; in such wonderful condescension, that the greatness and strangeness of it surpasseth a natural mans belief. 7. To exercise your hopes of life eternal, you have the price of it here set before you; you have the Gift of it here sealed to you; and you have that Saviour represented to you in his suffering, who is now there reigning, that you may remember him as *expectants* of his Glorious coming to judge the world, and glorify you with himself. 8. To exercise your self-denial and resolution for suffering, and contempt of the world and fleshly pleasures, you have before you both the greatest example and obligation, that ever could be offered to the world; when you see and receive a Crucified Christ, that so strangely denied himself for you; and set so little by the world and flesh. 9. To exercise your Love to Brethren, yea, and enemies, you have his example before your eyes, that loved you to the death when you were enemies: And you have his holy servants before your eyes, who are amiable in

him through the workings of his Spirit, and on whom he will have you shew your love to himself. 10. And to excite your Resolution for future obedience, you see his double Title to the Government of you, as Creator and as Redeemer; and you feel the obligations of Mercy and Gratitude; and you are to renew a Covenant with him to that end; even openly where all the Church are witnesses. So that you see here are powerful objects before you to draw out all these Graces, and that they are all but such as the work requireth you then to exercise.

§. 49. III. But that you may be the readier when it cometh to practice, I shall as it were lead you by the hand, through all the parts of the administration, and tell you when and how to exercise every grace, and those that are to be joyned together I shall take together, that needless distinctness do not trouble you.

1. When you are called up and going to the Table of the Lord, exercise your Humility, Desire and Thankfulness, and say in your hearts, *What Lord, dost thou call such a wretch as I? What! me that have so oft despised thy mercy? and wilfully offended thee, and preferred the filth of this world and the pleasures of the flesh before thee? Alas, it is thy wrath in Hell that is my due: But if love will choose such an unworthy guest, and Mercy will be honoured upon such sin and misery, I come Lord at thy call: I gladly come: Let thy will be done; and let that mercy which inviteth me, make me acceptable, and graciously entertain me; and let me not come without the wedding Garment, nor unreverently rush on holy things, nor turn thy mercies to my bane!*

§. 50. 2. When the Minister is confessing sin, prostrate your very souls in the sense of your unworthiness, and let your particular sins be in your eye, with their heinous aggravations; The whole need not the Physician, but the sick. But here I need not put words into your mouths or minds, because the Minister goeth before you; and your hearts must concur with his Confessions, and put in also the secret sins which he omitteth.

§. 51. 3. When you look on the Bread and Wine which is provided and offered for this holy use, remember that it is the Creator of all things, on whom you live, whose Laws you did offend; and say in your hearts, *O Lord, how great is my offence? who have broken the Laws of him that made me, and on whom the whole Creation doth depend? I had my Being from thee, and my daily Bread; and should I have requited thee with disobedience? Father, I have sinned against Heaven and before thee, and am no more worthy to be called thy Son.*

§. 52. 4. When the words of the Institution are read, and the Bread and Wine are solemnly consecrated, by separating them to that sacred use, and the acceptance and blessing of God is desired, admire the mercy that prepared us a Redeemer, and say, *O God how wonderful is thy Wisdom and thy Love? How strangely dost thou glorify thy mercy over those sins that gave thee advantage to glorify thy justice? Even thou our God whom we have offended, hast out of thy own Treasury satisfied thy own justice, and given us a Saviour by such a Miracle of Wisdom, Love, and Condescension, as men or Angels shall never be able fully to comprehend: so dost thou love the sinful world, as to give thy Son, that whosoever believeth in him, should not perish, but have everlasting life. O thou that hast prepared us so full a remedy, and so precious a gift, sanctifie these Creatures to be the Representative Body and Blood of Christ, and prepare my heart for so great a gift, and so high and holy and honourable a work.*

§. 53. 5. When you behold the Consecrated Bread

Bread and Wine, discern the Lords body, and reverence it as the Representative Body and Blood of Jesus Christ; and take heed of Prophaneing it, by looking on it as common Bread and Wine; Though it be not Transubstantiate, but still is very Bread and Wine in its Natural being, yet it is Christs-Body and Blood in representation and effect. Look on it as the consecrated Bread of life, which with the quickning Spirit must nourish you to life eternal.

§. 54. 6. When you see the Breaking of the Bread, and the Pouring out of the Wine, let Repentance, and Love, and Desire, and Thankfulness, thus work within you, O wondrous Love! O hateful sin! How merciful, Lord, hast thou been to sinners? and how cruel have we been to our selves and thee? Could Love stoop lower? Could God be merciful at a dearer rate? Could my sin have done a more horrid deed, than put to death the Son of God? How small a matter hath tempted me to that, which must cost so dear before it was forgiven? How dear payed my Saviour for that, which I might have avoided at a very cheap rate? At how low a price have I valued his blood, when I have sinned and sinned again for nothing! This is my doing! My sins were the Thorns, the Nails, the Spear! Can a Murderer of Christ be a small offender? O dreadful justice! It was I and such other sinners that deserved to bear the punishment who were guilty of the sin; and to have been scold for the unquenchable flames for ever. O precious Sacrifice! O hateful sin! O gracious Saviour! How can mans dull and narrow heart, be duly affected with such transcendent things? or Heaven make its due impression upon an inch of Flesh! Shall I ever again have a dull apprehension of such Love? Or ever have a favourable thought of sin? Or ever have a fearless thought of Justice? O break or melt this hardened heart, that it may be somewhat conformed to my crucified Lord! The tears of Love and true Repentance are easier than the flames from which I am redeemed. O hide me in these wounds, and wash me in this precious blood! This is the Sacrifice in which I trust: This is the Righteousness by which I must be justified, and saved from the Curse of thy violated Law! As thou hast accepted this, O Father, for the world, upon the Cross, Behold it still on the behalf of sinners; and bear his blood that cryeth unto thee for mercy to the miserable, and pardon us, and accept us as thy Reconciled Children for the sake of this Crucified Christ alone? We can offer thee no other Sacrifice for sin; and we need no other.

§. 55. 7. When the Minister applyeth himself to God by Prayer, for the efficacy of this Sacrament, that in it he will give us Christ and his benefits, and pardon, and justify us, and accept us as his reconciled Children, joyne heartily and earnestly in these requests, as one that knoweth the need and worth of such a mercy.

§. 56. 8. When the Minister delivereth you the consecrated Bread and Wine, look upon him as the messenger of Christ, and hear him as if Christ by him said to you, *Take this my broken body and blood, and feed on it to everlasting life: and take with it my sealed Covenant, and therein the sealed testimony of my love, and the sealed pardon of your sins, and a sealed gift of life eternal; so be it, you unfeignedly consent unto my Covenant, and give up your selves to me as my Redeemed ones.* Even as in delivering the possession of House or Lands, the deliverer giveth a Key, and a Twig and a Turf and faith, I deliver you this house, and I deliver you this land: so doth the Minister, by Christ's Authority deliver you Christ and pardon and title to eternal life. Here is an Image of a sacrificed Christ of Gods own appointing, which you may lawfully use: And more than an Image; even an investing Instrument, by which these high-

est mercies are solemnly delivered to you in the name of Christ. Let your hearts therefore say with Joy and Thankfulness, with Faith and Love, O matchless bounty of the eternal God! what a gift is this! and unto what unworthy sinners! And will God stoop so low to man? and come so near him? and thus reconcile his worthless enemies? Will he freely pardon all that I have done? and take me into his family and love, and feed me with the flesh and blood of Christ? I believe; Lord help mine unbelief. I humbly and thankfully accept thy gifts! Open thou my heart, that I may yet more joyfully and thankfully accept them: Seeing God will glorifie his Love and mercy by such incomprehensible gifts as these, behold, Lord, a wretch that needeth all this mercy! And seeing it is the offer of thy Grace and Covenant, my soul doth gladly take thee for my God and Father, for my Saviour and my Sanctifier: And here I give up my self unto thee, as thy Created, Redeemed, and (I hope) Regenerate one; as thy Own, thy Subject and thy Child, to be saved and sanctified by thee, to be beloved by thee and to Love thee to everlasting: O seal up this Covenant and pardon, by thy Spirit, which thou sealest and deliverest to me in thy Sacrament: that, without reserve, I may be entirely and for ever thine!

§. 57. 9. When you see the Communicants receiving with you, let your very hearts be united to the Saints in Love, and say *How goodly are thy Tents O Jacob! How amiable is the family of the Lord! How good and pleasant is the unity of Brethren? How dear to me are the precious numbers of my Lord! though they have yet all their spots and weaknesses, which be pardoneth, and so must we. My goodness O Lord extendeth not unto thee; but unto thy Saints, the excellent ones on earth, in whom is my delight. What portion of my estate thou requirest I willingly give unto the poor, and if I have wronged any man, I am willing to restore it: And seeing thou hast loved me an enemy, and forgiven me so great a debt, I heartily forgive those that have done me wrong, and love my enemies. O keep me in thy family all my days, for a day in thy Court is better than a Thousand, and the door-keepers in thy house are happier than the most prosperous of the wicked.*

§. 58. 10. When the Minister returneth Thanks and Praise to God, stir up your souls to the greatest alacrity; and suppose you saw the Heavenly Hosts of Saints and Angels praising the same God in the presence of his Glory; and think with your selves, that you belong to the same family and society as they, and are learning their work, and must shortly arrive at their perfection: Strive therefore to imitate them in Love and Joy; and let your very souls be poured out in Praises and Thanksgiving: And when you have the next leisure for your private thoughts (as when the Minister is exhorting you to your duty) exercise your Love and Thanks and Faith and hope and self-denial and Resolution for future obedience, in some such breathings of your souls as these: O my gracious God, thou hast surpassed all humane comprehension in thy Love! Is this thy usage of unworthy prodigals! I feared lest thy wrath as a consuming fire would have devoured such a guilty soul; and thou wouldst have charged upon me all my folly: But while I condemned myself, thou hast forgiven and justified me; and surprized me with the sweetest embracements of thy love! I see now that thy thoughts are above our thoughts, and thy ways above our ways, and thy love excelleth the love of man, even more than the Heavens are above the earth. With how dear a price hast thou Redeemed a wretch, that deserved thy everlasting vengeance! with how precious and sweet a Feast hast thou entertained me, who deserved to be cast out with the workers of iniquity! Shall I ever more slight such

Numb. 24.
Psalm. 133.
& 15. 4.
& 16. 2, 3.
Luk. 19. 8.
Psalm. 84.
10.

Love as this? shall it not overcome my Rebelliousness; and melt down my cold and hardened heart? shall I be saved from Hell and not be thankful? Angels are admiring these miracles of Love? and shall not I admire them? Their love to us doth cause them to rejoice, while they stand by and see our Heavenly feast? And should it not be sweeter to us that are the guests that feed upon it? my God how dearly hast thou purchased my Love? How strangely hast thou deserved and sought it? Nothing is so much my grief and shame, as that I can answer such Love, with no more fervent fruitful Love. O what an addition would it be to all this precious mercy, if thou wouldst give me a Heart to answer these thine invitations, That thy Love thus poured out, might draw forth mine, and my soul might flame by its approaching unto these thy flames? and that Love drawn out by the sense of Love, might be all my life? O that I could Love thee as much as I would Love thee? Yea as much as thou wouldst have me Love thee? But this is too great a happiness for earth? But thou hast shewed me the place where I may attain it! My Lord is there, in full possession: who hath left me these pledges, till he come and fetch us to himself, and feast us there in our Masters joy; O blessed place! O happy company that see his Glory, and are filled with the streams of those Rivers of consolation! yea happy we whom thou hast called from our dark and miserable state, and made us heirs of that felicity, and passengers to it, and expectants of it, under the conduct of so sure a guide! O then we shall Love thee without these sinful pauses and defects! in another measure, and another manner than now we do: when thou shalt reveal and communicate thy attractive Love, in another measure and manner than now! Till then, my God, I am devoted to thee; By right and Covenant I am thine! My soul here beareth witness against my self, that my defects of Love have no excuse; Thou deservest all, if I had the love of all the Saints in Heaven and Earth to give thee. What hath this world to do with my affections? And what is this sordid corruptible flesh, that its desires and pleasures should call down my soul, and tempt it to neglect my God?

What is there in all the sufferings that man can lay upon me, that I should not joyfully accept them for his sake, that hath Redeemed me from Hell, by such unmatched voluntary sufferings? Lord seeing thou regardest, and so regardest, so vile a worm, my heart, my tongue, my hand confess, that I am wholly thine. O let me live to none but thee, and to thy service, and thy Saints on earth! And O let me no more return unto iniquity! nor venture on that sin that killed my Lord! And now thou hast chosen so low a dwelling, O be not strange to the Heart that thou hast so freely chosen! O make it the daily residence of thy spirit! Quicken it by thy grace; adorn it with thy gifts; employ it in thy Love, delight in its attendance on thee; refresh it with thy joys and the light of thy countenance; and destroy this carnality, selfishness and unbelief; And let the world see that God will make a Palace of the lowest heart, when he chooseth it for the place of his own abode.

§. 59. Direct. 8. *When you come home, review the mercy which you have received, and the duty which you have done, and the Covenant you have made: And, 1. Betake your selves to God in Praise and Prayer for the perfecting of his work: And, 2. Take heed to your hearts that they grow not cold, and that worldly things or diverting trifles, do not blot out the sacred impressions, which Christ hath made, and that they cool not quickly into their former dull and sleepy frame. 3. And see that your Lives be animated by the grace that you have here received, that even they that you converse with may perceive that you have been with God. Especially when Temptations would draw you again to sin; and when the injuries of friends or enemies would provoke you, and when you are called to testify your love to Christ, by any costly work or suffering; remember then what was so lately before your eyes, and upon your heart; and what you resolved on, and what a Covenant you made with God. Yet judge not of the fruit of your Receiving, so much by feeling, as by faith: for more is promised than you yet possess.* Direct. 8.

CHAP. XXV.

Directions for fearful troubled CHRISTIANS that are perplexed with doubts of their Sincerity and Justification.

§. 1. **H**AVING Directed Families in the Duties of their Relations, and in the right Worshipping of God, I shall speak something of the special duties of some Christians, who in regard of their state of Soul and Body, have special need of help and counsel: As, 1. The Doubting troubled Christian. 2. The Declining, or Backsliding Christian. 3. The Poor. 4. The Aged. 5. The Sick. 6. And those that are about the sick and dying. Though these might seem to belong rather to the first Tome, yet because I would have those Directions lye here together, which the several sorts of persons in Families most need, I have chosen to reserve them rather to this place. The special duties of the Strong, the Rich, and the Youthful and Healthful, I omit, because I find the Book grow big, and you may gather them from what is said before, on several such subjects. And the Directions which I shall first give to doubting Christians, shall be but a few brief memorials, because I have done that work already, in my Directions or Method for Peace of Conscience and Spi-

ritual comfort; And much is here said before, in the Directions against Melancholy and Despair.

§. 2. Direct. 1. *Find out the special cause of your doubts and troubles, and bend most of your endeavours to remove that cause.* The same Cure will not serve for every doubting soul, no nor for every one that hath the very same doubts: For the causes may be various, though the doubts should be the same: and the doubts will be continued while the cause remaineth. Direct. 1.

§. 3. 1. In some persons the chief cause is a timorous, weak and passionate temper of body and mind; which in some (especially of the weaker Sex) is so Natural a disease that there is no hope of a total cure; Though yet we must direct and support such as well as we are able. These persons have so weak a Head, and such powerful passions, that passion is their life; and according to passion they judge of themselves, and of all their duties. They are ordinarily very high or very low: full of joy, or sinking in despair; But usually fear is their predominant passion. And what an enemy to quietness and peace it brings

strong fears are, is easily observed in all that have them. Assuring evidence will not quiet such fearful minds, nor any Reason satisfy them. The Directions for these persons must be the same which I have before given against Melancholy and Despair. Especially that the Preaching and Books and means which they make use of, be rather such as tend to inform the judgment, and settle the will and guide the life, than such as by the greatest fervency tend to awaken them to such passions or affections which they are unable to manage.

§. 4. 2. With others the causes of their Troubles is Melancholy, which I have long observed to be the commonest cause, with those godly people that remain in long and grievous doubts; Where this is the cause, till it be removed, other remedies do but little; But of this I have spoken at large before.

§. 5. 3. In others the cause is a habit of discontent and peevishness and impatience; because of some wants or crosses in the world: Because they have not what they would have, their minds grow ulcerated, like a Body that is sick or sore, that carrieth about with them the pain and smart; And they are still complaining of the pain which they feel; but not of that which maketh the sore, and causeth the pain. The cure of these is either in pleasing them that they may have their will in all things (as you rock children and give them that which they cry for to quiet them); or rather to help to cure their impatience, and settle their minds against their childish sinful discontents (of which before).

§. 6. 4. In others the cause is error or great ignorance about the tenour of the Covenant of Grace, and the Redemption wrought by Jesus Christ, and the work of Sanctification, and evidences thereof; They know not on what terms Christ dealeth with sinners in the pardoning of sin, nor what are the infallible signs of Sanctification: It is sound Teaching, and diligent learning that must be the cure of these.

§. 7. 5. In others the cause is a careless life or frequent sinning, and keeping the wounds of Conscience still bleeding: They are still fretting the sore, and will not suffer it to skin: either they live in railing and contention, or malice, or some secret lust, or fraud, or some way stretch and wrong their Consciences: And God will not give his peace and comfort to them till they reform. It is a mercy that they are disquieted and not given over to a seared Conscience, which is past feeling.

§. 8. 6. In others the cause of their doubts is, *Placing their Religion too much in humiliation, and in a continual poring on their hearts, and overlooking or neglecting the high and chiefest parts of Religion, even the daily studies of the Love of God, and the riches of Grace in Jesus Christ, and hereby stirring up the soul to Love and Delight in God.* When they make this more of their Religion and business, it will bring their souls into a sweeter relish.

§. 9. 7. In others the cause is such weakness of parts and confusion of thoughts, and darkness of mind, that they are not able to examine themselves, nor to know what is in them; When they ask themselves any question, about their Repentance or love to God, or any grace, they are fain to answer like strangers, and say, they cannot tell whether they do it or not. These persons must make more use than others, of the judgment of some able faithful guide.

§. 10. 8. But of all others, the commonest cause of uncertainty, is the weakness or littleness of grace; When it is so little as to be next to none at all, no wonder if it be hardly and seldom discerned: Therefore,

Direct. 2. §. 11. Direct. 2. Be not neglecters of self-exami-

nation, but labour for skill to manage aright so great a work; But yet let your care and diligence be much greater to get grace and use it, and increase it, than to try whether you have it already or not. For in examination, when you have once taken a right course to be resolved, and yet are in doubt as much as before, your over-much poring upon these trying questions, will do you but little good, and make you but little the better, but the time and labour may be almost lost: whereas all the labour which you bestow in getting, and using and increasing grace, is bestowed profitably to good purpose; and tendeth first to your safety and salvation; and next that, to your easier certainty and comfort. There is no such way in the world to be certain that you have grace, as to get so much as is easily discerned and will shew it self, and to exercise it much that it may come forth into observation: When you have a strong belief you will easily be sure that you believe: When you have a fervent love to Christ and Holiness; and to the word and ways and servants of God, you will easily be assured that you love them. When you strongly hate sin and live in universal constant obedience, you will easily discern your Repentance and obedience. But weak grace will have but weak assurance and little consolation.

§. 12. Direct. 3. *Set yourselves with all your skill and diligence to destroy every sin of heart and life, and make it your principal care and business to do your duty, and please, and honour God in your place, and to do all the good you can in the world: and trust God with your souls, as long as you wait upon him in his way.* If you live in wilful sin and negligence, be not unwilling to be reprov'd and delivered! If you cherish your sensual fleshly lusts, and set your hearts too eagerly on the world, or defend your unpeaceableness and passion, or neglect your own duty to God or man, and make no Conscience of a true Reformation, it is not any enquiries after signs of grace, that will help you to assurance. You may complain long enough before you have ease, while such a thorn is in your foot. Conscience must be better used before it will speak a word of sound well grounded peace to you. But when you set yourselves with all your care and skill to do your Duties, and please your Lord, he will not let your labour be in vain: He will take care of your peace and comfort, while you take care of your duty: And in this way you may boldly trust him: Only think not hardly and falsely of the goodness of that God whom you study to serve and please.

§. 13. Direct. 4. *Be sure whatever condition you are in, that you understand and hold fast, and improve the general grounds of comfort, which are common to mankind, so far as they are made known to them: and they are three (which are the foundation of all our comfort). 1. The goodness and mercifulness of God in his very Nature. 2. The sufficiency of the satisfaction or sacrifice of Christ. 3. The universality and freeness and sureness of the Covenant or promise of pardon and salvation to all, that by final impenitence and unbelief do not continue obstinately to reject it: (or to all that unfeignedly Repent and Believe.)* 1. Think not meanly and poorly of the infinite Goodness of God: Even to Moses he proclaimeth his Name at the second delivery of the Law, [The Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin---] Exod. 34. 6, 7. His mercy is over all his works; It is great and reacheth to the Heavens; It is firm and endureth for ever; And he hath pleasure in those that hope in his mercy; Psal. 147. 11. & 100. 5. & 33. 18. & 57. 10. P 2

Psal. 103: 8, 11, 17. & 89. 2. & 86. 5. 15. & 25. 10. & 119. 64 & 138. 8. & 116. 5.

& 108. 4. 2. Extenuate not the Merits and Sacrifice of Christ; but know that never man was damned for want of a Christ to dye and be a sacrifice for his sin, but only for want of Repentance and Faith in him, *Job. 3. 16.* 3. Deny not the universality of the conditional promise of pardon and salvation, to all that it is offered to, and will accept it on the offerers terms. And if you do but feel these three foundations firm and stedfast under you, it will encourage every willing soul. The love of God was the cause of our Redemption by Christ: Redemption was the foundation of the Promise or New Covenant: And he that buildeth on this three-fold foundation is safe.

Direct. 5.
For more particular Marks, see those before-mentioned in preparation for the Sacrament.

§. 14. Direct. 5. *When you come to try your particular Title to the Blessings of the Covenant, be sure that you well understand the condition of the Covenant; and look for the performance of that condition in your selves, as the infallible evidence of your title; and know that the condition is nothing but an unfeigned Consent unto the Covenant.* Or such a Belief of the Gospel, as maketh you truly willing of all the mercies offered in the Gospel, and of the Duties required in order to those mercies. And *That nothing deprivesb any man that heareth the Gospel of Christ, and pardon, and salvation, but obstinate unwillingness or refusal of the mercy, and the necessary annexed duties.* Understand this well, and then peruse the Covenant of Grace, (which is, but to take God for your God and happiness, your Father, your Saviour and your Sanctifier): and then ask your hearts, whether here be any thing that you are unwilling of; and unwilling of in a prevailing degree (when it is greater than your willingness): And if truly you are willing to be in Covenant with your God, and Saviour, and Sanctifier upon these terms, know that your Consent, or Willingness, or Acceptance of the mercy offered you, is your true performance of the condition of your title; and consequently the infallible evidence of your title: even as Marriage consent is a title-condition to the person and privileges: And therefore if you find this, your doubts are answered: You have found as good an evidence as Scripture doth acquaint us with; And if this will not quiet and satisfy you, you understand not the business; nor is it Reason or Evidence that can satisfy you, till you are better prepared to understand them. But if really you are unwilling, and will not consent to the terms of the Covenant, then instead of doubting, be past doubt that you are yet unsanctified: And your work is presently to consider better of the terms and benefits, and of those unreasonable reasons that make you unwilling? till you see that your happiness lyeth upon the business, and that you have all the reason in the world to make you willing, and no true Reason for the withholding of your consent: And when the light of these considerations hath prevailed for your consent, the match is made, and your Evidence is sure.

Direct. 6.

§. 15. Direct. 6. *Judge not of your hearts and Evidences upon every sudden glance or feeling, but upon a sober deliberate examination, when your minds are in a clear composed frame: And as then you find your selves, record the judgment or discovery: and believe not every suddain inconsiderate appearance, or passionate fear, against that Record.* Otherwise you will never be quiet or resolved; but carried up and down by present sense. The case is weighty, and not to be decided by a sudden aspect, nor by a scattered or a discomposed mind; If you call your unprovided or your distempered understandings suddenly to so great a work, no wonder if you are deceived. You must not judge of colours when your eye is blood-shot, or when you look through a

coloured Glass, or when the object is far off. It is like casting up a long and difficult account, which must be done deliberately as a work of time; and when it is so done, and the sums subscribed, if afterwards you will question that account again, you must take as full a time to do it and that when you are as calm and vacant as before, and not unsettle an exact account upon a sudden view, or a thought of some one particular. Thus must you trust to no examinations and decisions about the state of your souls, but those that in long and calm deliberation, have brought it to an issue.

§. 16. Direct. 7. *And in doing this, neglect not to make use of the assistance of an able faithful Guide, so far as your own weakness makes it necessary.* Your doubting sheweth that you are not sufficient to dispatch it satisfactorily your selves: The Question then is, What help a wiser man can give you? Why, he can clearer open to you the true nature of Grace, and the marks that are infallible, and the extent of the Grace and tenour of the Covenant; and he can help you how to trace your hearts, and observe the discoveries of good or evil in them; he can shew you your mistakes, and help you in the application, and tell you much of his own and others experiences; And he can pass a strong conjecture upon your own case in particular, if he be one that knoweth the course of your lives, and is intimately acquainted with you; For Sin and Grace are both expressive operative things, like life that ordinarily will stir, or fire that will be seen; Though their judgment cannot be infallible of you, and though for a while Hypocrisy may hide you from the knowledge of another, yet (*sic non diu, &c.*) ordinarily Nature will be seen, and that which is within you will shew it self; so that your familiar acquaintance that see your lives in private and in publick, may pass a very strong conjecture at your state, whether you set your selves indeed to please God in sincerity or no. Therefore, if possible, choose such a man to help you, as is 1. Able, 2. Faithful, and 3. Well acquainted with you; And undervalue not his judgment.

§. 17. Direct. 8. *When you cannot attain to a certainty of your case, undervalue not and neglect not the Comforts which a bare probability may afford you:* I know that a certainty in so weighty a case, should be earnestly desired, and endeavoured to the uttermost. But yet it is no small comfort which a likelihood or hopefulness may yield you. Husband and Wife are uncertain every day, whether one of them may kill the other; And yet they can live comfortably together, because it is an unlikely thing; and though it be possible, it is not much to be feared; All the comforts of Christians dependeth not on their Assurance; It is but few Christians in the world that reach to clear Assurance; For all the Papists, Lutherans and Arminians are without any certainty of their Salvation; because they think it cannot be had; And all those Janseists, or Protestants that are of Augustine's judgment are without Assurance of Salvation, though they may have assurance of their Justification and Sanctification; Because their judgment is, that the justified and sanctified (though not the Elect) may fall away. And of those that hold the Doctrine of Perseverance, how few do we find, that can say, they are certain of their sincerity and salvation. Alas, not one of very many. And yet many Thousands of these do live in some peace of Conscience, and quietness, and comfort, in the hopefulness and probabilities to which they have attained.

§. 18. Direct. 9. *Resolve to be much in the great delightful duties of Thanksgiving and the Praise of God;*

God; and to spend a considerable part (ordinarily) of all your prayers herein: especially to spend the Lords Day principally in these. And thus you will have three great advantages; 1. The very actings of Love, and Thanks, and Joy, will help you to comfort in a nearer way, than arguments and self-examination will do; even in a way of feeling, as the fire maketh you warm. 2. The custome of exercising those sweetest graces, will habituate your souls to it, and in time wear out the sadder impression. 3. God will most own you in those highest duties.

§. 19. Direct. 10. Mark well how far your doubtings do help or hinder you in your Sanctification: So far as they turn your heart from God, and from the love and sweetness of a holy life, and unfit you for thankfulness and cheerful obedience; so far you may be sure,

that Satan is gratified by them, and God displeased, and therefore they should be resisted: But so far, as they keep you humble and obedient, and make you more tenderly afraid of sin, and quicken your desires of Christ and Grace; so far God useth them for your benefit. And therefore be not too impatient under them, but wait on God in the use of his means, and he will give his comforts in the fittest season. Many an one hath sweet assurance at his death, or in his sufferings for Christ when he needed it most, that was fain to live long before without it. Especially take care, 1. That you miss not of Assurance, through your own neglect. 2. And that your doubtings work no ill effects, in turning away your hearts from God, or discouraging you in his service, and then you may take them as a tryal of your Patience, and they will certainly have a happy end.

CHAP. XXVI.

Directions for Declining or Backsliding CHRISTIANS: And about Perseverance.

THe case of Backsliders is so terrible, and yet the mistakes of many Christians so common in thinking unjustly, that they are Backsliders, that this subject must be handled with the greater care. And when I have first given some Directions for the Cure, I shall next give some to others for Prevention, of so sad a state.

§. 1. Direct. 1. Understand well wherein Backsliding doth consist, the sorts, and the degrees of it, that so you may the more certainly and exactly discern, whether it be indeed your case, or not. To this end, I shall here open to you. I. The several sorts of Backsliders. II. The several steps or degrees of backsliding. III. The signs of it.

§. 2. I. There are in general three sorts of Backsliders. 1. Such as decline from the Truth by the error of their Understanding. 2. Such as turn from the Goodness of God and Holiness, by the corruption of their Will and Affections. 3. Such as turn from the Obedience of God, and an upright conversation, by the sinfulness of their lives.

The first sort containeth in it, 1. Such as decline to Infidelity from Faith; and doubt of the Truth of the Word of God. 2. Such as decline only to error, about the meaning of the Scriptures, though they doubt not of the truth of them. This corrupted Judgment will presently corrupt both Heart and Life.

§. 3. The second sort (Backsliders in Heart) containeth: 1. Such as only lose their Affections to Good; their complacency, and desire; and lose their averfeness and zeal against sin. 2. And such as lose the very Resolution of the Will also, and grow unresolved what to do, if not resolved to do evil, and to omit that which is good.

§. 4. The third sort (Backsliders in Life) comprehendeth. 1. Those that fall from Duty, towards God or Man. 2. And those that fall into positive sins, and turn to sensuality, in voluptuousness, worldliness, or pride.

§. 5. II. 1. Backsliders in Judgment, do sometimes fall by slow degrees, and sometimes suddenly

at once. Those that fall by degrees, do some of them begin in the failing of the understanding; but most of them, begin at the failing or falseness of the Heart, and the corrupted Will corrupteth the Understanding.

§. 6. 1. Those that fall by degrees through the failing of the Understanding, are those simple Souls that never were well grounded in the truth: And some of them reason themselves into error or unbelief; and others of them (which is most usual) are led into it by the cunning and diligence of Seducers. And for the degrees, they grow first to doubt of some Arguments which formerly seemed valid to them; and then they doubt of the truth it self; or else they hear some Argument from a Seducer, which (through their own weakness) they are unable to answer: And then they yield to it, as thinking that it is right, because they see not what is to be said against it; and know not what others know to the contrary, nor how easily another can confute it. And when once they are brought into a suspicion of one point, which they formerly held, they quickly suspect all the rest; and grow into a suspicion and disaffection to the persons whom they did before most highly value. And then they grow into a high esteem of the persons and party that seduced them; and think that they that are wiser in one thing, are wiser in the rest: And so are prepared to receive all the errors which follow that one, which they first received: And next they imbody with the Sect that seduced them; and separate from the sober united part of the Church: And so they grow to a zealous importunity for the increase of their party, and to lose their charity to those that are against their way; and to corrupt their Morals, in thinking all dishonesty lawful, which seemeth necessary to promote the interest of their Sect, which they think is the interest of the Truth and of God. And at last, it is like they will grow weary of that Sect, and hearken to another, and another; till in the end, they come to one of these periods; either to settle in Popery, as the easiest Religion: And being taken with their pretence of Antiquity, Stability, Unity, and Universality; or else to turn to Atheism or Infidelity, and take all Religion for a meer deceit; or else, (if they

The method of falling into Heresies or Sects.

retained

retained an honest heart in their former wanderings) God sheweth them their folly, and bringeth them back to Unity and Charity, and maketh them see the vanity of those Reasonings which before seduced them, and which once they thought were some Spiritual celestial light. This is the common course of Error; when the Understanding is the most notable cause. But sometimes a deceiver prevaileth with them on a sudden, by such false appearances of truth which they are unable to confute. But still an ill-prepared unfurnished Mind is the chiefest cause.

§. 7. 2. But those whose Judgments are conquered by the perverse inclination of their Wills, are usually carnal worldly Hypocrites, who never conquered the fleshly mind and interest, nor overcame the world, nor ever were acquainted with the Heavenly Nature and Life, nor with the power of Divine Love; And these having made a change of their Profession, through the meer conviction of their Understandings, and benefit of Education or Government, or the advantages of Religion in the Countrey where they live, without a renewed *holy Heart*, the bias of their *hearts* doth easily prevail against the Light of their Understandings: And because they would fain have those Doctrines to be true, which save them from sufferings, or give them liberty for a fleshly, ambitious, worldly life, therefore they do by degrees prevail with their Understandings to receive them.

§. 8. 2. *Backsliders in Heart*, do fall by divers degrees and means: For Satans Methods are not always the same. Some of them fall through the corruption of their Judgments; for every error hath much influence on the heart. Some are tempted suddenly into some gross or sensual sin; and so the errors of their lives call away their hearts from God. Nor but that some sin of the Heart or Will, doth still go first, but yet the extraordinary declension and pravity of the heart, may sometimes be caused by the Errors of the Judgment, or the Life. But sometimes the beginning and progress is almost observable in the appetite and will it self: And here the *inclining to evil*, (that is, to sensual or carnal good) and the *declining from true spiritual good*, do almost always go together. And it is most usually by this method, and by these degrees.

1. The Devil usually beginneth with the *fantasie* and *appetite*, and representeth some worldly, fleshly thing, as very pleasant and desirable. 2. Next that, he causeth this complacency to intice the thoughts; so that they are much and oft in thinking on this pleasure. 3. Next, that the Will is drawn into a liking of it, and he wisheth he might enjoy it (whether it be riches, or pleasant dwellings, or pleasant company, or pleasant meats or drinks, or fleshly accommodations, or apparel, or honor or command, or ease, or lust, or sports and recreations, or whatever else.) 4. Next that, the understanding is drawn into the design, and is casting and contriving how it may be obtained, and all lawful means are first considered of, that if possible, the business might be accomplished without the hazard of the Soul. 5. Next to that, *Endeavors* are used to that end, by such means as are supposed lawful, and the Conscience quieted with the conceit of the harmlessness and security. 6. By this time the man is engaged in his carnal cause and course, and so the difficulty of returning is increased: And the inclination of the heart groweth stronger to the sensual pleasure than before. 7. And then he is drawn to prosecute his design by any means, how sinful soever; if it be possible, making himself believe by some reasonings or other, that all is lawful still, or if the case be too

palpable to be so cloaked, Conscience, at last, is cast asleep, and seared, and stupified, that it may be silent under all; till either *Grace* or *Vengeance* awake the sinner, and make him amazed at his madness and stupidity. This is the most usual method of the Hearts relapse to positive evil.

§. 10. 2. And by such degrees doth the Heart decline from the love of God and Goodness: As 1. The thoughts are diverted to some carnal vanity that is overloved. And the thoughts of God are seldomer and shorter, than they were wont to be. 2. And at the same time the thoughts of God do grow less serious and pleasing, and more dead and lifeless. 3. And then the means which should kindle love, are used with more dulness, and remissness, and indifferency. 4. And then Conscience being galled with the guilt of wilful omissions and commissions (being acquainted with the fleshly delings of the heart,) doth raise a secret fear of Gods displeasure. And this being not strong enough to restrain the man from sin, doth make his sin greater, and maketh him very backward to draw near to God, or seriously to think of him, or call upon him; and turneth love into terror and aversion. 5. And if God do not stop and recover the sinner, he will next grow quite a weary of God, and out of love with a holy life, and change him for his wordly fleshly pleasures. 6. And next that, he will entertain some Infidel, or Atheistical, or Libertine Doctrine, which may quiet him in his course of sin, by justifying it, and will conform his judgment to his heart. 7. And next that, he will hate God, and his Ways, and Servants, and turn a persecutor of them; till vengeance lay him in Hell, where pain and desperation will increase his hatred; but his fleshly pleasure, and malicious persecution shall be for ever at an end.

§. 11. 3. *Backsliders in Life and Practice*, do receive the first infection at the heart; and the life declineth no further than the heart declineth: But yet I distinguish this sort from the other, as the effect from the cause; and the rather, because some few do much decline in heart, that yet seem to keep much blamelessness of life in the eye of Men. And it is usually done by these degrees.

§. 12. 1. In the Mans backsliding into positive sin (as sensuality or worldliness) the heart being prepared as before. 1. The judgment doth reason more remissly against sin, than it did before; and the will doth oppose it with less resolution, and with greater faintness and indifferency. 2. Then the sinner tasteth of the bait, and first draweth as near to sin as he dare, and imbraceth the occasions and opportunities of sinning, while yet he thinketh to yield no further. And in this case, he is so long disputing with the Tempter, and hearkning to him, and gazing on the bait, till at last he yieldeth; and having long been playing at the pits brink, his violent lust or appetite doth trust him in. 3. When he hath once sinned (against knowledge) he is troubled a while, and this he taketh for true Repentance: And when he is grown into some hope, that the first sin is forgiven him, he is the bolder to venture on the like again; and thinketh, that the second may be as well forgiven as the first. 4. In the same order he falleth into it again and again, till it come to a custom. 5. And by this time he loveth it more, and wisheth it were lawful, and there were no danger by it. 6. And then he thinketh himself concerned to prove it lawful to quiet Conscience, that it may not torment him; and therefore he gladly heareth what the justifiers of his sin can say for it, and he maketh himself believe that the Reasons are of weight. 7. And then he sinneth without remorse.

§. 13. 2. So in Mens backsliding from the practice of Religion. 1. The heart is alienated and undispensed as aforesaid. 2. And then the life of the duty doth decay, and it dwindlith towards a dead Formality; like a Body in a Consumption, the vivid complexion, and strength, and activity decay. 3. Next this, he can frequently omit a duty, especially in secret where no man knoweth it; till by degrees he grow more seldom in it. 4. All this he taketh for a pardoned infirmity, which consisteth with a state of Grace; and therefore he is little troubled about it. 5. Next this, he loseth all the life and comfort of Religion, and misseth not any duty when he hath omitted it, but is glad that he scapeth it, and when it is at an end, as an Ox is when he is out of the yoke. 6. Next, he beginneth to hearken to them that speak against so much ado in Religion, as if it were a needless unprofitable thing. 7. And if God forsake him, he next repenteth of his former diligence, and setteth himself, either in a dead course of such customary lip-service as doth cost him nothing, or else in utter worldliness and ungodliness, and perhaps at last in malignity and persecution.

1 Tim. 1: 19.

Signs of declining.

§. 14. III. Though the Signs or Symptoms of Declining may be gathered from what is said already, I shall add some more. 1. You are declining when you grow bolder with sin, or with the occasions of it, and temptations to it, than you were in your more watchful state. 2. When you make a small matter of those inward corruptions and infirmities, which once seemed grievous to you, and almost intollerable. 3. When you settle in a course of Profession or Religiousness, that putteth your flesh to little cost, in labor, reproach or suffering from the ungodly, but leave out the hard and costly part, and seem to be very Religious in the rest. 4. When you are quiet and contented in the daily customary use of Ordinances, though you find no profit or increase in Grace by it, or Communion with God. 5. When you grow strange to God and Jesus Christ, and have little converse with him in the Spirit; and your thoughts of him are few, and cold, and lifeless, and your Religion lieth all in conversing with good Men, and good Books, and outward duties. 6. When you grow neglecters of your hearts, and strangers to them, and find little work about them from day to day, either in trying them, or watching them, or stirring them up, or mortifying their corruptions; but your business in Religion is most abroad, and in outward exercises. 7. Yea, though your own hearts and duties be much of your care and thoughts, you are on the losing hand, if the Wonders of Love and Grace in Christ have not more of your thoughts, or, if you set not your selves more to the study of a Crucified and Glorified Christ, than of your own distempered hearts. 8. All is not well with you, when Spiritual helps and advantages are less relished and valued, and you grow more indifferent to the Sermons, and Prayers, and Sacraments, which once you could not live without; and use them but as bare Duties for necessity, and not as Means, with any great hope of benefit and success. 9. When you grow too regardful of the eye of man, and too regardless of the Eye of God; and are much more careful about the words and outside of your Prayers and Discourses, than the Spirit, and inward part and manner of them; and dress your selves accurately when you appear abroad, as those that would seem very good to men, but go at home in the sordid garb of a cold and careless heart and life. 10. When you grow hottest about some controverted smaller Matters in Religion, or studious of the interest of some private opinion and party which you have

chosen, more than of the interest of the common Truths and Cause of Christ. 11. When in joyning with others, you relish more the fineness of the speech, than the Spirit, and weight, and excellency of the Matter; and are impatient of hearing of the wholesomest Truths, if the Speaker manifest any personal infirmity in the delivery of them: And are weary and tired, if you be not drawn on with novelty, variety, or elegance of Speech. 12. When you grow more indifferent for your company, and set less by the company of serious godly Christians than you did, and are almost as well pleased with common company and discourse. 13. When you grow more impatient of reproof for sin, and love not to be told of any thing in you that is amiss; but love those best that highliest applaud you. 14. When the renewing of your Repentance is grown a lifeless cursory work: When in preparation for the Lords day, or Sacrament, or other occasions, you call your selves to no considerable account, or make no greater a matter of the sins which you find on your account, than if you were almost reconciled to them. 15. When you grow more uncharitable and censorious to Brethren that differ from you in tolerable points; and less tender of the names or welfare of others, and love not your Neighbor as your selves, and do not as you would be done by. 16. When you grow less compassionate to the ungodly World, and less regardful of the common interest of the Universal Church, and of Jesus Christ throughout the Earth, and grow more narrow private spirited, and confine your care to your selves, or to your party. 17. When the hopes of Heaven, and the love of God, cannot content you, but you are thirsty after some worldly contentment, and grow eager in your desires, and the World groweth more sweet to you, and more amiable in your eyes. 18. When sense, and appetite, and fleshly pleasure is grown more powerful with you, and you make a great matter of them, and cannot deny them, without a great deal of striving and regret, as if you had done some great exploit, if you live not like a Beast. 19. When you are more proud and impatient, and are less able to bear disesteem, and slighting, and injuries from Men, or poverty, or sufferings for Christ; and make a greater matter of your losses, or crosses, or wrongs, than becometh one that is dead to the flesh, and to the World. 20. Lastly, When you had rather dwell on Earth than be in Heaven; and are more unwilling to think of death, or to prepare for it, and expect it, and are less in love with the coming of Christ, and are ready to say of this sinful life in flesh, *It is good to be here.* All these are signs of a declining state, though yet you are not come to apostacy.

1 Cor. 7: 31.

§. 15. But the signs of a mortal damnable state indeed, are found in these following degrees. 1. When a man had rather have worldly prosperity, than the favor and fruition of God in Heaven. 2. When the interest of the flesh can do more with him, than the interest of God and his Soul, and doth more rule and dispose of his heart and life. 3. When he had rather live in sensuality, than in holiness: And had rather have leave to live as he list, than have a Christ and holy Spirit to sanctifie and cure him; or, at least, will not be cured on the terms proposed in the Gospel. 4. When he loveth not the means that would recover him (as such.) The nearer you come to this, the more dangerous is your case.

Signs of a graceless state.

§. 16. And these following signs, are therefore of a very dangerous signification. 1. When the pleasure of sinful prosperity and delights, doth so far over-top the pleasures of holiness, that you are under trouble and weariness in holy duties, and at ease

Dangerous signs of impenitency.

ease and merry, when you have your sinful delights.

2. When no perswasion of a Minister or Friend, can bring you so thoroughly to repent of your open scandalous sins, as to take shame to your selves in a free confession of them (even in the open Assembly, if you are justly called to it,) to condemn your selves, and give warning to others, and glorifie the most holy God: But you will not believe that any such disgraceful confession is your duty, because you will not do it.

3. When you cannot bring your hearts to a full resolution to let go your sin; but though Conscience worry and condemn you for it, you do but slightly purpose hereafter to amend, but will not presently resolve.

4. When you will not be perswaded to consent to the necessary effectual means of your recovery; as to abstain from the bait and temptation and occasion of sin. Many a drunkard hath told me, he was willing to be reformed; but when I have desired them then to consent to drink no Wine or Ale, for so many Moneths, and to keep out of the place, and to commit the Government of themselves for so many Moneths to their Wives, or some other friend that liveth with them, and to drink nothing but what they give them; they would not consent to any of this, and so shewed the hypocrisie of their professed willingness to amend.

5. When sin becometh easie, and the Conscience groweth patient with it, and quiet under it.

6. When the judgment taketh part with it, and the tongue will plead for it, and justifie or extenuate it, instead of repenting of it.

These are *dangerous signs* of an impenitent unpardoned miserable Soul. And the Man is in a *dangerous way* to this.

1. When he hath plunged himself into such engagements to sin, that he cannot leave it, but it will cost him very dear: As it will be his shame to confess it, or his undoing in the World to forsake it, or a great deal of cost and labor must be lost, which his ambitious or covetous projects have cost him: It will be hard breaking over so great difficulties.

2. When God letteth him alone in sin, and prospereth him in it, or doth not much disturb him, or afflict him. This also is a *dangerous case*.

False signs
of decli-
ning.

§. 17. By all this you may perceive, that those are no signs of a Backsliding state, which some poor Christians are afraid are such. As,

1. When poverty necessitateth them to lay out more of their time, and thoughts, and words about the labors of their Callings, than some richer persons do.

2. When age or sickness causeth their memories to decay; so that they cannot remember a Sermon so well as heretofore.

3. When age or sickness taketh off the quickness and vigor of their spirits; so that they have not the lively affections in Prayer, or holy Conference, or Meditation, or Reading, or Hearing, as formerly they had. But (though they are as much as ever resolved for God, against sin and vanity, yet) they are colder and duller, and have less zeal, and fervency, and delight in holy exercises.

4. When age, or weakness, or melancholy, hath decayed or confounded their Imaginations, and ravelled their Thoughts, so that they cannot order them, and command them, as formerly they could.

5. And when age or melancholy hath weakened their parts and gifts; so that they are of slower Understandings, and unable in Prayer, or Preaching, or Conference to express themselves than heretofore. All these are but bodily changes, and such hinderances of the Soul as depend thereon, and not to be taken for signs of a Soul that declineth in holiness, and is less accepted of God.

Direct. 2.

§. 18. Direct. 2. When you know the marks of a Backslider, come into the light, and be willing to know

your selves, whether this be your condition, or not, and do not foolishly cover your disease. Inquire whether it be with you as in former times, when the Light of God did shine upon you, and you delighted in his ways: When you hated sin, and loved holiness; and were glad of the company of the heirs of Life: When the Word of God was pleasant to you; and when you poured out your Souls to him in Prayer and Thanksgivings: When you were glad of the Lords day, and were quickened and confirmed under the Teaching and Exhortation of his Ministers: When you took worldly wealth and pleasures, as childish toys and fooleries; in comparison of the Contents of holy Souls: When you hungered and thirsted after Christ and Righteousness; and had rather have been in Heaven to enjoy your God, and be free from sinning, than to enjoy all the pleasures and prosperity of this World. And when it was your daily business to prepare for death, and to live in expectation of the Everlasting Rest, which Christ hath promised. If this were once your case, inquire whether it be so still? Or, what alterations are made upon your hearts and lives?

§. 19. Direct. 3. If you find your selves in a Backsliding case, by all means endeavor the awakening of your Souls, by the serious consideration of the danger and misery of such a state. To which end I shall here set some such awakening thoughts before you, (for security is your greatest danger.)

§. 20. 1. Consider that to fall back from God, was the sin of the Devils. They are Angels that kept not their first estate, but left their own habitations, and are now reserved in chains under darkness, to the judgment of the great day, Jud. 6. And shall they entice you into their own condemnation?

§. 21. 2. It was the sin of our first Parents Adam and Eve, to revolt from God, and lose their holiness. And is there any sin that we should more carefully avoid, than that which all the World hath so much suffered by? Every one of the Creatures that you look on, and every pain and misery you feel, doth mind you of that sin, and call to you to take heed by the warning of your first Parents, that you suffer not your hearts to be drawn from God.

§. 22. 3. It is a part of Hell that you are chusing upon Earth. Depart from me ye cursed, is the sentence on the damned. Matth. 25. 41. & 7. 23. And will you damn your selves by departing from God, and that when he calleth you and obligeth you to him? To be separated from God, is one half the misery of the damned.

§. 23. 4. You are drawing back toward the case that you were in, in the days of your unconverted state. And what a state of darkness, and folly, and delusion, and sin, and misery, was that? If it were good or tolerable, why turned you from it? And, why did you so lament it? And, why did you so earnestly cry out for deliverance? But if it were as bad as you then apprehended it to be, Why do you again turn towards it? Would you be again in the case you were? Would you perish in it? Or, would you have all those heart-breakings and terrors to pass through again? May I not say to you, as Paul to the Galatians? O foolish sinners! who hath bewitched you? that you are so soon turned back? Who have seen that of sin, and of God, and of Christ, and of Heaven, and of Hell, as you have done? Gal. 3. 1, 2, 3, 4.

§. 24. 5. Yea, it is a far more doleful state that you are drawing towards, than that which you were in before. For the guilt of an apostate is much greater than if he had never known the Truth. And his recovery is more difficult, and of smaller hope: Because he is twice dead and plucked up by the root, Jud.

Jud. 12. 2 Pet. 2. 20, 21, 22. For if after they have escaped the pollutions of the World, through the knowledge of the Lord and Saviour Jesus Christ, they are again intangled therein and overcome, the later end is worse with them than the beginning: For it had been better for them, not to have known the way of righteousness, than after they have known it, to turn from the holy Commandment delivered unto them. But it is happened unto them, according to the true Proverb: The Dog is turned to his own vomit again, and the Sow that was washed to her wallowing in the mire. Heb. 10. 26, 27. For if we sin wilfully (by Apostasy) after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation which shall devour the adversaries. I know this speaketh only of total apostasy from Christ, (such being worthy of far sorer punishment, than he that despised Moses Law, V. 28, 29.) But it is a terrible thing to draw towards so desperate a state. A habit is easier introduced upon a negation than a privation; in him that never had it, than in him that hath totally lost it.

§. 25. 6. What abundance of experience do you sin against in your Backsliding? You have had experience of the evil of sin, and of the smart of Repentance, and of the deceitfulness of all that can be said for sinning; and of the goodness of God, and of the safety and sweetness of Religion: And will you sin against so great experience? If your horse fall once into a Quicksand, he will scarce be forced into it again. And will you be less wise?

§. 26. 7. What abundance of Promises and Covenants, which you have made to God, do you violate in your Backsliding? How often in your fears, and dangers, and sicknesses, at Sacraments and days of humiliation, have you bound your selves afresh to God! And will you forget all these, and sin against them?

§. 27. 8. By what multitudes of Mercies hath God obliged you? Mercies before your Repentance, and Mercies that drew you to repent, and Mercies since? How mercifully hath he kept you out of Hell? How mercifully hath he born with you in all your sins? And maintained you while you provoked him? And pardoned all that you have done against him (if you were truly penitent Believers!) How mercifully hath he taught you, and sanctified you, and comforted you; and plentifully provided for you? And yet do you forsake him, and return to folly? For which of all his Mercies is it, that you thus unworthily requite him? Can you remember how he hath dealt with you, and not be ashamed of your Backslidings? Doth it not melt your heart to look back on his Love, and to think of your ungrateful dealing?

§. 28. 9. Nay what a multitude of present Mercies dost thou run away from? Doth not thy Conscience tell thee, that it is safer and better for thee to be true to Christ, than to return to sin? Wilt thou take thy leave of thy God, and thy Redeemer, and thy Comforter? Wilt thou quit thy title to pardon and protection, and all the promises of Grace? Wilt thou bid farewell to all the comforts of a Saint? Dost thou not tremble to think of such a day? Thou forsakest all these when thou forsakest God.

§. 29. 10. Yea look before thee Man, and consider what greater things are promised thee, than yet thou ever didst enjoy. Christ is conducting thee to eternal happiness, in the sight of God. And wilt thou forsake thy Guide, and break away from him, and quit all thy hopes of everlasting life?

§. 30. 11. Consider for what it is, that thou art about to run so great a hazard? Is it not for some worldly gain or honor, or some fleshly pleasure, sport, or ease? And hast thou not known long ago

what all these are? What have they done for thee? Or what will they ever do? Can any thing in the World be more causeless and unreasonable, than thy forsaking God, and turning back from the way of holiness. Will the world or sin give more for thee, than God will? Or be better to thee here and hereafter? What wouldst thou have in God, or in thy Saviour, that thou thinkest wanting in him? Is it any thing that the World can make up? Which hath nothing it self, but what is from him? What wrong hath God, or his service done thee, that thou shouldst now forsake him, and turn back? For thy Souls sake, Man, think of some reasonable answer to such Questions, before thou venture thy self upon a course, which thou hast found so bad and perilous heretofore? Let all the malice of Earth or Hell, say the worst it can against God and Holiness, it shall never justify thy revolt!

§. 31. 12. Consider what abundance of labor and suffering, is all lost, if thou fall away from Christ. Is all thy hearing, and meditation, and Prayer, come to this? Is all thy self-denial and sufferings for Christ, and godliness, come to this? Heb. 10. 32, 33, 34. Call to remembrance the former days, in which after ye were illuminated, ye endured a great fight of afflictions; partly, while ye were made a gazing stock both by reproaches and afflictions, and partly, while ye became companions of them that were so used. — Cast not away therefore your confidence, which hath great recompence of reward. You should have let Christ alone, if you would not follow him to the end: He is less foolish than that sitteth still, than he that first tireth himself, and then turneth again. The idle beggar is not so foolish, as the Husbandman that will Plough and Sow, and at last lose his crop for want of the labor to reap it, and carry it home. Shall all thy pains and sufferings, be lost at last, for nothing?

§. 32. 13. God is not so forward to cast you off, who hath just cause: And why then should you be forward to turn from him? If he had, what had become of you long ago? Yea what abundant occasion have you given him, when he never gave you any at all? Thy sins have testified and cried against thee? Abused Mercies have witnessed against thee? And yet he hath not cast thee off. Satan hath stood up before God to accuse thee; and glad he would be to see thee utterly forsaken of God, and yet he hath not utterly forsaken thee? Even while thou art forsaking him, he is protecting and supporting thee, and providing for thee? Did he forsake thee when thou wast in sickness, want, and danger? If he had, thou hadst not now been here: And wilt thou begin, and run away from him? What if Christ should offer thee a Bill of Divorce, and say, [Seeing thou hast so little mind of me, or of my service, take thy course, and seek another Master, I discharge thee from all thy Relations to me; follow thy own way, and take what thou gettest by it.] Would this be welcome tidings to thee? Or durst thou accept of it; and be gone?

§. 33. 14. If thou do turn back for the pleasures of the flesh, or the preferments or profits of the World, thou wilt have less pleasure in them now, than thou hadst heretofore, or than the unconverted have. For they that sin in the dark, do not know their danger, and therefore sin not with so much terror, as thou wilt hereafter. Thou hast known the danger, thou hast confessed the folly; the Reasons of Gods Word will never be forgotten, nor thy convictions ever totally blotted out: Thou wilt be remembering the ancient kindnesses of Christ, and thy former purposes, and promises, and ways; and thou wilt be thinking both of the days that are past, and

In the terrible account: So that thou wilt sin in such terrors, that thou wilt have a taste of Hell in the very exercise of thy sin, and be tormented before the time. And will the World and Sin, be worth the enjoying on such terms as these?

and the days that are to come, and foreseeing thy terrible account: So that thou wilt sin in such terrors, that thou wilt have a taste of Hell in the very exercise of thy sin, and be tormented before the time. And will the World and Sin, be worth the enjoying on such terms as these?

§. 34. 15. Either thou hopest to recover from thy Backsliding by a second Repentance, or else thou purpolest to go on. If thou shouldst be so happy, as to be recovered, dost thou know with how much pain and terror it is like to be accomplished? When thou thinkest of thy Backslidings, and what thou hast done in revolting after such Convictions, and Promises, and Mercies, and Experiences, thou wilt be very hardly kept from desperation. Thou wilt read such passages, as *Heb. 6. 4, 5, 6.* & *10. 26, 27, 28, 29.* with so much horror, that thou wilt hardly be persuaded that there is any hope: Thou wilt be ready to think that thou hast sinned against the Holy Ghost, and that thou hast trampled underfoot the Blood of the Covenant, and done despite to the Spirit of Grace. And thou wilt think, that there is no being twice born again! Or, if thou be restored to life, thou wilt hardly ever be restored to thy comforts here; if thy Backsliding should be very great. But indeed, the danger is exceeding great, lest thou never be recovered at all, if once thou be twice dead, and plucked up by the Roots, *Jud. 6.* And lest God do finally forsake thee! And then how desperate will be thy case?

§. 35. 16. Is not the example of Backsliders very terrible, which God hath set up for the warning of his Servants, as Monuments of his wrath? *Luk. 17. 32. Remember Lots wife,* faith Christ, to them that are about to lose their estates, or goods, or lives, by saving them? How frightful is the remembrance of a Cain, a Judas, a Saul, a Joas, *2 Chro. 24. 2.* a Julian? How sad is it to hear but such a one as Spira, especially at his death, crying out of his Backsliding in the horror of his Soul? and to see such ready to make away themselves?

§. 36. 17. Consider, that there is none that so much dishonoreth God as a Backslider; others are supposed to sin in ignorance. But you do by your lives as bad as speak such blasphemy as this against the Lord: As if you should say [*I thought once that God had been the best Master, and his Servants, the wisest and happiest Men; and godliness the best and safest life: But now I have tried both, and I find by experience, that the Devil is a better master, and his servants are the happiest men. and the World, and the Flesh, do give the truest contentment to the mind.*] This is the plain Blasphemy of your lives. And be-think thee how God should bear with this?

§. 37. 18. There is none that so much hardneth the wicked in his sin, and furthereth the damnation of Souls, as the Backslider: If you would but drive your Sheep or Cattle into a house, those that go in first, do draw the rest after them; but those that run out again, make all the rest afraid, and run away: One apostate that hath been noted for Religion, and afterwards turneth off again, doth discourage many that would come in: For he doth, as it were, say to them by his practice *Keep off, and meddle not with a Religious life; for I have tried it, and found that a life of Worldliness, and Fleshliness, is better.*]

And people will think with themselves. [*Such a Man hath tried a Religious life, and he hath forsaken it again; and therefore he had some reason for it, and knew what he did.*] Wo to the World, because of offences; and wo to him, by whom the offence shall come, *Matth. 18. 7.* How dreadful a thing is it to think that Mens Souls should lie in Hell, and you be the cause of it? *It were good for that Man, that a Millstone were hanged about his Neck, and he were drowned in the depth of the Sea. Matth. 18. 6, 7. Luk. 17. 2.*

§. 38. 19. There is none that are so great a terror to weak Christians, as these Backsliders. For they are thinking how far such went before they fell away; and those that think that true Grace, may be lost, are saying, [*Alas, how shall I stand, when such that were better and stronger than I, have fallen away.*] And those that think true Grace cannot be lost, are as much perplexed, and say, [*How far may an Hypocrite go, that after falleth away! How piously did this Man live? How sorrowfully did he repent? How blamelessly did he walk? How fervently and constantly did he pray? How savorily did he speak? How charitably and usefully did he live? And I that come far short of him, as far as I can discern, can have no assurance that I am sincere, till I am sure that I go further, than ever he did.*] Wo to thee, that thus perplexest the Consciences of the weak, and hinderest the comforts of Believers.

§. 39. 20. Thou art the greatest grief to the Faithful Ministers of Christ. Thou canst not conceive what a wound it giveth to the heart and comforts of a Minister, when he hath taken a great deal of pains for thy Conversion, and after that rejoiced when he saw thee come to the flock of Christ; and after that, labored many a year to build thee up, and suffered many a frown from the ungodly, for thy sake; to see all his labor at last come to nought, and all his glorying of thee, turned to his shame, and all his hopes of thee disappointed? I tell thee this is more doleful to his heart, than any outward loss or cross that could have befallen him: It is not persecution that is his greatest grief, as long as it hindereth not the good of Souls: It is such as thou that are his forest persecutors, that frustrate his labors, and rob him of his joys; and his sorrows shall one day cost thee dear. The Life and Comforts of your Faithful Pastors, is much in your hands. *2 Cor. 7. 3. 1 Thes. 3. 8. Now we live, if ye stand fast in the Lord.*

§. 40. 21. Thou art more treacherous to Christ, than thou wouldst be to a common Friend. Wouldst thou forsake thy friend without a cause? especially an old and tried friend? And especially, when in forsaking him, thou dost forsake thy self? *Prov. 27. 10. Thy own friend, and thy Fathers friend forsake not. Prov. 17. 17. A friend loveth at all times; and a Brother is born for adversity.* If thy friend were in distress, wouldst thou forsake him? And wilt thou forsake thy God, that needs thee not, but supplieth thy needs? *Ruth* was more faithful to *Naomi*, *Ruth 1. 16, 17.* that resolved, *Whither thou goest, I will go; and where thou lodgest, I will lodge: Where thou diest, I will die.*— And hath God deserved worse of thee?

§. 41. 22. Nay, thou dealest worse with God, than the Devils servants do with him: Alas, they are too constant to him. Reason will not change them, nor the Commands of God, nor the offers of Everlasting Life, nor the fears of Hell; nothing will change them, till the Spirit of God do it. And wilt thou be less constant to thy God?

§. 42. 23. Consider also that thy end is so near, that thou hadst but a little while longer to have held out;

out; and thou mightst have known that thou couldst keep thy worldly pleasures but a little while. And it is a pitiful thing to see a man that hath born the forest brunt of the battle, and run till he is almost at the end of the race, to lose all for want of a little more; and to see a man sell his God, and Soul, and Heaven for fleshly pleasure, when perhaps he hath not a year or a moneth, or for ought he knoweth a day more to enjoy it. For a man to be weary and give over Prayer, just when the mercy is at hand! and to be weary and give over a holy life, when his labor and sufferings are almost at an end! How sad will this day be to thee, if Death this night besent to fetch away thy Soul! Then whose will all those pleasures be, that thou soldst thy Soul for, *Luk. 12. 19, 20, 21.* If thou knewest that thou hadst but a moneth or year to live, wouldst thou not have held out that one year? Thou knowest not that it shall be one week. This is like the sad story of a Student in one of our Universities, who wanting money, and his Father delaying to send it him, he staid so long, till at last he resolved to stay no longer, but steal for it rather than be without: And so went out, and robbed, and murdered the first man he met, who proved to be his Fathers messenger, that was bringing him the money that he robbed and killed him for: Which when he perceived by a Letter which he found in his Pocket, he confest it through remorse of Conscience, and was hanged. When a few hours patience more might have saved his innocency, and his life. And so is it with many a Backsliding wretch, that is cut off, if not like *Zimri* and *Cosbi* in the act of their sin, yet quickly after; and enjoy the pleasure which they forsook their God for, but a little while.

Direct. 4. §. 43. *Direct. 4.* When you are awakened to see the terribleness of a relapsed state, presently return and flee to Christ, to reconcile your guilty Souls to God, and make a stop and go not one step further in your sin, nor make no delays in returning to your fidelity. It is too sad a case to be continued in. If thou darest delay yet longer, and wilfully sin again, thou art yet impenitent, and thy heart is hardened; and if the Lord have not mercy on thee, to recal thee speedily, thou art lost for ever.

Direct. 5. §. 44. *Direct. 5.* Make haste away from the occasions of thy sin, and the company which insuareth thee in it. If thou knewest that they were Robbers that intended to murder thee, thou wouldst be gone: If thou knewest that they had plague sores running on them, thou wouldst be gone. And wilt thou not be gone, when thou knowest that they are the servants of the Devil, that would infect thee with sin, and cheat thee of thy Salvation? Say not, Is not this company lawful, and that pleasure lawful? &c. If it be like to intice thy heart to sin, it is unlawful to thee, whatever it is to others: It is not lawful to undo thy Soul.

Direct. 6. §. 45. *Direct. 6.* Come off by sound and deep repentance, and shame thy self by free confession, and mince not the matter, and deal not gently with thy sin, and be not tender of thy fleshly interest, and skin not over the sore, but go to the bottom, and deceive not thy self with a seeming cure. Many a one is undone, by repenting by the halves, and refusing to take shame to themselves by a free confession, and to ingage themselves to a through reformation by an openly professed resolution. Favoring themselves and sparing the flesh, when the sore should be lanced and searched to the bottom, doth cause many to perish, while they supposed that they had been cured.

Direct. 7. §. 46. *Direct. 7.* Command thy senses, and at least forbear the outward acts of sin, while thy Conscience considereth further of the matter. The Drunkard cannot say, that he hath not power to shut his mouth;

Let the forbidden cup alone; no one compelleth you; You can forbear it if you will. The same I may say of other such sins of sensuality. Command thy hand, thy mouth, thy eye, and guard these entrances and instruments of sin.

§. 47. *Direct. 8.* Ingage some faithful friend to assist thee in thy watch. Open all thy case to some one, that is fit to be thy guide or helper; and resolve that whenever thou art tempted to the sin, thou wilt go presently and tell them before thou do commit it; and intreat them to deal plainly with you; and give them power to use any advantages that may be for your good.

§. 48. *Direct. 9.* Do your first works, and set your selves seriously to all the duties of a holy life: And incorporate your selves into the Society of the Saints. For holy employment and holy company, are very great preservatives against every sin.

§. 49. *Direct. 10.* Go presently to your companions in sin, and lament that you have joyed with them, and earnestly warn and intreat them to repent; and if they will not, renounce their course and company, and tell them what God hath shewed you of the sin and danger. If really you will return, as with Peter you have sinned, so with Peter, Go out and weep bitterly; and when you are converted, strengthen your Brethren, and help to recover those that you have sinned with, *Luk. 22. 32.*

§. 50. I have suited most of these Directions to those that relapse into sins of sensuality, rather than to them that fall into *Atheism*, *Infidelity*, or *Heresie*; because I have spoken against these sins already; and the Directions there given, shew the way for the recovery of such.

Tit. 2. Directions for preventing Backsliding, or for Perseverance.

A Postacy and Backsliding is a state that is more easily prevented than cured: And therefore I shall desire those that stand, to use these following Directions lest they fall.

§. 1. *Direct. 1.* Be well grounded in the nature and reasons of your Religion. For it is not the highest zeal and resolution, that will cause you to persevere, if your judgments be not furnished with sufficient Reasons, to confute gainfayers, and evidence the Truth, and tell you why you should persevere: I speak that with grief and shame which cannot be concealed: The number of Christians is so small that are well seen in the Reasons and Methods of Christianity, and are able to prove what they hold to be true, and to confute opposers, that it greatly afflicteth me to think, what work the *Atheists* and *Infidels* would make, if they once openly play their game, and be turned loose to do their worst! If they deride and oppose the immortality of the Soul; and the life to come, and the truth of the Scriptures, and the work of Redemption, and office of Christ; alas, how few are able to withstand them, by giving any sufficient reason of their hope? We have learnt of the Papists, that he hath the strongest faith that believeth with least reason; and we have been (truly) taught that to deny our foundations, is the horrid crime of Infidelity: And therefore because it is so horrid a crime to deny or question them, we thought we need not study to prove them: And so most have taken their Foundation upon trust (and indeed are scarce able to bear the tryal of it,) and have spent their days about the superstructure, and in Learning to prove the Controverted less necessary Points: Infomuch, that I fear there are more that are able to prove the Points which an *Antimonian*,

or an Anabaptist do deny, than to prove the Immortality of the Soul, or the Truth of Scripture or Christianity; and to dispute about a Ceremony, or Form of Prayer, or Church Government, than to dispute for Christ against an Infidel. So that their work is prepared to their hands, and it is no great victory to overcome such raw unsettled Souls.

Direct. 2. §. 2. *Direct. 2.* Get every sacred Truth which you believe, into your very hearts and lives; and see that all be digested into holy love and practice. When your food is turned into vital nutriment, into flesh and blood, it is not cast up by every thing that maketh you sick, and turneth your stomachs; as it may be before it is concocted, distributed and incorporated. Truth that is but barely known, is but like meat that is undigested in the stomach: But Truth, which is turned into the love of God, and of a holy Life, is turned into a new Nature; and will not so easily be let go.

Direct. 3. §. 3. *Direct. 3.* Take heed of Doctrines of Presumption and Security, and take heed lest you fall away, by thinking it so impossible to fall away, that you are past all danger. The Covenant of Grace doth sufficiently encourage you to obey and hope, against temptations to despair and casting off the means: But it encourageth no man to presume or sin, or to cast off means as needless things. Remember, that if ever you will stand, the fear of falling must help you to stand; And if ever you will persevere, it must be by seeing the danger of Backsliding, so far as to make you afraid, and quicken you in the means which are necessary to prevent it. It is no more certain that you shall persevere, than it is certain that you shall use the means of persevering: And one means is, by seeing your danger, to be stirred up to fear and caution to escape it. Because it is my meaning in this Direction, to save men from perishing by security upon the abuse of the Doctrine of Perseverance, I hope none will be offended that I lay down these Antidotes.

§. 4. 1. Consider, That the Doctrine of Perseverance hath nothing in it to encourage Security. The very Controversies about it, may cause you to conclude, That a certain sin is not to be built upon a Controverted Doctrine. Till *Augustine's* time, it is hard to find any Ancient Writers, that clearly asserted the certain Perseverance of any at all. *Augustine* and *Prosser* maintain the certain Perseverance of all the Elect, but deny the certain Perseverance of all that are Regenerated, Justified, or Sanctified: For they thought that more were Regenerate and Justified than were Elect, of whom some stood (even all the Elect) and the rest fell away: So that I confess, I never read one Ancient Father, or Christian Writer, that ever maintained the certainty of the Perseverance of all the Justified, of many hundred, if not a thousand years after Christ. And a Doctrine, that to the Church was so long unknown, hath not that certainty, or that necessity, as to encourage you to any Presumption or Security. The Churches were saved many hundred years without believing it.

§. 5. 2. The Doctrine of Perseverance is against Security, because it uniteth together the End and the Means: For they that teach, that the Justified shall never totally fall from Grace, do also teach, that they shall never totally fall into Security, or into any reigning sin. For this is to fall away from Grace. And they teach that they shall never totally fall from the use of the necessary means of their Preservation; nor from the cautious avoiding of the danger of their Souls: God doth not simply Decree that you

shall persevere; but that you shall be kept in perseverance by the fear of your danger, and the careful use of means; and that you shall persevere in these, as well as in other graces. Therefore if you fall to Security and Sin, you fall away from Grace, and shew that God never decreed or promised, that you should never fall away.

§. 6. 3. Consider how far many have gone that have fallen away: The instances of our times are much higher than any I can name to you out of History. Men that have seemed to walk humbly and holily, fearing all sin, blameless in their lives, zealous in Religion, twenty or thirty years together, have fallen to deny the truth, or certainty of the Scriptures, the Godhead of Christ, if not Christianity itself. And many that have not quite fallen away, have yet fallen into such grievous sins, as make them a terrible warning to us all, to take heed of Presumption and carnal Security.

§. 7. 4. Grace is not in the nature of it a thing that cannot perish or be lost. For, 1. It is a separable quality. 2. Adam did lose it. 3. We lose a great degree of it too oft; and the remaining degrees are of the same nature. It is not only possible in it self to lose it, but too easy; and not possible without cooperating Grace to keep it.

§. 8. 5. Grace is not Natural to us: To love our ease, and honor, and friends, is natural; but to love Christ, and his holy ways and servants, is not natural to us: Indeed when we do it, it is our natural powers that do it; but not as naturally disposed to it, but as inclined by the cure of Supernatural Grace. Eating, and drinking, and sleeping we forget not, because nature it self remembereth us of them; but Learning and acquired habits may be lost, if not very deeply radicated; and its commonly concluded as to the nature of them, that *Habitus infusi habent se ad modum acquisitorum: Infused habits are like to acquired ones.*

§. 9. 6. Grace is, as it were, a stranger, or new comer in us. It hath been there but a little while; and therefore we are but raw and too unacquainted with the right usage and improvement of it; and are the apter to forget our duty, or to neglect it, or ignorantly to do that which tendeth to its destruction.

§. 10. 7. Grace dwelleth in a heart, which is not wholly dispossessed of those Objects which are against its work, nor delivered from those Principles which have an enmity against it. The love of the world and flesh was in the heart, before the love of God and Holiness; and ignorance was before knowledge, and pride before humility, and selfishness before self-denial. And these are not wholly rooted out; we have dealt so gently with them, (as the *Israelites* with the *Canaanites*, *Jebusites* and other Inhabitants of the Land) that they are left to try us, and to be thorns in our sides. And the Garison is not free from danger, that hath an enemy always lodged within: Our enemies are in the house with us; they lie down and rise up with us, and are as near us as our flesh and bones: We can never be where they are not, nor leave them behind us, whithersoever we go, or whatever we do. No marvel, if Brother be against Brother, and the Father against the Son; when we are so much against our selves. And are we yet secure?

§. 11. 8. And the number of the snares that are still before us, and of the subtle malicious enemies of our Souls, may easily convince us, that we are wholly free from danger. How subtle and diligent is the Devil? How much do his servants imitate him? Every creature or person that we have to do with, and every common mercy which we receive, hath matter of danger in it, which calleth us to fear and watch.

Nature as not lapsed, and Nature as restored, incline the Soul to the Love of God; but not Nature as corrupt; nor is it an act performed Per modum nature, i.e. necessario.

Matth. 13. 12. & 10. 21.

§. 12. 9. Perseverance is nothing else but our continuance in the grace which we received: And this grace consisteth in Act as well as in Habit: And the Habit is for Action, and the Act is it that increaseth and continueth the Habit: And the fear of God, and the belief of his threatnings, and repentance, and watchfulness, and diligent obedience, are a great part of this grace: And the Acts are ours, performed by our selves, by the helps of God: God doth not believe, and Repent, and obey in us, but causeth us our selves to do it. Therefore to grow cold, and secure, and sinful, upon pretence that we are sure to persevere, this is to cease persevering, and to fall a way, because we are sure to persevere, and not to fall away: which is a meer contradiction.

§. 13. 10. Lastly, Bethink you well what is the meaning of all these Texts of Scripture, and the Reason that the Holy Ghost doth speak to us in this manner. Col. 1. 21, 22, 23. *And you — hath be reconciled — to present you holy — if ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel —* John 15. 4. *Abide in me, and I in you; 6. If a man abide not in me, he is cast forth as a branch and withered —* 7. *If ye abide in me, and my words abide in you, ye shall ask what ye will —* Heb. 4. 1. *Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. Jude 21. Keep your selves in the love of God. 1 Cor. 10. 4, 5, 12. They drank of that spiritual rock that followed them, and that rock was Christ; But with many of them God was not well pleased; Wherefore let him that thinketh he standeth take heed lest he fall; Rom. 11. 20, 21. Be not high-minded, but fear; For if God spared not the natural branches, take heed lest he spare not thee. Gal. 5. 4. Ye are fallen from grace —* Matth. 10. 22. *He that endureth to the end shall be saved; Matth. 24. 13. Heb. 3. 6, 14. Whose house are we, if we hold fast the confidence and rejoicing of hope firm unto the end. For we are partakers of Christ, if we hold the beginning of our confidence steadfast unto the end, Heb. 4. 11. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. Rev. 2. 25. Hold fast till I come. 26. And he that overcometh and keepeth my words unto the end, to him will I give power over the Nations —* Rev. 3. 2, 3. & 2. 4.

§. 14. Take heed therefore of that Doctrine which telleth you, that sins to come are all pardoned to you before they are committed, and that you are justified from them, and that it is unlawful to be afraid of falling away, because it is impossible, &c. For no sin is pardoned before it is committed, (though the Remedy be provided): For it is then no sin; And you are justified from no sin, any further than it is pardoned; Suppose God either to decree, or but to foreknow the freest most contingent act, and there will be a Logical impossibility in order of Consequence, that it should be otherwise than he so decreeth or foreseeth: But that inferreth no natural impossibility in the thing it self: For God doth not decree or foresee that such a mans fall shall be impossible, but only *non futurum*.

Direct. 4. §. 15. Direct. 4. *In a special manner take heed of the company and doctrine of deceivers; yea, though they seem most Religious men, and are themselves first deceived, and think they are in the right: And take heed of falling into a dividing party, which separateth from the generality of the truly wise and godly people.* For this hath been an ordinary introduction to backsliding; False doctrine hath a mighty power on the heart: And he that can separate one of the sheep

from the rest of the flock, hath a fair advantage to carry him away. See Rom. 16. 16, 17.

§. 16. Direct. 5. *Be very watchful against the sin of Pride, especially pride of gifts, or knowledge, or holiness, which some call spiritual Pride; for God is engaged to cast down the proud, Prov. 16. 18. Pride goeth before destruction, and an haughty spirit before a fall.* Satan assaulted our first Parents by that way that he fell himself; and his success encourageth him to try the same way with their posterity; And alas, how greatly hath he succeeded through all ages of the world till now!

§. 17. Direct. 6. *Take heed of a divided hypocritical heart, which never was firmly resolved for God, upon expectation of the worst, and upon terms of self-denial; nor was ever well loosed from the Love of this present world, nor firmly believed the life to come; For it is no wonder that he falleth from grace, who never had any grace but common, which never renewed his soul. It is no wonder that false-hearted friends forsake us, when their interest requirerh it; Nor that the seed which never had depth of earth, do bring forth no fruit, but what will wither when persecution shall arise, or that which is sown among thorns be choaked, Matth. 13. Sit down and count what it will cost you to be Christians, and receive not Christ upon mistakes, or with reserves.*

§. 18. Direct. 7. *Take heed lest the world or any thing in it steal again into your hearts, and seem too sweet to you. If your friends, or dwellings, or lands and wealth, or honours begin to grow too pleasant and be over-loved, your thoughts will presently be carried after them, and turned away from God, and all holy affection will be damped and decay, and grace will fall into a consumption. It is the love of money that is the root of all evil; and the love of this world which is the mortal enemy of the love of God. Keep the world from your hearts, if you would keep your graces.*

§. 19. Direct. 8. *Keep a strict Government and watch over your fleshly appetite and sense. For the loosing of the reins to carnal lusts, and yielding to the importunity of sensual desires, is the most ordinary way of wasting grace, and falling off from God.*

§. 20. Direct. 9. *Keep as far as you can from Temptations, and all occasions and opportunities of sinning. Trust not to your own strength; And be not so fool-hardy as to thrust your selves into need- less danger. No man is long safe that standeth at the brink of ruine; If the fire and straw be long near together, some spark is like to catch at last.*

§. 21. Direct. 10. *Incorporate your selves into the Communion of Saints, and go along with them that go towards Heaven, and engage your selves in the constant use of all those means, which God hath appointed you to use for your perseverance; Especially take heed of an idle slothful unprofitable life; And keep your graces in the most lively exercise; For the slothful is Brother to the waster; And idleness consumeth or corrupteth our spiritual health and strength, as well as our bodily. Set your selves diligently to work while it is day, and do all the good in your places, that you are able? For it is acts that preserve and increase the habits; And a Religion which consisteth only in doing no hurt, is so lifeless and corrupt, that it will quickly perish.*

§. 22. Direct. 11. *Keep always in thine eye the doleful case of a backslider, (which I opened before). O what horror is waiting to seize on their consciences? How many of them have we known that on their death beds have lain roaring in the anguish of their souls, crying out, [I am utterly forsaken of God,*

God, because I have forsaken him? There is no mercy for such an Apostate wretch; O that I had never been born, or had been any thing rather than a man! Cursed be the day that ever I hearkned to the counsel of the wicked, and that ever I pleased this corruptible flesh, to the utter undoing of my soul! O that it were all to do again! Take warning by a mad besotted sinner, that have lost my soul for that which I knew would never make me satisfaction, and have turned from God when I had found him to be good and gracious]. O prepare not for such pangs as these, or worse than these in endless desperation.

§. 23. Direct. 12. *Make not a smaller matter of Dire. 12. the beginnings of your back-sliding.* There are very few that fall quite away at once, the misery creepeth on by insensible degrees. You think it a small matter to cut short one duty, and omit another, and be negligent at another; and to entertain some pleasing thoughts of the world; or first to look on the forbidden fruit, and then to touch it, and then to taste it; but these are the way to that which is not small; A thought, or a look, or a taste, or a delight hath begun that with many, which never stopt, till it had shamed them here, and damned them for ever.

CHAP. XXVII.

Directions for the POOR.

THERE is no condition of life so low or poor, but may be sanctified, and fruitful, and comfortable to us, if our own misunderstanding, or sin and negligence, do not pollute it or imbitter it to us: If we do the duty of our condition faithfully, we shall have no cause to murmur at it. Therefore I shall here direct the Poor in the special duties of their condition; and if they will but conscientiously perform them, it will prove a greater kindness to them, than if I could deliver them from their poverty, and give them as much riches as they desire. Though I doubt this would be more pleasing to the most, and they would give me more thanks for money, than for teaching them how to want it.

Direct. 1. §. 1. Direct. 1. *Understand first the use and estimate of all earthly things: that they were never made to be your portion and felicity, but your provision and helps in the way to Heaven.* And therefore they are

neither to be estimated nor desired simply for themselves (for so there is nothing good but God) but only as they are means to the greatest good. Therefore neither Poverty nor Riches, are simply to be rejoiced in for themselves, as any part of our happiness; But that condition is to be desired and rejoiced in which affordeth us the greatest helps for Heaven, and that condition only is to be lamented and disliked, which hindereth us most from Heaven, and from our duty.

Direct. 1. §. 2. Direct. 2. *See therefore that you really take all these things, as matters in themselves indifferent, and of small concernment to you; and as not worthy of much love, or care, or sorrow, further than they conduce to greater things.* We are like runners in a race, and Heaven or Hell will be our End; and therefore woe to us, if by looking aside, or turning back, or stopping, or trifling about these matters, or burdening our selves with worldly trash, we should lose the race, and lose our souls. O Sirs, what greater matters than Poverty or Riches have we to mind? Can those souls that must shortly be in Heaven or Hell, have time to bestow any serious thoughts upon these impertinencies? Shall we so much as look at the temporal things which are seen, instead of the things eternal that are unseen? 2 Cor. 4. 18. Or shall we whine under those light afflictions, which may be so improved, as to work for us a far more exceeding and eternal weight of glory? v. 17. Our present life is not in the abundance of the things which

we possess; much less is our eternal life, Luk. 12. 15.

§. 3. Direct. 3. *Therefore take heed that you judge not of God's Love, or of your happiness or misery by your Riches or Poverty, Prosperity or Adversity, as knowing that they come alike to all, and love or hatred is not to be discerned by them; except only Gods common love as they are common mercies, to the body.* If a Surgeon is not to be taken for a hater of you, because he letteth you blood, nor a Physician, because he purgeth his Patient, nor a Father because he correcteth his child; much less is God to be judged an enemy to you or unmerciful, because his wisdom and not your folly disposeth of you, and proportioneth your estates: A carnal mind will judge of its own Happiness and the love of God by carnal things, because it savoureth not spiritual mercies: But grace giveth a Christian another judgment, relish and desire: As nature setteth a man above the food and pleasures of a Beast.

§. 4. Direct. 4. *Stedfastly believe that God is every way sifter than you to dispose of your estate and you; He is infinitely wise, and knoweth what is best and fittest for you; He knoweth before hand what good or hurt any state of plenty or want will do you; He knoweth all your corruptions, and what condition will most conduce to strengthen them or destroy them, and which will be your greatest temptations and snares, and which will prove your safest state; Much better than any Physician or Parent knoweth how to dyet his Patient or his Child. And his love and kindness is much greater to you, than yours is to your self; And therefore he will not be wanting in willingness to do you good; And his Authority over you is absolute, and therefore his disposal of you must be unquestionable. It is the Lord: let him do what seemeth him good, 1 Sam. 3. 18. The will of God should be the rest and satisfaction of your wills, Acts 21. 14.*

§. 5. Direct. 5. *Stedfastly believe that ordinarily Riches are far more dangerous to the soul than poverty, and a greater hinderance to mens salvation. Believe experience; How few of the Rich and Rulers of the earth, are holy, heavenly, self-denying, mortified men? Believe your Saviour, Luke 18. 24, 25, 27. How hardly shall they that have Riches enter into the Kingdom of God? For it is easier for a Camel to go through a Needles eye, than for a Rich man to enter into the Kingdom of God; And they that heard it said, who*

who then can be saved? And he said, The things which are impossible with men, are possible with God. So that you see that the difficulty is so great of saving such as are Rich, that to men it is a thing impossible, but to Gods Omnipotency only it is possible. So 1 Cor. 1.26. For ye see your calling, Brethren, how that not many wise men after the flesh, nor many mighty, nor many noble are called. Believe this, and it will prevent many dangerous mistakes.

Direct. 6. §. 6. *Direct. 6.* Hence you may perceive, that though no man must pray absolutely either for Riches or Poverty, yet of the two it is more rational ordinarily to pray against Riches than for them, and to be rather troubled when God maketh us Rich, than when he maketh us poor. (I mean it, in respect to our selves, as either of them seemeth to conduce to our own good or hurt: though to do good to others Riches are more desirable.) This cannot be denied by any man that believeth Christ: For no wise man will long for the hinderance of his salvation, or pray to God to make it as hard a thing for him to be saved, as for a Camel to go through a Needles eye: when salvation is a matter of such unspeakable moment, and our strength is so small, and the difficulties so many and great already.

Object. But Christ doth not deny but the difficulties to the poor may be as great. *Ans.* To some particular persons upon other accounts it may be so; But it is clear in the Text, that Christ speaketh comparatively of such difficulties as the Rich had more than the Poor.

Object. But then how are we obliged to be thankful to God for giving us Riches, or blessing our labours?

Ans. 1. You must be thankful for them, because in their own nature they are good, and it is by accident, through your own corruption, that they become so dangerous. 2. Because you may do good with them to others, if you have hearts to use them well. 3. Because God in giving them to you rather than to others, doth signifie (if you are his children) that they are fitter for you than for others. In *Bedlam* and among foolish children, it is a kindness to keep fire, and swords, and knives out of their way: But yet they are useful to people that have the use of reason. But our folly in spiritual matters is so great, that we have little cause to be too eager for that which we are inclined so dangerously to abuse, and which proves the bane of most that have it.

Direct. 7. §. 7. *Direct. 7.* See that your poverty be not the fruit of your idleness, gluttony, drunkenness, pride, or any other flesh-pleasing sin. For if you bring it thus upon your selves, you can never look that it should be sanctified to your good, till found Repentance have turned you from the sin: Nor are you objects worthy of much pity from man, (except as you are miserable sinners.) He that rather chooseth to have his ease and pleasure, though with want, than to have plenty, and to want his ease and pleasure, it is pity that he should have any better than he chooseth.

§. 8. 1. Slothfulness and idleness is a sin that naturally tendeth to want, and God hath cursed it to be punished with poverty: as you may see, *Prov. 12. 24, 27. & 18. 9. & 21. 25. & 24. 34. & 26. 14, 15. & 6. 11. & 20. 13.* Yea, he commandeth, that if any (that is able) will not work, neither should he eat, 2 *Thess. 3. 10.* In the sweat of their face must they eat their bread, *Gen. 3. 19.* And six days must they labour, and do all that they have to do. To maintain your idleness is a sin in others. If you will please your flesh with ease, it must be displeased with want; and you must suffer what you choose.

§. 9. 2. Gluttony and Drunkenness are such beastly devourers of mercy, and abusers of mankind,

that shame and poverty are their punishment and cure: *Prov. 23. 20, 21.* Be not among Wine-bibbers, amongst riotous eaters of flesh: for the Drunkard and the Glutton shall come to Poverty, and drowsiness shall cloath a man with Rags. It is not lawful for any man to feed the greedy appetites of such: If they choose a short excess before a longer competency, let them have their choice.

§. 10. 3. Pride also is a most consuming wasteful sin: It sacrificeth Gods mercies to the Devil, in serving him by them, in his first-born sin. Proud persons must lay it out in Pomp and Gawdiness, to set forth themselves to the eyes of others: In building, and entertainments, and fine clothes, and curiosities: And Poverty is also both the proper punishment and cure of this sin; And it is cruelty for any to save them from it, and resist God that by abating them, takes the way to do them good, *Prov. 11. 2. & 29. 23. & 16. 18.*

§. 11. 4. Fallhood also and deceit, and unjust getting tend to Poverty; For God doth often even in this present life, thus enter into judgment with the unjust; Ill-gotten wealth is like fire in the thatch, and bringeth oft-times a secret curse and destruction upon all the rest. The same may be said of unmercifulness to the poor; which is oft cursed with poverty, when the liberal are blest with plenty, *Prov. 11. 24, 25. Isa. 32. 8. Psal. 73. 21, 22, 25, 26, 34, 35.*

§. 12. *Direct. 8.* Be acquainted with the special Temptations of the poor, that you may be furnished to resist them. Every condition hath its own temptations, which persons in that condition must specially be fortified and watch against; And this is much of the wisdom and safety of a Christian.

§. 13. *Tempt. 1.* One Temptation of Poverty will be to draw you to think highlier of Riches and Honours than you ought; To make you think that the Rich are much happier than they are; For the world is like all other deceivers; it is most esteemed where it is least known; They that never tryed a life of wealth, and plenty, and prosperity, are apt to admire it, and think it braver and better than it is: And so you may be drawn as much to over-love the world by want, as other men by plenty. Against this remember, that it is folly to admire that which you never tryed and knew; and mark whether all men do not vilifie it, that have tryed it to the last; Dying men call it no better than vanity and deceit: And it is rebellious pride in you so far to contradict the wisdom of God, as to think most highly of that condition, which he hath judged worst for you; and to fall in Love with that which he denyeth you.

§. 14. *Tempt. 2.* The Poor will also be tempted to over-much care about their wants and worldly matters; They will think that necessity requireth it in them, and will excuse them, So much care is your duty as is needful to the right doing of your work; Take care how to discharge your own duties; but be not too careful about the event, which belongs to God. If you will care what you should be and do, God will care sufficiently what you shall have. And so be it you faithfully do your business, your other care will add nothing to the success, nor make you any Richer, but only vex and disquiet your minds. It is the Poor as well as the Rich, that God hath commanded to be careful for nothing, and to cast all their care on him.

§. 15. *Tempt. 3.* Poverty also will tempt you to Tempt. repining, impatience and discontent and to fall out with others; which because it is one of the chief Temptations, I will speak to by it self anon.

§. 16. *Tempt. 4.* Also you will be tempted to be Tempt. Covering after more; Satan maketh Poverty a snare to cover after more.

Saith Ari-
stippus to
Dionysius,
Quando
sapientia
egebam
ad illi So-
cratem?
nunc pe-
cuniarum
egens, ad
te veni.
Laert. in
Aristip.

Direct. 7.
1 Cor. 7.
35.

Marth. 6.
1 Per. 5.7.
Phil. 4. 6.

to draw many needy creatures, to greater Covetousness than many of the Rich are guilty of; None thirst more eagerly after more; And yet their poverty blindeth them, so that they cannot see that they are covetous, or else excuse it as a justifiable thing. They think that they desire no more but necessities, and that it is not Covetousness, if they desire not superfluities. But do you not covet more than God alloteth you? And are you not discontent with his allowance? And doth not he know best what is necessary for you, and what superfluous? What then is Covetousness, if this be not it?

Tempt.
5.

§. 17. *Tempt.* 5. Also you will be tempted to envy the Rich, and to censure them in matters where you are incompetent Judges. It is usual with the Poor to speak of the Rich with Envy and Censoriousness; They call them Covetous, merely because they are Rich, especially if they give them nothing; when they know not what ways of necessary expence they have, nor know not how many others they are liberal to, that they are unacquainted with. Till you see their accounts you are unfit to censure them.

Tempt.
6.
Pro. 30. 8.
9.
John 6.
27.

§. 18. *Tempt.* 6. The poor also will be tempted to use unlawful means to supply their wants; How many by the temptation of necessity have been tempted to comply with sinners, and wound their consciences, and lie and flatter for favour or preferment, or to cheat, or steal, or over-reach! A dear price! to buy the food that perisheth, with the loss or hazard of everlasting life; and lose their souls to provide for their flesh!

Tempt.
7.

§. 19. *Tempt.* 7. Also you will be tempted to neglect your souls, and omit your spiritual duties, and as *Martha* to be troubled about many things, while the one thing needful is forgotten; And you will think that necessity will excuse all this; Yea, some think to be saved, because they are poor, and say, God will not punish them in this life and another too? But alas, you are more unexcusable than the Rich; if you are ungodly and mindless of the life to come. For he that will love a life of poverty and misery better than Heaven, deserveth indeed to go without it much more than he that preferreth a life of plenty and prosperity before it. God hath taught you by his providence to know, that you must either be happy in Heaven, or no where, If you would be worldlings, and part with Heaven for your part on earth, how poor a bargain are you like to make? To love rags, and toil, and want, and sorrow, better than eternal joy and happiness, is the most unreasonable kind of Ungodliness in the world. It's true, that you are not called to spend so many hours of the Week-dayes in Reading and Meditation, as some that have greater leisure are; But you have reason to seek Heaven, and set your hearts upon it, as much as they; And you must think of it when you are about your labour, and take those opportunities for your spiritual duties, which are allowed you. Poverty will excuse ungodliness in none! Nothing is so necessary as the service of God and your salvation; and therefore no necessity can excuse you from it, *Luke* 10. 41, 42. Read the case of *Mary* and *Martha*: One would think that your hearts should be wholly set upon Heaven, who have nothing else but it to trust to. The poor have fewer hinderances than the rich, in the way to life eternal! And God will save no man because he is poor; but condemn poor and rich that are ungodly.

Tempt.
8.

§. 20. *Tempt.* 8. Another great Temptation of the poor, is to neglect the holy education of their children; so that in most places, there are none so ignorant, and rude, and heathenish, and unwilling

to learn, as the poorest people and their children; They never teach them to read, nor teach them any thing for the saving of their souls; and they think that their poverty will be an excuse for all. When reason telleth them, that none should be more careful to help their children to Heaven, than they that can give them nothing upon earth.

§. 21. *Direct.* 9. Be acquainted with the special Duties of the poor; and carefully perform them: They are these.

1. Let your sufferings teach you to condemn the world; It will be a happy poverty if it do but help to wean your affections from all things below; that you set as little by the world as it deserveth. *Duty 1.*

2. Be eminently Heavenly-minded; The less you have or hope for in this life, the more fervently seek a better. You are at least as capable of the Heavenly treasures as the greatest Princes; God purposely straitneth your condition in the world, that he may force up your hearts unto himself, and teach you to seek first for that which indeed is worth your seeking, *Matth.* 6. 33, 19, 20, 21. *Duty 2.*
Phil. 3. 18,
Psal. 73.
20, 21.
2 Cor. 5.
7, 8.

3. Learn to live upon God alone; Study his goodness, and faithfulness, and all-sufficiency; when you have not a place nor a friend in the world, that you can comfortably betake your selves to for relief, retire unto God, and trust him, and dwell the more with him. If your poverty have but this effect, it will be better to you than all the Riches in the world. *Duty 3.*
Gal. 2. 20.
Psal. 73.
25, 26, 27,
28.
2 Cor. 1.
10.

4. Be laborious and diligent in your callings; Both precept and necessity call you unto this; And if you cheerfully serve him in the labour of your hands, with a heavenly and obedient mind, it will be as acceptable to him, as if you had spent all that time in more spiritual exercises; For he had rather have Obedience than Sacrifice; and all things are pure and sanctified to the pure; If you cheerfully serve God in the meanest work, it is the more acceptable to him, by how much the more subjection and submission there is in your obedience. *Duty 4.*
Ephes. 4.
28.
Prov. 21.
25.
1 Sam. 14.
21.
1 Thes. 3.
8, 10.

5. Be humble and submissive unto all. A poor man proud is doubly hateful: And if Poverty cure your Pride, and help you to be truly humble, it will be no small mercy to you. *Duty 5.*
Prov. 18.
23.

6. You are specially obliged to mortify the flesh, and keep your senses and appetites in subjection; because you have greater helps for it than the Rich: You have not so many baits of lust, and wantonness, and gluttony, and voluptuousness as they. *Duty 6.*

7. Your corporal wants must make you more sensibly remember your spiritual wants; and teach you to value spiritual blessings; Think with your selves, If a hungry, cold and naked body, be so great a calamity, how much greater is a guilty, graceless soul! a dead or a diseased heart? If bodily food and necessities are so desirable, O how desirable is Christ, and his Spirit, and the love of God and life eternal? *Duty 7.*

8. You must above all men be careful Redeemers of your time; especially of the Lords day; your labours take up so much of your time, that you must be the more careful to catch every opportunity for your souls! Rise earlier to get half an hour for holy duty; and meditate on holy things in your labours, and spend the Lords day in special diligence, and be glad of such seasons; and let scarcity preserve your appetites. *Duty 8.*

9. Be willing to dye; Seeing the world giveth you so cold entertainment, be the more content to let it go, when God shall call you; For what is here to detain your hearts? *Duty 9.*

10. Above all men, you should be most fearless of sufferings from men, and therefore true to God and *Duty 10.*

and Conscience: For you have no great matter of honor, or riches, or pleasure to lose: As you fear not a Thief, when you have nothing for him to rob you of.

Duty 11. 11. Be specially careful to fit your children also for Heaven: Provide them a portion which is better than a Kingdom: For you can provide but little for them in the World.

Duty 12. 12. Be exemplary in Patience and Contentedness with your state: For that Grace should be the strongest in us, which is most exercised; and Poverty calleth you to the frequent exercise of this.

Direct. §. 22. **Direct.** 10. Be specially furnished with those Reasons, which should keep you in a chearful contentedness with your state; and may suppress every thought of anxiety and discontent. As, 1. Consider as aforesaid, That that is the best condition for you which helpeth you best to Heaven; and God best knoweth what will do you good, or hurt. 2. That it is rebellion to grudge at the Will of God; which must dispose of us, and should be our Rest. 3. Look over the Life of Christ, who chose a life of poverty for your sakes; and had not a place to lay his head. He was not one of the rich and voluptuous in the World; and are you grieved to be conformed to him? *Phil.* 3. 7, 8, 9. 4. Look to all his Apostles, and most holy Servants and Martyrs. Were not they as great sufferers as you? 5. Consider that the rich will shortly be all as poor as you. Naked they came into the World, and naked they must go out; and a little time makes little difference. 6. It is no

more comfort to die rich than poor; but usually much less: Because the pleasanter the World is to them, the more it grieveth them to leave it. 7. All men cry out, that the World is vanity at last. How little is it valued by a dying Man? And how sadly will it cast him off? 8. The time is very short and uncertain, in which you must enjoy it: We have but a few days more to walk about, and we are gone. Alas, of how small concernment is it, whether a Man be rich or poor, that is ready to step into another World? 9. The love of this World drawing the heart from God, is the common cause of Mens damnation: And is not the World liker to be overloved, when it entertaineth you with prosperity, than when it useth you like an enemy? Are you displeased, that God thus helpeth to save you from the most damning sin? And that he maketh not your way to Heaven more dangerous? 10. You little know the troubles of the rich. He that hath much, hath much to do with it, and much to care for; and many persons to deal with, and more vexations than you imagine. 11. It is but the flesh that suffereth; and it furthereth your mortification of it. 12. You pray but for your daily Bread, and therefore should be contented with it. 13. Is not God, and Christ, and Heaven, enough for you? Should that Man be discontent that must live in Heaven? 14. Is it not your lust, rather than your well informed Reason that repineth? I do but name all these Reasons for brevity: You may enlarge them in your Meditations.

CHAP. XXVIII.

Directions for the Rich.

See more
in my Life
of Faith.

I Have said so much of this already *Tom.* 1. about Covetousness or Worldliness, and about good Works; and in my Book of *Self-denial*, and that of *Crucifying the World*; that my Reason commandeth me brevity in this place.

Direct. 1. Remember that riches are no part of your felicity; or, that if you have no better, you are undone Men. Dare you say, that they are fit to make you happy? Dare you say, that you will take them for your part? and be content to be turned off when they forsake you? They reconcile not God; they save not from his wrath; they heal not a wounded Conscience; they may please your flesh, and adorn your Funeral, but they neither delay, nor sanctifie, nor sweeten Death, nor make you either better, or happier than the poor. Riches are nothing but plentiful provision for tempting corruptible flesh. When the flesh is in the dust, it is rich no more. All that abounded in wealth, since *Adams* days, till now, are levelled with the lowest in the dust.

Direct. 2. **Direct.** 2. Yea, remember that riches are not the smallest temptation and danger to your Souls. Do they delight and please you? By that way they may destroy you. If they be but loved above God, and make Earth seem better for you than Heaven, they have undone you. And if God recover you not, it had been better for you to have been Worms or Bruits, than such deceived miserable Souls. It is not for nothing, that Christ giveth you so many terrible warnings about Riches, and so describeth the folly, the danger, and the misery of the worldly rich, *Luk.* 12. 17, 18, 19, 20. & 16. 19, 20, 21, &c.

& 18. 21, 22, 23, &c. And telleth you how hardly the rich are saved. Fire burneth most, when it hath most fewel; and riches are the fewel of worldly love, and fleshly lust, 1 *Job.* 2. 15, 16. *Rom.* 13. 13, 14.

Direct. 3. Understand what it is to love and trust in worldly prosperity and wealth. Many here deceive themselves to their destruction. They persuade themselves, that they desire and use their riches but for necessity, but that they do not love them, nor trust in them, because they can say that Heaven is better, and Wealth will leave us to a Grave? But do you not love that ease, that greatness, that domination, that fulness, that satisfaction of your Appetite, Eye, and Fancy; which you cannot have without your Wealth? It is fleshly Lust, and Will, and Pleasure, which carnal Worldlings love for it self; and then they love their Wealth for these. And to trust in riches, is not to trust that they will never leave you; for every Fool doth know the contrary: But it is to rest, and quiet, and comfort your minds in them, as that which most pleaseth you, and maketh you well, or to be as you would be. Like him in *Luk.* 12. 18, 19. that said, *Soul take thy ease, eat, drink, and be merry, thou hast enough laid up for many years.* This is to love and trust in riches.

Direct. 4. Above all the deceits and dangers of this World, take heed of a secret hypocritical hope of reconciling the World to Heaven, so as to make you a felicity of both; and dreaming of a compounded portion, or of serving God and Mammon. The true state of the Hypocrites heart and hope is,

[To love his worldly prosperity best, and desire to keep it as long as he can, for the enjoyment of his fleshly pleasures; and when he must leave this World against his will, he hopeth then to have Heaven as a reserve; because he thinketh it better than Hell, and his Tongue can say, It is better than Earth, though his Will and Affections say the contrary.] If this be your case, the Lord have mercy upon you; and give you a more believing Spiritual mind, or else you are lost, and you and your treasure will perish together.

Direct. 5. *Direct. 5.* Accordingly take heed, lest when you seem to resign your selves, and all that you have to God, there should be a secret purpose at the heart, that you will never be undone in the World for Christ, nor for the hopes of a better World. A knowing Hypocrite is not ignorant, that the terms of Christ, proposed in the Gospel, are no lower than forsaking all, and that in Baptism, and our Covenant with Christ; all must be designed and devoted to him, and the Cross taken up instead of all, or else we are no Christians, as being not in Covenant with Christ. But the Hypocrites hope is, that though Christ put him upon these promises, he will never put him to the trial for performance, nor never call him to forsake all indeed: And therefore, if ever he be put to it, he will not perform the promise which he hath made. He is like a Patient that promiseth to be wholly ruled by his Physician, as hoping that he will put him upon nothing which he cannot bear. But when the bitter Potion or the Vomit cometh, he saith, *I cannot take it, I had hoped you would have given me gentler Physick.*

Direct. 6. *Direct. 6.* And accordingly take heed lest while you pretend to live to God, and to use all that you have as his Stewards for his service, you should deceitfully put him off with the leavings of your lusts, and give him only so much as your flesh can spare. It is not likely that the damned Gentleman, *Luke 16.* was never used to give any thing to the poor; else what did Beggars use his doors for? When Christ promiseth to reward Men for a Cup of cold Water, the meaning is, when they would give better if they had it. There are few rich men of all that go to Hell, that were so void of humane compassion, or of the sense of their own reputation, as to give nothing at all to the Poor: But God will have all, though not all for the Poor, yet all employed as he commandeth, and will not be put off with your Tithes or Scraps. His Stewards confess that they have nothing of their own.

Direct. 7. *Direct. 7.* Let the use of your riches in prosperity shew, that you do not dissemble when you promise to forsake all for Christ in trial, rather than forsake him. You may know whether you are true or false in your Covenant with Christ, and what you would do in a day of trial, by what you do in your daily course of life. How can that man leave all at once for Christ, that cannot daily serve him with his riches, nor leave that little which God requireth, in the discharge of his duty in pious and charitable works? What is it to leave all for God, but to leave all rather than to sin against God? And will he do that, who daily sinneth against God by omission of good works, because he cannot leave some part? Study as faithful Stewards, to serve God to the utmost, with what you have now, and then you may expect that his Grace should inable you to leave all in trial, and not prove withering Hypocrites and Apostates?

Direct. 8. *Direct. 8.* Be not rich to your selves, or to your fleshly Wills and Lusts: But remember that the

rich are bound to be Spiritual, and to mortifie the flesh, as well as the poor. Let Lust fare never the better for all the fulness of your Estates! Fast and humble your Souls never the less; please an inordinate appetite never the more in meat or drink; live never the more in unprofitable idleness. The rich must labor as constantly as the poor, though not in the same kind of work. The rich must live soberly, temperately, and heavenly, and must as much mortifie all fleshly desires as the poor. You have the same Law and Master, and have no more liberty to indulge your Lusts; but if you live after the flesh, you shall die as well as any other. O the partiality of carnal minds! They can see the fault of a poor man, that goeth sometime to an Ale-house, who perhaps drinketh Water (or that which is next it) all the Week: When they never blame themselves, who scarce miss a meal without Wine, and strong Drink, and eating that which their Appetite desireth? They think it a crime in a poor man, to spend but one day in many, in such idleness, as they themselves spend most of their lives in. Gentlemen think that their riches allow them to live without any profitable labor, and to gratifie their flesh, and fare deliciously every day: As if it were their privilege to be sensual, and to be damned? *Rom. 8. 1, 5, 6, 7, 8, 9, 13.*

Direct. 9. *Direct. 9.* Nay, remember that you are called to far greater self-denial, and fear, and watchfulness against sensuality, and wealthy vices than the poor are. Mortification is as necessary to your salvation, as to theirs; but much more difficult. If you live after the flesh, you shall die as well as they. And how much stronger are your temptations! Is not he easilier drawn to gluttony or excess in quality or quantity, who hath daily a Table of Plenty, and enticing delicious Food before him, than he that never seeth such a temptation once in half a year? Is it not harder for him to deny his appetite, who hath the baits of pleasant meats and drinks daily set upon his Table, than for him that is seldom in sight of them, and perhaps in no possibility of procuring them; and therefore hath nothing to sollicit his Appetite or Thoughts? Doubtless the rich, if ever they will be saved, must watch more constantly, and set a more resolute guard upon the flesh, and live more in fear of sensuality than the poor, as they live in greater temptations and dangers?

Direct. 10. Know therefore particularly what are the *Temptations of Prosperity*, that you may make a particular prosperous resistance. And they are especially these,

1. *Pride.* The foolish heart of man is apt to swell upon the accession of so poor a matter as wealth; and men think they are got above their neighbors, and more honor and obeisance is their due, if they be but richer. *Jam. 5. 1, 2, 3, 4, 5, 6.*

2. *Fulness of Bread.* If they do not eat till they are sick, they think the constant and costly pleasing of their Appetite in Meats and Drinks, is lawful. *Ezek. 16.*

3. *Idleness.* They think he is not bound to labor, that can live without it, and hath enough.

4. *Time-wasting Sports and Recreations.* They think their hours may be devoted to the flesh, when all their lives are devoted to it: They think their wealth alloweth them to play, and Court, and complement away that precious time, which no men have more need to redeem: They tell God, that he hath given them more time than they have need of; and God will shortly cut it off, and tell them that they shall have no more.

Rom. 13.
13, 4.

5. *Lust and Wantonness, Fulness and Idleness*, Cherish both the Cogitations and Inclinations unto filthiness: They that live in Gluttony and Drunkenness, are like to live in Chambering and Wantonness.

6. *Curiosity*, and wasting their lives in a multitude of little, ceremonious, unprofitable things, to the exclusion of the great businesses of life. Well may we say, that Mens own Lusts are their Jaylors, and their Fetters, when we see to what a wretched kind of life, a multitude of the rich (especially Ladies and Gentlewomen) do condemn themselves. I should pity one in *Bridewell*, that were but tied so to spend their time: When they have poor, ignorant, proud, worldly, pievish, hypocritical, ungodly Souls to be healed, and a life of great and weighty business to do for eternity, they have so many little things all day to do, that leave them little time to converse with God, or with their Consciences, or to do any thing that is really worth the living for: They have so many fine Cloaths and Ornaments to get, and use; and so many rooms to beautifie and adorn, and so many Servants to talk with, that attend them, and so many Dishes and Sawces to bespeak, and so many Flowers to plant, and dress, and walks, and places of pleasure to mind; and so many Visitors to entertain with whole hours of unprofitable talk; and so many great persons accordingly to visit; and so many Laws of Ceremony and Complement to observe; and so many Games to Play (perhaps) and so many hours to sleep, that the day, the year, their lives are gone, before they could have while to know what they lived for? And if God had but damned them to spend their days in picking Straws, or filling a bottomless Vessel, or to spend their days as they chuse themselves to spend them, it would have tempted us to think him unmerciful to his Creatures.

7. *Tyranny and Oppression*: When Men are above others, how commonly do they think that their wills must be fulfilled by all men, and none must cross them, and they live as if all others below them were as their Beasts, that are made for them, to serve and please them.

Direct.

11.
Joh. 15. 5.
Mark 12.
41.
Luk. 12.
48.

Direct. 11. Let your fruitfulness to God, and the publick good, be proportionable to your possessions. Do as much more good in the World than the Poor, as you are better furnished for it than they. Let your Servants have more time for the learning of Gods Word, and let your Families be the more religiously instructed and governed. To whom God giveth much, from them he doth expect much.

Direct.

12.

Direct. 12. Do not only take occasions of doing good, when they are thrust upon you; but study how to do all the good you can, as those that are zealous of good works, Tit. 2. 14. Zeal of good

works will make you. 1. Plot and contrive for them. 2. Consult, and ask advice for them. 3. It will make you glad when you meet with a hopeful opportunity. 4. It will make you do it largely, and not sparingly, and by the halves. 5. It will make you do it speedily, without unwilling backwardness and delay. 6. It will make you do it constantly to your lives end. 7. It will make you pinch your own flesh, and suffer somewhat your selves to do good to others. 8. It will make you labor in it as your Trade, and not only consent that others do good at your charge. 9. It will make you glad, when good is done, and not to grudge at what it cost you. 10. In a word, it will make your Neighbors to be to you as your selves, and the pleasing of God to be above your selves, and therefore to be as glad to do good, as to receive it.

Direct. 13. Do good both to Mens Souls and Bodies; but always let bodily benefits be conferred in order to those of the Soul, and in due subordination, and not for the Body alone. And observe the many other Rules of good Works, more largely laid down. Tom. 1. Chap. 3. Direct. 10.

Direct. 14. Ask your selves often, How you shall wish at death and judgment, your estates had been laid out; and accordingly now use them. Why should not a Man of Reason do that which he knoweth before hand he shall vehemently wish that he had done?

Direct. 15. As your care must be in a special manner for your Children and Families; so take heed of the common Error of Worldlings, who think their Children must have so much, as that God and their own Souls have very little. When selfish Men can keep their Wealth no longer to themselves, they leave it to their Children, who are as their surviving selves. And all is cast into this Gulf, except some inconsiderable parcels.

Direct. 16. Keep daily account of your use and improvement of your Masters Talents. Not that you should too much remember your own good works, but remember to do them; and therefore ask your selves, What good have I done with all that I have, this day or week?

Direct. 17. Look not for long life; for then you will think that a long journey needeth great provisions; but die daily, and live as those that are going to give up their account: And then Conscience will force you to ask, Whether you have been faithful Stewards, and to lay up a Treasure in Heaven, and to make you Friends of the Mammon that others use to unrighteousness, and to lay up a good Foundation for the time to come, and to be glad that God hath given you that, the improvement of which may further the good of others, and your Salvation. Living and dying, let it be your care and business to do good.

March. 5.
16.
Gal. 6. 7,
8, 9, 10.
1 Pet. 2.
12.
Heb. 10.
24.
Tit. 3. 8,
14.
8c 2. 7.
Eph. 2. 10.
1 Tim. 2.
10.
8c 5. 10
Act. 9. 35.

Direct.
13.

Direct.
14.

Direct.
15.

Direct.
16.

March. 15.
14, 15.

Direct.
17.

1 Tim. 6.
18.
1 Cor. 4.
1, 2.
Luk. 16.
10.
1 Tim. 5.
25.



CHAP. XXIX.

Directions for the Aged (and Weak.)

HAVING before opened the Duties of Children to God, and to their Parents, I shall give no other particular Directions to the Young, but shall next open the special Duties of the Aged.

Directi. 1. §. 1. *Direct. 1. The old and weak, have a louder call from God, than others, to be accurate in examining the state of their Souls, and making their calling and election sure.* Whether they are yet regenerate and sanctified, or not? Is a most important Question for every Man to get resolved; but especially for them that are nearest to their end. Ask counsel therefore, of some able faithful Minister or Friend, and set your selves diligently to try your title to Eternal Life, and to cast up your accounts, and see how all things stand between God and you: And if you should find your selves in an unrenewed state, as you love your Souls, delay no longer, but presently be humbled for your so long and foolish neglect, of so necessary and great a work. Go, open your case to some able Minister, and lament your sin, and flee to Christ, and set your hearts on God, as your felicity, and change your company and course, and rest not any longer in so dangerous and miserable a case: The more full Directions for your Conversion I have given before, in the beginning of the Book, and in divers others; and therefore shall say no more to such, it being others that I am here especially to direct.

In Augustinus Speech to the People of Hippo, for Erasmus his Succession, he saith [In Infantia speratur pueritia, & in pueritia speratur adolescentia, in adolescentia speratur iuventus, in iuventute speratur gravitas, & in gravitate speratur senectus: utrum contingat incertum est; est tamen quod speretur. Senectus autem aliam etatem quam speret, non habet.] Vid. Papir. Massor. in vita Coelestis. fol. 58.

Directi. 2. §. 2. *Direct. 2. Cast back your eyes upon the sins of all your life, that you may perceive how humble those Souls should be, that have sinned so long as you have done: And may feel what need you have of Christ, to pardon so long a life of sin.* Though you have repented and been justified long ago, yet you have daily sinned since you were justified; and though all be forgiven that is repented of, yet must it be still before your eyes, both to keep you humble, and continue the exercise of that Repentance, and drive you to Christ, and make you thankful! Yea, your forgiveness and justification, are yet short of perfection (whatever some may tell you to the contrary) as well as your sanctification. For, 1. Your justification is yet given you, but conditionally as to its continuance, even upon condition of your perseverance. 2. And the temporal chastisement, and the pains of death, and the long absence of the Body from Heaven, and the present wants of Grace, and comfort, and communion with God, are punishments which are not yet forgiven executively. 3. And the final sentence of justification at the day of judgment, (which is the perfectest sort) is yet to come: And therefore you have still reason enough to review, and repent of all that is past, and still pray for the pardon of all the sins that ever you committed, which were forgiven you before. So many years sinning should have a very serious repentance, and lay you low before the Lord.

Directi. 3. §. 3. *Direct. 3. Cleave closer now to Christ than ever.* Remembring that you have a life of sin, for him to answer for, and save you from. And that the time is near, when you shall have more sensible

need of him, than ever you have had. You must shortly be cast upon him as your Saviour, Advocate, and Judge, to determine the Question, What shall become of you unto all eternity, and to perfect all that ever he hath done for you, and accomplish all that you have sought and hoped for. And now your natural life decayeth, it is time to retire to him that is your Root, and to look to the Life that is bid with Christ in God, Col. 3. 4. And to him that is preparing you a Mansion with himself; and whose office it is to receive the departing Souls of true Believers. Live therefore in the daily thoughts of Christ, and comfort your Souls in the belief of that full supply and safety which you have in him.

Directi. 4. §. 4. *Direct. 4. Let the ancient Mercies and Experiences of Gods love through all your lives, be still before you, and fresh upon your minds, that they may kindle your love and thankfulness to God, and may feed your own delight and comfort, and help you the easier to submit to future weaknesses and death.* Eaten Bread must not be forgotten: A thankful remembrance preserveth all your former Mercies still fresh and green; the sweetness and benefit may remain, though the thing it self be past and gone. This is the great privilege of an aged Christian; that he hath many years Mercy more to think on, than others have. Every one of those Mercies was sweet to you by it self, at the time of your receiving it (except afflictions, and misunderstood and unobserved Mercies:) And then how sweet should all together be? If unthankfulness have buried any of them, let thankfulness give them now a Resurrection. What delightful work is it for your thoughts, to look back to your Childhood, and remember how mercy brought you up, and conducted you to every place that you have lived in; and provided for you, and preserved you, and heard your Prayers, and disposed of all things for your good: How it brought you under the Means of Grace, and blest them to you; and how the Spirit of God began and carried on the Work of Grace upon your hearts? I hope you have recorded the wonders of Mercy ever upon your hearts, with which God hath filled up all your lives? And is it not a pleasant work in old Age to ruminate upon them? If a Traveller delight to talk of his travels, and a Soldier or Seaman, upon his Adventures, how sweet should it be to a Christian to peruse all the conduct of Mercy through his life, and all the operations of the Spirit upon his heart. Thankfulness taught Men heretofore, to make their Mercies, as it were, attributes of their God. As the God that brought them out of the Land of Egypt, was the Name of the God of Israel. And Gen. 48. 15. Jacob delighteth himself in his old age, in such reviews of Mercy: [The God which fed me all my life long unto this day. The Angel which redeemed me from all evil, blest the Lads.] Yea, such thankful reviews of ancient Mercies, will force an ingenuous Soul, to a quieter submission, to infirmities, sufferings, and death; and make us say as Job, Shall we receive good at the hands of God, and not evil; and as old Simeon, Lord now lettest thou thy servant depart in peace. It is a powerful rebuke of all discontents, and maketh death it self more welcome, to think how large a share of mercy, we have had already in the world.

Direct. 5. §. 5. Direct. 5. Draw forth the treasure of wisdom and experience, which you have been so long in laying up, to instruct the ignorant, and warn the unexperienced and ungodly that are about you. Job. 32. 7. Dayes should speak, and multitude of years should teach wisdom: The aged women must teach the young women to be sober, to love their Husbands and Children, to be discreet, chaste, keepers at home, good, obedient to their own Husbands, that the word of God be not blasphemed, Tit. 2. 3, 4, 5. It is supposed that time and experience hath taught you more than is known to raw and ignorant youth. Tell them what you have suffered by the deceits of sin: Tell them the method and danger of temptations: Tell them what you lost by delaying your Repentance: and how God recovered you? and how the spirit wrought upon your souls: Tell them what comforts you have found in God? what safety and sweetness in a holy life? how sweet the holy Scriptures have been to you? how prayers have prevailed? how the promises of God have been fulfilled? and what mercies and great deliverances you have had. Tell them how good you have found God; and how bad you have found sin, and how vain you have found the world. Warn them to resist their fleshly lusts, and to take heed of the ensnaring flatteries of sin: Acquaint them truly with the History of publick sins and judgments and mercies in the times which you have lived in. God hath made this the duty of the aged, that the Fathers should tell the wonders of his works and mercies to their children, that the ages to come may praise the Lord, Deut. 4. 10. Psal. 78. 4, 5, 6.

Direct. 6. §. 6. Direct. 6. The aged must be examples of wisdom, gravity and holiness unto the younger. Where should they find any virtues in eminence, if not in you, that have so much time and helps and experiences? It may well be expected that nothing but favour, wife and holy, come from your mouths: and nothing unbecoming wisdom and godliness, be seen in your lives. Such as you would have your Children after you to be, such shew your selves to them in all your Conversation.

Direct. 7. §. 7. Direct. 7. Especially it belongeth to you, to repress the heats, and dividing, contentious, and censorious disposition, of the younger sort of professors of Godliness. They are in the heat of their blood, and want the knowledge and experience of the aged, to guide their zeal: They have not their senses yet exercised in discerning good and evil, Heb. 5. 12. They are not able to try the spirits: They are yet but as children, apt to be tossed to and fro, and carried up and down with every wind of Doctrine, after the craft and subtilty of deceivers, Eph. 4. 14. The Novices are apt to be puffed up with pride, and fall into the condemnation of the Devil, 1 Tim. 3. 6. They never saw the issue of errors and sects and parties, and what divisions and contentions tend to, as you have done. And therefore it belongeth to your gravity and experience, to call them unto Unity, Charity, and Peace, and to keep them from proving firebrands in the Church, and rashly over-running their understandings and the truth.

Direct. 8. §. 8. Direct. 8. Of all men, you must live in the greatest contempt of earthly things, and least entangle your selves in the love or needless troubles of the world: You are like to need it and use it but a little while: A little may serve one that is so near his journey's end: You have had the greatest experience of its vanity: You are so near the great things of another World, that methinks you should have no leisure to remember this, or room for any unnecessary thoughts or speeches of it. As your bodies are less able for worldly employment than others, so accordingly

you are allowed to retire from it more than others, for your more serious thoughts of the life to come. It is a sign of the bewitching power of the world, and of the folly and unreasonableness of sin, to see the Aged usually as Covetous as the young; and men that are going out of the world, to love it as fondly, and scrape for it as eagerly, as if they never looked to leave it. You should rather give warning to the younger sort, to take heed of Covetousness, and of being ensnared by the world, and while they labour in it faithfully with their hands, to keep their hearts entirely for God.

Direct. 9. §. 9. Direct. 9. You should highly esteem every minute of your time, and lose none in idleness or unnecessary things; but be alwayes doing or getting some good; and do what you do with all your might. For you are sure now that your time will not be long; How little have you left, to make all the rest of your preparation in for eternity? The young may dye quickly, but the old know that their time will be but short. Though nature decay, yet grace can grow in life and strength; and when your outward man perissheth, the inner man may be renewed day by day, 2 Cor. 4. 16. Time is a most pretious commodity to all; but especially to them, that have but a little more, to determine the question in, Whether they must live in Heaven or Hell for ever. Though you cannot do your worldly businesses as heretofore, yet you have variety of holy exercises to be employed in; Bodily ease may beseech you, but Idleness is worse in you than in any.

Direct. 10. §. 10. Direct. 10. When the decay of your strength or memory or parts, doth make you unable to read or pray or meditate by your selves, so much or so well as heretofore, make the more use of the more lively gifts and help of others. Be the more in hearing others, and in joyning with them in prayer; that their memory and zeal and utterance may help, to lift you up and carry you on.

Direct. 11. §. 11. Direct. 11. Take not a decay of nature, and of those gifts and works which depend thereon, for a decay of grace. Though your memory and utterance and fervour of affection, abate as your natural heat abateth, yet be not discouraged; but remember, that you may for all this grow in grace; if you do but grow in holy wisdom and judgment, and a higher esteem of God and holiness, & a greater disesteem of all the vanities of the world, and a firmer resolution to cleave to God and trust on Christ, and never to turn to the world and sin; This is your growth in grace.

Direct. 12. §. 12. Direct. 12. Be patient under all the infirmities and inconveniences of old age. Be not discontented at them, nor repine not, nor grow peevish and froward to those about you. This is a common temptation which the aged should carefully resist. You knew at first that you had a body that must decay; If you would not have had it till a decaying age, why were you so unwilling to dye? If you would, why do you repine? Bless God for the days of youth and strength and health and ease which you have had already! and grudge not that corruptible flesh decayeth.

Direct. 13. §. 13. Direct. 13. Understand well that passive obedience is that which God calleth you to in your age and weakness, and in which you must serve and honour him in the conclusion of your labour. When you are unfit for any great or publick works, and active obedience hath not opportunity to exercise it self as heretofore, it is then as acceptable to God that you honour him, by patient suffering: And therefore it is a great error of them that wish for the death of all that are impotent, decrepit and bed-ridden, as if they were utterly unserviceable to God? I tell you, it is

no small service that they may do, not only by their prayers, and their secret Love to God, but by being examples of faith and patience and heavenly-mindedness, and confidence and joy in God, to all about them. Grudge not then if God will thus employ you.

Direct.
14.

§. 14. Direct. 14. *Let your thoughts of death, and preparations for it, be as serious as if death were just at hand.* Though all your life be little enough to prepare for death, and it be a work that should be done as soon as you have the use of Reason, yet age and weakness call lowder to you, presently to prepare without delay. Do therefore all that you would fain find done, when your last sickness cometh; that unreadiness to dye may not make death terrible, nor your age uncomfortable.

Direct.
15.

§. 15. Direct. 15. *Live in the joyful expectations of your change, as becometh one that is so near to Heaven, and looketh to live with Christ for ever.* Let all the high and glorious things, which faith apprehendeth, now shew their power in the love and joy

and longings of your soul. There is nothing in which the weak and aged can more honour Christ and do good to others, than in joyful expectation of their change, and an earnest desire to be with Christ. This will do much to convince unbelievers, that the promises are true, and that Heaven is real, and that a holy life is indeed the best, which hath so happy an end: When they see you highest in your joyes, at the time when others are deepest in distress; and when you rejoyce as one that is entering upon his happiness, when all the happiness of the ungodly is at an end; this will do more than many Sermons, to perswade a sinner to a holy life. I know that this is not easily attained; But a thing so sweet and profitable to your selves, and so useful to the good of others, and so much tending to the honour of God, should be laboured after with all your diligence: and then you may expect Gods blessing on your labours. Read to this use the fourth part of my Saints Rest.

CHAP. XXX.

Directions for the Sick.

THough the chief part of our preparation for Death be in the time of Health, and it is a work for which the longest life is not too long; yet because the folly of unconverted sinners is so great as to forget what they were born for till they see death at hand, and because there is a special preparation necessary for the best, I shall here lay down some *Directions for the Sick*: And I shall reduce them to these four heads. 1. What must be done to *make Death safe to us*, that it may be our passage to Heaven and not to Hell. 2. What must be done to *make sickness profitable to us*? 3. What must be done to *make Death comfortable to us*, that we may dye in Peace and Joy? 4. What must be done to *make our sickness profitable to others about us*?

Tit. 1. *Directions for a safe Death, to secure our Salvation.*

THe Directions of this sort are especially necessary to the unconverted impenitent sinner; yet needful also to the Godly themselves: and therefore I shall distinctly speak to both.

I. *Directions for an unconverted sinner in his sickness.*

It is a very dreadful case to be found by sickness in an unconverted state. There is so great a work to be done, and so little time to do it in, and soul and body so unfit and undisposed for it, and the misery so great (even everlasting torment) that will follow so certainly and so quickly if it be undone, that one would think it should overwhelm the understanding and heart of any man with astonishment and horror, to foresee such a condition in the time of his health; much more to find himself in it in his sickness. And though one would think that the near approach of Death, and the nearness of another world, should be unrelieably powerful to convert a sinner; so that few or none should dye

unconverted, however they lived; yet Scripture and sad experience declare the contrary, that most men dye as well as live, in an unsanctified and miserable state. For, 1. A life of sin doth usually settle a man in ignorance or unbelief or both: so that sickness findeth him in such a dungeon of Darknes, that he is but lost and confounded in his fears, and knoweth not whither he is going, nor what he hath to do. 2. And also sin wofully hardeneth the heart, and the long resisted spirit of God forsaketh them, and giveth them over to themselves in sickness, who would not be ruled and sanctified by him in their health: And such remain like blocks or beasts even to the last. 3. And the nature of sickness and approaching death doth tend more to affright, than to renew the soul; and rather to breed fear and trouble than love. And though grief and fear be good preparatives and helps, yet it is the love of God and holiness in which the souls Regeneration and Renovation doth consist; and there is no more holiness than there is love and willingness. And many a one that is affrighted into strong Repentings and cries and prayers and promises, and seem to themselves and others to be Converted, do yet either dye in their sins and misery, or return to their unholy lives when they recover, being utter strangers to that true Repentance which reneweth the heart, as sad experience doth too often testifie. 4. And many poor sinners finding that they have so short a time, do end it in meer amazement and terrour, not knowing how to compose their thoughts, to examine their hearts and lives, nor to exercise faith in Christ, nor to follow any Directions that are given them; but lye in trembling and astonishment, wholly taken up with the fears of Death, much worse than a beast that is going to be butchered. 5. And the very pains of the body, do so divert or hinder the thoughts of many, that they can scarce mind any spiritual things, with such a composedness as is necessary to so great a work. 6. And the greatest number being partly confounded in ignorance, and partly withheld by backwardness and undisposedness,

ness, and partly disheartened by thinking it impossible to become new-creatures, and get a regenerate heavenly heart on such a sudden, do force themselves to hope that they shall be saved without it, and that though they are sinners, yet that kind of Repentance which they have, will serve the turn and be accepted, and God will be more merciful than to damn them. And this false hope they think they are necessitated to take up: For there is but two other ways to be taken: The one is, utterly to despair, and both Scripture, and Reason and Nature it self are against that: The other way is to be truly converted and won to the *Love of God and Heaven by a lively faith in Jesus Christ*: And they have no such faith: and to this they are strange and undisposed, and think it impossible to be done: And if they must have no hopes but upon such terms as these, they think they shall have none at all: Or else if they hear that there is no other hope, and that none but the holy can be saved, they will force themselves to hope that they have all this, and that they are truly converted, and become new creatures, and do love God and holiness above all: not because indeed it is so, but because they would have it so, for fear of being damned: And instead of finding that they are void of faith and love and holiness, and labouring to get a renewed soul, they think it a nearer way to make themselves believe that it is so already: And thus in their presumption, self-deceiving and false hopes, they linger out that little time that is left them to be converted in, till death open their eyes, and Hell do undeceive them. 7. And the same Devil, and wicked men his Instruments, that kept them in health from true Repentance, will be as diligent to keep them from it in their sickness; and will be loth to lose all at the last cast, which they had been winning all the time before. And if the Devil can but keep them in his power, till sickness come and take them up with pain and fear, he will hope to keep them a few days longer, till he have finished that which he had begun and carried on so far. And if there be here and there one, that will be held no longer by false hopes and presumption, he will at last think to take them off by desperation, and make them believe that there is no remedy.

§. 4. And indeed it is a thing so difficult, and unlikely, to convert a sinner in all his pain and weakness at the last, that even the Godly friends of such do many times, even let them alone, as thinking that there is little or no hope. But this is a very sinful course: As long as there is life, there is some hope. And as long as there is hope, we must use the means: A Physician will try the best remedies he hath, in the most dangerous disease which is not desperate: For when it is certain that there is no hope without them, if they do no good, they do no harm. So must we try the saving of a poor soul, while there is life and any hope; For if once death end their time and hopes, it will be then too late; and they will be out of our reach and help for ever. To those that sickness findeth in so sad a case, I shall give here but a few brief Directions, because I have done it more at large in the first *Tom*e and first Chapter, whither I refer them.

§. 5. Direct. 1. *Set speedily and seriously to the Judging of yourselves, as those that are going to be judged of God.* And do it in the manner following. 1. *Do it willingly and resolutely*, as knowing that it is now no time to remain uncertain of your everlasting state, if you can possibly get acquainted with it. Is it not time for a man to know himself, whether he be a sanctified believer or not, when he is just going to appear before his maker, and there be judged as he is found? 2. *Do it impartially*; as one

that is not willing to find himself deceived, as soon as death hath acquainted him with the truth: O take heed, as you love your souls, of being foolishly tender of your selves, and resolving for fear of being troubled at your misery; to believe that you are safe, whether it be true or false. This is the way that Thousands are undone by. Thinking that you are sanctified will neither prove you so, nor make you so: no more than thinking that you are well, will prove or make you well. And what good will it do you to think you are pardoned and shall be saved, for a few days longer, and then to find too late in Hell that you were mistaken? Is the ease of so short a deceit worth all the pain and loss that it will cost you? Alas poor soul! God knoweth it is not needlessly to affright thee, that we desire to convince thee of thy misery! We do not cruelly insult over thee or desire to torment thee? But we pity thee in so sad a case: To see an un sanctified person ready to pass into another world, and to be doomed unto endless misery, and will not know it till he is there? Our principal reason of opening your danger is because it is necessary to your escaping it: If soul diseases were like bodily diseases which may sometimes be cured without the Patients knowing them and the danger of them, we would never trouble you at such a time as this. But it will not be so done: You must understand your danger if you will be saved from it: Therefore be impartial with your self if you are wise, and be truly willing to know the worst. 3. *In judging your selves proceed by the same Rule or Law that God will judge you by; that is, by the word of God revealed in the Gospel.* For your work now is not to fear a little short-lived quiet to your Consciences, but to know how God will judge your souls, and whether he will doom you to endless joy or misery: And how can you know this, but by that Law or Rule that God will judge you by? And certainly God will judge you, by the same Law or Rule by which he Governed you, or which he gave you to live by in the world. It will go never the better or worse there with any man, for his good or bad conceits of himself, if they were his mistakes; But just what God hath said in his word, that he will do with any man, that will he do with him in the day of judgment. All shall be justified whom the Gospel justifieth; and all shall be condemned that it condemneth: and therefore judge your self by it: By what signs you may know an un sanctified man, I have told you before, *Tom. 1. Chap. 1. Dir. 3.* And by what signs true grace may be known I told you before, in preparation for the Sacrament. 4. If you cannot satisfy your self about your own condition, advise with some Godly able Minister or other Christian that is best acquainted with you: that knoweth how you have lived towards God and man; or at least open all your heart and life to him that he may know it; And if he tell you that he feareth you are yet un sanctified, you have the more reason to fear the worst. But then be sure that he be not a carnal ungodly worldly man himself; For they that flatter and deceive themselves, are not unlike to do so by others; Such blind deceivers will dawb over all, and bid you never trouble your self; but even comfort you as they comfort themselves; and bid you believe that all is well, and it will be well; or will make you believe that some forced confession and unsound Repentance, will serve instead of true Conversion. But a man that is going to the bar of God, should be loth to be deceived by himself or others.

§. 6. Direct. 2. *If by a due examination you find your self un sanctified, bebinck you seriously of your case, both what you have done, and what a condition you*

Direct. 2.
For Humiliation
and Repentance.

Direct. 1.
For Examination.

you are in, till you are truly humbled, and willing of any conditions that God shall offer you for your deliverance. Consider how foolishly you have done, how rebelliously, how unthankfully, to forsake your God, and forget your souls, and lose all your time, and abuse all Gods mercies and leave undone the work that you were made and preserved and redeemed for! Alas, did you never know till now that you must dye? and that you had all your time to make preparation for an endless life which followeth death? Were you never warned by Minister or friend? Were you never told of the necessity of a holy heavenly life; and of a regenerate sanctified state, till now? O what could you have done more unwisely, or wickedly, than to cast away a life that eternal life so much depended on? and to refuse your Saviour and his grace and mercies, till your last extremity? Is this the time to look after a new birth and to begin your life, when you are at the end of it? O what have you done to delay so great a work till now! And now if you dye before you are regenerate, you are lost for ever. O humble your souls before the Lord! Lament your folly; and presently condemn your selves before him, and make out to him for mercy while there is hope.

Direct. 3.
For Faith
in Christ.

§. 7. Direct. 3. When you are humbled for your sin and misery, and willing of mercy upon any terms, believe that yet your case is not Remediless, but that Jesus Christ hath given himself to God a Sacrifice for your sins, and is so sure and All-sufficient a Saviour, that yet nothing can hinder you from pardon and salvation, but your own impenitence and unbelief? Come to him therefore as the Saviour of Souls, that he may teach you the will of God, and Reconcile you to his Father, and pardon your sins, and renew you by his Spirit, and acquaint you with his Fathers Love, and save you from damnation, and make you heirs of life eternal. For all this may yet possibly be done, as short as your time is like to be: And it will yet be long of you, if it be not done. The Covenant of Grace doth promise pardon and salvation to every Penitent Believer when ever they truly turn to God, without excepting any hour, or any person in all the world. Nothing but an unbelieving hardened heart, resisting his grace, and unwilling to be holy, can deprive you of pardon and salvation, even at the last. It was a most foolish wickedness of you to put it off till now: but yet for all that, if you are not yet saved, it shall not be long of Christ but you: Yet he doth freely offer you his mercy? and he will be your Lord and Saviour if you will not refuse him: yet the match shall not break on his part: see that it break not on your part and you shall be saved. Know therefore what he is, as God and man, and what a blessed work he hath undertaken, to Redeem a sinful miserable world, and what he hath already done for us, in his life and doctrine, in his death and sufferings by his Resurrection and his Covenant of Grace, and what he is now doing at his Fathers right hand, in making intercession for Penitent Believers, and what an endless Glory he is preparing for them, and how he will save to the uttermost, all that come to God by him. O yet let your heart even leap for Joy, that you have an all-sufficient willing gracious Saviour? whose Grace aboundeth more than sin aboundeth? If the Devils and poor damned souls in Hell were yet but in your case, and had your offers and your hopes, how glad do you imagine they would be? Cast your selves therefore in Faith and Confidence upon this Saviour: Trust your souls upon his Sacrifice and Merit, for the pardon of your sins, and peace with God: Beg of him yet the renewing grace of his Spirit: Be willing to be made holy, and a new Creature, and to live a holy life if

Heb.
Rom. 5.

you should survive: Resolve to be wholly ruled by him; and give up your self absolutely to him as your Saviour, to be justified and sanctified and saved by him, and then trust in him for everlasting happiness! O happy soul, if yet you can do thus, without deceit.

§. 8. Direct. 4. Believe now and consider what God is and will be to your soul, and what Love he hath shewed to you by Christ, and what endless Joy and Glory you may have with him in Heaven for ever, notwithstanding all the sins that you have done: And think what the world and the flesh hath done for you, in comparison of God: Think of this till you fall in Love with God, and till your hearts and hopes are set on Heaven, and turned from this world and flesh, and till you feel your self in Love with holiness, and till you are firmly Resolved in the strength of Christ to live a holy life, if God recover you: and then you are truly sanctified, and shall be saved if you dye in this condition. Take heed that you take not a Repentance and good purposes which come from nothing but fear, to be sufficient: If you recover, all this may dye again, when your fear is over; You are not sanctified, nor God hath not your hearts, till your Love be to him; that which you do through fear alone, you had rather not do if you might be excused: And therefore your hearts are still against it. When the feeling of Gods unspeakable Love in Christ, doth melt and overcome your hearts; when the infinite goodness of God himself, and his mercies to your souls and bodies, do make you take him as more lovely and desirable than all the world; when you so believe the Heavenly Joies above, as to desire them more than earthly pleasures; when you Love God better than worldly prosperity, and when a life of such Love and Holiness seemeth better to you, than all the merriments of sinners, and you had rather be a Saint, than the most prosperous of the ungodly, and are firmly resolved for a holy life, if God recover you, then are you indeed in a state of grace, and not till then; This must be your case, or you are undone for ever. And therefore meditate on the Love of Christ, and the Goodness of God, and the Joies of Heaven, and the happiness of Saints, and the misery of worldlings, and ungodly men; meditate on these till your eyes be opened, and your hearts be touched with a holy love, and Heaven and Holiness be the very things that you desire above all; and then you may boldly go to God, and believe that all your sins are pardoned: And it is not bare terror, but these believing thoughts, of God and Heaven and Christ and Love, that must change your hearts and do the work.

Direct. 4.
For a new
heart, and
the love
of God,
and a re-
solution
for a holy
obedient
life.

§. 9. These four Directions truly practised, will yet set you on safe ground, as sad and dangerous as your condition is; But it is not the hearing of them, or the bare approbation of them that will serve the turn; To find out your sinful miserable state, and to be truly humbled for it, and to discern the Remedy which you have in Christ, and penitently and believing to enter into his Covenant, and to see that your happiness is wholly in the love and fruition of God, and to believe the Glory prepared for the Saints, and to prefer it before all the prosperity of the world, and love it and set your hearts upon it, and to resolve on a holy life if you should recover, forsaking this deceitful world and flesh; all this is a work that is not so easily done as mentioned, and requireth your more serious fixed thoughts; and indeed had been fitter for your youthful vigor, than for a painful weak distempered state. But necessity is upon you; It must needs be yet done, and thoroughly and sincerely done, or you are lost for ever. And therefore do it as well as you can, and see that your hearts

hearts do not trifle and deceive you. In some respect you have greater helps than ever you had before; you cannot now keep up your hard-heartedness and security, by looking at Death as a great way off. You have now fuller experience, than ever you had before; what the flesh, and all its pleasures will come to, and what good your sinful Sports, and Recreations, and merriments will do you; and what all the riches, and greatness, and gallantry, and honors of the World are worth; and what they will do for you in the day of your necessity. You stand so near another World, and must so quickly appear before the Lord, that methinks a dead and senseless heart, should no longer be able to make you sleight your God, your Saviour, and your endless life: And one would think that the flesh, and world, should never be able to deceive you any more. O happy Soul, if yet at last, you are not only frightened into an unsound Repentance, but can hate all sin, and love the Lord, and trust in Christ, and give up your self intirely to him, and set your heart upon that Blessed Life, where you may see and love him perfectly for ever!

Quest. 1. *Of late Repentance?* §. 10. Quest. But will so late Repentance serve the turn, for one that hath been so long ungodly?

Ans. Yes, if it be sincere: But there is all the doubt; and that is it, that your Salvation now dependeth on.

Quest. 2. *But how may I know, whether it be sincere?*

Ans. 1. If you be not only frightened into it; but your very heart, and will, and love is changed. 2. If it extend both to the end, and the necessary means: So that you love God, and the Joys of Heaven, above all Earthly prosperity and pleasure; and also you had rather be perfectly holy, than live in all the delights of sin. And if you hate every known sin, and love the holy ways and servants of God, and this unfeignedly: This is a true change. 3. And if this Repentance and change be such as will hold, if God should recover you, and would shew it self in a new and holy and self-denying life; (which certainly it will do, if it come not only from fear, but from love.) But if you renounce the World, and the Flesh, against your Wills, because you know there is no remedy; and if you bid farewell to your worldly sinful pleasures, not because you love God better, but because you cannot keep them, though you would; and if you take not God, and Heaven as your Best, but only for better than Hell; but not as better than worldly prosperity, which yet you would chuse, if you had your choice. This kind of Repentance will never save you, and if you should recover, it would vanish away, and come to nothing, as soon as your fears of death are over, and you are returned to your worldly delights again. Though now in your extremity, you cry out never so confidently, O I had rather have Heaven than Earth, and I had rather have Christ and holiness, than all the pleasures and prosperity of sinners; yet if it be not from a renewed sanctified heart, that had rather be such indeed, but from meer necessity, and fear, and against the habit of your hearts and wills. This is but such a Repentance as Judas had, that is neither sincere at present, nor if you recover, will hold you to a holy life.

II. Directions to the Sanctified, for a safe departure.

§. 1. When the Soul is truly Converted and Sanctified, the principal business is dispatched, that is necessary to a safe departure: But yet I cannot say that there is no more to be done. They were Godly Persons that are exhorted, 2 Pet. 1. 10. To give diligence to make their calling and election sure. Which

being (as the Greek importeth) not only to make it known or certain; but to make it firm, doth signifie more than barely to discern it. These following duties are yet further necessary.

§. 2. Direct. 1. Satisfie not your selves that once you found your selves sincere; but, if your understandings be clear and free, renew the trial; and if you are insufficient for it of your self; make use of the help of a faithful judicious Minister or Friend. For when a Man is going to the Bar of God, it concerneth him to make all as sure as possibly he can.

§. 3. Direct. 2. Review your lives, and renew your Universal Repentance, for all the sins that ever you committed; and also let your particular Repentance extend to every particular sin which you remember; but especially repent of your most aggravated Soul-wounding sin. For if your Repentance be universal and true, it will also be particular; and you will be specially humbled for your special sins: And search deep, and see that none escape you. And think not that you are not called to repent of them, or ask forgiveness, because you have repented of them long ago, and received a Pardon: For this is a thing to be done even to the last.

§. 4. Direct. 3. Renew your Faith in Jesus Christ, and cast your Souls upon his Merits and Mediation: Satisfie not your selves that you have a habit of Faith; and that formerly you did believe; but flie to your trusty Rock and Refuge, and continue the exercise of your Faith, and again give up your Souls to Christ.

§. 5. Direct. 4. Make it your chief work, to stir up in your hearts, the love of God, and a desire to live with Christ in glory. Let those comforting and encouraging objects which are the instruments of this, be still in your thoughts: And if you can do this, it will be the surest proof of your title to the Crown.

§. 6. Direct. 5. If you have wronged any by word or deed, be sure that you do your best to right them, and make them satisfaction; and if you have fallen out with any, be reconciled to them. Leave not other Mens Goods to your Heirs or Executors: Restore what you have wrongfully gotten, before you leave your Legacies to any. Confess your faults, where you can do no more; and ask those forgiveness, whom you have injured; and leave not Mens names, or estates, or souls, under the effects of your former wrongs, so far as you are able to make them reparation.

§. 7. Direct. 6. Be still taken up in your duty to God, even that which he now calleth you to, that you may not be found idle, or in the sins of omission; but may be most holy and fruitful at the last. Though sickness call you not to all the same duties, which were incumbent on you in your health; yet think not therefore, that there is no duty at all expected from the sick. Every Season and State hath its peculiar Duties (and its peculiar Mercies) which it much concerneth us to know. I shall anon tell you more particularly what they are.

§. 8. Direct. 7. Be specially fortified and vigilant against the most dangerous temptations of Satan, by which he useth to assault the sick. Pray now especially, that God would not lead you into temptation, but deliver you from the evil one: For in your weakness you may be less fit to wrestle with them, than at another time. O beg of God, that as he hath upheld you, and preserved you till now, he would not forsake you at last in your extremity. Particularly,

§. 9. Tempt. 1. One of the most dangerous temptations of the Enemy, is, To take the advantage of a Christians bodily weakness, to shake his Faith, and question his Foundations, and call him to dispute over

Tempt. 1.
Hic labor
extremus,
longarum;
hec mea
vltima est
Virgil

over his Principles again, Whether the Soul be immortal? And there be a Heaven, and a Hell? And whether Christ be the Son of God, and the Scriptures be Gods Word? &c. As if this had never been questioned, and scanned, and resolved before! It is a great deal of advantage that Satan expecteth by this malicious course. If he could, he would draw you from Christ to infidelity; but Christ prayeth for you, that your Faith may not fail: If he cannot do this, he would at least weaken your Faith, and hereby weaken every Grace: And he would hereby divert you from the more needful thoughts, which are suitable to your present state; and he would hereby distract you, and destroy your comforts, and draw you in your perplexities to dishonor God. Away therefore with these blasphemous and unreasonable motions: cast them from you, with abhorrence and disdain: It is no time now to be questioning your Foundations; you have done this more seasonably, when you were in a fitter case. A pained, languishing Body, and a disturbed discomposed Mind, is unfit upon a surprise, to go back and dispute over all our Principles. Tell Satan, you owe him not so much service, nor will you so cast away those few hours and thoughts, for which you have so much better work. You have the witness in your selves, even the Spirit, and Image, and Seal of God. You have been converted and renewed by the power of that Word, which he would have you question; and you have found it to be owned by the Spirit of Grace, who hath made it mighty to pull down the strongest holds of sin. Tell Satan, you will not gratifie him so much, as to turn your holy heavenly desires, into a wrangling with him about those Truths which you have so often proved. You will not question now, the Being of that God who hath maintained you so long, and witnessed his Being and Goodness to you by a Life of Mercies; nor will you now question the Being or Truth of him that hath redeemed you, or of the Spirit or Word that hath sanctified, guided, comforted, and confirmed you. If he tell you, that you must prove all things, tell him, that this is not now to do; you have long proved the Truth and Goodness of your God, the Mercy of your Saviour, and the power of his holy Spirit and Word. It is now your work to live upon that Word, and fetch your hopes and comforts from it, and not to question it.

Tempt.
2.

§. 10. Tempt. 2. Another dangerous Temptation of Satan is, When he would perswade you to Despair, by causing you to misunderstand the tenor of the Gospel, or by thinking too narrowly and unworthily of Gods Mercy, or of the satisfaction of Christ. But because this Temptation doth usually tend more to discomfort the Soul, than to damn it, I shall speak more to it under Tit. 3.

Tempt.
3.

§. 11. Tempt. 3. Another dangerous Temptation is, When Satan would draw you to overlook your sins, and overvalue your Graces, and be proud of your good works; and so lay too much of your comfort upon your selves, and lose the sense of your need of Christ, or usurp any part of his Office, or his Honor. I shall afterward shew you how far you must look at any thing in your selves; but certainly, that which lifteth you up in Pride, or inroatheth on Christs Office, or would draw you to undervalue him, is not of God. Therefore keep humble, in the sense of your sinfulness and unworthiness, and cast away every motion which would carry you away from Christ, and make your selves, and your works, and righteousness, as a Saviour to your selves.

Tempt.
4.

§. 12. Tempt. 4. Another perillous Temptation is, By causing the thoughts of Death, and the Grave, and your doubts and fears about the World to

come, to overcome the love of God, and (not only the comforts, but also) the desires and willingness of your hearts, to be with Christ. It will abate your love to God and Heaven, to think on them with too much estrangement and terror. The Directions under Tit. 3. will help you against this Temptation.

§. 13. Tempt. 5. Another dangerous Temptation *Tempt. 5.* is fetcht from the remnants of your worldly mindedness; when your Dignity, or Honor, your House, or Lands, your Relations and Friends, or your Pleasures and Contentments, are so sweet to you, that you are loth to leave them; and the thoughts of Death are grievous to you, because it taketh you from that which you over love; and God and Heaven are the less desired, because you are loth to leave the World. Watch carefully against this great temptation: Observe how it seeketh the very destruction of your Grace and Souls; and how it fighteth against your love to God and Heaven, and would undo all that Christ and his Spirit have been doing so long? Observe what a root of matter it findeth in your selves; and therefore be the more humbled under it. Learn now what the World is, and how little the accommodations of the flesh are worth; when you perceive what the end of all must be. Would you never die? Would you enjoy your worldly things for ever? Had you rather have them, than to live with Christ in the Heavenly glory of the *New Jerusalem*? If you had, it is your grievous sin and folly; and yet you know, that it is a desire that you can never hope to attain. Die you must, whether you will or not! What is it then, that you would stay for? Is it till the World be grown less pleasant to you, and your love and minds be weaned from it? When should that rather be than now? And what should more effectually do it, than this dying condition that you are in? It is time for you to spit out these unwholesome pleasures; and now to look up to the true, the holy, the unmeasurable Everlasting Pleasures.

Tit. 2. Directions how to profit by our Sickness.

WHether it shall please God to recover you, or not, it is no small benefit which you may get by his Visitation, if you do your part, and faithfully improve it, according to these Directions following.

§. 1. Direct. 1. If you hear Gods call to a closer trial of your hearts, concerning the sincerity of your conversion; and thereby are brought to a more exact examination, and come to a truer acquaintance with your state (be it good or bad) the benefit may be exceeding great. For if it be good, you may be much comforted, and confirmed, and fitted to give thanks and praise to God: And if it be bad, you may be awakened speedily to look about you, and seek for a recovery.

Direct. 1.

§. 2. Direct. 2. If in the review of your lives, you find out those sins which before you overlooked; or perceive the greatness of those sins which you before accounted small, the benefit may be very great. For it will help to a more deep and sound Repentance, and to a stronger Resolution against all sins, if you recover. And Affliction is a very great help to us in this. Many a Man hath been ashamed and deeply humbled for that same sin, when sickness did awake him, which he could make his play-fellow before, as if there had been neither hurt nor danger in it.

Direct. 2.

§. 3. Direct. 3. There is many a deep corruption in the heart, which affliction openeth and discovereth, which

Direct. 3.

which deceitfulness hid in the time of prosperity: And the detecting of these is no small benefit to the Soul. When you come to part with wealth and honor, you shall better know how much you loved them, than you could before. Mark therefore what corruptions appear in your affliction, and how the heart discloseth its deceits, that you may know what to repent of, and reform.

Direct. 4. §. 4. *Direct. 4.* When affliction calleth you to the use and exercise of your Graces, you have a great help to be better acquainted with the strength or weakness of them. When you are called so loudly to the use of Faith, and love, and patience, and heavenly-mindedness, you may better know what measure of every one of these you have, than you could when you had no such help. Mark therefore what your hearts prove in the trial, and what each Grace doth shew it self to be, in the exercise.

Direct. 5. §. 5. *Direct. 5.* You have a very great help now to be thoroughly acquainted with the vanity of the World, and so to mortifie all affections unto the things below. Now judge of the value of wealth, and honor, of plenty, and high places. Are they a comfort to a dying man that is parting with them? Or is it any grief to a poor man when he is dying, that he did not enjoy them? Is it not ealie now to rectifie your errors, if ever you thought highly of these transitory things? O settle it now in you firm resolution, That if God should restore you, you would value this World at a lower rate, and set by it, and seek it, but as it deserveth.

Direct. 6. §. 6. *Direct. 6.* Also you have now a special help to raise your estimation of the happiness of the Saints in Heaven, and of the necessity and excellency of a holy life, and of the wisdom of the Saints on Earth; and to know who maketh the wisest choice. Now you may see that it is nothing but Heaven, that is worth our seeking, and that is finally to be trusted to, and will not fail us in the hour of our distress: Now you may discern between the righteous, and the wicked; between those that serve God and those that serve him not, *Mal. 3. 17, 18.* Now judge whether a loose and worldly life, or a holy heavenly life be better? And resolve accordingly.

Direct. 7. §. 7. *Direct. 7.* You have also now a very great help to discern the folly of a voluptuous life, and to mortifie the deeds and desires of the flesh: When God is mortifying its natural desires, it may help you in mortifying its sinful desires. Now judge what Lust, and Plays, and Gaming, and Feasting, and Drunkenness, and Swaggering, are worth? You see now the end of all such pleasures. Do you think them better than the Joys of Heaven, and worthy the loss of a Mans salvation to attain them? Or better than the pleasures of a holy life?

Direct. 8. §. 8. *Direct. 8.* Also now you have a great advantage, for the quickning of your hearts that have lost their zeal, and are cold in Prayer, and dull in Meditation, and regardless of holy Conference. If ever you will pray earnestly, sure it will be now; if ever you will talk seriously of the matters of Salvation, sure it will be now. Now you do better understand the reason of fervent Prayer, and serious Religion, and circumspect walking than you did before: And you can easily now confute the scorns, or railings of the loose ungodly enemies of holiness; even as you confute the dotage of a fool, or the ravings of a man beside himself.

Direct. 9. §. 9. *Direct. 9.* You have a great advantage more sensibly to perceive your dependance upon God alone: And what reason you have to please him before all the World, and to regard his favor or displeasure more, than all the things or persons upon

Earth. Now you see how vain a thing is Man! And how little the favor of all the World, can stand you in stead in your greatest necessity: Now you see that it is God, and God alone, that is to be trusted to at last; and therefore it is God that is to be obeyed and pleased, what ever become of all things in the World.

§. 10. *Direct. 10.* You have now a great advantage to discern the preciousness of time, and to see how carefully it should be redeemed, and to perceive the distractedness of those men, that can waste it in pastimes, and curiosity of dressings, and needless complements and visits, and a multitude of such vanities as rob the World, of that which is more precious than Gold or Treasure. Now what think you of idling and playing away your time? Now do you not think that it is wiser to spend it in a holy preparation for the life to come, than to cast it away upon childish fooleries, or any unnecessary worldly things?

§. 11. *Direct. 11.* Also you have now a special help to be more serious than ever in your preparations for death, and in your thoughts of Heaven; and so to be readier than you were before: And if sickness help you to be readier to die, and more to set your hearts above, whether you live or die, it will be a profitable sickness to you.

§. 12. *Direct. 12.* Let your friends about you be the witnesses of your open Confessions and Resolutions, and ingage them, if God should restore you to your health, to remember you of all the promises which you have made, and to watch over you, and tell you of them when ever there is need. By these means sickness may be improved, and be a mercy to you.

§. 13. I might next have given some special Directions to them that are recovered from sickness; but because I would not be needlessly tedious, I refer such to what is here said already. 1. Let them but look over these Twelve Directions, and see whether these benefits remain upon their hearts. 2. Let them call to their lively remembrance, the sense which they had, and the frame they were in, when they made these resolutions. 3. Let them remember that sickness will come again, even a sickness which will have no cure. And 4. Let them bethink themselves, how terribly Conscience will be wounded, and their Souls dismayed, when the next sickness cometh, to remember that they were unthankful for their last recovery, and how falsely they dealt with God in the breaking of their promises. Foresee this, that you may prevent it.

Tit. 3. Directions for a Comfortable or Peaceable Death.

Comfort is not desirable only as it pleaseth us, but also as it strengthneth us, and helpeth us in our greatest duties: And when is it more needful than in sickness, and the approach of Death? I shall therefore add such Directions as are necessary to make our departure comfortable or peaceful at the least, as well as safe.

§. 1. *Direct. 1.* Because I would make this Treatise no longer than I needs must; in order to overcome the fears of Death, and get a cheerful willingness to die, I desire the sick to read over those Twenty Considerations, and the following Directions which I have laid down in my Book of Self-denial. And when the fears of Death are overcome, the great impediment of their comfort is removed.

Direct. 2. §. 2. *Direct. 2. Misunderstand not sickness, as if it were a greater evil than it is; but observe how great a mercy it is, that Death hath so suitable a Harbinger or Fore-runner.* That God should do so much before he taketh us hence, to wean us from the World, and make us willing to be gone; that the unwilling flesh hath the help of pain; and that the senses and appetite languish and decay, which did draw the mind to earthly things, and that we have so loud a call, and so great a help to true Repentance, and serious Preparation? I know to those that have walked very close with God, and are always ready, a sudden death may be a Mercy; as we have lately known divers holy Ministers and others, that have died either after a Sacrament, or in the Evening of the Lords day, or in the midst of some holy exercise with so little pain, that none about them perceived when they died: But ordinarily it is a mercy to have the flesh brought down and weakened by painful sickness, to help to conquer our natural unwillingness to die.

Direct. 3. §. 3. *Direct. 3. Remember whose messenger sickness is, and who it is that calleth you to die.* It is he, that is the Lord of all the World, and gave us the lives which he taketh from us: And it is he, that must dispose of Angels and Men, of Princes and Kingdoms, of Heaven and Earth; and therefore there is no reason that such Worms, as we, should desire to be excepted. You cannot deny him to be the disposer of all things, without denying him to be God: It is he that loveth us, and never meant us harm in any thing that he hath done to us; that gave the life of his Son to redeem us; and therefore thinketh not life too good for us: Our sickness and death are sent by the same love, that sent us a Saviour, and sent us the powerful Preachers of his Word, and sent us his Spirit, and secretly and sweetly changed our hearts, and knit them to himself in love; which gave us a life of precious mercies for our Souls and Bodies, and hath promised to give us Life eternal: And shall we think, that he now intendeth us any harm? Cannot he turn this also to our good, as he hath done many an affliction which we have repined at?

Direct. 4. §. 4. *Direct. 4. Look by Faith to your dying, buried, risen, ascended, glorified Lord.* Nothing will more powerfully overcome both the poison; and the fears of Death, than the believing thoughts of him that hath triumphed over it. Is it terrible, as it separateth the Soul from the Body? So it did by our Lord, who yet overcame it. Is it terrible as it layeth the Body in the Grave? So it did by our Saviour; though he saw not corruption, but quickly rose by the power of his Godhead. He died to teach us believingly and boldly to submit to death. He was buried, to teach us not overmuch to fear a Grave. He rose again to conquer death for us, and to assure those that rise to newness of life, that they shall be raised at last by his power unto glory; and being made partakers of the first Resurrection, the second death shall have no power over them. He liveth as our Head, that we might live by him; and that he might assure all those that are here risen with him, and seek first the things that are above, that though in themselves they are dead, yet their life is hid with Christ in God; and when Christ who is our life shall appear, then shall we also appear with him in glory, Col. 3. 1, 2, 4, 5. What a comfortable word is that, John 14. 19. *Because I live, ye shall live also.* Death could not hold the Lord of life; nor can it hold us against his will, who hath the keys of Death and Hell, Revel. 1. 18. He loveth every one of his sanctified ones much better, than you love an eye, or a hand, or any other member of your body,

which you will not lose, if you are able to save it. When he ascended, he left us that message full of comfort for his followers, Job. 20. 17. *Go to my Brethren, and say unto them, I ascend unto my Father, and your Father; to my God, and your God:* Which, with these two following, I would have written before me on my sick bed, Job. 12. 26. *If any man serve me, let him follow me; and where I am, there also shall my servant be.* And Luk. 23. 43. *Verily, I say unto thee, to day shalt thou be with me in Paradise.* O what a joyful thought should it be to a Believer, to think when he is a dying, that he is going to his Saviour, and that our Lord is risen and gone before us, to prepare a place for us, and take us in season to himself. Job. 14. 2, 3, 4. *As you believe in God, believe thus in Christ; and then your hearts will be less troubled,* Vers. 1. It is not a stranger that we talk of to you; but your Head and Saviour that loveth you better than you love your selves, whose Office it is there to appear continually for you before God, and at last to receive your departing Souls; and into his hand it is, that you must then commend them, as Stephen did, Acts 7. 59.

Direct. 5. §. 5. *Direct. 5. Chuse out some Promises most suitable to your condition, and roll them over and over in your mind, and feed and live on them by Faith.* A sick man is not (usually) fit to think of very many things; and therefore two or three comfortable promises, to be still before his eyes, may be the most profitable matter of his thoughts; such as those three which I named before. If he be most troubled with the greatness of his sin, let it be such as these. Job. 3. 16. *God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.* Acts 13. 39. *And by him all that believe, are justified from all things; from which ye could not be justified by the Law of Moses.* Heb. 8. 12. *For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more.* If it be the weakness of his Grace that troubleth him, let him chuse such passages as these, Isai. 40. 11. *He shall gather the Lambs with his Arm, and carry them in his bosom, and shall gently lead those that are with young.* Gal. 5. 17. *The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary one to the other; so that ye cannot do the things that ye would.* Matth. 26. 41. *The spirit is willing, but the flesh is weak,* Joh. 6. 37. *All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.* Luk. 17. 5. *The Apostles said unto the Lord, Increase our Faith.* If it be the fear of Death, and strangeness to the other World that troubleth you, remember the words of Christ before cited, and 2 Cor. 5. 1, 2, 4, 5, 6, 8. *For we know, that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens. For in this we groan earnestly, desiring to be clothed upon with our house which is from Heaven: For we that are in this Tabernacle do groan being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life:—We are confident, and willing rather to be absent from the Body, and present with the Lord.* Phil. 1. 23. *For I am in a strait between two, having a desire to depart, and to be with Christ, which is far better.* Revel. 14. 13. *Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them.* 1 Cor. 15. 55. *O death, where is thy sting! O Grave where is thy victory.* Acts 7. 59. *Lord Jesus receive my spirit.* Fix upon some such word or promise which may support you, in your extremity.

Direct. 6.

§. 6. Direct. 6. Look up to God, who is the Glory of Heaven and the light and life and joy of souls, and believe that you are going to see his face, and to live in the perfect everlasting fruition of his fullest love among the glorified. If it be delectable here to know his works, what will it be to see the cause of all? All Creatures in Heaven and Earth conjoined, can never afford such content and joy to holy souls, as God alone! O if we knew him whom we must there behold, how weary should we be of this dungeon of Mortality? and how fervently should we long to see his face? The Chicken that cometh out of the shell, or the Infant that newly cometh from the Womb, into this illuminated world of humane converse, receiveth not such a joyful change, as the soul that is newly loosed from the flesh, and passeth from this mortal life to God. One sight of God by a blessed soul, is worth more than all the Kingdoms of the earth. It is pleasant to the eyes to behold the Sun: But the Sun is as darkness and useless in his Glory. Rev. 21. 23. *And the City had no need of the Sun, nor of the Moon to shine in it: For the Glory of God did lighten it, and the Lamb is the light thereof.* Rev. 22. 3, 4, 5. *And there shall be no more curse: but the Throne of God and of the Lamb shall be in it, and his servants shall serve him: and they shall see his face, and his name shall be in their foreheads: and there shall be no night there; and they need no Candle, nor light of the Sun; for the Lord God giveth them light, and they shall reign for ever and ever.* If David in the Wilderness so impatiently thirsted, to appear before God, the living God, in his Sanctuary at Jerusalem, Psal. 42. How earnestly should we long to see his Glory in the Heavenly Jerusalem? The glimpse of his back-parts, was as much as Moses might behold, Exod. 34. yet that much put a shining glory upon his face, v. 29, 30. The sight that Stephen had when men were ready to stone him, was a delectable sight, Act. 7. 55, 56. The glimpse of Christ in his transfiguration ravished the three Apostles that beheld it, Mat. 17. 2, 6. Paul's Vision which rapt him up into the third Heavens, did advance him above the rest of Mankind! But our Beatifical sight of the glory of God, will very far excell all this. When our perfected bodies shall have the perfect glorious body of Christ to see, and our perfected souls shall have the God of Truth, the most perfect uncreated light to know, what more is a created understanding capable of? And yet this is not the top of our felicity; For the understanding is but the passage to the heart or will, and Truth is but subservient to goodness: And therefore though the understanding be capable of no more than the Beatifical Vision, yet the man is capable of more; even of receiving the fullest communications of Gods love, and feeling it poured out upon the heart, and living in the returns of perfect love; and in this intercourse of love will be our highest Joyes, and this is the top of our heavenly felicity. O that God would make us foreknow by a lively faith, what it is to behold him in his Glory, and to dwell in perfect love and joy, and then death would no more be able to dismay us, nor should we be unwilling of such a blessed change! But having spoken of this so largely in my *Saints Rest*, I must stop here, and refer you thither.

Direct. 7.

§. 7. Direct. 7. Look up to the blessed Society of Angels, and Saints with Christ, and remember their blessedness and joy, and that you also belong to the same Society and are going to be numbred with them. It will greatly overcome the fears of death, to see by faith the Joyes of them that have gone before us; and withall to think of their Relation to us. As it

will encourage a man that is to go beyond Sea, if the far greatest part of his dearest friends be gone before him, and he heareth of their safe arrival, and of their joy and happiness. Those Angels that now see the face of God are our special friends and guardians, and entirely love us, better than any of our friends on earth do! They rejoiced at our Conversion, and will rejoice at our Glorification; And as they are better, and love us better, so therefore our love should be greater to them, than to any upon earth, and we should more desire to be with them. Those blessed souls that are now with Christ, were once as we are here on earth: They were compassed with temptations, and clogg'd with flesh, and burdened with sin, and persecuted by the world, and they went out of the world by sickness and death, as we must do; and yet now their tears are wiped away, their pains and groans and fears are turned into unexpressible blessedness and joy; And would we not be with them? Is not their company desirable? and their felicity more desirable? The glory of the new Jerusalem is not described to us in vain. Rev. 21. & 22. God will be all in all there to us, as the only Sun and Glory of that world; and yet we shall have pleasure, not only to see our Glorified Redeemer, but also to converse with the Heavenly society, and to sit down with Abraham, Isaac and Jacob in the Kingdom of God, and to love and praise him in Consort and Harmony with all those holy blessed spirits. And shall we be afraid to follow, where the Saints of all Generations have gone before us? And shall the company of our best and most and happiest friends, be no inducement to us? Though it must be our highest joy to think that we shall dwell with God, and next that we shall see the Glory of Christ, yet is it no small part of my comfort to consider, that I shall follow all those holy persons, whom I once conversed with, that are gone before me, and that I shall dwell with such as *Enoch* and *Elias*, and *Abraham* and *Moses* and *Job* and *David*, and *Peter* and *John* and *Paul* and *Timothy*, and *Ignatius* and *Polycarpe*, and *Cyprian* and *Nazianzene* and *Augustine* and *Chrysostome* and *Bernard*, and *Gerson*, and *Savonarola* and *Mirandula*, and *Taulerus* and *Kempisius*, and *Melancthon* and *Alasco*, and *Calvin* and *Bucholtzer*, and *Bullinger* and *Muculus*, and *Zanchy* and *Bucer*, and *Parus* and *Grynus*, and *Chemnitius* and *Gerhard*, and *Chamier* and *Capellus*, and *Blondel* and *Rivet*, and *Rogers* and *Bradford*, and *Hooper* and *Latimer*, and *Hilderham* and *Amesius*, and *Langley* and *Nicolls*, and *Whitaker* and *Carinwright* and *Hooker* and *Bayne*, and *Preston* and *Sibbes*, and *Perkins* and *Dod*, and *Parker* and *Ball*, and *Usher* and *Hall*, and *Gataker* and *Bradshaw*, and *Vines* and *Ash*, and millions more of the family of God: I name these for my own delight and comfort; it being pleasant to me to remember what companions I shall have in the heavenly joyes, and praises of my Lord. How few are all the Saints on earth, in comparison of those that are now with Christ? And, alas, how weak and ignorant and corrupt, how selfish and contentious and froward, are Gods poor infants here in flesh, when above there is nothing but Holiness and Perfection? If knowledge or goodness or any excellency do make the creatures truly amiable, all this is there in the highest degree; but here, alas, how little have we? If the love of God, or the love of us, do make others lovely to us, it is there and not here that these and all perfections flourish. O how much now, do I find the company of the wise and learned, the godly and sincere, to differ from the company of the ignorant, brutish, the proud and malicious, the false-hearted and ungodly

Reader, bear with this mixture: for God will own his image when pictureish contenters do deny it, or blaspheme it; and will receive those whom faction and proud domination would cast out, and vilify with scorn and slanders.

godly rabble? How sweet is the converse of a holy, wise, experienced Christian? O then what a place is the new Jerusalem? and how pleasant will it be with Saints and Angels to see and love and praise the Lord.

Direct. 8. §. 8. *Direct. 8. That sickness and death may be comfortable to you, as your passage to eternity, take notice of the seal and earnest of God even the spirit of grace which he hath put into your hearts. That which emboldened Paul and such others to groan after immortality; and to be most willing to be absent from the body and present with the Lord, was because God himself had wrought or made them for it, and given them the earnest or pledge of his spirit, 2 Cor. 5. 4, 5, 8. For this is Gods mark upon his chosen and justified ones, by which they are sealed up to the day of their Redemption: Ephes. 4. 30. Ephes. 1. 13. In whom also after ye believed, ye were sealed with that holy Spirit of promise. 2 Cor. 1. 21, 22. God hath anointed us, and sealed us, and given us the pledge or earnest of his spirit into our hearts. This is the pledge or earnest of our inheritance. Ephes. 1. 14. And what a comfort should it be to us, when we look towards Heaven to find such a pledge of God within us? If you say, I fear I have not this earnest of the Spirit: whence then did your desires of holiness arise? what weaned you from the world, and made you place your hopes and happiness above? whence came your enmity to sin, and opposition to it, and your earnest desires after the glory of God, the prosperity of the Gospel, and the good of souls? The very love of holiness and holy persons, and your desires to know God and perfectly love him, do shew that heavenly nature or spirit within you, which is your surest evidence for eternal life: For that spirit was sent from Heaven, to draw up your hearts, and fit you for it: And God doth not give you such natures and desires and preparations in vain. This also is called, The witness of the spirit, with (or to) our spirit, that we are the children of God: and if children then heirs; heirs of God, and joynt-heirs with Christ, Rom. 8. 15, 16, 17. It witnesseth our Adoption, by evidencing it; as a seal or pledge doth witness our title to that which is so confirmed to us. The nature of every thing is suited to its use and end; God would not have given us a heavenly nature or desire, if he had not intended us for Heaven.*

Direct. 9. §. 9. *Direct. 9. Look also to the testimony of a holy life, since grace hath employed you in seeking after the heavenly inheritance. It is unlawful and perilous to look after any works or righteousness of your own, so as to set it in whole or in part, instead of Christ, or to ascribe to it any honour that is proper to him; As to imagine that you are innocent, or have fulfilled the Law, or have made God a compensation by your merits or sufferings, for the sin you have committed; But yet you must judge your selves on your sick beds as near as you can, as God will judge you; And he will judge every man according to his work; and will recompense and reward men according to their works; Matth. 25. 39, 40, &c. Well done good and faithful servant! Thou hast been faithful over a little; I will make thee ruler over much; Come ye blessed of my father, inherit the Kingdom prepared for you—for I was hungry and ye fed me, &c.— Heb. 5. 9. He is the Author of eternal salvation to all them that obey him; Matth. 7. 24, 25. Whosoever heareth these sayings of mine and doth them, I will liken him to a wise man that built his house upon a Rock— Rev. 22. Blessed are they that do his commandments, that they may have right to the Tree of life, and may enter in by the gate into the City; for without are dogs, &c. Thus must you rejoice in the Cross of our Lord Jesus Christ,*

not only as he was Crucified on it for you, but also as you are crucified by it to the world, and the world to you, Gal. 6. 14. He that as a Benefactor will give you that Glory which you could never deserve of him, on terms of commutative Justice (for so no Creature can deserve any thing of God,) will yet as a Righteous Governour and Judge, deliver it you only on the terms of his Paternal governing-distributive justice; and all shall receive according to what they have done in the body: And therefore you may take comfort in that Evangelical Righteousness, which consisteth in your fulfilling the conditions of the new Covenant, though you have no Legal Righteousness (which consisteth in innocency, or freedom from the Curse of the Law) but only in the Merits and Sacrifice of Christ. If you are accused as being Impenitent, Unbelievers or Hypocrites, Christs Righteousness will not justify you from that accusation; but only your Repentance, faith and sincerity (wrought in you by the spirit of Christ:) But if you can but shew the evidence of this Evangelical Righteousness, Christ then will justify you against all the other accusations of guilt that can be charged on you. (Of which more anon.) Seeing therefore the spirit hath given you these Evidences, to difference you from the wretched world, and prove your title to eternal life, if you over-look these, you resist your Comforter, and can see no other ground of Comfort, than every graceless Hypocrite may see. Imitate holy Paul, 2 Cor. 1. 12. *For our rejoicing is this, the testimony of our Conscience, that in simplicity and godly sincerity, not in fleshly wisdom but by the grace of God, we have had our conversation in the world— 2 Tim. 4. 7, 8. I have fought a good fight; I have finished my course, I have kept the faith; henceforth there is laid up for me a Crown of Righteousness, which the Lord the righteous judge shall give me at that day: and not to me only, but to all them also that love his appearing.* To look back and see that in sincerity you have gone the way to Heaven, is a just and necessary ground of assurance, that you shall attain it. If you say, *But I have been a grievous sinner?* I answer, so was Paul that yet rejoiced after in this evidence? Are not those sins repented of, and pardoned? If you say [*But I cannot look back upon a holy life with comfort, it hath been so blotted and uneven?*] I answer, Hath it not been sincere, though it was imperfect? *Did you not first seek the Kingdom of God and his Righteousness?* Matth. 6. 33. If you say, [*My whole life hath been ungodly, till now at last that God hath humbled me*] I answer, It is not the length of time, but the sincerity of your hearts and service, that is your evidence; If you came in at the last hour, if now you are faithfully devoted to God, you may look with comfort on this change at last, though you must look with Repentance on your sinful lives.

Direct. 10. §. 10. *Direct. 10. When you see any of this evidence of your interest in Christ, appeal to him to acquit you from all the sin that can be charged on you: For all that believe in him are justified from all things, from which they could not be justified by the law of Moses, There is no condemnation to them that are in Christ Jesus, that walk not after the flesh, but after the spirit, Rom. 8. 1. Whatever sin a penitent believer hath committed, he is not chargeable with it; Christ hath undertaken to answer for it, and justify him from it; and therefore look not on it with terror, but with penitent shame, and believing thankfulness, as that which shall tend to the honour of the Redeemer and not to the condemnation of the sinner. He hath borne our transgressions and we are healed by his stripes.*

Direct. 11. §. 11. *Direct. 11. Look back upon all the Mercies* **Direct. 11.**

of your lives, and think whence they came and what they signifie; Love tokens are to draw your hearts to him that sent them; These are dropt from Heaven, to entice you thither? If God have been so good to you on earth, what will he be in Glory? If he so blessed you in this Wilderness, what will he do in the land of promise? It greatly emboldeneth my soul to go to that God, that hath so tenderly loved me, and so graciously preserved me, and so much abounded in all sorts of mercies to me, through all my life. Surely he is good that so delighteth to do good! And his presence must be sweet, when his distant mercies have been so sweet! What love shall I enjoy when perfection hath fitted me for his love, who have tasted of so much in this state of sin and imperfection? The sense of mercy will banish the fears and mis-givings of the heart.

Direct.
12. §. 12. *Direct.* 12. Remember (if you have attained to a declining age) what a competent time you have had already in the world. If you are grieved that you are mortal, you might on that account have grieved all your dayes; But if it be only that you dye so soon, if you have lived well, you have lived long. When I think how many years of mercy I have had, since I was near to death, and since many younger than I are gone, and when I think what abundance of mercy I have had in all that time, ingenuity forbiddeth me to grudge at the season of my death, and maketh me almost ashamed to ask for longer life. How long would you stay, before you would be willing to come to God? If he desired our company no more than we do his, and desired our happiness in Heaven, no more than we desire it our selves, we should linger here as *Lot in Sodom*! Must we be snatch'd away against our wills, and carried by force to our Fathers presence?

Direct.
13. §. 13. *Direct.* 13. Remember that all mankind is mortal, and you are to go no other way, than all that ever came into the world, have gone before you (except *Enoch* and *Elias*.) Yea the poor brut creatures must dye at your pleasure, to satiate your hunger or delight. Beasts and Birds and Fishes, even many to make one meal, must dye for you; And why then should you shrink at the entrance of such a trodden path; which leadeth you not to Hell as it doth the wicked, nor merely to corruption as it doth the brutes; but to live in joy with Christ and his Church-Triumphant?

Direct.
14. §. 14. *Direct.* 14. Remember both how vile your body is, and how great an enemy it hath proved to your soul; And then you will the more patiently bear its dissolution? It is not your dwelling house, but your Tent or Prison that God is pulling down. And yet even this vile body, when it is corrupted shall at last be changed, into the likeness of Christs glorious body, by the working of his irresistible power, *Phil. 3. 20, 21*. And it is a flesh that hath so rebelled against the spirit, and made your way to Heaven so difficult, and put the soul to so many conflicts, that we should the easilier submit it to the will of Justice, and let it perish for a time, when we are assured that mercy will at last recover it.

Direct.
15. §. 15. *Direct.* 15. Remember what a world it is that you are to leave, and compare it with that which you are going to; and compare the life which is near an end, with that which you are next to enter upon. Was it not *Enoch's* reward when he had walkt with God, to be taken to him from a polluted world? 1. While you are here, you are your selves defiled, sin is in your natures, and your graces are all imperfect; sin is in your lives, and your duties are all imperfect; You cannot be free from it one day or hour; And is it not a mercy to be delivered from it? Is it not desirable to you to sin no more? and to be

perfect in holiness? to know God and love him as much and more than you can now desire? You are here every day lamenting your darkness and unbelief and estrangedness from God, and want of love to him? How oft have you prayed for a cure of all this? And now would you not have it, when God would give it you? why hath God put that spark of Heavenly life into you, but to fight against sin, and make you weary of it! And yet had you rather continue sinning, than have the victory and be with Christ? 2. It is a life of Grief as well as sin: And a life of cares and doubts and fears! When you are at the worst, you are fearing worse! if it were nothing but the fears of death it self, it should make you the willing to submit to it; that you might be past those fears. 3. You are daily afflicted with the infirmities of that flesh, which you are so loth should be dissolved. To satiate its hunger and thirst, to cover its nakedness, to provide it a habitation, and supply all its wants, what care and labour doth it cost you? Its infirmities, sicknesses and pains do make you oft weary of your selves: so that you groan being burdened as *Paul* speaketh, *2 Cor. 5. 3, 4, 6*. And yet is it not desirable to be with Christ? 4. You are compassed with temptations, and are in continual danger through your weakness? And yet would you not be past the danger? Would you have more of those horrid and odious temptations? 5. You are purposely turned here into a Wilderness, among wild beasts; you are as Lambs among Wolves, and through many tribulations you must enter into Heaven; You must deny your selves and take up your Cross, and forsake all that you have, and all that will live godly in Christ Jesus, must suffer persecution: in the world you must have trouble: the seed of the Serpent must bruise your heel, before God bruise Satan under your feet! And is such a life as this more desirable than to be with Christ? Are we afraid to land after such storms and tempests? Is a wicked world, a malicious world, a cruel world, an implacable world more pleasing to us than the joy of Angels, and the sight of Christ, and God himself in the Majesty of his Glory? Hath God on purpose made the world so bitter to us, and permitted it to use us unjustly and cruelly, and all to make us love it less, and to drive home our hearts unto himself? and yet are we so unwilling to be gone?

§. 16. *Direct.* 16. Settle your estates betime, that worldly matters may not distract or discompose you. 16.

And if God have endowed you with Riches, dispose of a due proportion to such pious or charitable uses, in which they may be most serviceable to him that gave them you. Though we should give what we can in the time of life and health, yet many that have but so much as will serve to their necessary maintenance, may well part with that to good uses at their death, which they could not spare in the time of their health: especially they that have no Children, or such wicked Children, as are like to do hurt with all that is given them above their daily Bread.

§. 17. *Direct.* 17. If it may be, get some able faithful guide and comforter to be with you in your sickness; to counsel you, and resolve your doubts, and pray with you, and discourse of heavenly things, when you are disabled by weakness for such exercises your selves. Let not carnal persons disturb you with their vain babblings. Though the difference between good company and bad, be very great in the time of health, yet now in sickness it will be more discernable. And though a faithful friend and spiritual Pastor be alwayes a great mercy, yet now especially in your last necessity.

There-

Therefore make use of them as far as your pain and weakness will permit?

Direct.
18.

§. 18. Direct. 18. Be fortified against all the Temptations of Satan by which he useth to assault men in their extremity: Stand it out in the last conflict, and the Crown is yours. I shall instance in particulars.

Directions for resisting the Temptations of Satan, in the time of sickness.

§. 19. Tempt. 1. The most ordinary Temptation against the comfort of Believers (for I have already spoken of those that are against their safety) is, to doubt of their own sincerity, and consequently of their part in Christ: Saith the Tempter [All that thou hast done, hath been but in hypocrisy; Thou wast never a true Believer, nor never didst truly Repent of sin, nor truly love God; and therefore thou art unjustified, and shalt speedily be condemned.]

§. 20. Against this Temptation a Believer hath two Remedies: The first is to confute the Tempter by those evidences which will prove that he hath been sincere (such as I have often mentioned before.) And by refelling those reasonings by which the Tempter would prove him to have been an Hypocrite: As when it is objected, *Thou hast repented and been humbled but slightly and by the halver;* *Ans.* Yet was it sincerely; and weak grace is not no grace. *Obj.* Thou hast been a lover of the world, and a neglecter of thy soul, and cold in all that thou didst for thy salvation. *Ans.* Yet did I set more by Heaven than Earth, and I first sought the Kingdom of God and his Righteousness, as esteeming it above all the Riches of the world. *Obj.* Thou hast kept thy sins while thou wentest on in a profession of Religion. *Ans.* I had no sin but what in the habitual ordinary temper of my soul, I hated more than I loved it, and had rather have been delivered from it, than have kept it, and none but what I unfeignedly repented of. *Obj.* Thou didst not truly believe the promises of God, and the life to come; or else thou wouldst never have doubted as thou hast done, nor sought such a Kingdom with such weak desires. *Ans.* Though my faith was weak, it overcame the world; I so far believed the promise of another life, as that I preferred it before this life, and was resolved rather to forsake all the world, than to part with my hopes of that promised blessedness: And that faith is sincere (how weak soever) that can do this. *Obj.* But thou hast done thy works to be seen of men, and been troubled when men have not approved thee, nor honoured thee; and what was this but mere hypocrisy? *Ans.* Though I had some hypocrisy, yet was I not an hypocrite, because it was not in a reigning and prevalent degree; Though I too much regarded the esteem of men, yet I did more regard the esteem of God. Thus if a Christian discern his evidences, the false reasonings of Satan are to be refuted.

§. 21. 2. But ordinarily it is a readier way to take the second course, which is, *At present, to believe, and Repent, and so confute Satan that saith you are not penitent believers.* But then you must truly understand what believing and repenting is; or else you may think that you do not believe and repent when you do. Believing in Christ, is [a believing that he is the Saviour of the world, and a consent of will that he be your Saviour] to justify you by his blood, and sanctifie you by his Spirit; To Repent is [to be so sorry that you have sinned, that if it were to do again, you would not do it; (as to gross sin and a state of sin) and the smallest infirmities, your will is so far set against, that you desire to be delivered from them.] Believing to Justification, is not the believing that you are

already justified, and your sins forgiven you; And Repenting consisteth not in such degrees of sorrow as some expect; but in the change of the mind and will, from a life of sensuality to a life of holiness. When you know this, then answer the Tempter thus, [If I should suffer thee to deprive me of the comfort of all my former uprightness, yet shalt thou not so deprive me of the comfort of my present sincerity; and of my hopes; I am now too weak and disordered to try all that is past and gone. Past actions are now known but by remembering them; And they are seldom judged of, as indeed they then were; but according to the temper and apprehension of the mind when it revieweth them; And I am now so changed and weakened myself, that I cannot tell whether I truly remember the just temper and thoughts of my heart in all that's past or not. Nor doth it most concern me now, to know what I have been, but to know what I am. Christ will not judge according to what I was, but according to what he findeth me; Never did he refuse a penitent believing soul, because he repented and believed late; I do now unfeignedly repent of all my sins, and am heartily willing to be both pardoned, and cleansed, and sanctified by Christ, and here I give up my self to him as my Saviour, and to this Covenant I will stand; And this is true Repenting and Believing.] Thus a poor Christian in the time of sickness, may oft-times much easier clear it up to himself, that he Repenteth now, than that he Repented formerly; And it is his surest way.

§. 25. Tempt. 2. And yet sometimes he cometh with the quite contrary Temptation, and must be resisted by the contrary way. When he findeth a Christian so perplexed, and disordered with sickness, that his understanding is disabled from any composed thoughts, then he asketh him, [Now where is thy Faith and Repentance? If thou hast any, or ever hadst any, let it now appear.] In this case a Christian is to take up with the remembrance of his former sincerity, and tell the Tempter, [I am sure that once I gave up my self unfeignedly to my Lord; and those that come to him, he will in no wise cast out; And if now I be disabled from a composed exercise of grace, he will not impute my sickness to me as my sin.]

§. 26. Tempt. 3. Another ordinary Temptation is, that [It is now too late; God will not now accept Repentance; the day of grace is past and gone; or at least, a death-bed Repentance is not sincere.] To this the Tempted soul must reply, 1. *That if Faith and Repentance were not accepted at any time in this life, then Gods promise were not true, which saith, that whosoever believeth in him shall not perish, but have everlasting life,* John 3. 16. So Luke 24. 47. Acts 5. 31. & 11. 18. & 20. 21. 2 Tim. 2. 25. 2 Pet. 3. 9. There is a time in this life, in which some resistors of the truth, are given up to their own lusts, to the love of sin, and hatred of holiness, so that they will not Repent; But there was never a time in this life, in which God refused to justify a true Repenting sinner, upon his belief in Christ. 2. That if a death-bed Repentance do truly turn the heart from the world to God, and from sin to holiness, so that the penitent person, if he should recover, would lead a new and holy life, then that Repentance hath as sure a promise of pardon and salvation, as if it had been sooner; And yet delay must be confessed to be dangerous to all, and casteth men under very great difficulties, and their loss is exceeding great, though at last they repent and are forgiven.

§. 27. Tempt. 4. Sometime the Tempter saith, [Thou art not elected to salvation; and God saveth none but his Elect] and so puzzleth the ignorant by setting them on doubting of their Election. To this we must answer, that every soul is chosen to faith,

John 1.
10, 11, 12.
& 3. 16.
19, 20.
Rom. 7.
21, 22, 23.
24, 25.
Psalm 119.
1, 4, 5.

Faith, and Repentance, and Perseverance, is certainly chosen to salvation; And I know that God hath chosen me to Faith and Repentance, because he hath given them me: And I have reason enough to trust on him for that upholding Grace, which will cause me to persevere.

Temp. 5. §. 28. *Temp.* 5. But, saith the Tempter, [*Christ did not die for thee; and no one can be saved, that Christ did not die for.*] To this it must be answered, *That Christ died for all men, so far as to be a sufficient Sacrifice for their sins, and to make a promise of Pardon and Salvation to all that will accept him and his gift; and he intreateth all that hear the Gospel to accept it; and accordingly he will save all that consent unto his Covenant.* I am a sinful child of Adam, and therefore am one that Christ became a Sacrifice for; and I consent unto his Covenant, and therefore I am one that Christ by that Covenant doth justify, and will save.

Temp. 6. §. 29. *Temp.* 6. Sometime the Tempter troubleth the Soul, with temptations to Blasphemy and Infidelity: And asketh him, *How knowest thou, that there is a God, or a life to come, or that Souls are immortal, or that the Scripture is true?* Of this I spake before. To this we must then answer, *I abhor thy suggestions: These things I have seen proved long ago; and I will not so far gratifie thee in my weakness and extremity, as to question and dispute these sealed fundamental Truths; no more than I will dispute, whether there be a Sun or Earth.*

Temp. 7. §. 30. *Temp.* 7. Sometimes the Tempter will say, *At best, thou hast no assurance of Salvation; and how canst thou chuse but tremble to think of dying, when thou knowest not whether thou shalt go to Heaven or Hell?* To this, the Soul that hath not assurance, must answer, *It is my own mistake or weakness that keepeth me unassured:* And I will neither take part with my infirmities, nor increase them by their effects: My hopes are such as should draw up my desires, though I want full assurance: The Child delighteth in the company of the Mother, and every man of his friend; though he is not certain, that the Mother or Friend will not hurt him, or take away his life. Why should I trouble my self with improbabilities? Or fear that which I have no sound reason to fear? Rather I should be glad to die, that Death may perfect my assurance, and put an end to all my doubts and fears.

Temp. 8. §. 31. *Temp.* 8. But, saith the Tempter, *how strange art thou to God, and the life to come? Thou never sawest it: Is it not dreadful to enter upon an unchangeable life, in a World which thou art so great a stranger to?* *Ans.* But Christ is not a stranger to it; he seeth it for me, and I will implicitly trust him. Where should my eyes be, but in my head? I shall never see it till I come thither. When I have been there a while, this darkness, and fear, and strangeness will be gone. I was as strange to this World before I came into it, and more: And all those holy Souls in Heaven, were strange to it once, as well as I. I should therefore long to be with Christ, that I may be strange to him no more.

Temp. 9. §. 32. *Temp.* 9. But, saith the Tempter, *thy fear and unwillingness is a sign that thou hast no love to God, nor heavenly mind; and how then canst thou hope to come to Heaven.* *Ans.* My fears come from strangeness, and weakness of Faith, and a natural enmity to Death. If I could come to Christ in joy and glory, and be perfected in holiness, without dying, I should not be unwilling of it. God looketh not that my Nature should be willing to die; but that Grace make me willing to be with Christ; and patiently submit to so dark a passage. Even Christ him-

self prayed, *That if it were possible, that Cup might pass from him.*

§. 33. *Temp.* 10. But what will thy Wife and *Temp.* 10. Children do, when thou art gone? *Ans.* God hath more interest in them, than I have; he will look to his own without my care: Doth all the World depend upon him, and is he not to be trusted with my Wife and Children?

§. 34. *Temp.* 11. But thou wilt never more be *Temp.* 11. serviceable to the Church: All thy work will for ever be at an end; and there are many things which thou mightest have done before thou diest; which will all be lost. *Ans.* 1. I shall have higher, and holier, and sweeter work; whether it will any thing conduce to the good of those on Earth, I know not; but I know it will more conduce to the highest most desirable ends. 2. As my work will be done, so my trouble, and weariness, and fears, and sufferings, from a malignant unthankful World, will all be done. 3. And when my work is done, my reward and Everlasting Rest begin. 4. And God needeth not such a Worm as I! The work is his, and it is reason that he should chuse his Workmen.

§. 35. *Temp.* 12. But when thou hast said all, *Temp.* 12. Death will be Death, the King of Terrors. *Ans.* And when thou hast said all, God will be God, and Heaven will be Heaven, and Christ will be Christ, that hath conquered Death, and hath the Keys or Power of Death and Hell: And the Promise will be sure; and those that trust on him shall never be ashamed or confounded. And therefore the Spirit is willing, though the Flesh be weak, *Marth. 28. 19, 20. Joh. 17. 2. Revel. 1. 18. Rom. 10. 9, 10, 11, 12.*

Tit. 4. Directions for doing good to others in our Sickness.

§. 1. **T**HE whole life of a Christian should be a serving of his God; and though his Body in sickness seem to be unserviceable, yet it is not the least or lowest of his Services, which he is then at last to do: Partly by his holy example, and partly by his speeches; which are both more observed in dying men, than in any others. For now all suppose; that if there were before any mask of hypocrisy, it is laid aside, and the Soul that is going to the Bar of God, will deal sincerely. And now it is supposed, that we are delivered much from all the befooling delusions of prosperity, and therefore fitter to be Counsellors to others. And every Christian should be very desirous to do good to the last, and be found so doing.

§. 2. *Direct.* 1. *Shew not a distempered impatient* *Direct.* 1. *mind.* Though pain will be pain, and flesh will be flesh, yet shew men that you have also Reason and Spirit. And that it calmeth your Soul, though it ease not your Body. Speak good of God, as be- *Heb. 12. 7, 8, 9. Rom. 8. 28.* seemeth one that indeed believeth that it is good for us, when we are afflicted by him, and that all shall work together for good to us: Speak not a repining word against him, *Job 1. 22.* In all this Job sinned not, nor charged God foolishly. And speak not too peevishly and impatiently to those about you; though weakness incline you to it, yet let the power of Grace appear.

§. 3. *Direct.* 2. *Let those that are about you see,* *Direct.* 2. *that you take the life to come for a reality, and that you verily expect to live with Christ in joys for ever. Let them see this in your holy joy and confidence, and your thankfulness to God for the grace and hopes which he hath given through Christ.* I know that a pained languishing Body, is undisposed to express the comforts of the Soul: But yet as long as the Soul is the Commander,

Commander, they may be expressed in some good measure, though not with such vivacity and alacrity as in health. Behave your selves before all, as those that are going to dwell with Christ. If you shew them that you take Heaven for a real felicity, it will do much to draw them to do so too; shew them the difference between the death of the righteous, and of the wicked; and that may so draw them to desire to die the death of the righteous, that it may draw them also to resolve to live their lives. How many Souls might it win to God, if they saw in his dying Servants, such confidence and joy, as becometh Men that are entering into a world of Joy, and Peace, and Blessedness? If we went out of the Body, as from a Prison into Liberty; and from a tedious journey, to our desired home, it would invite sinners to seek after the same felicity, and be a powerful Sermon to convert the inconsiderate.

Direct. 3. §. 4. Direct. 3. Now tell poor sinners of the vanity of the World, and of all its glory, wealth, and pleasure; and of the mischief and deceitfulness of sin. Say to them, [O Sirs, you may see in me, what the World is worth: If you had all the wealth and pleasure that you desire, thus it would turn you off, and forsake you in the end: It will ease no pain: It will bring no peace to a troubled Soul: It will not lengthen your lives an hour: It will not save you from the wrath of God. It maketh your death the sadder, because you must be taken from it: Your account will be the more dreadful. O Love not such a vain deceitful World; sell not your Souls for so poor a price. Forsake it before you are forsaken by it. O make not light of any sin! Though the wanton flesh would have you take it for a harmless thing, you cannot imagine, when the pleasure is gone, how sharp a sting is left behind. Sin will be then no jesting matter, when your Souls are going hence, into the dreadful presence of the most Holy God.]

Direct. 4. §. 5. Direct. 4. Now tell those about you of the excellency and necessity of the Love of God, of Heaven, of Christ, and of a holy Life. Though these may be made light of at a distance, yet a Soul that is drawing near them, will be more awakened to understand their worth. Say to them, [O Friends, I find now more than ever I did before, that it is only God, that is the end and happiness of Souls: Nothing but his favor through Jesus Christ, can comfort and content a dying Man; and none but Christ can reconcile us to God, and answer for our sins, and make us acceptable; and no way but that of Faith and Holiness will end in happiness. Opinions and customary Forms in Religion, will not serve the turn; to be of this or that Party, or Church, or Communion, will not save you. It is only the Soul that is justified by Christ, and sanctified by his Spirit, and brought up to the Love of God and Holiness, that shall be saved. What ever Opinion, or Church, you are of, without Holiness you shall never see God to your comfort, as without Faith it is impossible to please him. Heb. 12. 14. & 11. 6. Rom. 8. 6, 7, 9. O now what a miserable case were I in, if I had all the wealth and honor in the World, and had not the favor of God, and a Christ to purchase it, and his Spirit to witness it, and prepare me for a better life. Now I see the difference between spending time in Holiness, and in Sin; between a godly, and a worldly, fleshly, careless life. Now I would not for a thousand Worlds, that I had spent my life in sensuality and ungodliness, and continued a stranger to the Life of Faith. Now if I had a World, I would give it to be more holy? O Sirs, believe it, when you come to die, sin will be then sin indeed, and Christ, and Grace, will be better than riches, and to die in an unregenerate, unsanctified state,

will be a greater misery than any heart can now conceive.]

§. 6. Direct. 5. Endeavor also to make Men know the difference between the godly, and the wicked. Tell them, [I now see who maketh the wisest choice: O happy Men, that chuse the Joys which have no end, and lay up their Treasure in Heaven, where Rust and Moths do not corrupt, and Thieves do not break through and steal, and labor for the food that never perisheth, Matth. 6. 19, 20. Joh. 6. 27. O foolish sinners, that for an inch of fleshly filthy pleasure, do lose Everlasting Rest and Joy! What shall it profit them that win all the World, and lose their Souls?]

§. 7. Direct. 6. Labor also to convince Men of the preciousness of time, and the folly of putting off Repentance, and a holy Life, till the last. Say to them, [O Friends, it is hard for you in the time of health and prosperity, to judge of time according to its worth: But when time is gone, or near an end, how precious doth it then appear! Now if I had all the time again, which ever I spent in unnecessary sleep, or sports, or curiosities, or idleness, or any needless thing; how highly should I value it, and spend it in another manner than I have done. Of all my life that is past and gone, I have no comfort now in the remembrance of one hour, but what was spent in obedience to God. O take time to make sure of your Salvation, before its gone, and you are left under the tormenting feeling of your loss.]

§. 8. Direct. 7. Labor also to make them understand the sinfulness of sloth, and of loitering in the Matters of God, and their Salvation; and stir them up to do it with all their might. Say to them, [I have often heard ungodly people, deride or blame the diligence, and zeal, and strictness of the godly; but if they saw, and felt; what I see and feel, they could not do it. Can a Man that is going into another World, imagine that any thing is so worthy of his greatest zeal and labor, as his God and his Salvation? Or blame Men for being loth to burn in Hell? Or for taking more pains for their Souls, than for their Bodies. O Friends, let Fools talk what they will, in their sleep and frenzy, as you love your Souls, do not think any care, or cost, or pains too great for your Salvation! If they think not their labor too good for this World, do not you think yours too good for a better World. Let them now say what they will, when they come to die; there is none of them all, that is not quite forsaken of Sense and Reason, but will wish that they had loved God, and sought and served him, not formally in hypocritical complement, but with all their Heart, and Soul, and Might.]

§. 9. Direct. 8. Labor also to fortifie the Minds of your Friends, against all fears of suffering for Christ, and all impatience in any of their Afflictions. Say to them, [The sufferings as well as the pleasures of this life are so short, that they are not worthy once to be compared with the durable things of the life to come. If I have past through a life of want and toil, if my Body hath endured painful sickness, if I have suffered never so much from Men, and been used cruelly for the sake of Christ, what the worse am I now when all is past? Would an ease, honorable, plentiful life, have made my death either the safer or the sweeter? O no! It is the things eternal that are indeed significant and regardable. Neither pleasure nor pain that is short, is of any great regard. Make sure of the Everlasting Pleasures, and you have done your work. O live by Faith, and not by Sense; look not at the Temporal Things which are seen. It is not your concernment, whether

ther you are Rich or Poor, in Honor or Dishonor, in Health or Sicknes, but whether you be Justified, and Sanctified, and shall live with God in

Heaven for ever.] Such serious Counsels of dying Men, may make their Sicknes more fruitful than their Health.

CHAP. XXXI.

Directions to the Friends of the Sick, that are about them.

Direct. 1. §. 1.
Direct. 1.

WHen you see the sickness or death of Friends, take it as Gods warning to you, to prepare for the same your selves. Remember that thus it must be with you: Thus are you like to lie in pain; and thus will all the World forsake you, and nothing of all your honor or wealth, will afford you any comfort. This will be the end of all your pleasures, of your greatness, and your Houses, and Lands, and Attendance; and of all your delicious Meats and Drinks; and of all your Mirth, and Play, and Recreations. Thus must your Carcasses be forsaken of your Souls, and laid in a Grave, and there lie rotting in the dark; and your Souls appear before your Judge, to be sentenced to their endless State. This certainly will be your case! And, O how quickly will it come! Then, what will Christ and Grace be worth? Then, nothing but the favor of God can comfort you. Then, whether will it be better to you, to look back on a holy well-spent life, or upon a life of fleshly ease and pleasure? Then had you rather be a Saint, or a Sensualist? Lay this to heart, and let the House of Mourning make you better, and live as one that looks to die.

Direct. 2. §. 2. Direct. 2. Use the best means for the recovery of the sick, which the ablest Physicians shall advise you to, as far as you are able. Take heed of being guilty of the Pride and Folly of many self-conceited ignorant persons, who are ready to thrust every Medicine of their own, upon their Friends in sickness, when they neither know the nature of the sickness, or the cure. Many thousands are brought to their death untimely, by the folly of their nearest Friends, who will needs be medicining them, and ruling them, and despising the Physician; as if they were themselves much wiser than he, when they are merely ignorant of what they do. As ignorant Sectaries despise Divines, and set up themselves as better Preachers, so many silly Women despise Physicians; and when they have got a few Medicines, which they know not the nature of, nor how to use, they take themselves for the better Physicians, and the lives of their poor Friends must pay for their Pride and Folly. No means must be trusted to instead of God, but the best must be used in subservience unto God. And one would think that a small measure of wit and humility might serve to make silly Women understand, that they that never bestowed one year in the study of Physick, are not so likely to understand it, as those that have studied and practised it a great part of their lives. It is sad to see people kill their dearest friends in kindness; even by that ignorance and proud self-conceitedness, which also maketh them the destroyers of their own Souls.

Quest. §. 3. Quest. But seeing God hath appointed all mens time, what good can Physick do? If God hath appointed them to live, they shall live; and if he have appointed them to die, it is not Physick that can save them.

Answer. This is the foolish reasoning of wicked

people about their Salvation. If God have appointed me to Salvation, I shall be saved; if he have not, all my diligence will do no good. But such people know not what they talk of. God hath made your duty more open and known to you, than his own Decrees. And you separate those things which he hath joyned together. As God hath appointed no man to Salvation simply without respect to the means of Salvation; so God hath appointed no man to live, but by the means of life. His Decree is not [Such a Man shall be saved] or [Such a Man shall live so long] only: But this is his Decree, [Such a Man shall be saved, in the way of Faith and Holiness, and in the diligent use of means] and [Such a Man shall live so long, by the use of those means which I have fitted for the preservation of his life.] So that as he that liveth a holy life may be sure he is chosen to Salvation (if he persevere) and he that is ungodly may be sure that he is in the way to Hell; so he that neglecteth the means of his health and life, doth shew that it is unlike that God hath appointed him to live: And he that useth the best means is liker to recover, (though the best will not cure incurable Diseases, nor make a Man immortal.) The reasoning is the same, as if you should say, [If God have appointed me to live so long, I shall live though I neither eat nor drink. But if he have not, eating and drinking will not prolong my life.] But you must know, that God doth not only appoint you to live, (that is but half his Decree) but he decreeth [That you shall live by eating and drinking.]

§. 4. Direct. 3. Mind your friends betimes to make their Wills, and prudently by good advice to settle their estates, that they may leave no occasion of contending about it, when they are dead. This should be done in health, because of the uncertainty of life: But if it be undone till sickness, it should then be done betimes. The neglect of it, oft causeth much sinful contending about worldly things, even among those near Relations, who should live in the greatest amity and peace.

§. 5. Direct. 4. Keep away vain company from them, as far as you can conveniently, (except it be such as must needs be admitted, or such as are like to receive any good by the holy counsel of the sick.) It is a great annoyance to one that is near death, to hear people talk to little purpose, about the World or some Impertinencies; when they are going speedily to their endless state, and have need of no more impediments in their way; but of the best assistance that their Friends can afford them. Procure some able faithful Minister to be with them, to counsel them about the state of their Souls. And get some holy able Christians, to be much about them, who are fit to pray with them, and instruct them.

§. 6. Direct. 5. Bear with their impatience, and grudge not at any trouble that they put you to. Remember that weakness is froward, and as you bear with the crying of Children, so must you with the peevishness of the sick: And remember, that shortly it is like to be your own case, and you must be a trouble

to others, and they must bear with you. Be not weary of your Friends in sickness; but loving, and tender, and compassionate, and patient.

Direct. 6. §. 7. **Direct 6.** Deal faithfully and prudently with them about the state of their Souls. Your faithfulness must be shewed in these two points. 1. That you do not flatter them with vain hopes of life, when they are more likely to die. 2. That you do not flatter them with false persuasions, that their state is safe, when they are yet un sanctified, nor put them in hopes of being saved without Regeneration.

Your Prudence must be manifested, 1. In suiting your Counsel, and Speeches, and Prayers to their state; and not using the same words to the ungodly, as you would to the godly. 2. In so contracting your Counsel for the Conversion of the ungodly, as not to overwhelm them with more than they can bear; and yet not to leave out any point of absolute necessity to Salvation. Alas, how much skill doth such a work require? And how few Christians, (that I say not, Pastors,) are fit for it.

Quest. 1. §. 8. **Quest.** But is it a duty when the sick are like to die, to make it known to them?

Ans. Sometime it is, and sometimes not. 1. Some sicknesses are such, as will be so increased with fear, that the Patient that before was in hope of a recovery, will be put almost past hope. And some sicknesses are much different, and are not like to be so increased by it. And some are past all hope already. 2. Some are so prepared to die, that they have the less need to be acquainted with their danger: And some are unconverted, and in so dangerous a case, that the absolute necessity of their Souls may require it. When the Soul is in so sad a case, and yet the Body may be endangered by the fear of the Sentence of Death, it is the safest course to tell them, *That though God may recover them, yet their disease is so dangerous, as calleth for their speedy and serious preparation for Death; which will not be lost, if God restore them.* So that they may have so much hopes, as to keep their fear from killing them, and so much acquaintance with their danger, as may put them upon their duty. But in case there be already little or no hope, or in case the Disease will be but little increased by the fear (which is the case of the most) the danger should not at all be hid.

Quest. 2. §. 9. **Quest.** Am I always bound to tell a wicked man of his sin and misery, when it may exasperate his disease, and offend his mind?

Ans. If it were a sickness that is void of danger, in case his mind be quiet, and be like to kill him, if his mind be disturbed, then it were the most prudent course to call him so far to Repentance and Faith, as you can do it without any dangerous disturbance of him; because it is most Charity to his Soul, to help him to a longer time of Repentance, rather than to lay all the hopes of his Salvation, upon the present time. But this is not an ordinary case; therefore ordinarily it is a duty to acquaint the sick person, that is yet in his sin, and unregenerate state, with the truth of his danger, and the necessity of renovation. Alas, it is a lamentable kind of friendship, to flatter a poor Soul into damnation, or to hide his danger till he is past recovery. When he is in a state of unexpressible misery, and hath but a few Days or Weeks time left, to do all that ever must be done for his Salvation. What horrid cruelty is it then, to let him to go to Hell for fear of displeasing or disquieting him?

§. 10. **Object.** But I am afraid I shall cast him in-

to despair, if I tell him plainly that he is in a state of damnation.

Ans. If you let him alone a little longer, he will be in remediless despair. There is no despair remediless, but that in Hell. But now you may help to save him both from present and endless desperation. He must needs despair of ever being saved without a Christ, or without the Regeneration of the holy Spirit, or without true Faith and Repentance, and love to God, and Holiness. But need he despair of attaining all these, while Christ is offered him so freely, and a full remedy is at hand? He must know his sin and misery, or else he is never like to scape it: But he must also be acquainted with the true remedy; and that is your way to keep him from despair, and not by flattering him into Hell.

§. 11. **Quest.** But what should one do in so short a time, and with dead hearted sinners? Alas, what hope is there? If it were nothing but their ignorance, it cannot be cured in a moment. And is there then any hope in so short a space, to bring them to knowledge, and repentance, and a changed heart, to love God and holiness; and that when pain and weakness do disable them?

Ans. The case indeed is very sad; but yet while there is life, there is some hope: And while there is any hope, we should do our best, when it is for the saving of a Soul; and the difficulty should but stir us up to use our utmost skill and diligence. But as it is the misery of such to delay Conversion till so unfit a time, so is it too frequently the sin of Believers, that they delay their serious endeavors to convert men, till such a time as they almost despair of the success.

§. 12. **Quest.** But what shall we do in a doubtful case, when we know not whether the person be renewed, and truly penitent, or not; which is the case of most that we have to deal with?

Ans. You can tell whether the grounds of your hope, or of your fear, concerning them, be the greater; and accordingly your speech must be mixed and tempered, and your Counsels or Comforts given with the Conditions and Suppositions express.

§. 13. **Quest.** But what order would you have us observe in speaking to the ignorant and ungodly, when the time is so short?

Ans. 1. Labor to awaken them to a lively sense of the change which is at hand, that they may understand the necessity of looking after the state of their Souls. 2. Then shew them what are the terms of Salvation, and who they are that the Gospel doth judge to Salvation or Damnation. 3. Next advise them to try which of these is their condition, and to deal faithfully, seeing self-flattery may undo them, but can do them no good. 4. Then help them in the trial. *q. d. [If it have been so or so with you, then you may know that this is your case.]* 5. Then tell them the Reasons of your fears, if you fear they are unconverted, or of your hopes, if you hope indeed, that it is better with them. 6. Then exhort them conditionally (if they are yet in a carnal un sanctified state,) to lament it, and be humbled and penitent, for their sinful and ungodly life. 7. And then tell them the remedy, in Christ and the Holy Ghost, and the Promise or Covenant of Grace. 8. And lastly, tell them their present duty, that this remedy may prove effectual to their Salvation. And if you have so much interest or authority as maketh it fit for you, excite them by convenient Questions so far to open their case, as may direct you, and as by their Answers may shew, whether they truly resolve for a holy life, if God restore them, and whether their hearts indeed be changed, or not.

§. 14.

Direct. 7. §. 14. **Direct. 7.** If you are not able to instruct them as you should, read some good Book to them, which is most suitable to their case; Such as Mr. Perkins Right art of Dying well: The Practise of Piety in the Directions for the Sick: Mr. Ed. Lawrences Treatise of Sicknesse, or what else is most suitable to them. And because most are themselves unable for counselling the sick aright, and you may not have a fit Book at hand, I shall here subjoyn a brief Form or two for such to Read to the Sick that can endure no long discourse. And other Books will help you to forms of Prayer with them, if you cannot pray without such help.

Direct. 8. §. 15. **Direct. 8.** Judge not of the state of mens souls, by those carriages in their sickness, which proceed from their diseases or bodily distemper. Many ignorant people judge of a man by the manner of his dying: If one dye in calmness and clearness of understanding, and a few good words, they think that this is to dye like a Saint. Whereas in Consumptions, and oft in Dropies, and other such Chronical Diseases, this is ordinary with good and bad: And in a Fever that's violent, or a Phrensic or Distraction, the best man that is, may dye without the use of Reason: Some Diseases will make one blockish and heavy and unapt to speak: and some consist with as much freedom of speech, as in time of health. The state of mens souls must not be judged of, by such accidental unavoidable things as these.

Direct. 9. §. 16. **Direct. 9.** Be neither unnaturally senseless at the death of friends, nor excessively dejected or afflicted. To make light of the Death of Relations and friends, be they good or bad, is a sign of a very vicious nature; that is so much selfish, as not much to regard the lives of others: And he that regardeth not the life of his friends is little to be trusted in his lower concernments! I speak not this of those persons whose temper alloweth them not to weep: For there may be as deep a regard and sorrow in some that have no tears, as in others that abound with them. But I speak of a naughty selfish nature, that is little affected with any ones concernments but its own.

§. 17. Yet your grief for the death of friends, must be very different both in degree and kind. 1. For ungodly friends you must grieve for their own sakes, because if they dyed such, they are lost for ever. 2. For your Godly friends, you must mourn for the sake of your selves and others, because God hath removed such as were blessings to those about them. 3. For choice Magistrates and Ministers and other Instruments of publick good, your sorrow must be greater, because of the common loss, and the judgment thereby inflicted on the World. 4. For old tryed Christians, that have overcome the world, and lived so long till age and weaknes make them almost unserviceable to the Church, and who groan to be unburdened and to be with Christ, your sorrow should be least, and your joy and thanks for their happiness should be greatest. But especially abhor that nature that secretly is glad of the death of Parents, (or little sorrowful) because that their estates are faine to you, or you are enriched, or set at liberty by their death. God seldom leaveth this sin unrevenge, by some heavy judgments even in this life.

Direct. 10. §. 18. **Direct. 10.** To overcome your inordinate grief for the death of your Relations, consider these things following. 1. That excess of sorrow is your sin: And sinning is an ill use to be made of your affliction. 2. That it tendeth to a great deal more: It unfitteth you for many duties which you are bound to, as to Rejoyce in God, and to be thankful for mercies, and cheerful in his love and praise and service: And is it a small sin to unfit your selves

for the greatest duties? If you are so troubled at Gods disposal of his own, what doth your Will but rise up against the will of God; as if you grudged at the exercise of his Dominion and Government, that is, that he is God! Who is wisest and best and fittest to dispose of all mens lives? Is it God or you? Would you not have God to be the Lord of all, and to dispose of Heaven and Earth, and of the lives and Crowns of the greatest Princes? If you would not, you would not have him to be God. If you would, is it not unreasonable that you or your friends only should be excepted from his disposal? 4. If your friends are in Heaven, how unsuitable is it, for you to be overmuch mourning for them, when they are rapt into the highest Joyes with Christ: and Love should teach you to rejoyce with them that rejoyce, and not to mourn as those that have no hope. 5. You know not what mercy God shewed to your friends, in taking them away from the evil to come, you know not what suffering the Land, or Church is falling into; or at least, might have fallen upon themselves; nor what sins they might have been tempted to. But you are sure that Heaven is better than Earth; and that it is far better for them to be with Christ. 6. You alwayes knew that your friends must dye: To grieve that they were mortal, is but to grieve that they were but men. 7. If their mortality or death be grievous to you, you should rejoyce that they are arrived at the state of Immortality, where they must live indeed and dye no more. 8. Remember how quickly you must be with them again. The expectation of living long your selves, is the cause of your excessive grief for the death of friends. If you look'd your selves to dye to morrow, or within a few weeks, you would less grieve that your friends are gone before you. 9. Remember that the world is not for one Generation only; Others must have our places when we are gone; God will be served by successive Generations, and not only by one. 10. If you are Christians indeed, it is the highest of all your desires and hopes to be in Heaven. And will you so grieve that your friends are gone thither, where you most desire and hope to be.

§. 19. **Obj.** All this is reason, if my friend were gone to Heaven: But he dyed impenitently, and how should I be comforted for a soul that I have cause to think is damned?

Ans. Their misery must be your grief: But not such a grief as shall deprive you of your greater joyes, or disable you for your greater duties. 1. God is fitter than you to judge of the measures of his mercy and his judgments, and you must neither pretend to be more merciful than he, nor to reprehend his Justice. 2. All the works of God are good; and all that is good is amiable, Though the misery of the creature be bad to it, yet the works of Justice declare the Wisdom and Holiness of God; and the perfecter we are, the more they will be amiable to us. For, 3. God himself, and Christ who is the merciful Saviour of the world, approve of the damnation of the finally ungodly. 4. And the Saints and Angels in Heaven do know more of the misery of the souls in Hell, than we do; And yet it abateth not their Joyes? And the perfecter any is, the more he is like-minded unto God. 5. How glad and thankful should you be to think that God hath delivered your selves from those eternal flames? The misery of others should excite your Thankfulness. 6. And should not the Joyes of all the Saints and Angels be your Joy, as well as the sufferings of the wicked be your sorrows? But above all the thoughts of the Blessedness and Glory of God himself, should over-top all the concernments of the creature with you.

Isa. 57. 1.
Phil. 1. 21
23.

Ans.
Helps to moderate our sorrow for the damned.

you. If you will mourn more for the Thieves and Murderers that are hanged, than you will rejoyce in the Justice, prosperity and honour of the King, and the well-fare of all his faithful Subjects, you behave not your selves as faithful Subjects. 7. Shortly you

hope to come to Heaven; Mourn now for the damned, as you shall do then; or at least, let not the difference be too great; when that and not this is your perfect state.

A Form of Exhortation to the UNGODLY in their SICKNESS (or those that we fear are such.)

Dear Friend: The God that must dispose of us and all things, doth threaten by this sickness, to call away your soul, and put an end to the time of your pilgrimage; and therefore your friends that love and pity you, must not now be silent, if they can speak any thing for your preparation and salvation, because it must be now or never; When a few days are past, they must never have any such opportunity more: If now we prevail not with you, you are likely to be quickly out of hearing, and past our advice and help for ever. And because I know your weakness bids me be but short, and your memory is not to be burdened with too much, and yet your necessity must not be neglected, I shall reduce all that I have to say to you, to these four heads: 1. Of the change, which you seem near to, and the World which you are going to. 2. Of the preparation that must be made by all that will be saved, and who they be that the Gospel doth Justifie or Condemn. 3. I would fain help you to understand which of these conditions you are in, and what will become of your soul, if it thus goeth hence: And, 4. If your case be bad, I would direct you how you may come out of it, and what is yet to be done while there remaineth any time and hope. And I pray you set your heart to what I say; for I will speak nothing but the certain truth of God, revealed to the world by his Son and Spirit, expressed in the Scripture, and believed by all the Church of Christ.

I. God knoweth, the change is great, which you are near. You are leaving this world, where you have spent the days of your preparation for eternity, and leaving this flesh to corrupt and turn to common earth, and must here converse with man no more: You are going now to see that world, which the Gospel told you of, and you have often heard of, but neither you nor we did ever see. Before your friends have laid your body in the grave, your soul must enter into its endless state, and at the Resurrection your Body be joyned with it. Either Heaven or Hell must be your lot for ever. If it be Heaven, you will there find a world of Light and Love and Peace; A world of Angels and glorified souls, who are all made perfect in knowledge and holiness; living in the perfect flames of Love to their glorious Creator, Redeemer and Regenerater: And with them you will be thus perfected your self: your soul will see the glory of God, and be rapt up in his Love, and filled with his Joyes, and employed triumphantly in his praises, and this for ever. If Hell should be your portion, you will there be thrust away as a hated thing, from the face of God; and there you will find a world of Devils and unholy damned miserable souls; among whom you must dwell, in the flames of the wrath of God, and the horrors of your own Conscience, remembering with

anguish the mercy which you once rejected, and the warnings and time which once you lost: and at the Resurrection your Soul and Body must be re-united; and live there in torment and despair for ever. I know these things are but half believed, by the ungodly world, while they profess to believe them: And therefore they must feel that which they refused to believe: But God hath revealed it to us; and we will believe our Maker. You are now going to see the great difference between the end of Holiness and of sin; between the Godly and the ungodly; and to know by your own experience those Joyes or Torments, which the wicked will not know by faith. And O what a preparation doth such a change require!

II. You are next to know what persons they are, and how they differ, who must abide for ever in these different states. As we are the Children of Adam, we are all corrupted; our minds are carnal, and set upon this world, and favour nothing but the things of the flesh; And the further we go in sin, the worse we are; being strangers to the life of faith, and to the love of God and the life to come, taking the prosperity and pleasure of the flesh, for the felicity which we most desire and seek! The name of this state in Scripture is, Carnal, and Ungodly and Unholy; because such men live in a meer fleshly nature or disposition for fleshly ends, in a fleshly manner, and are not at all devoted to God, and carried up to Heavenly desires and delights; but live chiefly for this life, and not for the life to come: And though they may take up some kind of Religion, in a second place and upon the by, for fear of being damned when they can keep the world no longer; yet is it this world which they principally value, love and seek, and their Religion is subject to their worldly and fleshly interest and delights: And though God hath provided and offered them a Saviour, to teach them better, and reclaim and sanctifie them by his word and spirit, and forgive them if they will believe in him and return, yet do they fortifly neglect this mercy, or obstinately refuse it, and continue their worldly fleshly lives, till time be past, and mercy hath done, and there is no remedy. These are the men that God will condemn, and this is the true description of them: And it will not stand with the Governing Justice, and Holiness and truth of God to save them.

But on the other side, all those that God will save, do heartily believe in Jesus Christ, who is sent of God to be the Saviour of souls; and he maketh them know (by his word and spirit) their grievous sin and misery in their state of corrupted nature; and he humbleth them for it, and bringeth them to true Repentance, and maketh them loath themselves for their iniquities; and seeing how they have cast away and undone themselves, and are no better than the slaves

slaves of Satan, and the heirs, of Hell, they joyfully accept of the remedy that is offered them in Christ: They heartily take him for their Saviour and King, and give up themselves in Covenant to him, to be justified and sanctified by him; whereupon he pardoneth all their sin, and further enlighteneth and sanctifieth them by his spirit: He sheweth them by faith, the infinite Love of God, and the sure everlasting holy Joyes, which they may have in Heaven with him: and how blessed a life they may there obtain (through his purchase and gift) with all the blessed Saints and Angels: He maketh them deliberately to compare this offer of Eternal Happines, with all the pleasures and seeming commodities of sin, and all that this deceitful world can do for them: And having considered of both, they see that there is no comparison to be made, and are ashamed that ever they were so mad as to prefer Earth before Heaven, and an inch of Time before Eternity, and a dream of pleasure before the Everlasting Joyes, and to love the pleasures of a transitory world, above the presence and favour and Glory of God! And for the time to come, they are firmly Resolved what to do, Even to take Heaven for their only happines, and there to lay up their hopes and treasure, and to live to God, as they have done to the flesh; and to make sure of their salvation, whatever become of their worldly interest. And thus the spirit doth dwell and work in them, and renew their Hearts, and give them a hatred to every sin, and a Love to every holy thing, even to the holy word, and worship and ways and servants of the Lord: and in a word, he maketh them New Creatures, and though they have still their sinful imperfections, yet the bent of their Hearts and Lives is Holy and Heavenly, and they long to be perfect, and are labouring after it, and seek first the Kingdom of God and his righteousness, and live above the world and flesh; And shortly Christ will make them perfect, and Justifie them in the day of their judgment, and give them the glorious end of all their faith, obedience and patience. These are the persons, and none but these (among us, that have the use of Reason) that shall live with God.

III. Now this being the infallible truth of the Gospel, and this being the true difference between the Righteous and the wicked, the Justified and Condemned souls, O how nearly doth it now concern you, to try which of these is your own condition? Certainly it may be known: For God will judge the world in righteousness, by the same Law or Covenant by which he Governeth them. Know but whom the Law of Christ condemneth or justifieth, and you may soon know whom the Judge will condemn and justifie. For he will proceed according to this Law. If you should dye in an unrenewed state, in your sins, your hopes of Heaven would all dye with you: And if you should think never so well of your self till death, and pretend never so confidently to trust on Christ and the mercy of God, one hour will convince you to your everlasting woe, that Gods mercy and Christs merits did never bring to Heaven an un sanctified soul. Self-flattery is good for nothing, but to keep you from Repenting till time be past, and to quiet you in Satans snares till there be no remedy: Therefore presently, as you love your soul, examine your self, and try which of these is the condition that you are in, and accordingly judge your self before God judge you. May you not know if you will, whether you have most minded Earth or Heaven, and which you have preferred and sought with the highest esteem, and Resolution, and whether your Worldly or Hea-

venly interest have born sway; and which of them it is that gave place unto the other? Cannot a man tell if he will, what it is which his very soul hath practically taken for his chief concernment? and what it is that hath had most of his Love and Care? and what hath been next his heart, and which he hath preferred when they came to the parting, and one was set against the other? Cannot you tell whether you have lived principally to the flesh, for the prosperity of this world, and the pleasures of sin, or whether the spirit of Christ by his word hath enlightned you, and shewed you your sin and misery and humbled you for it, and shewed you the glory of the life to come, and the happines of living in the Love of God, and hereupon hath united your heart unto himself, and turned it from sin to Holiness, from the world to God, and from Earth to Heaven, and made you a new creature, to live for Heaven as you did for Earth: Surely this is not so small and indiscernable a work on change, but he that hath felt it on himself may know it. It is a good work to bring a sinner to feel his unrighteousness and misery, and to apply himself to Christ for Righteousness and life: It is a great work to take off the heart from all the felicity of this world, and to set it unfeignedly upon God, and to cause him to place and seek his happines in another world, what ever become of all the prosperity or pleasure of the flesh. It is thus with every true Believer, for all the remnant of his sins and weaknesses: And may you not know whether it be thus, or not, with you? One of these is your case: And it's now time to know which of them it is; when God is ready to tell you by his judgment. If indeed you are in Christ, and his Spirit be in you, and hath renewed you, and sanctified you, and turned your heart and life to God, I have then nothing more than Peace and Comfort to speak to you (as in the following Exhortation:) But if it be otherwise, and you are yet in a carnal state, and were never renewed by the spirit of Christ, Will you give me leave to deal faithfully with you, as is necessary with one in your condition, and to set before you at once your sin and your Remedy, and to tell you what yet you must do if you will be saved.

IV. And first, will you here lay to heart your folly, and unfeignedly lament your sinful life, before the Lord? Not only this or that particular sin; but principally your fleshly heart and life: that in the main, you have lived to this corruptible flesh, and loved and sought and served the world, before your God and the happines of your soul. Alas, friend, did you not know that you had an immortal soul, that must live in joy or misery for ever? Did you not know that you were made to Love and serve and honour your maker? and that you had the little time of this life given you, to try and prepare you for your endless life? and that as you lived here it must go with you in Heaven or Hell for ever? If you did not believe these things, why did you not come, and give your reasons against them, to some judicious Divine that was able to have shewed you the Evidence of their truth? If you did believe them, alas, how was it possible that you could forget them? Could you believe a Heaven and a Hell, and not regard them, or suffer any transitory worldly vanity, to be more regarded by you? Did you know what you had to do in the world, and yet is it all undone till now? Were you never warned of this day? Did never Preacher, nor Scripture, nor book, nor friend, nor Conscience, tell you of your end? and tell you what would be the fruit of sin, and of your contempt and slighting of Christ and of his grace? Did you know that you must love God above the world,

Mat. 18. 3
Heb. 12.
14.
Job. 3. 3,
5, 6.

world, if ever you would be saved, and that you must to that end be partaker of Christ and renewed by his spirit, and yet would you let out your heart upon the world, and follow the brutish pleasures of the flesh, and never earnestly seek after that Christ and spirit that should thus renew and sanctify you? Do you not think now that it had been wiser to have sought Christ and grace and set your affections first on the things above, and to have made sure work for your soul against such a day as this, than to have hardened your heart against Gods grace, and despised Christ and Heaven and your salvation, for a thing of naught? You see now what it was that you preferred before Heaven? What have you now got by all your sinful love of the world? where now is all your fleshly pleasure? Will it all now serve turn to save you from death, or the wrath of God, and everlasting misery? will it now go with you to another world? Or do you think it will comfort a soul in Hell, to remember the wealth which he gathered and left behind him upon earth? would it not now have been much more comfortable to you, if you could say [My days were spent in Holiness? in the love of my dear Redeemer? and in the hearty service of my God? in praising him and praying to him, in learning and obeying his holy word and will; My business in the world was to please God and seek a better world? and while I followed my lawful Trade or Calling, my eye was chiefly on eternal life? Instead of pleasing the flesh, I delighted my soul in the love and praise and service of my Redeemer, and in the hopes of my eternal Blessedness; and now I am going to enjoy that God and happiness which I believ'd and sought.] Would not this be more comfortable to you now, than to look back on your time as spent in a worldly, fleshly life, which you preferred before your God and your salvation? Christ would not have forsaken you in the time of your extremity, as the world doth, if you had cleaved faithfully to him. You little know what peace and comfort you might have found, even on earth, in a holy life! How sweet would the word of God have been to you? How sweet would prayer and meditation and holy conference have been? Do you think it is not more pleasant to a true Believer, to read the promises of eternal life, and to think and talk of that blessed state, when they shall dwell with God in Joy for ever, than it was to you to think and talk of worldly trash and vanity? If you had used the world as a Traveller doth the necessities of his journey, the thought of Heaven would have afforded you solid rational comfort, all the way. O little do you know the sweetness of the love of God in Christ! and how good a Christian findeth it, when he can but exercise & increase his knowledge and faith and love to God, and thankfulness for mercy, and hopes of Heaven, and walk with God in a heavenly conversation! Do you not wish now that this had been your course? But that which is done cannot be undone, and time that is past can never be called back: But yet there is a sure remedy for your soul, if you have but a heart to entertain and use it. God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Jesus Christ being God and Man is the Mediator between God and man! His death is a sufficient Sacrifice for our sins: It is his Office to save all those that come to God by him: Do but unfeignedly Repent of your sinful life, and yet set your heart upon the life to come, and love God and Holiness, better than the world and fleshly pleasure, and trust your soul on Christ as your Redeemer, and he will certainly forgive you, and reconcile you unto God, and present you justified and spotless in his sight.

Think of your sin till you abhor your self: and think of your sin and misery till you feel that you are undone if you have not a Saviour: and then think what love God hath shewed you in Christ, in giving him to be incarnate and die for sinners, and offering you freely to pardon all that ever you have done, and to justify and save you, and bring you to endless glory with himself, if yet at last you will but give up your self to Christ, and accept his mercy and return to God. What joyful tidings is here now for a sinful miserable soul! Yet this is the certain truth of God? This is his very Covenant of grace, which is founded in the blood of Christ, and which he is now ready to make with you and seal to you by his spirit within, and his Sacrament without, if you do but heartily and unfeignedly consent: believe in Christ, and turn to God, from the world and the flesh, and resolve upon a holy life if you should recover, and then I can assure you from the word of God, that he will freely pardon you, and take you for his Child, and save your soul in endless glory. As late as it is, he will certainly receive you, if you return to him by Christ with all your heart. And doth not your heart now rejoice in this unspeakable mercy, which is willing to save you after all the sin that you have committed, and after all the time that you have lost? Do you not love that God that is so abundant in goodness and in love? and that Saviour who hath purchased you this pardon and salvation? Is it not better think you to love and praise and serve him, than to live in fleshly lusts and pleasures? And is it not better to dwell in Heaven with him, in endless Joyes, than to live awhile in the vain delights of sinners, and thence to pass to endless misery? O beg of God now to give you a new heart to believe in Christ, and repent of sin and love him that is most holy, good and gracious: And take heed that you sleight his grace no longer; and that you do not now take on you in a fear, to be that which you are not, or to do that which you would not hold to, if you should recover: And to make all sure, will you now sincerely enter into a Covenant with Christ; I mean but the same Covenant which you made in Baptism and the Sacrament of the Lords Supper; and which would have saved you, if you had sincerely made and kept it. Let me therefore help you both to understand it; and to do it by these questions, which I intreat you to answer sincerely as one that is going to the presence of God.

Quest. 1. *Do you truly Believe that you are a rational creature, differing from bruits, being made to love and serve your Maker, & have an immortal soul, which must live in Heaven or Hell for ever? And that there is indeed a Heaven of Joyes, and a Hell of punishments when this life is ended?*

Quest. 2. *Do you believe that in Heaven, the souls of the justified at death, and the body also at the Resurrection, shall be joynd with the Angels, and shall dwell with Christ, and see the glory of God, and be perfected in holiness, and filled with the sense of the love of God, & with the greatest joyes that our nature can receive, & shall live in the most delightful love & praise of God for ever?*

Quest. 3. *Seeing you are certain that all the pleasures of this life are short, and will end in death, and leave the flesh which desired them, in corruption, do you not firmly believe that the joyes of Heaven are infinitely better and more to be desired and sought, than all the pleasures and profits of this life? And that it is most reasonable that we should love God above all Creatures, even with all our heart and soul and might?*

Quest. 4. *Seeing then that the love of God is both our duty and our happiness, is it not reason that we should be kept from the love of any thing in the world, which would steal away our hearts from God, and*

hinder us from loving him, and desiring, and seeking him? And that we should mortifie the love of worldly riches, honors, and delights; so far as they are against the love of God?

Quest. 5. Seeing God is the absolute Lord and Ruler of the World, is it not reason that we obey him, whatsoever he commandeth us, though we did not see the reason why he doth command it? And yet is it not plainly reasonable, that he command us to love and honor and worship him; and to love one another, and to deal justly with all; and do as we would be done by, and to be careful of our Souls, and temperate for our Bodies; and not to neglect or dishonor our Maker, nor to neglect our own Salvation, nor abuse our Bodies by beastly filthiness or excess, nor to wrong our Neighbors, nor deny to do them any good that is in our power. This is the sum of all Gods Laws; and this is the nature of Holiness and Obedience. And do you not from your heart believe, that all this is very reasonable and good?

Quest. 6. When the sinful World was fallen from Happiness into misery, by turning away from God and Holiness to sensuality, and God sent his Son to be their Redeemer and Saviour, to be a Sacrifice for Sin, and a Teacher and Pattern of a holy and obedient Life, and to make a new Covenant with them, in which he giveth them the pardon of all sin, and Everlasting Happiness, if they will but give up themselves to him as their Saviour, and Sanctifier, and by true Repentance turn to God: Do you not verily believe that miserable sinners should gladly and thankfully accept of such an offer? And abundantly love that God and Saviour, that hath so tenderly loved them, and so freely redeemed them from the flames of Hell, and so freely offered them Everlasting Life? And do you not believe that he, who after all this, shall slight all this Mercy, and refuse to be renewed by Sanctifying Grace, and shall neglect his God, and Soul, and this Salvation, and rather chuse to keep his sins; doth not deserve to be utterly forsaken, and to be punished more than if a Saviour and Salvation had never been offered to him?

Quest. 7. Hath not this been your own case? Have you not lived a fleshly, worldly life; neglecting God, and your Salvation? And minding more these lower things? And have you not refused the Word and Spirit of Christ, which would have brought you to Repentance, and a holy Life? And consequently rejected Christ as a Saviour, and the Holy Ghost as a Sanctifier; and all the Mercy which he offered you on these terms?

Quest. 8. If this hath been your case, are you now unfeignedly grieved for it? Not only because it hath brought you so near to Hell, but also because it hath displeased God, and deprived you of that holy and comfortable life, which you might all this while have lived, and endangered all your hopes of Heaven? Do you so far repent, as that your very heart and love is changed: So that now you had rather have a holy life on Earth, and the sight and enjoyment of God in the Heavenly Joys for ever, than to have all the pleasure and prosperity of this World! Do you hate your sins, and loath your self for them, and truly desire to be made holy? Are you firmly resolved, That if God do recover you to health, you will live a new and holy life? That you will forsake your fleshly, worldly life, and all your wilful sins? And will set your self to learn the Will of God, and call upon him, and live in the holy Communion of Saints, and make it your chief care to please God, and to be saved?

Quest. 9. Are you willing to these ends, to give up your self absolutely now to God the Father, Son, and Holy Ghost, as your Reconciled Father, your

Saviour and your Sanctifier, to be sanctified and justified, and saved from your sins, and from the wrath of God, and live to God in love and holiness? And are you willing to bind your self to this, by entering into this Covenant with God, renouncing the Flesh, the World, and the Devil? Either your heart is willing, and sincere in this Resolution and Covenant, or it is not. If it be not, there is no hope that your sin should be pardoned, and your Soul be saved upon any other, or easier terms! And for all that God is merciful, and Christ died for sinners, it was never his intent to save one impenitent unsanctified Soul! But if your heart unfeignedly consent to this, I have the Commission of Christ himself to tell you, That God will be your Reconciled God and Father; and Christ will be your Saviour, and the holy Spirit will be your Sanctifier and Comforter, and your sins are pardoned, and your Soul shall be saved, and you shall dwell in Heaven with God for ever. God did consent before you consented. He shewed his consent in purchasing, and making, and offering you this Covenant. Shew your unfeigned consent now by accepting it, and giving up your self unreservedly to him, and you have Christs Blood, and Spirit, and Sacrament, to seal it to you. The Flesh and the World have deceived you; but trust in Christ upon his Covenant terms, and he will never deceive you.

Matth. 18.
19, 20.
2 Cor. 6.
16, 17, 18.

And now, alas, what pity it is, That a Soul that is in so miserable a case, and is lost for ever, if it have not help, and speedy help, should be deprived of all this Grace and Glory, and only for want of repenting and consenting? What pity is it that a Soul, that is ready to go into another World, where Mercy shall never more be offered it, should rather go stupidly on to Hell, than return to God, and accept his Mercy? Do but truly repent and consent to this Covenant, and all the Mercies of it are certainly yours. God will be your God, and Christ, and the Spirit, and Pardon, and Heaven, and all are yours. The Lord open and perswade your heart, that you may not be undone, and lost for ever, for want of accepting the Mercy that is offered you!

And now I know it would be comfortable to you, if you could be fully assured that you are forgiven, and shall be saved. In a matter of such unspeakable moment, how joyful would a well-grounded certainty be, to any man that hath the right use of his understanding? I tell you therefore from God, that there is no cause of your doubting on his part, but only on your own. There is no doubt to be made, whether God be merciful, nor whether Christ be a sufficient Saviour, and Sacrifice for your sins; nor whether the Covenant be sure, and promise of Pardon and Salvation to all true penitent Believers be true? All the doubt is, whether your Faith and Repentance be sincere, or not. And for that, I can but tell you how you may know it, and I shall open the truth to you, that I may neither deceive you, nor causelessly discomfot you.

If this Repentance and Change which you now profess, and this Covenant which you have made with God, 1. Do come only from a present fear, and not from a changed renewed heart. 2. And if your Resolutions be such as would not hold you to a holy life, if you should recover; but would die and fade away, & leave you as you were before, when the fear is past, then is it but a forced Hypocritical repentance, and will not save you, if you so die. Though a Minister of Christ should absolve you of all your sins, and seal it by giving you the Sacrament of the Body and Blood of Christ; for all this you are lost for ever, if you have no more: For Absolution and

Matth. 13.
19, 20, 21.
22, 13.
Rom. 8. 7.
8, 9.
Heb. 12.
14.
Joh. 3. 3.
5, 6.
Matth. 18.
3.
2 Cor. 5.
17.
Eph. 6. 24.
1 Cor. 16.
12.
Luk. 14.
26, 27.

the Sacrament, are given you but on supposition, that your Faith and Repentance be sincere: And if this condition fail in you, the action of the holiest Minister in the World, will never save you.

But, 1. If your Repentance and Covenant come not only from a present fear, but from a renewed heart, which now loveth God, and Christ, and Heaven, and Holiness; better than all the Honors, and Riches, and Pleasures of the Flesh, and World, and had rather have them, even on Gods terms. 2. And if this change be such, as if you should recover, would hold you to a holy life, and not die, or dwindle into hypocritical formality, when the fright is over, then I can assure you from the Word of God, That if you die in this Repentance, you shall certainly be saved. And though late Repentance have so many difficulties that it too seldom proveth true and

found, and it is an unspeakable madness to cast our Salvation on so great a hazard; and to defer that, till such a day as this, which should be the principal work of all our lives; and for which, the greatest care and diligence, is not too much: Yet for all that, when Conversion is indeed sincere, it is always acceptable how late soever. And a returning prodigal shall find better entertainment with God, than he could possibly expect; and never will Christ cast out one Soul that cometh to him, in sincerity of heart. The Lord give you such a heart, and all is yours. Amen. Jer. 31. 34. Ephes. 1. 7. Acts 5. 31. Ephes. 5. 26. Revel. 1. 5. 2 Cor. 6. 16. Mal. 3. 17. Job. 1. 12. & 3. 16. Ephes. 2. 14. Rom. 8. 1, 17. Luk. 4. 18. Rom. 5. 1, 5. Luk. 1. 74. Job. 10. 28. Luk. 23. 43. 1 Cor. 15. 8. Tit. 3. 3, 4. Acts 4. 4, 5, 6. 1 Tim. 1. 13, 14, 15, 16.

Luk. 15.
19, 20, 21
22.
Joh. 6. 37

A Form of Exhortation to the GODLY in their SICKNESS.

Dear Friend: Though Nature teacheth us to have compassion on your Flesh, which lieth in pain; yet Faith teacheth us to see the nearness of your Happines, and to rejoyce with you in hope of your endless joys, which seem to be at hand. We must rejoyce with you as your Friends that love you, and therefore are partakers of your welfare: And we must rejoyce with you as your Fellow-travellers and Fellow-soldiers, that are going along with you to the same Felicity; and if we are left behind for a little while, yet hope ere long to overtake you, and never to be separated from you more. This is the day for which Christ hath been so long preparing you; and which you have so long foreseen, and have been so long preparing for your self. This is the day which you thought on in all your Prayers, and Patience, in all your Labors and Sufferings, your Self-denial and Mortification, since God did bring you to your self and him. Now you are going to see the things which you have believed; and to possess the things which you have sought and hoped for: To see the final difference between the righteous and the wicked; between a holy, and a worldly life, between the Vessels of Mercy, and of Wrath. Your time is hastning to an end, and endless Blessedness must succeed it. O now, what a Mercy is it to have a Christ? That you are not to encounter an unconquered Death; nor to go to God, without a Mediator: But that Death is by Christ disarmed of its Sting; and that you may boldly resign your Soul into the hands of your Redeemer, and commend it to him as a Member of himself? Now, what a case had your Soul been in, if you had no Intercessor? If you had been to answer for your sins, your self only; and had not a Saviour to be your Advocate, and answer for you? Now you may better perceive than ever you have done, what God did for you when he opened your eyes, and humbled, and changed, and renewed your heart? And how great a Mercy it is to be a penitent Believer? You may now see more fully than ever heretofore, what God intended for you when he converted you! When he forgave all your sins, and justified you by his Grace, and adopted you for his Child, and an heir of Life, and sealed you with his Spirit, and sanctified and separated you to himself. Now what a case were you in, if you were yet in your sins, and in the bondage of Satan, and had not this evidence of your title to

Eternal Life? If you had your heart to soften, and to humble and to convert, and your Faith and Justification all to seek, and all your Preparations for Heaven to make? If you had all this to do, with a pained Body, and a distracted Mind, in so short a time, with God, and Eternity, and Death, before you, ready with terror to overwhelm your Souls? If now you were to seek for an interest in Christ, and for the pardon of all your sins, and your peace with God were yet to make? If you had all your life past to look back upon, as consumed in sin; and when Time is at an end, must cry out of all that is past, as lost? This is the case, that God in justice might have left you to. But what an unspeakable Mercy is it, that you have already been reconciled to that God that you are going to! And that the sins which now would have been your terror, are all forgiven through the Blood of Christ! That you can look back upon your time, since the day of your Conversion, as spent in faithful devotedness to God; and in a believing preparation for your endless life; and in godly sincerity, notwithstanding your manifold sinful imperfections, which Christ hath undertaken to answer for himself. Though you have nothing of your own to boast of; and no works that will justify you according to the Law, at the Bar of God, but you need a Saviour, and a Pardon, for the failings, even of the best that ever you did; yet must you with thankfulness remember that Grace which hath begun Eternal Life within you, and prepared and sealed you to the full possession of it. For all the Mercy that is in God, and for all the glory that is in Heaven, and for all the Merits and Satisfaction of Christ, and for all the fulness and freeness of the Promise; if God had not given you a believing penitent heart, and sanctified and sealed you by the Spirit of his Son, all this could have afforded you little comfort; but would have aggravated your misery, as it did your sin. Seeing then that many of the wicked, would be glad to die the death of the righteous; and when it is too late, they would all be glad, if their latter end might be like his; How glad should you be, that God by such a life, hath prepared you for such an end? And though a humble Soul hath still an eye upon its own unworthiness, and Satan is ready to aggravate our sins, in order to our discouragement and fear; yet must you remember what an honorable victory Grace hath had over them: And look on them as Christ did, as the advantage of his Grace; that

Gal. 4. 4, 6.
Rom. 8.
16, 17.
& 8. 9.
1 Pet. 3. 7.

Rom. 5. 2,
17.
& 9. 20,
21.

where

Rom. 8. *where ſin abounded, there grace hath ſuperabounded.*
 15, 36. You have had ſomething to humble you, and to
 Eph. 1. 6, ſhew you that you were a child of Adam; and you
 7. have had ſomething for Grace to contend with, and
 & 2. 5, 7, to conquer; and for Chriſt to pardon! Bleſs him
 8. through whom you have had the victory. Had
 Tit. 3. 3, 5, you not deſerved Hell, Chriſt could not have ſaved
 6, 7. you from a deſerved Hell; and the *Song of the Lamb*
 Rom. 3. 24. would not have been ſo ſweet to you, in the Ever-
 1. Cor. 11. laſting Remembrance, and Experience of his Grace.
 9. You have ſinned as a Man, and he hath pardoned as
 Luk. 15. 4, God; you have been weak and nothing: But his
 6, 24. Grace hath been ſufficient for you, and by *his ſtrength*
 Matth. 18. 11. *you can do all things.* He hath as dear a love to you
 2 Pet. 3. 9, now in his Exaltation, as he had upon the Croſs,
 Joh. 3. 15, when he was bleeding for your ſins. And will he
 16. ſuffer a choſen Soul to periſh, for whom he hath paid
 Matth. 18. ſo dear a price? A Chriſt in Heaven that had never
 14. been on Earth, would have ſeemed a ſtranger to
 Luk. 21. 18. us, and one that never was acquainted with our
 Joh. 18. 9, miſeries, nor had teſtified his love at ſo dear a rate,
 & 6. 39. as might have convinced, and encouraged, and won
 our hearts. And a Chriſt on Earth, that had not
 paſſed for us into Heaven, would have ſeemed to us
 but an inſufficient conquered Friend! And were un-
 fit to provide us a Manſion with the Father, and to
 receive our Souls, when they are ſeparated from the
 Fleſh. But *now we have a great High Prieſt that is*
paſſed into the Heavens, and was in all points tempt-
ed like as we are, yet without ſin; and therefore
can be touched with the feeling of our infirmities:
And therefore we may come boldly to the Throne of
Grace, that we may obtain Mercy, and find Grace to
help in time of need, Heb. 4. 14, 15, 16. This is
 your time of need; and here is a ſupply for all your
 needs. As we may come boldly through our High
 Prieſt to the Throne of Grace, ſo may we boldly paſs
 by his conduct into the preſence of God in glory. For
 he is purpoſely gone before to prepare a place for us,
 that *where he is, there we may be alſo.* Job. 14. 1,
 2, 3. O what a joy is it to our departing Souls,
 that we have our Head and Saviour already in poſ-
 ſeſſion of the Kingdom, which we are paſſing to!
 What a ſupport and joy is it, to receive this meſ-
 ſage from our Aſcending Head, *Say to my Brethren,*
I aſcend to my Father, and your Father; to my God,
and your God? Job. 20. 17. What a joy is it to
 read his Promise. *Job. 12. 26. If any man ſerve me,*
and let him follow me: And where I am, there ſhall
alſo my ſervant be? You have ſerved him, and are
 following him, and now are going to be with him
 where he is.

There you ſhall be delivered from the darkneſs of
 this World. How dimly did we ſee through the
 Lanthorn of the Fleſh? How little did we know?
 And how much were we ignorant of? And what
 pains did our little knowledge coſt us? But there
 one fight of the Face of God, will put an end to
 this longſome night; and will ſhew you that which
 all the reading and ſtudy of a thouſand years, could
 never ſatisfaſtorily have ſhewn you. There you ſhall
 underſtand the Works of God; the frame of the
 Creation; the place, and office, and reaſon of all
 things, which here you knew not. The Myſteries
 of the Goſpel, which Angels pry into, will be there
 much more unfolded to you, than the cleareſt Di-
 vines were able to explain them. All Sciences there
 ſhall be one Panlophy; and all things knowable
 ſhall appear to you, in their wondrous perfect har-
 mony. What welcome will thoſe Bleſſed Angels
 give you, that here diſdained not to miniſter for you,
 and bear you up in all your ways, and intereſted
 themſelves in your concerns, rejoycing before
 God at your Converſion? How glad then will they

be of your ſafe arrival at the promiſed Harbor of
 Felicity with themſelves? What joy will it be to
 you to be preſently entertained, and welcomed into
 the acquaintance of thoſe Bleſſed Spirits, and of all
 the holy Souls that are delivered from this Fleſh
 and World; and to ſee their order, and be numbred
 with their Society, and to be employed in their
 joyful work. O how much better company is that
 than the beſt below? There is no ignorance, and
 therefore no error; no want of love, and no con-
 tention; nor narrow private intereſts to contend
 for; but all made happy in perfect love in him that
 is their univerſal end, and happineſs. There is no
 diſſention, nor perverſe diſputes; no ignorant zeal,
 nor blinding paſſions; no proud or covetous de-
 ſigns, and therefore no hurtful means to proſecute
 them; no ſeeming neceſſity to hurt our Brethren to
 advance, or enrich, or ſave our ſelves. No ſlander-
 ers there condemn the Souls whom Chriſt doth
 juſtifie, nor take away the righteouſneſs of the right-
 eous from him; no cruel mockings, imprifonments,
 or baniſhments; no wandering deſtitute, afflicted
 or tormented; no more ſuffering for the ſake of
 Righteouſneſs, but having ſuffered with Chriſt,
 they are now reigning with him; and thoſe, of
 whom the World was not worthy, are taken to God
 from an unworthy World. There are no trouble-
 ſome mutations or confuſions; no Wars, nor rumors
 of Wars; becauſe no Luſts to war in their Members;
 but united Souls in the harmony of Love, do with-
 out any diſcord, Praise the Lord. The Church is
 not there divided into Sects and Factions; either
 through the pride or peeviſhneſs of its Members,
 none ſcrupleth communion with the reſt; none
 ſilence others from ſpeaking the praiſes of their Re-
 deemer; nor drive away others from their Brother-
 hood and Communion. There is neither unright-
 eous Law, nor diſobedient Subject, nor unpeace-
 able Neighbor, nor unfaithful Friend, nor hurtful
 or malicious Enemy! There is no afflicted Friend
 to mourn for; nor no diſconſolate Soul to grieve
 with! No ignorant perſon to inſtruct, nor obſtinate
 heart, to perſwade or pray for; no fearful doubting
 Chriſtian to be comforted, nor weak and wavering
 Soul to be confirmed; no imprudent, ſcandalous
 actions of the Godly to be lamented; no remnants
 of Pride, Self-conceitedneſs, or any deluſion to
 keep out the Light! No blemiſhes in them for the
 Enemies to reproach, nor no malignant Enemies to
 reproach them. No miſrepresentations of things
 or perſons; no railing or receiving falſe reports;
 no ſin of our own to grieve for, or to ſtrive againſt;
 and no ſin of others to trouble the Society, or be
 lamented. There we ſhall have no ſuffering Friend
 to ſuffer with! None laboring of want, while you
 have plenty; nor any groaning in pain and ſickneſs,
 while you are well. As no want or pain of your
 own will afflict you; ſo no ſuffering of your Friends
 will interrupt your joy: Your comforts ſhall not be
 turned into lamentations, for the madneſs and ob-
 ſtinate wickedneſs of a Sodomitical Generation a-
 bout you: Nor your righteous Soul be vexed with
 their filthy and ſottiſh converſation. You ſhall not
 dwell in a World, where the moſt part is drowned
 in Heatheniſm and Infidelity; nor in a Church de-
 filed with Papal Tyranny, Cruelty, Covetouſneſs,
 or Prophaneneſs. The whole Society will ſhine in
 Light, and flame in Love, and none through any
 weakneſs or corruption, will be a clog or hinderance
 to another!

You ſhall above all this, behold the *Perſon of your*
Glorified Redeemer! You ſhall ſee that Body, in
 its Glorious Change, which once was humbled to
 the Virgins Womb, and to a life of Poverty, and

Heb. 11.
 35, 36, 37,
 38.
 Matth. 24.
 6.
 Pſal. 46. 9.
 Jam. 4. 15
 2.

Zeph. 3.
 17, 18.
 Ezek. 9. 4.
 2 Pet. 2.
 7, 8.

to the ſcorns of ſinners; to be ſpit upon, and buffeted, and crowned with Thorns, and fiſt made a laughing ſtock, and then hanged up to die upon a Croſs, at the Will of proud malicious Perſecutors. You ſhall there ſee that Perſon whom God hath choſen to advance, above the whole Creation; and in whom he will be more glorified than all the Saints. The wonderful Condeſcenſion of his Incarnation, and the wonderful Myſtery of the Hypoſtical Union, will there be better underſtood.

And, which is all in all, you ſhall ſee the moſt Blessed God himſelf; whether in his Eſſence, or not, yet undoubtedly in his Glory, in that ſtate or place, which he hath prepared to reveal his Glory in, for the glorifying of holy Spirits. You ſhall ſee him whoſe ſight will perfect your underſtandings, and love him, and feel the fulneſs of his love, which is the higheſt felicity that any created Being can attain! Though this will be in different meaſures, as Souls are more or leſs amiable and capacious (or elſe the Humane Nature of Chriſt would be no happier than we,) yet none ſhall have any ſinful or troubleſome imperfection, and all their capacities ſhall be filled with God.

O dear Friend, I am even confounded and aſhamed to think, that I mention to you ſuch high and glorious things, with no more ſenſe and admiration! And that my Soul is not drawn up in the flames of a more fervent love; nor liſted up in higher joys, nor yet drawn out into more longing deſires, when I ſpeak of ſuch tranſcendent happineſs and joy! O had you and I, but a glimpse with Blessed Stephen or Paul, of theſe unutterable pleaſures, how deeply would it affect us! And how ſhould we abhor this life of ſin! And be aweary of this dark and diſtant ſtate; and be glad to be gone from this Priſon of Fleſh; and to be delivered from this preſent evil World.

This is the life that you are going to live; though a painful Death muſt open the Womb of Time, and let you into Eternity, how quickly will the pain be over! And though Nature make Death diſmal to you, and ſin have made it penal, and you look at it now with backwardneſs and fear; yet this will all be quickly paſt, and your Souls will be borne into a World of Joy, which will make you forget all your fears and ſorrows. It is meet that as the Birth of Nature had its pains, and the Birth of Grace had its penitent ſorrows; ſo the Birth of Glory ſhould have the greateſt difficulties, as it entereth us into the happieſt ſtate. O what a change will it be to a humbled, fearful Soul, to find it ſelf in a moment diſlodged from a ſinful painful Fleſh, and entered into a World of Light, and Life, and holy Love, unſpeakably above all the Expreſſions and Conceptions, of this preſent life! Alas, that our preſent ignorance and fear ſhould make us draw back from ſuch a change? That whileſt all our Brethren that died in Faith, are triumphing in theſe Joys with Chriſt, our trembling Souls ſhould be ſo loth, to leave this Fleſh, and be afraid to be called to the ſame felicity? O what an Enemy is the remnant of Unbelief, to our imprifoned and imperfect Souls! That it can hide ſuch a deſireable Glory from our Eyes, that it ſhould no more affect us, and we ſhould no more deſire it, but are willing to ſtay ſo long from God? How wonderful is that Love and Mercy, that brings ſuch backward Souls to Happineſs! And will drive us away from this beloved World, by its afflicting miſeries? And from this beloved Fleſh, by pain and wearineſs? And will draw us to our joyful Bleſſedneſs, as it were, whether we will, or not? And will not leave

us out of Heaven ſo long, till we are willing our ſelves to come away!

You ſeem now to be almoſt at your journeys end! But how many a ſoul ſtep have thoſe yet to go, whom you leave behind you in this dirty world! You have fought a good fight, and kept the Faith; and ſhall never be troubled with an Enemy or Temptation, when this one concluding brunt is over! You ſhall never be ſo much as tempted to unbelief, or pride, or worldly mindedneſs, or fleſhly luſts, or to any defects in the ſervice of your Lord! But how many Temptations do you leave us incompaſſed with? And how many Dangers and Enemies to overcome? And alas, how many Falls and Wounds may we receive! You ſeem to be near the end of your Race, when thoſe behind you, have far to run. You are entering into the Harbor, and leave us toſſed by Tempeſts on the Waves. Fleſh will no more intice or clog your Soul! You will no more have unruly Senſes to command, nor an unreaſonable appetite to govern; nor a ſiragling fantaſie, or wandering Thoughts, or head-ſtrongs Luſts, or boiſterous Paſſions, to reſtrain. You will no longer carry about a Root of Corruption, nor a Principle of Enmity to God! It will no more be difficult or wearifome to you to do good? Your ſervice of God will no more be mixed and blemiſhed with Imperfections? You ſhall never more have a cold, or hard, or backward heart, or a careleſs cuſtomary duty, to lament! That Primitive Holineſs, which conſiſteth in the love of God, and the exerciſe and delights thereof, will be perfected: And thoſe ſubſervient Duties of Holineſs, which conſiſt in the uſe of recovering Means, will ceaſe as needleſs. Preaching, and Studying, and Books, will be neceſſary no more. Sacraments, and Church-Diſcipline, and all ſuch Means have done their Work. Repentance and Faith have attained their end. As your Bodies after the Reſurrection will have no need of Food, or Rayment, or Care, or Labor; ſo your Souls will be above the uſe of ſuch Creatures and Ordinances, as now we cannot be without? For the Glaſs will be unneceſſary, when you muſt ſee the Creator face to face. Will it not be a joyful day to you, when you ſhall know God as much as you deſire to know him? And love him as much as you deſire to love him? And be loved by him as much as you can reaſonably deſire to be loved? And rejoyce in him as much as you deſire to rejoyce? Yea, more than you can now deſire? I open you but a Caſement into the Everlaſting Manſions; and ſhew you but a dark and diſtant Proſpect of the Promiſed Land, the Heavenly Jeruſalem. The ſatifying ſight is reſerved for the time, when thereby we ſhall have that ſatifying fruition.

And is there any ſuch thing to be hoped for on Earth? Will health or wealth, will the higheſt places, or the greateſt pleaſures make man happy? You know it will not! Or if it would, the Happineſs would be ſo ſhort, as maketh it little worthy of our regard. Have you not ſeen an end of all perfection? Have you not obſerved, and tried what a deluding dream, and ſhadow of felicity, the World puts off its followers with? How they act their parts as Players on a Stage, and they that in a Dream or Mask, did yeſterday ſeem Princes, Lords, or Conquerors, to day are buried in a darkſome Grave! And they that yeſterday ſeemed great and rich, to day have no more of their furniture or poſſeſſions, than a Coffin and a Winding-sheet, and a place to hide their loathſome fleſh. And they that yeſterday were merry, and jovial, and in health, and honor, to day lie groaning in painful miſery, and are leaving their dear-bought beloved riches, never to be delightful

Joh. 17.

24.

Phil. 1. 7.

8, 9, 10.

Marth. 5.

8.

Heb. 12.

14.

Acts 7. 56.

2 Cor. 12.

3. 4. 5.

Gal. 1. 4.

Joh. 16.

21.

2. 3. 5.

7. 8.

2 Cor. 3.

18.

2. 4. 6.

1 Cor. 13.

12.

delightful to them any more. How little doth it concern them, that must dwell in Heaven or Hell for ever, whether they live in wealth or poverty, in honour or shame, in a Palace or a Cottage, in pain or pleasure, for so short a time as this transitory life, which is almost at an end as soon as it is begun! How many millions of dying Parents, have cryed out of the world as VANITY and VEXATION? and yet their befotted posterity admire it, and through the love of it, lose their souls and everlasting hopes! They boast or rejoyce in the multitude of their Riches, as if their houses would continue for ever; Though in their honour they abide not, but are like the beasts that perish; and death feedeth on them, when like Sheep they are laid in the grave; And though this their way is their folly, yet their posterity approve their sayings, and follow them by the same sin to the same Perdition, *Psal.* 49. 6, 7, 10, 11, 12, 13, 14, 17, 19, 20. And is this a world for a holy soul to be in love with? Hath it merited our affections? Doth it love us so much, or use us so well, that we should be loth to leave it? *John* 15. 18, 19, 20. As it loved our Lord, it will love his followers; As it used him, it will use us, if he restrain it not. Is a blinded Bedlam world, a malicious, cruel and ungodly world, a false, perfidious, deceitful world, a place for a Saint to be loth to leave? O blessed be that love, that blood, that grace, which hath provided better for us! And shall we be unwilling to go to so sweet a Feast? and to partake of a happiness which cost so dear?

1 John 2.
15.
John 15.
17, 18, 19,
20.

Post illam
pugnam
triumpha-
bitus Vi-
ctores
cum no-
stro Sig-
nifero in
vita eter-
na: Dñi
in Chri-
stum cre-
didi: Desidero jam finem fidei, ut non amplius credam in eum, sed vi-
deam eum in quem credidi; ut gustem quam suavis sit Dominus, pal-
pem manibus Dominum meum, & Deum meum. Ibi vocabor Abraham,
qui laetatur videns diem Christi: Expertus sum quod in hac vita pec-
catum sit omnia in omnibus: Experiar etiam aliam vitam, ubi est Do-
minus omnia in omnibus. *Abr. Bucholtzer, referente Abr. Sculteto in Curric.
vita sue, pag. 15.*

Come on then, Dear friend, and faint not at the last; and fear not to encounter with the King of fears! It is the last Enemy, and it is a conquered Enemy! Conquer this, and you have no more to conquer. Lift up your head, and look to your Victorious Reigning Lord; Gird up the loins of your mind, and let faith and patience hold out yet a little while, and play well this last part, and all's your own.

If the Tempter now assault your faith, and sinking flesh do give him any advantage, abhor his Blasphemies, and cry for help to him that conquered him! Do you think yonder high and spacious manions, are uninhabited? When every part of Sea and Land hath its Inhabitants? Why have those blessed Angels been so long employed in ministering for you, but to let you know, that your souls are not so distant from them, but that they are glad of familiarity with you, and you may be like them, or equal with them in felicity? Nature hath put you out of doubt, that there is a God of infinite eternal Being, Power, Wisdom and Goodness, who is the Efficient, Dirigent and Final cause of all; the Creator and Governor of the world. And the same nature hath put you out of doubt, that all that his Creatures have or can do, is due to him from whom they have it; and that so far as you are capable to know, and love and serve him, that you should employ your faculties herein: And nothing is more undenyable to you, than that it is our duty to love and serve our God, with all our heart, and soul, and might. And it is as clear to you, that neither are these powers given us in vain, nor this duty required of us in vain, nor yet that mans natural highest duty, is made to be the way of his misery and undoing!

Luk. 20.
26.

And sure that way, which turneth the mind from sensual pleasures, and casteth a man on the malice and cruelty of the world, and engageth him in so much duty, which both the flesh and the world are utter Enemies to, would be his misery and torment, if there were no rewards and punishments hereafter, and no future Judgment to set all straight, that seemed crooked in the judgments of men. If all the intrinsic evidences of credibility, in the Sacred Word, were not sufficient; If all the antecedent Evidences of Prophecy were too little: If the concomitant evidence of all the Miracles of Christ, and his Apostles, and other of his servants, with his own Resurrection, and Ascension did seem too distant from you; yet mark what subsequent continued evidences, it hath pleased God to bring even to your very sense, to assure you of the truth of his Gospel, and of the life to come. Whence cometh that Universal unreasonable enmity, which in all Generations and Nations of the world, from Cain and Abel till this day, is found in the carnal against the spiritual holy Seed? Even a Seneca telleth us of it among Heathens, against that remnant of vertue, and temperance, and sobriety that was found in the better sort of men. Could all mankind be thus infected, and hate a Saint that never hurt them, much more than those that themselves contents to be most vitious, if the fall of Adam were not true? Have we a whole world before our eyes, that are visibly polluted with that irrational Leprosie, and yet shall we doubt whether our common Father was sick of that disease? And do you not see that the Gospel, where ever it is heartily entertained, doth renew the soul, and change the life, and make the man to be another man, not only amending some little things that were amiss; but making us new creatures, and turning the bent of heart and life another way? Though the carnal nominal Christian, that never heartily received the Gospel, do differ from a Heathen, but in opinion and formality; yet serious Christians are other men; and so transformed, as that their holy desires and endeavors do contain the seed of life eternal, and are such a preparation for it as cannot be in vain. Would God concur thus with any word, which is not true, and holy, and good, to make it effectual for the renovation of so many millions of souls? Have you not found, that his work of grace is carried on by heavenly Wisdom, Love and Power? and is a witness of his special providence? and containeth his own Image upon the soul? And shall we then question the Author of the seal, when we see that the Image and Supercription which it imprinteth, is Divine? And have you not had such experiences your self of the fulfilling of this word, in the answer of prayers, manifest both on mens souls and bodies, which are enough to confute the Tempter, that would shake your faith, (when he seeth you in your weakness, unfit to call up all those Evidences, which at another time you have discerned?) For my own part, I must bear this witness to the truth, that I have known, and felt, and seen, and heard such wonders wrought upon fervent prayer, as have many a time convinced me of the truth of the promises; and the special providence of God to his poor Petitioners. I have oft known the Acute and Chronical Diseases of afflicted ones relieved by prayer without any natural means: Some of the most violent cured in an hour; and some by more slow degrees. Besides the effects upon mens souls, and estates, and publick affairs, which plainly demonstrated the means and cause: And shall a promise thus sealed to us, be ever questioned again? Nay, have you not the Witness in your self, 1 John 5. 10, 11, 12. Even the Spirit of Christ, which

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which is the pledge and earnest of your inheritance, and the seal and mark of God upon you? In a word, it is an unquestionable truth, that the rational world neither is nor ever was, nor can be governed agreeably to its nature, without an end to move and rule them, which is beyond this life; and without the hopes and fears of a Reward and Punishment hereafter. Were this but taken out of the world, man would no longer live like man, but as the most odious noxious creature upon earth. And it is as sure that it agreeth not with the Omnipotence, Wisdom and Goodness of God, to govern so noble a Creature by a lye, and to make a nature that must be so governed. And it is as certain that all other Revelation is defective, and that Life and Immortality, the end and the way, were never so brought to light, as they are in the Gospel, by Christ and by his Spirit.

Say then to the malicious Tempter, The Lord rebuke thee, O Satan! even the Lord that hath chosen Jerusalem, rebuke thee. Zech. 3. 2. O full of all subtilty and mischief! thou enemy of God and righteousness! Wilt thou not cease to be a lying Spirit, and to pervert the truth and right ways of the Lord? Acts 13. 10. Lift up your soul to God, and say, I believe, Lord help mine unbelief! Though Satan stand to resist me at my right hand, am I not a brand plucked out of the fire? Am I not thine? and have I not resigned this soul to thee? and didst thou not accept it in thy holy Covenant? O then defend it as thy own! Plead thou my cause, and confirm thy work, and justify both thy truth and me, against the malicious enemy of both. O let the intercession of my Saviour prevail, that my faith fail not. And take away the filthy garments from me, and cause mine iniquities to pass away. And though my soul be troubled, what shall I say? Father, save me from this hour? But then what passage shall I have into thy presence? I was born a mortal wight, and go but the way as all Generations have gone before me; and follow my Lord and all his Saints: Father receive and glorify thy servant, that thy servant may glorify thy name for ever! Receive O Father the soul which thou hast made! Receive O Saviour the soul which thou hast so dearly bought, and loved to the death: and washed in thy blood! Receive the soul which thou hast regenerated by thy Spirit, and in some measure quickened by the immortal seed. Behold thou hast made my days as an hand breadth: my age before thee is as nothing: and every man at his best estate is vanity: When thy rebukes correct us for iniquity, thou makest our beauty to consume as a moth: And now O Lord, what wait I for? Is not my hope alone in thee? Deliver me from my transgressions, and impute not to me the sins which I have done. Remember not against me the sins of my youth; and forgive the iniquities of my riper years: Charge not upon me my grieving of thy Spirit, and neglects and resistances of thy grace: Forgive my sins of ignorance and of knowledge, my sins of slothfulness, rashness and presumption, especially those which I have wilfully committed, against thy warnings and the warnings of my Conscience. Who can understand his errors? Cleanse thou me from secret sins. O pardon my unprofitableness, and abuse of thy mercies, and my sluggish loss of precious time! that I have served thee no better, and loved thee no more, and improved no better the day of grace! Though folly and sin have darkened my light, and blemished my most holy services, and my transgressions have been multiplied in thy sight, yet is the Sacrifice sufficient which thou hast accepted from our great High Priest, who made his soul an offering for sin. In him thou art well pleased: He is our peace: In him I trust: He was holy, harmless, undefiled and separate from sinners; He did no iniquity; He fulfilled all Righteousness; and by once offer-

ring of himself, he hath perfected for ever them that are sanctified; He is able to save to the utmost them that come to God by him, seeing he ever liveth to make intercession for them. Accept me, O Father, in him thy well beloved; Let my sinful soul be healed by his stripes, who bare our sins in his body on the Cross. Let me be found in him, not having any Legal Righteousness of my own, but that which is through the faith of Christ; that being made conformable unto his death, I may attain to the Resurrection of the dead; and may by him be presented without spot or blemish. My God, thou hast encouraged my fearful soul, by the multitude of thy mercies, as well as by thy promises, to trust thee, and yield it self to thee. Thou hast filled up all my dayes with mercy! Every place that I have lived in, and every Relation, and all that I have had to do with in the world, are the witnesses of thy love and mercy to me. Thy eyes beheld my substance being yet imperfect, and all my members were written in thy Book; My Parents were instructed by thee to educate me, and all things commanded by thee to serve for my preservation, comfort and salvation. Thou hast brought me forth in a land and age of mercies, and caused me to hear and see the things which others have not seen or heard. The lines have fallen to me in pleasant places. My life hath not been spent in a howling wilderness, nor in banishment from thy Sanctuary, or the communion of thy Saints; nor hath it been wholly consumed in darkness, and sorrow, and unserviceable barrenness. But often have I heard the joyful sound, and I have gone with the multitude to the house of God, and there have seen the light of thy countenance, and drank of the Rivers of thy pleasure, even of the waters of life, and have been solaced with the voice of joy and praise; How oft have I cried unto thee in my trouble, and thou hast delivered me out of my distresses? When for my folly and transgression I was afflicted, thou broughtst me out of darkness and the shadow of death. Thou renewedst my age as Hezekiah's, and causedst the shadow of my Dial to go back! and hast set me at liberty, to praise thee for thy goodness, and declare thy works to the children of men. In the day of trouble I called upon thee, and thou didst deliver me, that I might glorify thee. Thou causedst me to receive the sentence of death, that I might trust in God that raiseth the dead. My Shepherd hath led me in his pleasant pastures, by the silent streams; He restored my soul, and conducted me in the paths of Righteousness. How precious are thy thoughts unto me O God! how great is the sum of them? If I should count them, they are more in number than the Sand. And will that mercy now forsake me, which hath abounded to me, and supported me so long? Thou hast said, I will never fail thee nor forsake thee? Having loved thy own, that are in the world, thou wilt love them to the end; For thy mercy is great and reacheth to the Heavens, and it endureth for ever. O therefore when I awake, let me be with thee! And as thy loving kindness is better than Life; and to depart and be with Christ, is far better than the best condition upon earth; so let thy servant depart in peace, his eye of faith beholding thy salvation; And when my earthly house of this Tabernacle is dissolved, let me have that building of God, the house not made with hands, eternal in the Heavens: Let my present burden of Sin and Suffering make me more earnestly to groan, not to be unclothed, but to be clothed upon, that mortality may be swallowed up of life; that being absent from the body, I may be present with the Lord. And seeing this Cup may not pass from me, and I must not look for the Chariot of Elias, to carry me unto Heaven; let thy Will be done, and let me rest therein, and let death be the gain and advantage of my soul; And while this outward man is perishing, let the inner man be renewed from day to day; For what am I better than my Fathers, and all thy

Psal. 135.
16, 17, 18.
Psal. 16. 6.
7.
Psal. 65. 9.
Psal. 46. 4.
Psal. 43. 3.
4.
Psal. 89.
15.
Psal. 35. 8.
John 4. 10.
13. 14.
Psal. 42. 4.
& 107. 6.
13. & 107.
17, 14.

Psal. 107.
8, 15.
Psal. 50.
15.
1. Cor. 1.
9, 10.
Psal. 23.
Psal. 139.
17, 18.
Heb. 13. 5.
John 13.
1.
Psal. 57.
10. & 108.
4. & 36.
5. & 101.
17. & 135.
Psal. 63. 3.
Phil. 1. 23.
Luke 2.
29, 30.
1. Cor. 1. 2.
3, 4, 5, 7.

Phil. 1. 21.
1. Cor. 4.
16. 18.
1. King. 19.
4.

7.
1 Tim. 1.
10.

Zech. 3. 3.
4.

John 11.
23, 17, 28.
John 17.
1.

Acts 17. 59.

Psal. 39. 5.
7, 8, 11.
Psal. 32. 1.
2, 3.
Rom. 4. 7.
8, 24.
Psal. 35. 7.
Psal. 19.
12, 13.
1. Pet. 2.
23.

Matth. 3.

15.

Heb. 9. 26.

Isa. 53. 10.

3, 4, 6, 7.

8, 9.

Matth. 3.

17. & 17.

5. & 12.

18.

Rom. 5. 1.

2, 3, 5, 10.

Ephes. 2.

24.

Heb. 10.

10, 12, 14.

18.

Heb. 7. 26.

25.

Ephes. 1.

6, 7, 11.

42.

1. Pet. 2.

24.

Phil. 3. 9.

10, 11.

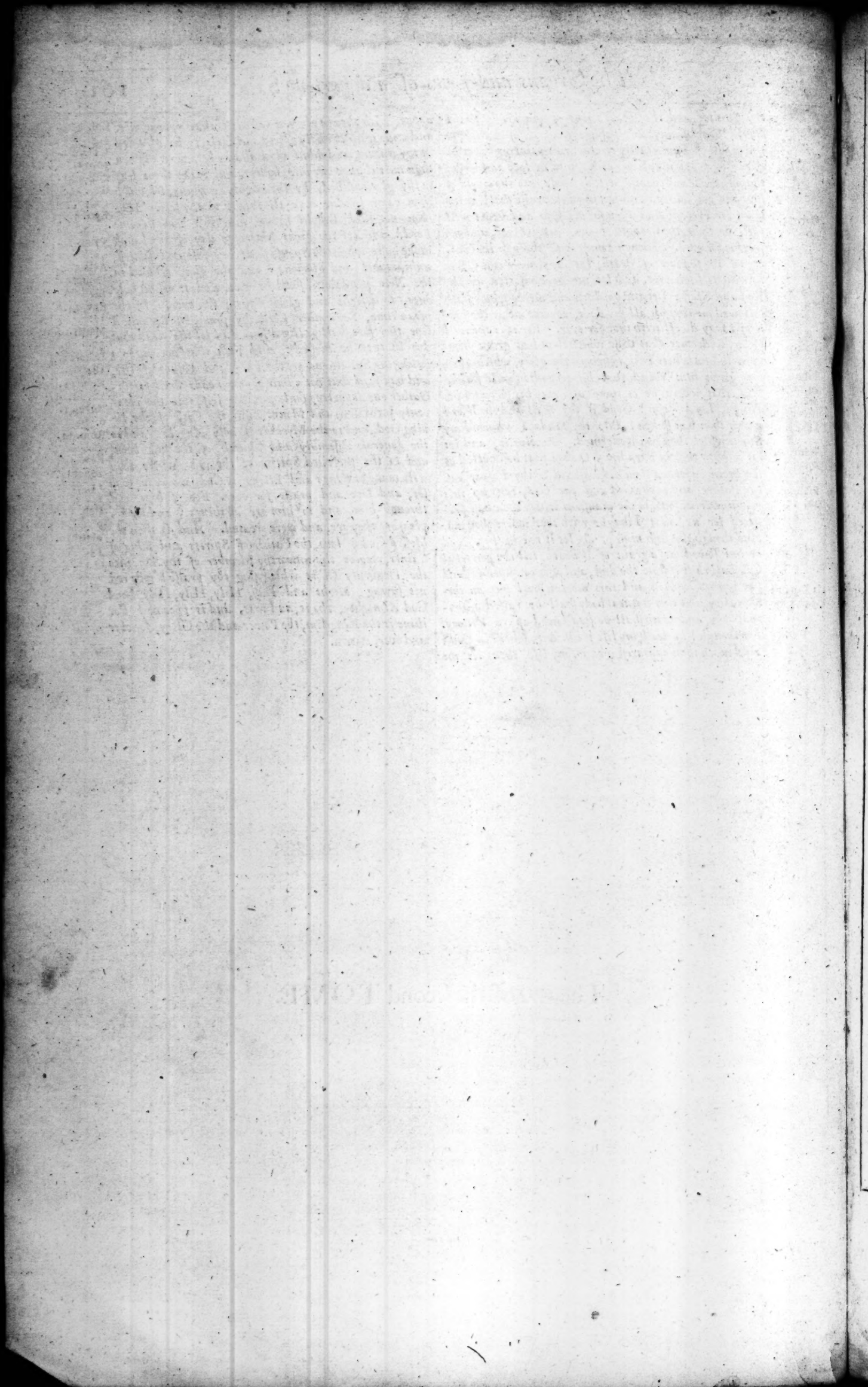
Eph. 5. 26.

27.

thy Saints, and the Generations of mankind, that I should think of any other passage, than this of Death, to the world of immortality? O let this fainting heart be glad, and let my glory rejoyce, and in love and joy, in thankfulness and praise, let me pass into the world of love and joy, where thanksgiving and praise shall be my work for ever. And though my flesh and heart will fail, be thou the strength of my heart, O God, and my portion for ever. Though I must walk through the valley of the shadow of death, let me fear no evil; But be thou still with me, and let me be comforted by thy Rod and Staff: Let the goodness and mercy which hath followed me thus far all my days, receive me at the last, that I may dwell with thee for ever. For it is the will of my Redeemer, that those which thou hast given him, be with him where he is, to behold the glory which thou hast given him! And that his servants should follow him, that where he is, there also may his servants be. Amen, Lord Jesus! Good is thy Will and the Word which thou hast spoken! Into thy hands I commend my Spirit which thou hast Redeemed. Receive it, and let me be with thee in Paradise; O thou that hast called us thy Brethren, when thou didst ascend to thy Father and our Father, and to thy God and our God, take up this poor unworthy soul, to the mansions which thou hast prepared for us, that I may be with thee where thou art. And though this flesh must perish, let it rest in hope, and be but sowed as a grain of Wheat; till thy powerful Call shall raise it from the dust, and this corruptible shall put on incorruption, and this mortal shall put on immortality, and this natural body shall be raised a spiritual body, and death shall be swallowed up in Victory. For though I be dead, my life is hid with Christ in God; And when thou appearest who art my life, then let me

appear with thee in glory. O hasten that appearance, and come with thy holy glorious Angels, to be glorified in thy Saints, and admired in and by believers. When thou wilt change our vile bodies, and make them like to thy glorious body, by the mighty working, by which thou canst subdue even all things to thy self. Hast thou not said, Behold I come quickly! Even so come Lord! and let the great Marriage day of the Lamb make haste, when thy Sponse shall be presented spotless, unblamable and glorious; and the glory of God in the New Jerusalem, shall be Revealed to all his holy ones, to delight and glorify them for ever. In the mean time, Remember Lord thy promise; Because I live, therefore shall ye live also: And let the dead that dye in thee be blessed: And thou that art made a quickning Spirit, and art the Lord and Prince of life, and hast said that not a hair of our heads shall perish; Gather our departing souls unto thy self, into the Heavenly Jerusalem and Mount Zion, the City of the living God, and to the Myriads of holy Angels, and to the general Assembly and Church of the first born, and to the perfected Spirits of the just; where thou wilt make us Kings and Priests to God, whom we shall see, and love and praise for ever. For of him, and through him, and to him are all things; and for his pleasure they are, and were created. And O thou the blessed God of love, the Father of Spirits and King of Saints, receive this unworthy Member of thy Son, into the Heavenly Choe which sing thy praise! who rest not saying, Night and Day, Holy, Holy, Holy, Lord God Almighty, who is, and was, and is to come! For thine is the Kingdom, the Power and the Glory, for ever and ever, Amen.

The end of the second TOME.



A
Christian Directory.

The Third Part.

Christian Ecclesiasticks:
OR,
D I R E C T I O N S
TO
PASTORS and PEOPLE about Sacred Doctrine,
Worship and Discipline, and their mutual Duties.
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Cases of Conscience.

By RICHARD BAXTER.

1 Cor. 12. 25, 27, 28. *That there should be no Schism in the body; but the Members should have the same care one for another—Now ye are the Body of Christ, and Members in particular: And God hath set some in the Church, first Apostles, &c.*

Eph. 4. 3; 4, 12, &c. *Endeavouring to keep the Unity of the SPIRIT in the bond of Peace. There is one Body, one Spirit, — one Hope — one Lord, one Faith, one Baptism, one God — * And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ: Till we all come into the unity of the faith, and the knowledge of the Son of God to a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more Children, tossed to and fro, and carried about with every wind of doctrine, by the cogging (or sleight) of men, and cunning craftiness, whereby they lye in wait to deceive. But keeping the Truth in Love, may grow up into him in all things which is the head, even Christ: From whom the whole body, compacted and cemented together by every joynt of supply, according to its power in proportion of each part, worketh increase of the body, to the edifying of it self in Love.*

Not, One Ministerial Head.

1 Tim. 3. 15. *That thou maist know how thou oughtest to behave thy self in the House of God, which is the Church of the living God, (as) A pillar and basis of the truth.*

1 Thess. 5. 12, 13. *We beseech you brethren to know them which labour among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work sake; and be at peace among your selves.*

L O N D O N,

Printed, by Robert White, for Nevill Simmons, at the Sign of the
Princes Arms in St. Pauls Church-yard. 1677.

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Cross in St. Pauls Church-yard, 1677.



Reader,

That this part and the next, are Imperfect, and so much only is written as *I might*, and not as *I would*, I need not excuse to thee, if thou know me and where and when I live. But some of that which is wanting if thou desire thou maist find, 1. In my *Universal Concord*; 2. In my *Christian Concord*; 3. In our *Agreement for Catechising* and my *Reformed Pastor*; 4. In the *Reformed Liturgie*, offered to the Commissioned Bishops at the Savoy.

Farewel.



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Answer.

A

A s



A Christian Directory.

T O M. III.

Christian Ecclesiasticks.

CHAP. I.

Of the Worship of God in general.

Qui totos dies precabatur & immolabant, ut sui liberi sibi sacrificantes essent, Superstitiosi sunt appellati, quod nomen patris postulat. Qui autem omnia que ad cultum Deorum pertinebant, diligenter pertractarent, & tanquam relegerent, sunt dicti Religiosi, ex relegendo; ut eleganter ex eligendo, à diligendo diligentes, ex intelligendo intelligentes. Superstitiosi & Religiosi, alterum vitii nomen, alterum laudis. Cicero. Nat. Deor. lib. 2, pag. 73, 74.

§. 1.



THAT God is to be Worshipped solemnly by man, is confessed by all that acknowledge that there is a God. But about the *Matter* and *Manner* of his Worship, there are no

small dissensions and contentions in the world. I am not now attempting a reconciliation of these contenders: The sickness of mends minds and wills doth make that impossible to any but God, which else were not only possible, but *easy*, the terms of reconciliation being in themselves so plain and obvious as they are. But it is *Directions* to those that are willing to worship God aright, which I am now to give.

obey and serve him: And this is *indirectly* and *participatively* to worship him: And therefore all things are *Holy* to the *Holy*, because they are *Holy* in the use of all, and *Holiness* to the *Lord* is as it were, written upon all that they possess or do (as they are *Holy*;) But this is not the worship which we are here to speak of: but that which is *Primarily* and *Directly* done to glorify him by the acknowledgement of his excellencies. Thus God is worshipped either *inwardly* by the *soul* alone, or also *outwardly* by the *body* expressing the worship of the soul. For that which is done by the *Body* alone without the concurrence of the *Heart*, is not *true worship*, but an *Hypocritical* Image or shew of it, (equivocally called *Worship*.) The *inward* worship of the *Heart* alone, I have spoken of in the former *Volume*. The *outward* or *expressive* worship, is *simple* or *mixt*: *simple* when we only intend *Gods worship* immediately in the action: And this is found chiefly in *Praises* and *Thanksgiving* which therefore are the most pure and simple sort of *expressive worship*. *Mixt* worship is that in which we joyn some other intention, for our own benefit in the action: if they

that serve their God with meer words, and ceremonies, and mimical actions, were so

selves, they might be silenced with *Aristippus* his defence of his gallantry and sumptuous fare, *Si vituperandum, ait, hoc esset, in celebratibus deorum profecto non fieret.* *Laert.* in *Aristip.* So *Plato* allowed drunkenness only in the Feasts of *Bacchus*.

Dir. 1.

§. 2. Direct. 1. Understand what it is to worship God aright, lest you offer him *Vanity* and *sin* for *Worship*. The worshipping of God is the direct acknowledging of his *Being* and *Perfections* to his honour. Indirectly or consequentially he is acknowledged in every obediential act by those that truly

As

As in *Prayer* where we worship God by seeking to him for mercy : And in reverent *hearing* or *reading* his *Word*, where we worship him by a holy attendance upon his instructions and Commands : And in his *Sacraments* where we worship him by *Receiving* and *acknowledging* his benefits to our souls : and in *Oblations* where we have respect also to the use of the thing offered : And in *holy Vows* and *Oaths* ; in which we acknowledge him our Lord and Judge. All these are acts of *Divine Worship*, though mixed with other uses.

§. 3. It is not only *worshipping God*, when our *acknowledgements* (by word or deed) are directed immediately to himself ; but also when we direct our speech to others, if his *Praises* be the *subject* of them, and they are intended directly to his Honour : Such are many of *Dauids* Psalms of Praise. But where Gods Honour is not the thing directly intended, it is no direct worshipping of God, though all the same words be spoken as by others.

Dir. 2. §. 4. Direct. 2. Understand the true Ends and Reasons of our Worshipping God ; lest you be deceived by the impious who take it to be all in vain. When they have imagined some false Reasons to themselves, they judge it vain to worship God, because those Reasons of it are vain. And he that understandeth not the true Reasons why he should worship God, will not truly worship him, but be prophane in neglecting it, or hypocritical in dissembling, and heartless in performing it. The Reasons then are such as these.

§. 5. 1. The first ariseth from the Use of all the world, and the nature of the Rational Creature in special. The whole world is made and upheld to be expressive and participative of the Image and Benefits of God. God is most perfect and blessed in himself, and needeth not the world to add to his felicity. But he made it to please his blessed Will, as a communicative Good, by communication and appearance : that he might have creatures to know him, and to be happy in his Light ; and those creatures might have a fit representation or revelation of him that they might know him. And Man is specially endowed with Reason and Utterance, that he might know his Creator appearing in his works, and might communicate this knowledge, and express that Glory of his Maker with his Tongue, which the inferior creatures express to him in their being. So that if God were not to be worshipped, the end of mans faculties, and of all the Creation must be much frustrated. Mans Reason is given him that he may know his Maker : His will, and affections, and executive powers are given him, that he may freely love him and obey him : and his tongue is given him principally to acknowledge him and praise him : Whom should Gods work be serviceable to, but to him that made it ?

§. 6. 2. As it is the Natural Use, so it is the highest honour of the creature to worship and honour his Creator : Is there a nobler or more excellent object for our thoughts, affections, or expressions ? And nature, which desireth its own perfection ; forbiddeth us to choose a sordid, vile, dishonourable work, and to neglect the highest and most honourable.

§. 7. 3. The right worshipping of God doth powerfully tend to make us in our measure like him, and so to sanctifie and raise the soul, and to heal it of its sinful distempers and imperfections. What can make us Good so effectually as our Knowledge, and Love, and Communion with him that is the chiefest Good ? Nay, what is Goodness it self in the creature if this be not. As nearness to the Sun giveth Light and Heat, so nearness to God, is the way to make us Wise and Good : For the contem-

plation of his perfections is the means to make us like him. The worshippers of God do not exercise their bare understandings upon him in barren speculations ; but they exercise all their affections towards him, and all the faculties of their souls, in the most practical and serious manner, and therefore are likest to have the liveliest impressions of God upon their hearts : And hence it is that the true worshippers of God are really the wisest and the best of men, when many that at a distance are employed in meer speculations about his works and him, remain almost as vain and wicked as before, and professing themselves wise, are (practically) fools. Rom. 1. 21, 22.

§. 8. 4. The right worshipping of God, by bringing the Heart into a cleansed, holy and obedient frame, doth prepare it to command the body, and make us upright and regular in all the actions of our lives : For the fruit will be like the Tree ; and as men are, so will they do. He that honoureth not his God, is not like well to honour his Parents or his King : He that is not moved to it by his regard to God, is never like to be universally and constantly just and faithful unto men. Experience telleth us that it is the truest worshippers of God that are truest and most conscionable in their dealings with their neighbours. This windeth up the spring, and ordereth and strengtheneth all the causes of a good conversation.

§. 9. 5. The right worshipping of God is the highest and most rational Delight of man : Though to a sick corrupted soul it be unpleasant, as food to a sick stomach, yet to a wise and holy soul there is nothing so solidly and durably contentful. As it is Gods damning sentence on the wicked, to say, Depart from me, Matth. 25. 41. & 7. 23. so holy souls would lose their joys, and take themselves to be undone, if God should bid them, Depart from me ; worship me, and love me, and praise me no more. They would be weary of the world, were it not for God in the world ; and weary of their lives, if God were not their Life.

§. 10. 6. The right worshipping of God prepareth us for Heaven, where we are to behold him, and Love and worship him for ever. God bringeth not unprepared souls to Heaven : This life is the time that's purposely given us for our preparation ; as the Apprenticeship is the time to learn your trades. Heaven is a place of action and fruition, of perfect Knowledge, Love, and Praise : And the souls that will enjoy and Praise God there, must be disposed to it here ; and therefore they must be much employed in his Worship.

§. 11. 7. And as it is in all these respects necessary as a means, so God hath made it necessary by his command. He hath made it our duty to worship him constantly ; and he knoweth the reason of his own commands. It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve, Matth. 4. 10. If God should command us nothing, how is he our Governour and our God ? And if he command us any thing, what should he command us more fitly than to worship him ? And he that will not obey him in this, is not like to obey him well in any thing : For there is nothing that he can with less shew of Reason except against : seeing all the Reason in the world must confess, that worship is most due to God from his own Creatures.

§. 12. These Reasons for the Worship of God being undeniable, the Objections of the infidels and ungodly are unreasonable : As, Obj. 1. That our worship doth no good to God ; for he hath no need of it. Answ. It pleaseth and honoureth him, as the making of the world, and the happiness of man doth : Doth

Psal. 45.
11.
Psal. 66.4
Psal. 86.9.
Psal. 95.6.
Psal. 99.5.
9.

Obj. 2.

Answ.

Read Mr.
Herberts
Poem call-
ed Probu-
dence.

Doth it follow that there must be *no world*, nor *no man happy*, because God hath no need of it, or no addition of felicity by it? It is sufficient that it is *necessary* and *Good* for us, and *pleasing* unto God.

Object. §. 13. *Obj. 2. Proud men are unlikest unto God: and it is the Proud that love to be honoured and praised.* *Answ.* Pride is the affecting of an *undue honour*, or the *undue* affecting of that honour which is due. Therefore it is that this affectation of honour in the Creature is a sin, because all *honour* is due to God, and none to the Creature but derivatively and subalternatively. For a *subject* to affect any of the *honour* of his *King*, is disloyalty: And to affect any of the honour of his fellow *subjects* is *injustice*. But God requireth nothing but what is absolutely his *due*. And he hath commanded us even towards men to give *fear and honour to whom they are due*, Rom. 13. 7.

Dir. 3. §. 14. *Direct. 3. Labour for the truest knowledge of the God whom you worship.* Let it not be said of you, as Christ said to the Samaritan Woman, Joh. 4. 22. *Ye worship ye know not what*: nor as it is said of the Athenians, whose Altar was inscribed, *To the unknown God*, Act. 17. 23. You must know *whom you worship*; or else you cannot worship him with the heart, nor worship him sincerely and acceptably, though you were at never so great labour and cost. God hath *no pleasure* in the *sacrifice of fools*, Eccl. 5. 1, 4. Though no man know him *perfectly*, you must know him *truly*. And though God taketh not every man for a *Blasphemer*, and denier of his Attributes, whom contentious peevish wranglers call so, because they consequentially cross some espoused opinions of theirs; yet real misunderstanding of Gods nature and attributes is dangerous, and tendeth to *corrupt* his worship by the corrupting of the Worshippers. For such as you take God to be, such Worship you will offer him: For your worship is but the honourable acknowledgement of his perfections: And mistakenly to praise him for supposed *imperfections*, is to dishonour him and dispraise him. If to *know God* be your *eternal life*, it must needs be the life of all your worship. Take heed therefore of *ignorance and error about God*.

Dir. 4. §. 15. *Direct. 4. Understand the office of Jesus*
Heb. 8. 3. *Christ as our Great High Priest by whose Mediation alone we must have access to God.* Whether there should have been any Priesthood for *sacrifice* or *intercession* if there had been no sin, the Scripture telleth us not expressly; but we have great reason to conjecture there would have been none, because there would not have been any reasons for the *exercise* of such an office. But since the fall, not only the Scriptures, but the practice of the whole world doth tell us that the sinful people are unmeet immediately thus to come to God, but that they must come by the Mediation of the Priest, as a *Sacrificer* and *Intercessor*. So that either Nature teacheth sinners the Necessity of some Mediator, or the Tradition of the Church hath dispersed the Knowledge of it through the World. And certainly no other Priest but Christ can procure the acceptance of a sinful people upon his own account; nor be an effectual Mediator for them to God, unless in subserviency to an effectual Mediator who can procure us access and acceptance for his own sake. For all other Priests are sinners as well as the people, and have as much need of a Mediator for themselves. 1. See therefore that you never appear before God, but as *sinners*, that have offended him, and have deserved to be cast out of his favour for ever, and such as are in absolute

necessity of a Mediator to procure their access and acceptance with God: Come not to God without the sense of *sin and misery*. 2. See also that you come as those that *Have a Mediator* in the presence of God; even Jesus our High Priest who appeareth before God continually to make intercession for us: Come therefore with holy boldness and confidence and joy, having so sure and powerful a friend with God, the beloved of the Father, whom he beareth always.

§. 16. *Direct. 5. Look carefully to the state of*
thy soul, that thou bring not an unholy heart to Worship the most Holy God. Come not in the Love of sin; nor in the hatred of Holiness: For otherwise thou *hatest* God, and art *hated* of him, as bringing that before him which he cannot but hate. And it's ealie to judge how unfit they are to worship God, that *hate him*; and how unlike they are to be accepted by him whom he hateth. Psal. 5. 3, 4, 5, 6, 7. *My voice shalt thou hear in the morning, O Lord: in the morning will I direct my prayer unto thee, and will look up: For thou art not a God that hath pleasure in wickedness, neither shall evil dwell with thee. The foolish shall not stand in thy sight; thou hatest all the workers of iniquity — Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man. But as for me I will come into thy house in the multitude of thy mercies, and in thy fear will I worship towards thy holy Temple.* Psal. 66. 18. *If I regard iniquity in my heart, the Lord will not hear me.* Psal. 15. 1, 2. *Who shall abide in Gods tabernacle, but he that walketh uprightly and worketh righteousness? God will be sanctified in them that come nigh him; and are sanctified persons fit for this? and can the unholy offer him holy worship? The carnal mind is enmity against God; is it fit then to serve and honour him?* Rom. 8. 7, 8. See 2 Cor. 6. 15, 16, 17, 18. *Let him that nameth the name of Christ depart from iniquity.* 2 Tim. 2. 19. It is a purified, peculiar, holy people that Christ hath redeemed to be the worshippers of God, and as Priests to offer him acceptable Sacrifice, Tit. 2. 14. 1 Pet. 2. 5, 9. *If you will receive the Kingdom that cannot be moved, you must have grace in your hearts to serve God acceptably with reverence and godly fear: for our God is a consuming fire,* Heb. 12. 28, 29. I know an ungodly person as soon as he hath any repenting thoughts, must express them in Confession and Prayer to God: But as no Prayers of an ungodly man are profitable to him, but those which are acts of his penitent return towards God; so no worship of God hath a promise of Divine acceptance, but that which is performed by such as sincerely return to God: (and such are not ungodly:) *The sacrifice of the wicked is abomination to the Lord, but the prayer of the upright is his delight,* Prov. 15. 8. I know the wicked must seek the Lord while he may be found, and call upon him while he is near: but it must be in forsaking his way and thoughts and turning to the Lord, Isa. 55. 6, 7. *Simon Magus* must first Repent of his wickedness, and then pray that the thoughts of his heart may be forgiven him, Act. 8. 22. O come not in thy unholy carnal state to Worship God, unless it be as a penitent returner to him, to lament first thy sin and misery, that thou maist be sanctified and reconciled and fit to Worship him.

§. 17. *Direct. 6. Yet take it not as sufficient that*
thou art in a state of sanctification, but also particularly sanctifie thy self to every particular address to God in holy worship. Even the Child of a King will not go rudely in dirt and filthiness into his fathers presence. Who would not search his heart and life, and cleanse his soul from his particular pollution,

Heb. 7. 24, 26.
 Mat. 17. 5.
 Joh. 11. 42.

Lev. 10. 3.

Heb. 7. 27, 28.
 Heb. 9. 26, 28.
 Heb. 10. 19, 20, 21, 22.
 Heb. 10. 13, 14.
 Heb. 6. 20.

pollution, by renewed Repentance and purposes of reformation, before he venture to speak to God? *Particular sins* have made sad breaches between God and his Children, and made foul work in souls that the blood of Christ had cleansed. Search therefore with fear, lest there should be any *reviving sin*, or any hidden root of *bitterness*; or any transgression which thou winkest at, or wilfully cherishest in thy self; that, if there be such, thou maist bewail and hate it, and not come to God as if he had laid by his hatred of sin.

Dir. 7. §. 18. Direct. 7. *Whenever thou comest to worship God, labour to awaken thy soul to a reverent apprehension of the presence and Greatness and holiness of his Majesty, and to a serious apprehension of the Greatness and excellency of the holy work which thou takest in hand.* Remember with whom thou hast to do, Heb. 4. 13. To speak to God, is another kind of work, than to speak to the greatest Prince on earth, yea or the greatest Angel in Heaven. Be holy, for the Lord your God is holy. To sanctify the name of God, and come in Holiness before him, is to apprehend him as infinitely advanced above the whole Creation, and to come with Hearts that are separated from common things to him, and elevated above a common frame. A common frame of heart in worship (such as we have about our common business) is meer *prophaneness*. If it be common it is *unclean*. Look to your feet when you go to the house of God. Eccl. 5. 1. Put off the shoes of earthly common unhallowed affections, when ever you tread on holy ground, that is, when you are about holy work, and when you draw near the Holy God. In reverent adoration say as Jacob, Gen. 28. 17. How dreadful is this place? this is none other but the house of God, and this is the gate of Heaven. See Isa. 6. 1, 3, 5.

Dir. 8. §. 19. Direct. 8. *In the worship of God, remember your communion with the holy Angels, and wish all the hosts of Heaven.* You are the servants of the same God, and though you are yet far below them, you are doing that which tendeth towards their dignity; for you must be equal with them. Your work is partly of the same kind with theirs: It is the same Holy Majesty that you admire and praise, though you see him yet but as in a glass. And the Angels are some of them present with you, and see you though you see not them: 1 Cor. 11. 10. you are commanded to respect them in your behaviour in Gods worship. If the eye of faith were so far opened, as that in all your Worshipping of God, you saw the blessed companies of Angels, though not in the same place and manner with you, yet in the same worship and in communion with you, admiring, magnifying, extolling and praising the most Glorious God, and the Glorified Redeemer, with flaming, fervent, holy minds, it would sure do much to elevate your souls, and raise you up to some imitation and resemblance of them. You find that in Gods publick worship it is a great help to the soul, in holy cheerfulness and fervour, to joyn with a full Assembly of holy fervent cheerful worshippers: and that it is very difficult to the best, to keep up life and fervent cheerfulness in so small or ignorant or prophane a company as where there is no considerable number to concur with us. O then what a raising help would it be, to praise God as within the sight and hearing of the Heavenly praises of the Angelical choir! You see how apt men are to be conformed to the company that they are in! They that are among Dancers, or gamesters, or tipplers, or filthy talkers, or scorers or railers, are apt to do as the company doth, or at least to be the more disposed to it:

And they that are among Saints, in holy worship or discourse, are apt to imitate them much more than they would do in other company. And what liker way is there, to make you like Angels in the Worshipping of God, than to do it as in the communion of the Angels? and by faith to see and hear them in the consort? The Angels disdain not to study our studies, and to learn by the Church the manifold wisdom of God, Eph. 3. 10. 1 Pet. 1. 12. They are not so far from us, nor so strange to us and our affairs, as that we should imagine our selves to be out of their communion. Though we may not worship them, (Col. 2. 18.) we must worship as with them.

§. 20. Direct. 9. *Take special care to the Matter of your Worship that it be such as is agreeable to the will of God; to the holiness of his nature, and the directions of his word; and such as hath a promise of his acceptance.* Offer him not the sacrifice of fools who know not that they do evil, and are adding to their sins, while they think they are pleasing him. Bring no false fire unto his Altars: Let your Zeal of God be according to knowledge. For no zeal will make a corrupt unlawful kind of Worship, to be acceptable unto God.

Eccl. 5. 1, 2. Lev. 10. 1, 2, 3. Rom. 10. 2, 3.

§. 21. Direct. 10. *See that you perform every part of Worship to the proper end to which it is appointed: both as to the ultimate, remote, and nearest end.* The End is essential to these Relative duties. If you intend not the right end, you make another thing of it: As the Preaching of a Sermon to edify the Church, or putting up a prayer to procure Gods blessings, is not the same thing as a Stage-players prophane repeating the same words in scorn of Godliness, or an Hypocrites using them for commodity or applause. The Ultimate end of all worship and all moral actions is the same, even the Pleasing and Glorifying God, 1 Cor. 10. 31. 2 Tim. 2. 4. Besides which every part of Worship hath its proper nearest end. These must not only be distinctly known, but actually intended. It is God in Christ, that a holy worshipper thirsteth after and seeketh for in every part of worship: either to know more of God, and of his will, and blessings; or to have some more Communion with him, or some further grace communicated from him, to receive his pardoning, or cleansing, or quickening, or confirming, or comforting or exalting grace; to be honoured or delighted in his holy service, or to make known his grace and Glory for the good of others, and the honour of his name. Here it is that God proclaimeth his name as Exod. 34. 6. The ordinances of Gods Worship are like the Tree in which *Zachens* climbed up (being of himself too low) to have a sight of Christ. Here we come to learn the will of God for our salvation; and must enter the Assembly with such resolutions as *Cornelius* and his Company met, Act. 10. 33. We are all here met to hear all things commanded thee of God: and as Act. 2. 37. and Act. 16. 30. to learn what we must do to be saved. Hither we come for that holy light, which may shew us our sin, and shew us the grace which we have received, and shew us the unspeakable love of God, till we are humbled for sin, and lifted up by faith in Christ, and can with *Thomas* as it were put our fingers into his wounds, and say in assurance, My Lord and my God: and as Psal. 48. 14. This God is our God for ever and ever: he will be our guide even unto death. Here we do as it were with *Mary* sit at the feet of Jesus, to hear his word, Luke 10. 39. that fire from Heaven may come down upon our hearts, and

See Mr. Ambrose his Book of Communion with Angels; And Zanchy on the same subject: and Mr. Lawrence and Dr. Hammonds Annotat. on 1 Cor.

Dir. 9. *Adulterum est, inquit, sacrificium, quodcumque humano furor inest, ut dissolutio, Dirina violatur.* Cyprian. Rom. 10. 2, 3.

Dir. 10. 1 Thes. 2. 4. Col. 1. 10. Job. 8. 29. 1 Cor. 7. 32. Heb. 11. 6. 1 Joh. 3. 22.

Psal. 42. Psal. 84.

and we may say, *Did not our hearts burn within us while he spake to us, and while he opened to us the Scriptures?* Luke 24. 32. Here we cry to him as the blind man, *Lord that I may receive my sight:*

Mar. 10.

51. We cry here to the Watchmen, Cant. 3. 3. *saw ye him whom my soul loveth?* Here we are in his Banqueting house, under the banner of his Love, Cant. 2. 4. We have here the sealing and quickenings of his Spirit, the mortification of our sin, the increase of grace, and a prospect into life eternal, and a foresight of the endless happiness there. See then that you come to the Worship of God with these intentions and expectations: that if God or Conscience call to you (as God did sometime to *Elias*) *what dost thou here?* you may truly answer, I came to seek the Lord my God, and to learn his will that I might do it. And that your sweet delights may make you say, *Psal. 84. 4. Blessed are they that dwell in thy house, they will be still praising thee!* If thou come to the Worship of God in meer custom, or to make thy carnal heart believe that God will forgive thee because thou so far servest him, or to quiet thy Conscience with the doing of a formal task of duty, or to be seen of men, or that thou maist not be thought ungodly, if these be thy ends, thou wilt speed accordingly. A Holy Soul cannot live upon the air of mans applause, nor upon the shell of Ordinances, without God who is the kernel and the life of all: It is the Love of God that brings them thither, and it is Love that they are exercising there, and the end of Love, even the nearer approach of the soul to God, which they desire and intend. Be sure then that these be the true and real intentions of thy heart.

§. 22. Quest. *But how shall I know whether indeed it be God himself that I am seeking, and that I perform his worship to the appointed ends?*

How to know that we have right ends in Worship.

Ans. In so great a business it is a shame to be unacquainted with your own intentions? If you take heed what you do, and look after your hearts, you may know what you come for, and what is your business there. But more particularly you may discern it by these marks. 1. He that hath right ends, and seeketh God, will labour to suit all his duties to those ends, and will like that best which is best suited to them: He will strive so to preach and hear and pray, not as tends most to preferment or applause, but as tendeth most to please and honour God, and to attain his grace: And he will love that Sermon or that prayer best, that is best fitted to bring up his soul to God, and not that which tickleth a carnal ear. Mark what you fit the means to, and you may perceive what is your end. 2. If it be God himself that you seek after in his Worship, you will not be satisfied without God: It is not the doing of the task that will satisfy you, nor yet the greatest praise of men, nor not of the most Godly men! But so far as you have attained your end, in the cleansing or quickening or strengthening of the soul, or getting somewhat nearer God, or pleasing or honouring him, so far only you will be contented. 3. If God be your end, you will be faithful in the use of that more private and spiritual worship, where God is to be found, though no humane applause be there to be attained. 4. And you will love still the same substantial necessary truth and duty, which is to your souls as bread and drink is to your bodies; when those that have carnal ends will be looking after variety and change, and will be weary of the necessary bread of life. By observing these things you may discern what are your ends in Worship.

§. 23. And here I must not let go this necessary Direction, till I have driven on the Reader with

some more importunity to the serious practice of it. It is lamentable to see, how many turn the Worship of God into vile hypocrisy, and dead formality; and offer God a Carrion for a Sacrifice, and yet their Consciences are so far from checking them for this heinous sin, that they are much pleased and quieted by it, as if they had deserved well of God, and proved themselves very godly people, and by this sin had made him amends for the common sins of their lives. Is it God himself, and his sanctifying grace that those men seek after in his Worship, who hate his grace and scorn sanctification, and can leave God to be enjoyed by others, if they may but enjoy their fleshly pleasures, and riches and honours in the world? Even the Haters of God and Holiness are so blinded, as to persuade themselves that in his Worship they are truly seeking that God and Holiness which they hate.

And O what a deal of pains is many a formal Hypocrite at to little purpose; in spending many hours in outside, heartless, lifeless, worship, while they never thirsted after God; nor after a holy conformity to him, communion with him, or fruition of him, in all their lives. O what a deal of labour do these Pharisees lose in bodily exercise which profiteth nothing, for want of a right end in all that they do? because it is not God that they seek? when Godliness is profitable to all things,

2 Tim. 3. 4.
1 Tim. 4. 7.

1 Tim. 4. 8. And what is Godliness but the souls devotedness to God, and seeking after him? We have much ado to bring some men from their diversions to Gods outward worship: But O how much harder is it to bring the soul to seek God unfeignedly in that Worship where the Body is present? When David in the Wilderness was driven from the Sanctuary, he cryeth out in the bitterness of his soul,

[As the Hart panteth after the water Brooks, so panteth my soul after thee O God: My soul thirsteth for God, for the living God: when shall I come and appear before God: My tears have been my meat day and night while they continually say unto me, where is thy God?] You see here that it was God himself that David thirsted after in his Worship.

Alas, what is all the outward pomp of Worship, if God be not the end and life of all? Without him how vain a thing would the words of prayer and preaching, and the administration of the Sacraments be? It is not the dead letter, but the quickening spirit that maketh the dead in sin to live; that convinceth or comforteth the soul; or maketh the worshipper holy or happy. Nay it is some aggravation of your misery, to be destitute of true Communion with God, while you seem to worship him; and to be far from him in the Heart, while you draw so near him with the lips: To boast of the Temple of the Lord, and be forsaken by the Lord of the Temple!

That Capernaum shall be cast down to Hell, that is but thus lift up to Heaven: And it will be easier for Sodom in the day of judgement, than for such as had the publick ordinances without God. David left the Ark with Absalom at Hierusalem; but God was not with Absalom but with David. No marvel if such hypocrites grudge at all that is costly in Gods service, even the necessary maintenance of the Ministers: For if they have only the shell of Ordinances without God, it will scarce requite them for their cost. No marvel if they think all their pains too much, when they take up with the chaff which is scarcely worth their pains: No wonder if they find small pleasure in Gods Service: For what pleasure is there in the husks of chaff, or in a deaf nut? No wonder if they grow no better, no holier or stronger by it; For what strength will chaff and shadows breed? No marvel

Isa. 29. 13.
Mat. 15. 8.
Mat. 11.
23.
Mat. 10.
15.
Mat. 11.
23. 24.
2 Sam. 15.
25, 28, 29.

if they are quickly weary, and if a little of such Religion seem enough, when the life and spirits and strength and sweetness is neglected. O sinners, remember, that God desireth not yours but you, and all your wealth, and service is as nothing to him, if he have not your selves (when yet you are to little worth the having): Nay how earnestly doth he sue to have you? How dearly hath he bought you? he may challenge you as his own. Answer this kindness of God aright: Let no ordinance nor no common mercy satiate you, if you have not God himself: And to encourage you let me further tell you,

Luk. 10. 42. *§. 24. 10. If it be God himself that thou seekest in his worship (sincerely) thou shalt find him: Because thou hast chosen the better part, it shall not be taken from thee. Because thou hunrest and thirstest after him thou shalt be satisfied. What joyful news is this to the thirsty soul? 2. Thou art most welcom to God with these high desires: This holy ambition and aspiring of Love is only acceptable to him: If all ordinances be nothing to thee without God, he will see that thou understandest the true use of ordinances, and put down thy name among his Lovers, whom he cannot despise. He loveth not to see men debase their souls, to feed on Husks and Chaff with Hypocrites, no more than to feed on filth and dirt, with sensualists and worldlings. As he accepted Solomons prayer because he asked not for little things, but for great, so he is very much pleased with the soul, that is unsatisfied with all the world, and can be content with nothing lower or worse than God himself. 3. Nay because thou seekest God himself, thou shalt have all things with him that are worth the having, *Matth. 6. 33. Rom. 8. 28.* When hypocrites have but the carcasses and shadow, it's thou that shalt have the substantial food and joy. As they that were with Paul when he was Converted did hear the voice but saw no man, *Acts 9. 7.* so others shall hear the sound of the Word, and the name of God; but it is thou that shalt see him by Faith that is invisible, and feel the power and efficacy of all. Thou shalt hear God speak to thee, when he that sitteth in the same Seat with thee, shall hear no more than the voice of man: It is he that seeketh after God in his Ordinances, that is Religious in good sadness, and is employed in a work, that is worthy of an immortal rational soul. The delights of Ordinances as they are performed by man, will favour of his imperfections, and taste of the instrument, and have a bitterness often mixed with the sweet; when the delight that cometh from God himself will be more pure: Ordinances are uncertain: You may have them to day, and lose them to morrow! when God is everlasting, and everlastingly to be enjoyed. O therefore take not up short of God, in any of his worship, but before you set upon it, call up your souls to mind the end, and tell them what you are going to do, that you miss not of the end for want of seeking it. The Devil will give hypocritical worldlings leave to play them with the most excellent Ordinances, if he can but keep God out of sight, even as you will let your children play them with a box of Gold, as long as it is shut, and they see not what's within.*

§. 25. Direct. 11. Be laborious with your hearts. Dir. 11. in all Gods worship to keep them employed on their duty; and be watchful over them, lest they slug or wander. Remember that it is heart-work that you are principally about. And therefore see that your hearts be all the while at work. Take your selves as idle when your hearts are idle. And if you take not pains with them, how little pains will they take in duty? If you watch them not, how quickly will they lye down, and forget what they are doing, and fall asleep when you are in treaty with God? How easily will they turn aside, and be thinking of impertinent vanities! Watch therefore unto prayer and every duty, 1 Pet. 4. 7. 2 Tim. 4. 5.

§. 26. Direct. 12. Look up to Heaven as that which all your duties tend to, that from thence you may fetch your encouraging motives. Do all as a means to life eternal: separate no duty from its reward and end. As the Traveller remembereth whether he is going all the way, and a desired end doth make the foulest steps seem tolerable; so think in every prayer you put up, and in every duty, that it is all for Heaven.

§. 27. Direct. 13. Depend upon the Spirit of God for help. Dir. 13. You cannot seek God spiritually and acceptably without him. Think not that you are sufficient to worship God aright without his help. Where this is despised or neglected, you see what lamentable work is made by blind corrupted nature in Gods service. Sensual wretches that have not the Spirit, are fitter for any thing than to worship God. If he that hath not the Spirit of Christ be none of his, Rom. 8. 9. then he that pretends to worship God without the Spirit of Christ, can ill think to be heard for the sake of Christ.

§. 28. Direct. 14. Look also to your tongues and the department of your bodies, that the whole man may worship God in holiness, as he requireth. Dir. 14. Pretend not your good meanings, nor the spirituality of your worship, to excuse you from worshipping also with your bodies. Your Hearts must be first lookt to; but your words and bodies must next be lookt to: And if you regard not these, it is hardly credible that you regard your hearts. 1. Your words and gestures are the due expression of your hearts: And the Heart will desire to express it self as it is: Many would express their Hearts to be better than they are: and therefore good expressions are oft to be suspected: But few would express their hearts as worse than they are, and therefore bad appearances do seldom lye. 2. Your words and actions are needful to the due honouring of God: As evil words and actions do dishonour him, and the unseemly disorderly performance of his service, is very injurious to such holy things; so your meet and comely words and gestures are the external beauty of the worship which you perform: And God should be served with the best. 3. Your words and gestures reflect much on your own hearts: As acts tend to the increase of the habits; so the external expressions tend to increase the internal affections, whether they be good or evil. 4. Your words and gestures must be regarded for the good of others, who see not your hearts, but by these expressions: And where many have communion in worshipping God, such acts of communion are of great regard.

CHAP. II.

Directions about the Manner of VVorship, to avoid all corruptions, and false unacceptable VVorshipping of God.

THe lamentable contentions that have arisen about the Manner of Gods worship, and the cruelty, and blood, and divisions, and uncharitable revilings which have thence followed, and also the necessary regard that every Christian must have to worship God according to his Will, do make it needful that I give you some Directions in this case.

Dir. 1. §. 1. Direct. 1. *Be sure that you seriously and faithfully practise that inward worship of God in which the life of Religion doth consist: as to love him above all, to fear him, believe him, trust him, delight in him, be zealous for him: and that your Hearts be sanctified unto God, and set upon Heaven and Holiness: For this will be an unspeakable help to set you right in most controversies about the worshipping of God. Nothing hath so much filled the Church with contentions, and divisions, and cruelties about Gods worship, as the agitating of these controversies by unholy unexperienced persons: when men that hate a holy life, and holy persons, and the Holiness of God himself, must be they that dispute what manner of worship must be offered to God by themselves and others; and when the controversies about Gods service are fallen into the hands of those that hate all serious serving of him, you may easily know what work they will make of it. As if sick men were to determine or dispute what meat and drink themselves and all other men must live upon; and none must eat but by their prescripts, most healthful men would think it hard to live in such a Country. As men are within, so will they incline to worship God without. Outward worship is but the expression of inward worship: He that hath a heart replenished with the Love and Fear of God, will be apt to express it by such manner of worship, as doth most lively and seriously express the love and fear of God. If the heart be a stranger or an enemy to God, no marvel if such worship him accordingly. O could we but help all contenders about worship, to the inward light, and life, and love, and experience of holy serious Christians, they would find enough in themselves, and their experiences, to decide abundance of controversies of this kind: (Though still there will be some, that require also other helps to decide them). It is very observable in all times of the Church, how in Controversies about Gods worship the generality of the godly serious people, and the generality of the ungodly and ludicrous worshippers, are ordinarily of differing judgements! and what a stroke the temper of the soul hath in the determination of such cases!*

Dir. 2. §. 2. Direct. 2. *Be serious and diligent also in all those parts of the outward worship of God that all sober Christians are agreed in. For if you be negligent and false in so much as you confess, your judgement about the controverted part is not much to be regarded. God is not so likely to direct profane ones and false-hearted hypocrites, and bless them with a sound judgement in holy things, (where their Lives shew that their practical judgements are corrupt), as the sincere that obey him in that which*

he revealeth to them. We are all agreed that Gods Word must be your daily meditation and delight: Psal. 1. 2. and that you should speak of it lying down and rising up, at home and abroad, Deut. 6. 6, 7, 8. and that we must be constant, and fervent, and importunate in prayer, both in publick and private, 1 Thess. 5. 17. Luke 18. 1. Jam. 5. 16. Do you perform this much faithfully or not? If you do, you may the more confidently expect, that God should further reveal his will to you. and resolve your doubts, and guide you in the way that is pleasing to him. But if you omit the duty which all are agreed on, and be unfaithful and negligent in what you know, how unmeet are you to dispute about the controverted circumstances of duty? To what purpose is it, that you meddle in such controversies? Do you do it wilfully to condemn your selves before God, and shame your selves before men? by declaring the hypocrisie which aggravateth your ungodliness? What a loathsom and pitiful thing is it, to hear a man bitterly reproach those that differ from him in some circumstances of worship, when he himself never seriously worshippeth God at all? When he meditateth not on the Word of God, and instead of delighting in it, maketh light of it, as if it little concerned him; and is acquainted with no other prayer than a little customary lip service? Is such an ungodly neglecter of all the serious worship of God, a fit person to fill the world with quarrels about the Manner of his worship?

§. 3. Direct. 3. *Differ not in Gods worship from the common sense of the most faithful godly Christians, without great suspicion of your own understandings, and a most diligent tryal of the case. For if in such practical cases the common sense of the faithful be against you, it is to be suspected that the teaching of Gods Spirit is against you: For the Spirit of God doth principally teach his servants in the matters of worship and obedience.*

There are several errors that I am here warning you to avoid: 1. The error of them that rather incline to the judgement of the ungodly multitude, who never knew what it was to worship God in Spirit and Truth: Consider the great disadvantages of these men to judge aright in such a case: 1. They must judge then without that teaching of the Spirit, by which things spiritual are to be discerned, 1 Cor. 2. 13, 15. He that is blind in sin must judge of the mysteries of godliness: 2. They must judge quite contrary to their natures and inclinations, or against the diseased Habits of their Wills: And if you call a Drunkard to judge of the evil of Drunkenness, or a Whoremonger to judge of the evil of Fornication, or a covetous, or a proud, or a passionate man to judge of their several sins, how partial will they be? And so will an ungodly man be in judging of the duties of godliness. You set him to judge of that which he hateth. 3. You set him to judge of that which he is unacquainted with: It's like he never thoroughly studied it: but it's certain he never seriously tryed it; nor hath not the experience of those, that have long made it a great part of the business of their lives: And would you not sooner take a mans judgement

Read on this subject a small Book which I have written, called catholic Nuity.

The disadvantages of ungodly men in judging of holy worship.

in Physick, that hath made it the study and Practice of his life, than a sick mans that speaketh against that which he never studied or practised, meerly because his own stomach is against it? Or will you not sooner take the judgement of an ancient Pilot about Navigation, than ones that never was at Sea? The difference is as great in this present case.

§. 4. 2. And I speak this also to warn you of another error, that you prefer not the judgement of a *Self* or *Party*, or some few godly people, against the common sense of the generality of the Faithful: For the Spirit of God is likelier to have forsaken a small part of godly people, than the generality, in such particular opinions, which even good men may be forsaken in: Or if it be in greater things, it is more unreasonable and more uncharitable for me to suspect that most that seem godly are Hypocrites and forsaken of God, than that a party, or some few are so.

Dir. 4. §. 5. Direct. 4. *Yet do not absolutely give up your selves to the judgement of any in the worshipping of God, but only use the advice of men in a due subordination to the Will of God, and the Teaching of Jesus Christ.* Otherwise you will set man in the place of God, and will reject Christ in his Prophetical Office, as much as using co-ordinate Mediators, is a rejecting him in his Priestly Office. None must be called *Master*, but in subordination to Christ, because he is our *Master*, Math. 23. 8, 9, 10.

Dir. 5. §. 6. Direct. 5. *Condemn not all that in others, which you dare not do your selves; and practise not all that your selves, which you dare not condemn in others.* For you are more capable of judging in your own cases, and bound to do it with more exactness and diligent enquiry, than in the case of others. Oft-times a rational doubt may necessitate you to suspend your practice, as your belief or judgement is suspended; when yet it will not allow you to condemn another whose judgement and practice hath no such suspension. Only you may doubt whether he be in the right, as you doubt as to your self. And yet you may not therefore venture to do all that you dare not condemn in him; for then you must wilfully commit all the sins in the world, which your weakness shall make a doubt or controversy of.

Dir. 6. §. 7. Direct. 6. *Offer God no worship that is Lev. 19. 2. clearly contrary to his nature and perfections, but & 20. 7. such as is suited to him as he is revealed to you in his Word.* Thus Christ teacheth us, to worship God as he is: and thus God often calleth for Holy worship, because he is Holy. 1. God is a Spirit: therefore they that worship him, must worship him in Spirit and in Truth: (which Christ opposeth to meer external Ceremony or shadows); John 4. 23, 24. for the Father seeketh such to worship him. 2. God is Incomprehensible, and Infinitely distant from us: Therefore worship him with Admiration, and make not either visible or mental Images of him, nor debase him not by undue resemblance of him to any of his creatures. 3. God is Omnipresent, and therefore you may everywhere lift up holy hands to him, 1 Tim. 2. 8. And you must alwayes worship him as in his sight. 4. God is Omniscient, and knoweth that your Hearts, and therefore let your Hearts be employed and watched in his worship. 5. God is most wise, and therefore not to be worshipped ludicrouly with Toys, as children are pleased with to quiet them, but with wise and rational worship. 6. God is most Great, and therefore to be worshipped with the greatest reverence and seriousness; and not pre-

The second Commandment.

Cicero de Nat. Deor.

l. 1. p. 46.

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&c. which he would not have done

if he had thought there was a God.

sumptuously, with a careless mind, or wandering thoughts, or rude expressions. 7. God is most Good and Gracious, and therefore not to be worshipped with backwardness, unwillingness and weariness, but with great Delight. 8. God is most Merciful in Christ, and therefore not to be worshipped despairingly, but in joyful Hope. 9. God is True and faithful, and therefore to be worshipped believingly and confidently, and not in distrust and unbelief. 10. God is most Holy, and therefore to be worshipped by Holy persons, in a Holy manner, and not by unholy hearts or lips, nor in a common manner, as if we had to do but with a man. 11. He is the Maker of your Souls and Bodies, and therefore to be worshipped both with soul and body. 12. He is your Redeemer and Saviour, and therefore to be worshipped by you as sinners in the humble sense of your sin and misery, and as Redeemed ones in the thankful sense of his Mercy, and all in order to your further cleansing, healing and Recovery. 13. He is your Regenerator and Sanctifier: and therefore to be worshipped not in the confidence of your natural sufficiency, but by the Light, and Love and Life of the Holy Ghost. 14. He is your Absolute Lord, and the Owner of you and all you have: and therefore to be worshipped with the absolute resignation of your self and all, and honoured with your substance, and not Hypocritically with exceptions and reserves. 15. He is your Sovereign King, and therefore to be worshipped according to his Lawes, with an obedient kind of worship, and not after the Traditions of men, nor the will or wisdom of the flesh. 16. He is your Heavenly Father, and therefore all these Holy dispositions, should be summed up into the strongest Love, and you should run to him with the greatest readiness, and Rest in him with the greatest Joy, and thirst after the full fruition of him with the greatest of your Desires, and press towards him for himself with the most fervent and importunate suits. All these the very Being and Perfections of God will teach you in his worship. And therefore if any controverted worship be certainly contrary to any of these, it is certainly unwarranted and unacceptable unto God.

§. 8. Direct. 7. *Pretend not to worship God by Dir. 7. that which is destructive, or contrary to the Ends of worship.* For the aptitude of it as a means to its proper end, is essential to it. Now the Ends of worship are, 1. The Honouring of God: 2. The Edifying of our selves in Holiness, and delighting our souls in the contemplation and praises of his perfections: 3. The communicating this Knowledge, Holiness and delight to others, and the increase of his actual Kingdom in the world. 1. Avoid then all that pretended Worship which dishonoureth God, (not in the opinion of carnal men that judge of him by their own misguided imaginations, but according to the discovery of himself to us in his works and Word.) Many Travellers that have conversed with the soberer Heathen and Mahometan Nations, tell us, that it is not the least hindrance of their Conversion, and cause of their contempt of Christianity, to see the Christians that live about them, to worship God so ignorantly, irrationally and childishly as many of them do. 2. Affect most that manner of worship (*ceteris paribus*) which tendeth most to your own right information, and holy resolutions and affections, and to bring up your souls into nearer communion and delight in God: And not that which tendeth to deceive, or flatter, or divert you from

& desinentur homines animales (N. B.) donec paulatim abolatur memoria & gustus præteritorum. So Gr. Nyssen. saith in vita Gr. Neocæs. that they turned the Pagans Festivals into Festivals for the Martyrs, to please them the better. Which Beda and many others relate of the practice of those times him,

Mat. 15.

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Mar. 7. 3.

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Col. 2. 8,

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him, nor to be in your ears as sounding brals, or a tinkling Cymbal, or as one that is playing you a lesson of Musick; and tendeth not to make you better. 3. Affect not that manner of worship which is an enemy to knowledge, and tendeth to keep up Ignorance in the world: Such as is a great part of the Popish worship, especially their reading the Scriptures to the people in an unknown Tongue, and celebrating their publick prayers, and praises, and Sacraments in an unknown Tongue, and their seldom Preaching, and then teaching the people to take up with a multitude of toyish ceremonys, instead of knowledge and rational worship. Certainly that which is an enemy to knowledge, is an enemy to all Holiness and true obedience, and to the Ends of worship, and therefore is no acceptable worshipping of God. 4. Affect not that pretended worship which is of itself destructive of true Holiness: Such as is the Preaching of false doctrine, not according to godliness, and the opposition and reproaching of a holy life and worship, in the misapplication of true doctrine; and then teaching poor souls to satisfy themselves with their Mafs and Mafs Ceremonics, and an Image of worship, instead of serious Holiness, which is opposed, Prov. 24. 24. *He that saith to the wicked thou art Righteous, him shall the people curse, Nations shall abhor him.* And if this be done as a worship of God, you may hence judge how acceptable it will be, Isa. 5. 20. *Wo unto them that call Evil Good, and Good Evil, that put darkness for light, and light for darkness, that put bitter for sweet, and sweet for bitter.* To make people believe, that Holiness is but Hypocrisie, or a needles thing, or that the Image of Holiness is Holiness itself, or that there is no great difference between the godly and ungodly, doth all tend to mens perdition, and to damn men by deceiving them, and to root out Holiness from the earth. See Ezek. 22. 26. & 44. 23. Jer. 15. 19. *If thou take forth the precious from the vile, thou shalt be as my mouth,* Mal. 3. 18. Psal. 1. & 15. 4. Affect not a dead and heartless way of worship, which tendeth not to convince and waken the ungodly, nor to make men serious as those that have to do with God.

Dir. 8. §. 9. Direct. 8. Let the manner of your worshipping God, be suited to the matter that you have in hand. Remember that you are speaking either to or of the Eternal God: that you are employed about the everlasting salvation of your own or others souls: that all is high and holy that you have to do: See then that the Manner be answerable hereunto.

Dir. 9. §. 10. Direct. 9. Offer God nothing as a part of Worship which is a lye; much less so gross a lye as to be disproved by the common senses and Reason of all the world. God needeth not our Lye unto his glory: What worship then do Papists offer him in their Mafs, who take it for an article of their faith, that there is no Bread or Wine left after the Consecration, it being all Transubstantiated into the very Body and Blood of Christ? And when the Certainty of all mens senses is renounced, then all certainty of faith, and all Religion is renounced; for all presuppose the certainty of sense.

Dir. 10. §. 11. Direct. 10. Worship not God in a manner that is contrary to the true nature, and order, and operations of a rational soul. I mean not to the corrupted nature of man, but to Nature as Rational in it self considered. As 1. Let not your meer Will and inclination over-rule your understandings; and say not as blind Lovers do, I love this, but I know not why: or as Children that eat unwholesome meat, because they love it. 2. Let not passion over-top your Reason: Worship God with such a zeal as is according to knowledge. 3. Let not your

Tongues lead your hearts, much less over-go them: Words may indeed reflect upon the Heart, and warm it more; but that is but the secondary use: the first is to be the expressions of the Heart: You must not speak without or against your hearts (that is, falsely) that by so speaking you may better your hearts (and make the words true, that at first were not true): unless it be when your words are but reading-recitations or narratives, and not spoken of your selves. The Heart was made to lead the Tongue, and the Tongue to express it, and not to lead it. Therefore speak not to God either the words of a Parrot, which you do not understand, or the words of a lyar or Hypocrite, which express not the meaning, or desires, or feeling of your hearts: but first understand and feel what you should speak, and then speak that which you understand and feel.

§. 12. Quest. How then can a prayer be lawful that is read or heard from a Book?

Ans. There is in Reading the Eye, and in Hearing the Ear that is first to affect the Heart, and then the Tongue is to perform its office. And though it be sudden, yet the passage to the Heart is first, and the passage from the heart is last: and the soul is quick, and can quickly thus both Receive, and be Affected and express it self. And the case is the same in this, whether it be from a Book, or from the words of another without Book: For the soul must do the same, as quickly, in joyning with another that speaketh before us, without a book as with it.

§. 13. Direct. 11. Understand well how far Dir. 11: Christ hath given a Law and a Rule for worship How far the Scripture is the Law or Rule of Worship and Discipline, and how far not. to his Church in the holy Scriptures, and so far see that you take it as a perfect Rule, and swerve not from it by adding or diminishing. This is a matter of great importance by reason of the danger of erring on either side. 1. If you think that the Scripture containeth not any Law or Rule of Worship at all, or not so much as indeed it doth, you will deny a principal part of the Office of Christ, as the King and Teacher of the Church, and will accuse his Laws of insufficiency, and be tempted to worship him with a humane kind of worship, and to think your selves at liberty to worship him according to your own imaginations, or change his worship according to the fashion of the Age or the Country where you are. And on the other side, if you think that the Scripture is a Law and Rule of Worship, more particular than Christ intended it, you will involve your selves and others in endless scruples and controversies, and find fault with that which is lawful and a duty, because you find it not particularly in the Scriptures: And therefore it is exceeding needful to understand how far it is intended to be herein our Law and Rule, and how far not: To handle this fully would be a Digression, but I shall briefly answer it.

§. 14. 1. No doubt but Christ is the only Universal Head and Law-giver to his Church: and that Legislation is the first and principal part of Government: And therefore if he had made no Laws for his Church, he were not the full Governour of it. And therefore he that arrogateth this power to himself to be Law-giver to the Church universal (as such) doth usurp the Kingly Office of Christ, and committeth Treason against his Government, (unless he can prove that Christ hath delegated to him this chief part of his Government, which none can do): There being no Universal Law-giver to the Church but Christ (whether Pope or Council), no Law that is made by any meer man can be universally obligatory. Therefore seeing the making of all Universal Laws doth belong only to Christ,

Isa. 2. 3. &
1. 10. &
42. 4.
Mic. 4. 2.
Heb. 3. 2.
3. 5.
He. 10. 28.
Acts 7. 37.
38.
Acts 3. 23.
Psal. 19. 7.
Isa. 5. 24.

Christ, we may be sure that he hath perfectly done it; and hath left nothing out of his Laws that was fit to be there, nor nothing at liberty that was fit to be determined and commanded. Therefore whatsoever is of equal Use or Consideration to the Universal Church, as it is to any one part of it, and to all times as it is to any time of the Church, should not be made a Law by man to any part of the Church, if Christ have not made it a Law to the whole: because else they accuse him of being defective in his Laws, and because all his Subjects are equally dependant on him as their King and Judge. And no man must step into his Throne pretending to amend his work which he hath done amiss, or to make up any wants, which the chief Law-giver should have made up.

§. 15. 2. These Laws of Christ for the Government of his Church, are fully contained in the holy Scriptures: For so much as is in Nature, is there also more plainly expressed than nature hath exprest it. All is not Christs Law that is any way exprest in Scripture; but all Christs Laws are exprest in the Scriptures: Not written by himself, but by his Spirit in his Apostles, whom he appointed and sent to Teach all Nations to observe what ever he commanded them: who being thus commissioned and enabled fully by the Spirit to perform it, are to be supposed to have perfectly executed their commission; and to have taught whatsoever Christ commanded them, and no more as from Christ: And therefore as they taught that present age by Voice, who could Hear them, so they taught all ages after to the end of the world by writing, because their voice was not by them to be heard.

§. 16. 3. So far then as the Scripture is a Law and Rule, it is a perfect Rule: But how far it is a Law or Rule, its own contents and expressions must determine. As 1. It is certain that all the Internal worship of God (by Love, fear, trust, desire, &c.) is perfectly commanded in the Scriptures. 2. The Doctrine of Christ which his Ministers must read and preach is perfectly contained in the Scriptures.

3. The grand and constantly necessary points of Order in preaching, are there also expressed: As that the opening of mens eyes; and the converting of them from the power of Satan to God be first endeavoured, and then their Confirmation and further Edification, &c. 4. Also that we humble our selves before God in the confession of our sins.

5. And that we pray to God in the name of Christ for mercy for our selves and others. 6. That we give God Thanks for his mercies to the Church, our selves and others. 7. That we Praise God in his excellencies manifested in his Word and Works of Creation and Providence. 8. That we do this by singing Psalms with holy joyfulness of heart.

9. The matter and order of the ordinary prayers and praises of Christians is expressed in the Scripture, (As which parts are to have precedency in our estimation and desire, and ordinarily in our expressions).

10. Christ himself hath determined that by Baptizing them into the name of the Father, the Son, and the Holy Ghost, men be solemnly entered into his Covenant, and Church, and state of Christianity.

11. And he hath himself appointed that his Churches hold Communion with him and among themselves, in the Eucharistical administration of the Sacrament of his Body and blood, represented in the breaking, delivering, receiving and eating the consecrated Bread, and in the pouring out, delivering, receiving and drinking the consecrated Wine.

12. And as for the mutable subservient circumstances and external expressions, and actions, and orders, which were not fit to be, in particular

the matter of an Universal Law, but are fit in one place, or at one time, and not another, for these he hath left both in Nature and Scripture such General Laws, by which upon emergent occasions they may be determined; and by particular Providences he fitteth things, and persons, and times, and places, so as that we may discern their agreeableness to the descriptions in his General Laws: As that all things be done Decently, in Order and to Edification; and in Charity, Unity, and Peace. And he hath forbidden Generally doing any thing undecently, disorderly, to the hurt or destruction of our brethren, even the weak, or to the division of the Church. 13. And many things he hath particularly forbidden in Worship: as making to our selves any graven Image, &c. and Worshipping Angels, &c.

§. 20. And as to the order and Government of the Church (for I am willing to dispatch all here together) this much is plainly determined in Scripture. 1. That there be Officers or Ministers under Christ to be the stated Teachers of his people, and to Baptize, and Administer the Sacrament of his Body and Blood, and be the Mouth and Guide of the people in publick Prayers, thanksgiving and praises, and to bind the impenitent and loose the penitent, and to be the Directors of the flocks according to the Law of God, to life eternal. And their Office is described and determined by Christ.

2. It is required that Christians do ordinarily assemble together for Gods publick worship; and be Guided therein by these their Pastors. 3. It is required that besides the unfixed Ministers, who employ themselves in converting Infidels, and in an itinerant service of the Churches, there be also stated fixed Ministers, having a special charge of each particular Church: and that they may know their own flocks, and teach them publickly and from house to house, and the people may know their own Pastors that are over them in the Lord, and honour them and obey them in all that they teach them from the Word of God for their salvation.

4. The Ministers that Baptize are to judge of the capacity and fitness of those whom they Baptize; whether the Adults that are admitted upon their personal profession and Covenanting, or Infants that are admitted upon their Parents profession and entering them into Covenant. 5. The Pastors that Administer the Lords Supper to their particular flocks, are to discern or judge of the fitness of those persons whom they receive newly into their charge, or whom they admit to Communion in that Sacrament as members of their flock. 6. Every such Pastor is also personally to watch over all the members of his flock as far as he is able; left false teachers seduce them, or Satan get advantage of them, or any corruption or root of bitterness spring up among them and defile them. 7. It is the duty of the several members of the flock, if a Brother trespass against them, to tell him his faults between them and him; and if he hear not to take two or three, and if he hear not them to tell the Church. 8. It is the Pastors duty to admonish the unruly, and call them to Repentance, and pray for their Conversion. 9. And it is the Pastors duty to declare the obstinately impenitent incapable of Communion with the Church, and to charge him to forbear it, and the Church to avoid him. 10. It is the peoples duty to avoid such accordingly, and have no familiarity with them that they may be ashamed; and with such no not to eat. 11. It is the Pastors duty to Absolve the Penitent, declaring the remission of their sin, and re-admitting to the Communion of the Saints.

Tit. 1. 5-9. 12. It is the peoples duty to re-admit the ab-
 1 Tim. 3. 5-5. solved to their Communion with joy, and to take
 1 Pet. 5. 1-1. them as Brethren in the Lord. 13. Though every
 2. 3. 4. Pastor hath a General power to exercise his
 Rev. 1. 10. Office in any part of the Church, where he shall be
 Acts 20. 7. truly called to it; yet every Pastor hath a special
 1 Cor. 16. 2. obligation (and consequently a special power) to do
 it over the flock, of which he hath received the
 special charge and over-sight. 14. The Lords day
 is separated by Gods appointment for the Churches
 ordinary holy Communion in Gods Worship under
 the conduct of these their Guides. 15. And it is
 requisite that the several particular Churches do
 maintain as much agreement among themselves, as
 their capacity will allow them; and keep due Synods
 and correspondences to that end. Thus much of
 Gods Worship, and Church order and Government at
 least is of Divine institution, and determined by Scrip-
 ture, and not left to the will or liberty of man.
 Thus far the Form of Government (at least) is of
 Divine Right.

9. 21. But on the contrary, 1. About Doctrine
 and Worship; the Scripture is no Law in any of these
 following cases, but hath left them undetermined.
 1. There are many natural Truths; which the
 Scripture meddleth not with: As Physicks, Meta-
 physicks, Logick, &c. 2. Scripture telleth not a
 Minister what particular Text or Subject he shall
 Preach on this day or that. 3. Nor what method
 his Text or Subject shall be opened and handled
 in. 4. Nor what day of the week besides the Lords
 day he shall preach, nor what hour on the Lords
 day he shall begin. 5. Nor in what particular place
 the Church shall meet. 6. Nor what particular
 sins we shall most confesse: nor what personal mer-
 cies we shall at this present time, first ask: nor for
 what we shall now most copiously give thanks:
 For special occasions must determine all these.
 7. Nor what particular Chapter we shall now read:
 nor what particular Psalm we shall now sing. 8. Nor
 what particular Translation of the Scripture, or
 version of the Psalms we shall now use. Nor in
 to what Sections to distribute the Scripture, as we
 do by Chapters and Verses. Nor whether the
 Bible shall be Printed or Written, or in what
 Characters, or how bound. 9. Nor just by what
 sign I shall expresse my consent to the truths or
 duties which I am called to expresse consent to,
 (besides the Sacraments and ordinary words.)
 10. Nor whether I shall use written Notes to
 help my memory in Preaching, or Preach with-
 out. 11. Nor whether I shall use a writing or
 book in prayer, or pray without. 12. Nor whether
 I shall use the same words in preaching and
 prayer, or various new expressions. 13. Nor what
 utensils in holy administrations I shall use; as a Tem-
 ple or an ordinary house, a Pulpit, a Font, a Table,
 Cups, Cushions, and many such, which belong to the
 several parts of Worship. 14. Nor in what partic-
 ular gesture we shall preach or read or hear.
 15. Nor what particular garments Ministers or people
 shall wear in time of Worship. 16. Nor what nat-
 ural or artificial helps to our natural faculties we
 shall use: as medicaments for the Voice, Tunes,
 Musical Instruments, Spectacles; Hour-glasses: These
 and such like are undetermined in Scripture and are
 left to be determined by humane prudence, not as
 men please; but as means in order to the proper end,
 according to the General Laws of Christ. For Scrip-
 ture is a General Law for all such circumstances, but
 not a particular Law.

So also for Order and Government, Scripture hath
 not particularly determined, 1. What individual per-
 sons shall be the Pastors of the Church. 2. Or of

just how many persons the Congregations shall consist:
 3. Or how the Pastors shall divide their work where
 there are many. 4. Nor how many every Church
 shall have. 5. Nor what particular people sh^ll be
 a Pastors special charge. 6. Nor what individual
 persons he shall Baptize, receive to Communion, ad-
 monish, or absolve. 7. Nor in what words most of
 these shall be expressed. 8. Nor what number of
 Pastors shall meet in Synods, for the communion and
 agreement of several Churches, nor how oft, nor at
 what time or place, nor what particular order shall
 be among them in their consultations; with many
 such like.

9. 22. When you thus understand how far Scrip-
 ture is a Law to you in the Worship of God, it will
 be the greatest Direction to you, to keep you both
 from disobeying God, and your Superiours: that
 you may neither pretend obedience to man for your
 disobedience to God, nor pretend obedience to God
 against your due obedience to your Governours, as
 those will do that think Scripture is a more particular
 Rule than ever Christ intended it: And it will pre-
 vent abundance of unnecessary scruples, contentions,
 and divisions.

9. 23. Direct. 12. Observe well in Scripture the Dir. 12.
 difference between Christs Universal Laws, (which What
 bind all his Subjects in all times and places) and commands
 those that are but local, personal or alterable Laws; of God
 left you think that you are bound to all that ever are not
 God bound any others to. The Universal Laws and universal
 unalterable are those which result from the Founda- not per-
 tion of the universal and unalterable nature of per- petual.
 sons and things, and those which God hath super-
 naturally revealed as suitable constantly to all. The
 particular local or temporary Laws are those, which
 either resulted from a particular or alterable na-
 ture of persons and things as mutually related (as
 the Law of nature bound Adams Sons to marry
 their Sisters, which bindeth others against it) or
 those which God supernaturally enacted only for
 some particular people or person, or for the time. If
 you should mistake all the Jewish Laws for universal
 Laws (as to persons or duration) into how many
 errors would it lead you? So also if you mistake
 every personal mandate sent by a Prophet or Apo-
 stle to a particular man, as obliging all, you would
 make a snare of it. Every man is not to abstain
 from Vineyards and Wine as the Rechabites were:
 nor every man to go forth to Preach in the Garb as
 Christ sent the twelve and seventy Disciples: Nor
 every man to Administer or receive the Lords Supper
 in an upper Room of a House, in the Evening, with
 eleven or twelve only, &c. nor every one to carry
 Pauls Cloak and Parchments, nor go up and down
 on the messengers which some were sent on. And
 here (in precepts about Worship) you must know
 what is the thing primarily intended in the com-
 mand, and what it is that is but a subservient means:
 For many Laws are universal and immutable as to
 the matter primarily intended, which are but local
 and temporary as to the matter subservient and se-
 condarily intended. As the command of saluting
 one another with a holy Kiss and using Love feasts
 in their sacred Communion primarily intended the
 exercising and expressing holy Love by such con-
 venient signs as were then in use, and suitable to
 those times: But that it be done by those particular
 signs, was subservient, and a local alterable Law,
 as appeareth, 1. In that it is actually laid down
 by Gods allowance. 2. In that in other places
 and times the same signs have not the same signifi-
 cation, and aptitude to that use at all, and there-
 fore would be no such expression of Love; or else
 have also some ill signification. So it was the first
 way

Of which
 I have
 spoke
 more fully
 in my
 Disput.
 of Church
 Govern-
 ment,
 p. 400.
 &c.

way of *Baptizing* to dip them over-head : which was fit in that hot Country ; which in colder Countrys it would not be, as being destructive to health, and more against modesty : Therefore it is plain that it was but a *local alterable Law*. The same is to be said of *not eating things strangled and blood*, which was occasioned by the offense of the Jews ; and other the like. This is the case in almost all precepts about the *external worshipping gestures* : The thing that God commandeth universally is a *humble reverent adoration of him* by the *mind and body*. Now the adoration of the *mind* is still the same ; but the *bodily expression* altereth according to the custom of Countrys : In most Countrys *kneeling or prostration* are the expressions of greatest veneration and submission : In some few Countrys it is more signified by sitting with the face covered with their hands : In some it is signified best by *standing* : *kneeling* is ordinarily most fit, because it is the most common sign of humble reverence : but where it is not so, it is not fit. The same we must say of other gestures and of habits : The *Women* among the *Corinthians* were not to go *uncovered* because of the *Angels*, 1 Cor. 11. 10. and yet in some places where long hair or covering may have a contrary signification, the case may be contrary. The very fourth Commandment however it was a *perpetual Law* as to the proportion of time, yet was alterable as to the seventh day. Those which I call *Universal Laws*, some call *Moral* : But that's no term of distinction ; but signifieth the common nature of all Laws, which are for the Governing of our *Manners*. Some call them *Natural Laws*, and the other *Positive* : But the truth is, There are some *Laws of Nature* which are *Universal*, and some that are *particular*, as they are the *Results of Universal or Particular Nature* : And there are some *Laws of Nature* that are *perpetual*, which are the result of an *unaltered foundation* : and there are some that are *Temporary*, when it is some *Temporary alterable thing in Nature* from whence the duty doth result : So there are some *Positive Laws* that are *Universal or unalterable*, (during this World) and some that are *Local, particular, or temporary only*.

See the Advertisement before my Book against Infidelity.

Dir. 13. See Mr. Trumans book of Natural and Moral Impotency.

§. 24. Direct. 13. Remember that whatever duty you seem obliged to perform, the obligation still supposeth that it is not naturally impossible to you, and therefore you are bound to do it as well as you can : And when other mens force, or your natural disability hindreth you from doing it as you would, you are not therefore disobliged from doing it at all : but the total omission is worse than the defective performance of it, as the defective performance is worse than doing it more perfectly. And in such a case the Defects which are utterly involuntary are none of yours imputatively at all, but his that hindreth you (unless as some other sin might cause that.) As if I were in a Country where I could have liberty to *Read and Pray* but not to *Preach*, or to *Preach* only once a month and no more : It is my duty to do so much as I can do, as being much better than nothing, and not to forbear all, because I cannot do all.

Object. 1. Object. But you must forbear no part of your duty? Answ. True : but nothing is my duty which is naturally impossible for me to do. Either I can do it, or I cannot : If I can I must (supposing it a duty in all other respects) but if I cannot I am not bound to it.

Object. 2. Object. But it is not suffering that must deter you : for that is a carnal reason : and your suffering may do more good than your Preaching.

Answ. Suffering is considerable either as a pain to the flesh, or as an irresistible hindrance of the work of the Gospel : As it is merely a pain to the flesh, I ought not to be deterred by it from the work of God : But as it forcibly hindreth me from that work, (as by Imprisonment, death, cutting out the tongue, &c.) I may lawfully foresee it, and by lawful means avoid it, when it is sincerely for the work of Christ, and not for the saving of the flesh. If Paul forefaw that the Preaching of one more Sermon at *Damascus* was like to hinder his Preaching any more, because the Jews watcht the Gates day and night to kill him, it was Pauls duty to be let down by the wall in a Basket, and to escape, and Preach elsewhere, Acts 9. 25. And when the Christians could not safely meet publicly they met in secret, as Job. 19. 38. Acts 12. 12. &c. whether Paul's suffering at *Damascus* for Preaching one more Sermon, or his Preaching more elsewhere, was to be chosen, the interest of Christ and the Gospel must direct him to resolve : That which is best for the Church, is to be chosen.

§. 25. Direct. 14. Remember that no material duty is formally a duty at all times : that which is a duty in its season, is no duty out of season. Affirmative precepts bind not to all times, (except only to habits, or the secret intention of our ultimate end, so far as is sufficient to animate and actuate the means, while we are waking and have the use of reason). Praying and Preaching that are very great duties, may be so unseasonably performed as to be sins : If forbearing a prayer or Sermon or Sacrament one day or month, be rationally like to procure your help or liberty to do it afterward, when that once or few times doing it were like to hinder you from doing it any more, it would be your duty then to forbear it for that time (unless in some extraordinary case) : For even for the life of an Ox or an Ass, and for Mercy to mens bodies, the rest and holy work of a Sabbath might be interrupted : much more for the souls of many. Again I warn you, as you must not pretend the interest of the end against a peremptory absolute command of God, so must you not easily conclude a command to be absolute and peremptory to that which certainly contradicts the End : nor easily take that for a Duty which certainly is no means to that good which is the end of duty, or which is against it. Though yet no seeming aptitude as a means, must make that seem a duty, which the prohibition of God hath made a sin.

§. 26. Direct. 15. It is ever unseasonable to perform a lesser duty of Worship, when a greater should be done : Therefore it much concerneth you to be able to discern when two duties are inconsistent, which is then the greater and to be preferred : In which the Interest of the end must much direct you : that being usually the greatest which hath the greatest tendency to the greatest good.

§. 27. Direct. 16. Pretend not one part of Gods Worship against another, when all in their place and order may be done. Set not Preaching and Praying against each other : nor publick and private Worship against each other : nor internal Worship against external ; but do all.

§. 28. Direct. 17. Let not an inordinate respect to man, or common custom be too strong a bias to pervert your judgements from the Rule of Worship : nor yet any groundless prejudice make you dislike that which is not to be disliked. The error on these two extremes doth fill the World with corruption and contentions about the worship of God.

Among

Majus si-
dis impedi-
mentum ex
inveniat
consequen-
tine profi-
citur : ubique
consuetudo
magna vi-
vis habet ;
sed in bar-
baris longe
maximas :
quippe ubi
rationis est
minimum,
ibi consue-
tudinibus
profundis-
simas agit.
In omni
naturae mo-
tio et dis-
tinctione ac
vehementi-
a, quo ma-
gis est ad
unum deter-
minata.
Jof. Acosta
de Ind. l. 2.
p. 249.

See Bishop
for Tailors
late book
against
Popery.

Dir. 18.

Among the Papists, and Russians and other ignorant sort of Christians, abundance of corruptions are continued in Gods Worship by the meer power of custom, tradition and education : and all seemeth right to which they have been long used : and hence the Churches in South, East and West continue so long overspread with ignorance and refuse reformation. And on the other side meer prejudice makes some so much distaste a prescribed form of Prayer, or the way of Worship which they have not been used to, and which they have heard some good men speak against, whose judgements they highliest esteemed, that they have not room for sober impartial reason to deliberate, try and judge. Factions have engaged most Christians in the World into several parties, whereby Satan hath got this great advantage, that instead of Worshipping God in Love and Concord, they lay out their zeal in an envious, bitter, censorious, uncharitable reproaching the manner of each others Worship. And because the interest of their Parties requireth this, they think the interest of the Church and Cause of God requireth it : and that they do God service when they make the Religion of other men seem odious : when as among most Christians in the World, the errors of their modes of Worship are not so great as the adverse parties represent them (except only the two great crimes of the Popish Worship : 1. That it's not understood, and so is soulless. 2. They Worship bread as God himself, which I am not so able as willing to excuse from being Idolatry.) Judge not in such cases by passion, partiality and prejudice.

§. 29. Direct. 18. Yet judge in all such Controversies with that reverence and charity which is due to the universal and the Primitive Church. If you find any thing in Gods Worship which the primitive or universal Church agreed in, you may be sure that it is nothing but what is consistent with acceptable Worship : For God never rejected

the Worship of the primitive or universal Church. And it is not so much as to be judged erroneous without great deliberation and very good proof. We must be much more suspicious of our own understandings.

§. 30. Direct. 19. In circumstances and modes Dir. 19. of Worship not forbidden in the Word of God, affect not singularity, and do not easily differ from the practice of the Church in which you hold Communion, nor from the commands or directions of your lawful Governours. It's true if we are forbidden with Daniel to Pray, or with the Apostles to Dan. 3. speak any more in the name of Christ, or are com- Act. 4. 17. manded as the three witnesses, Dan. 3. to Worship 18. & 5. 28. Images, we must rather obey God than man ; and so in case of any sin that is commanded us : But in case of meer different modes and circumstances and order of Worship, see that you give authority and the consent of the Church where you are their due.

§. 31. Direct. 20. Look more to your own hearts Dir. 20. than to the abilities of the Ministers, or the Ceremonies or manner of the Churches Worship in such lesser things. It is Heart-work and Heaven-work that the sincere believer comes about ; and it is the corruption of his heart that is his heaviest burden, which he groaneth under with the most passionate complaints : A hungry soul, enflamed with Love to God and man, and tenderly sensible of the excellency of common truths and duties, would make up many defects in the manner of publick administration, and would get nearer God in a defective imperfect mode of Worship, than others can do with the greatest helps : When Hypocrites find so little work with their Jam. 3. 15. Hearts and Heaven, that they are taken up about 16. 17. words and forms and ceremonies and external things, applauding their own way, and condemning other mens, and serving Satan under pretence of Worshipping God.

CHAP. III.

Directions about the Christian Covenant with God, and Baptism.

§. 1. **T**Hough the first Tome of this Book is little more than an explication of the Christian Covenant with God, yet being here to speak of Baptism as a part of Gods Worship, it is needful that I briefly speak also of the Covenant it self.

§. 2. Direct. 1. It is a matter of great importance that you well understand the nature of the Christian Covenant, what it is. I shall therefore here briefly open the nature of it, and then speak of the Reasons of it : and then of the solemnizing it by Baptism, and next of our Renewing it, and lastly of our Keeping it.

§. 3. The Christian Covenant is a Contract between God and man, through the Mediation of Jesus Christ, for the return and reconciliation of sinners unto God, and their Justification, Adoption, Sanctification and Glorification by him, to his Glory.

§. 4. Here we must first consider, who are the Parties in the Covenant : 2. What is the matter of the Covenant on Gods Part : 3. What is the matter

on Mans Part : 4. What are the terms of it propounded on Gods Part. 5. Where and how he doth express it. 6. What are the necessary Qualifications on mans part. 7. And what are the Ends and Benefits of it.

§. 5. 1. The Parties are GOD and MAN : GOD the FATHER, SON and HOLY GHOST on the one part, and REPENTING BELIEVING SINNERS on the other part. Man is the party that needeth it ; but God is the party that first offereth it : Here note, 1. That Gods part of the Covenant is made Universally and Conditionally with all mankind (as to the tenour enacted,) and so is in Being before we were born. 2. That it is not the Father, Son and Holy Ghost considered simply as persons in the Godhead ; but as Related to Man for the ends of the Covenant. 3. That it is only Sinners that this Covenant is made with, because the Use of it is for the restoration of those that broke a former Covenant in

The Co-
venant
what?

in Adam. It is a Covenant of Reconciliation, and therefore supposeth an Enmity antecedent. 4. When I say that it is Repenting and Believing sinners that are the party, I mean, 1. That taking the Covenant in its first Act, it is Repentance and faith themselves that are that Act, and are our very Covenanting. But taking the Covenant in its external expression, so it is a Repenting Believing sinner that must make it, it being but the expression of his Repentance and faith, by an explicit contract with God. 5. Note, that though Gods Covenant be by one Universal Act (of which more anon,) yet mans is to be made by the several acts of the individual persons each one for himself, and not by the Acts of Societies only.

§. 6. II. The matter of the Covenant on Gods Part is in General, that He will be our God: more particularly; that God the Father will be our Reconciled God and Father in Jesus Christ; that God the Son will be our Saviour; and God the Holy Ghost will be our Sanctifier. And the Relation of a God to us essentially containeth these three parts: 1. That as on the title of Creation and Redemption he is our Owner, so he doth take us as his own peculiar people: 2. That as he hath title to be our Absolute King or Governour, so he doth take us as his Subjects: 3. That he will be our Grand Benefactor and Felicity, or our most Loving Father (which comprizeth all the rest.) And as he will be thus Related to us, so he will do for us, all that these Relations do import. As, 1. He will do all that belongeth to a Creatour for his creature, in our preservation and supplies. 2. He will save us from our sins, and from his wrath and Hell. 3. And he will sanctifie us to a perfect conformity to our Head. Also, 1. He will use us and defend us as his own peculiar ones: 2. He will govern us by a Law of Grace and righteousness: 3. He will make us fully happy in his Love for ever.

§. 7. III. The Matter on mans part of the Covenant is, 1. In respect of the *Terminus à quo*, that we will forsake the *Flesh*, the *World* and the *Devil* as they are adverse to our Relations and Duties to God: 2. In regard of the *Terminus ad quem*, that we will take the Lord for our God: and more particularly, 1. That we do take God the Father for our Reconciled Father in Jesus Christ, and do give up our selves to him, as Creatures to their Maker. 2. That we do take Jesus Christ for our Redeemer, Saviour, and Mediatour, as our High-Priest, and Prophet, and King, and do give up our selves to him as his Redeemed ones to be reconciled to God, and saved by him. 3. That we do take the Holy Ghost for our Regenerater and Sanctifier, and do give up our selves to be perfectly renewed and sanctified by him, and by his operations carryed on to God in his holy service. Also, 1. That we do take God for our Absolute Lord or Owner, and do give up our selves to him as his Own. 2. That we take him for our Universal Sovereign Governour, and do give up our selves unto him as his subjects. 3. That we do take him for our most bountiful Benefactor, and loving Father, and felicity, and do give up our selves to him as his children, to seek him, and please him, and perfectly to Love him, Delight in him, and Enjoy him for ever in Heaven as our Ultimate End. And in consenting to these Relations, we covenant to do the Duties of them in sincerity.

§. 8. IV. The Terms or Conditions which God requireth of man in his Covenant are Consent, and

Fidelity or Performance: He first Consenteth conditionally, if we will consent: And he consenteth to be actually our God, when we consent to be his people: so that as bare Consent, without any performance doth found the Relation between Husband and Wife, Master and Servant, Prince and People; but the sincere performance of the duties of the Relation which we consent to, are needful afterward to continue the Relation, and attain the benefits and ends; so is it also between God and man. We are his Children in Covenant as soon as we consent; but we shall not be glorified but on Condition of sincere performance and obedience.

§. 9. V. Gods Covenant with man is nothing else but the Universal Promise in the Gospel; and (to the solemnization, the Declaration, and Application, and solemn Investiture or Delivery by his authorized Ministers. 1. The Gospel as it relateth the matters of fact in and about the work of our Redemption, is a Sacred History: 2. As it containeth the Terms on which God will be served, and commandeth us to obey them for our salvation, it is called The Law of Christ or Grace. 3. As it containeth the Promise of life and salvation conditionally offered, it is called Gods Promise, and Covenant, (viz. on his part, as it is Proposed only.) 4. When by our Consent the Condition is so far performed, or the Covenant Accepted, then Gods Conditional Universal Promise or Covenant, becometh actual and particular as to the effect; and so the Covenant becometh Mutual between God and man: As if a King make an Act or Law of Pardon and Oblivion, to a Nation of Rebels, saying, Who ever cometh in by such a day, and confesseth his fault, and sueh out his pardon, and promiseth fidelity for the future shall be pardoned: This Act is a Law in one respect, and it is an Universal Conditional pardon of all those Rebels: or a Promise of pardon; and an Offer of pardon to all that it is revealed to: But it is an Actual Pardon to those that come in, and conferreth on them the benefits of the Act as if they were named in it, and is their very Title to their pardon, of which their Consent is the Condition; and the Condition being performed, the Pardon or Collation of the benefit becometh particular and actual, without any new act; it being the sense of the Law it self, or Conditional Grant, that so it should do. So as to the reality of the Internal Covenant-interest and benefits, Justification and Adoption, it is ours by verue of this Universal Conditional Covenant, when we perform the condition. But as to our Title *in foro Ecclesia*, and the due solemnization and Investiture, it is made ours when Gods Minister applyeth it to us in Baptism by his Commission. As the Rebel that was fundamentally pardoned by the Act of Oblivion, must yet have his personal pardon delivered him by the Lord Chancellor under the Great Seal. In this sense Ministers are the instruments of God, not only in declaring us to be pardoned, but in Delivering to us the pardon of our sins, and solemnly investing us therein: As an Attorney delivereth possession to one that before had his fundamental Title. Thus God entreth into Covenant with man.

§. 10. VI. The Qualifications of absolute Necessity to the Validity of our Covenant with God *in foro interiori* are these, 1. That we understand what we do as to all the Essentials of the Covenant: For *ignorantis non est consensus*. 2. That it be our own act, performed by our Natural, or Legal selves, that is, some one that hath power so far to dispose of us (as Parents have of their children.) 3. That

it be *Deliberate, sober and rational*, done by one that is *compos mentis*, in his wits, and not in *Drunkenness, madness or incogitancy*. 4. That it be *seriously done* with a *real intention* of doing the thing, and not *histrionically, ludicrously or in jest*. 5. That it be *done entirely as to all essential parts*; for if we leave out any essential part of the Covenant, it is no sufficient consent : (As to consent that Christ shall be our *Justifier*, but not the *Holy Ghost our Sanctifier*.) 6. That it be a *Present consent* to be *presently* in Covenant with God : For to Consent that you will be his *servants to morrow or hereafter*, but not yet, is but to purpose to be in Covenant with him hereafter, and is no present covenanting with him. 7. Lastly, It must be a *Resolved and Absolute Consent* without any open or secret *Exceptions or Reserves*.

Quis vero non doleat baptismo plerique adultos iusto passim & non suo tempore non raro ante perfuncti quam Christianam Catechesin vel mediocriter teneant, neque an fugitiosam & superstitiosam vitam penitentia tangantur, neque vero id ipsum quod accipiunt, an velint accipere, satis confite. Acosta l. 6. c. 2. p. 520. Nisi perant & insunt, Christiane vite professores donandi non juri. Idem p. 521. And again, While ignorant or wicked men do hasten any how, by right or wrong, by guile or force, to make the barbarous people Christians, they do nothing else but make the Gospel a scorn, and certainly destroy the deservings of a rashly undertaken faith. Id. ibid. p. 520.

so wonderful demonstrations of his Love : And so that their *service* here, and their *work* and *happiness* hereafter, may consist of Love; to the Glory of his Goodness; and the Pleasure of his Love for ever.

§. 14. Direct. 3. Next understand rightly the *Nature, use and end of Baptism*. Baptism is to the *mutual Covenant* between God and man, what the *solemnization of Marriage* is to them that do before *Consent*; or what the *Disting a Souldier* by giving him Colours, and writing his name, is to one that *Consented* before to be a Souldier. In my *Universal Concord*, p. 29, 30. I have thus described it [Baptism is] a holy Sacrament instituted by Christ, in which a person professing the Christian faith (or the Infant of such) is Baptized in water into the Name of the Father, the Son, and Holy Ghost, in signification and solemnization of the holy Covenant, in which as a Penitent Believer (or the seed of such) he giveth up himself (or is by the Parent given up) to God the Father, Son and Holy Ghost, forsaking the Devil, the World and the Flesh, and is solemnly entered a visible member of Christ and his Church, a pardoned regenerate Child of God, and an heir of Heaven.]

See the Reformed Liturgie, pag. 68. External Baptism what?

§. 11. VII. The Fruits of the Covenant which God respecteth (though he need nothing) is the *Pleasing* of his Good and Gracious Will, in the exercise of his Love and Mercy, and the Praise and Glory of his *Grace*, in his peoples Love and Happiness for ever. The *fruits* or *Benefits* which accrew to man are unspeakable, and would require a Volume competently to open them : Especially that God is our God, and Christ our Saviour, Head, Intercessour and Teacher, and the Holy Ghost is our Sanctifier, and that God will regard us as his own, and will protect us, preserve us, and provide for us, and will govern us, and be our God and Joy for ever : that he will Pardon us, Justifie and Adopt us, and Glorifie us with his Son in heaven.

Dir. 2. §. 12. Direct. 2. When you thus understand well the *Nature of the Covenant*, labour to understand the *special Reasons* of it. The Reasons of the *Matter* of the Covenant you may see in the fruits and benefits now mentioned. But I now speak of the Reason of it as a *Covenant in genere*, and such a *Covenant in specie*. 1. In General, God will have man to receive *Life or Death* as an *Acceptor and Keeper*, or a *Refuser or Breaker* of his Covenant, because he will do it not only as a Benefactor, or Absolute Lord, but also as a *Governour*, and will make his Covenant to be also his *Law*, and his *Promise and Benefits* to promote obedience. And because he will deal with man as with a *free agent*, and not as with a brute that hath no *choosing and refusing* power, conducted by Reason : Mans life and death shall be in his own hands, and still depend upon his own will, though God will secure his own Dominion, interest and ends, and put nothing out of his own power by putting it into mans : nor have ever the less his own will, by leaving man to his own will. God will at last as a *Righteous Judge*, determine all the world to their final Joy or Punishment, according to their own choice while they were in the flesh, and according to what they have done in the Body whether it be good or evil, *Matth. 25*. Therefore he will deal with us on *Covenant-terms*.

§. 13. 2. And he hath chosen to Rule and Judge men according to a *Covenant of Grace*, by a *Redeemer*, and not according to a rigorous Law of works, that his Goodness and Mercy may be the fullier manifested to the sons of men; and that it may be easier for men to Love him, when they have

§. 15. As the word [Baptism] is taken for the meer *Administration* or *external Ordinance*, so the *Internal Covenanting* of faith and Repentance of the (adult) person to be baptized, is no essential part of it; not requisite to the Being of it; but only the *Profession* of such a faith and Repentance, and the *external entering* of the Covenant : But as [Baptism] is taken for the *Ordinance* as performed in all its essential parts, according to the true intent of Christ in his Institution (that is, in the first and proper meaning of the word;) so the *Internal Covenanting* of a Penitent sincere Believer is necessary to the *Being* of it. And indeed the word [Baptism] is taken but equivocally or Analogically at most, when it is taken for the meer external administration and action : For God doth not institute worship-ordinances for bodily motion only : when he speaketh to man and requireth Worship of man, he speaketh to him as to a man, and requireth humane actions from him, even the work of the soul, and not the words of a Parrot, or the motion of a Popper. Therefore the word [Baptism] in the first and proper signification, doth take in the inward actions of the Heart, as well as the outward Profession and actions. And in this proper sense [Baptism is] the mutual Covenant between God the Father, Son and Holy Ghost, and a penitent Believing sinner, solemnized by the washing of water, in which as a Sacrament of his own appointment God doth engage himself to be the God and reconciled Father, the Saviour and the Sanctifier of the Believer, and taketh him for his reconciled Child in Christ, and delivereth to him by solemn investiture, the pardon of all his sins; and title to the mercies of this life and of that which is to come.] What I say in this Description of a Penitent Believer is also to be understood of the Children of such that are dedicated by them in Baptism to God, who thereupon have their portion in the same Covenant of Grace.

Compleat Baptism, what it is?

§. 16. The word [Baptism] is taken in the first sense when Simon Magus is said to be Baptized, *Act. 8*. and when we speak of it only in the ecclesiastick sense, as it is true Baptism in foro ecclesie : But it is taken in the later sense when it is spoken of as the compleat ordinance of God, in the sense of the Institution, and as respecting the proper ends of Baptism, as pardon of sin and life eternal; and in foro cali.

Read the Propositions of the Synod in New England and the Defence of them against Mr. Davenport, about the subject of Baptism?

¶ 17. In this full and proper sense it is taken by Christ when he saith, Mark 16. 16. *He that believeth and is Baptized shall be saved; that is, He that believeth, and is by Baptism entered into the Covenant of God: And in this sense the Ancients took it, when they affirmed that all that were Baptized were Regenerated, pardoned and made the Children of God. And in this sense it is most true, that he that is Baptized (that is, is a sincere Covenanter) shall be saved if he die in that Condition that he is then in. All that the Minister warrantably Baptizeth are sacramentally Regenerate, and are in foro ecclesie members of Christ and Children of God and Heirs of Heaven: But it is only those that are sincerely delivered up in Covenant to God in Christ, that are spiritually and really Regenerate, and are such as shall be owned for members of Christ and Children of God in foro cali. Therefore it is not unfit that the Minister call the Baptized, Regenerate and pardoned members of Christ, and Children of God and Heirs of Heaven, supposing that in foro ecclesie they were the due subjects of Baptism. But if the persons be such as ought not to be Baptized, the sin then is not in calling Baptized persons Regenerate, but in Baptizing those that ought not to have been Baptized, and to whom the seal of the Covenant was not due.*

¶ 18. *None ought to be Baptized but those that either personally Deliver up themselves in Covenant to God the Father, Son, and Holy Ghost, professing a true Repentance, and faith and consent to the Covenant; or else are thus delivered up and dedicated and entered into Covenant in their Infancy, by those that being Christians themselves have so much interest in them and power of them, that their act may be esteemed as the Infants act, and legally imputed to them as if themselves had done it. If any others are unduly Baptized, they have thereby no title to the pardon of sin or life eternal, nor are they taken by God to be in Covenant, as having no way consented to it.*

Dir. 4.

¶ 19. Direct. 4. *When you enter a child into the Christian Covenant with God, address your selves to it as to one of the greatest works in the world: as those that know the Greatness of the Benefit, of the Duty, and of the Danger. The Benefit to them that are sincere in the Covenant, is no less than to have the pardon of all our sins, and to have God himself to be our God and Father, and Christ our Saviour, and the Holy Ghost our Sanctifier, and to have title to the blessings of this life and of that to come. And for the Duty, how Great a work is it, for a sinner to enter into so solemn a Covenant with the God of Heaven, for Reconciliation and Renewal of life, and for salvation? And therefore if any should abuse God by Hypocrisy, and take on them to consent to the terms of the Covenant, (for themselves, or their Children) when indeed they do not, the Danger of such profaneness and abuse of God must needs be great. Do it therefore with that due preparation, reverence and seriousness, as becometh those that are transacting a business of such unspeakable importance with God Almighty.*

¶ 20. Direct. 5. *Having been entered in your Infancy into the Covenant of God by your Parents, you must, at years of discretion, renew the Covenant which by them you made, and renew it personally your selves; and this with as great seriousness, and resolution, as if you were now first to enter and subscribe it, and as if your everlasting Life or death, were to depend on the sincerity of your consent, and performance. For your Infant Baptismal Covenanting will save none of you that live to years of discretion, and do not as heartily own it in their own persons, as if they had been now to be baptized. But this I pass by, having said so much of it in my Book of Confirmation.*

¶ 21. Direct. 6. *Your Covenant thus, 1. Made, 2. Solemnized by Baptism, 3. And Owned at age, must, 4. Be frequently renewed through the whole course of your lives. As, 1. Your first consent must be habitually continued all your dayes; for if that ceaseth, your Grace and title to the benefits of Gods Covenant ceaseth. 2. This Covenant is virtually renewed in every act of Worship to God: For you speak to him as your God in Covenant, and offer your selves to him as his Covenanted people. 3. This Covenant should be actually renewed frequently in Prayer and Meditation, and other such acts of communion with God. 4. Especially when after a Fall we beg the pardon of our sins, and the mercies of the Covenant, and on dayes of Humiliation and Thanksgiving, and in great distresses, or exhilarating mercies. 5. And the Lords Supper is an ordinance instituted to this very end. It is no small part of our Christian diligence and watchfulness, to keep up and renew our Covenant-consent.*

¶ 22. Direct. 7. *And as careful must you be to keep on perform your Covenant, as to enter it, and renew it: which is done, 1. By continuing our consent, 2. By sincere obedience, 3. And by perseverance. We do not (nor dare not) promise to obey perfectly, nor promise to be as obedient as the higher and better sort of Christians, though we Desire both: But to obey sincerely we must needs promise, because we must needs perform it.*

¶ 23. *Obedience is sincere, 1. When the radical consent or subjection of the Heart to God in Christ is Habitually and heartily continued. 2. When Gods interest in us is most predominant, and his authority and law can do more with us, than any fleshly lust or worldly interest, or than the authority, word or persuasions of any man whatsoever. 3. When we unfeignedly Desire to be perfect, and habitually and ordinarily have a predominant Love to all that is good, and a hatred to that which is evil, and had rather do our duty than be excused from it, and rather be saved from our sin than keep it.*

¶ 24. Direct. 8. *While you sincerely consent unto the Covenant, live by faith upon the promised Benefits of it, believing that God will make Good on his part all that he hath promised. Take it for your Title to pardon, fellowship and eternal life. O think what a mercy it is to have God in Covenant with you to be your God, your Father, Saviour, Sanctifier and felicity! And in this continually rejoice.*

CHAP.

CHAP. IV.

Directions about the Profession of our Religion to others.

Dir. 1.

§. 1. Direct. 1.

Nemo jam
infamiam
incutiat;
nemo aliud
existimet:
Quin nec
sacris ulli
de sua reli-
gione mentiri.
Ex eo enim quod aliud a se coli dicit quam colit, & cul-
taram & honorem in alterum transferendo, jam non colit quod negavit: Vi-
cimus, & palam dicimus & vobis torquentibus lacerat & cruenti vocifera-
mur, Deum colimus per Christum: Tertul. Apolog. c. 11.

Understand first how great a duty the Profession of true Religion is, that you may not think as some foolish people, that every man should conceal his Religion, or keep it to himself. Observe therefore these Reasons following which require it.

§. 2. 1. Our Tongues and bodies are made to exercise and shew forth that acknowledgement and adoration of God which is in our hearts. And as he denyeth God with the Heart who doth not Believe in him and worship him in his heart; so he denyeth God impudently with his Tongue and life; who doth not profess and honour him with his tongue and life: and so he is a practical Atheist. Isa. 45: 23, 24, 25. I have sworn by my self: the word is gone out of my mouth in righteousness, and shall not return, that to me every knee shall bow, every tongue shall swear; surely shall one say, In the Lord have I righteousness and strength. In the Lord shall all the seed of Israel be justified, and shall glory. So Phil. 2: 9, 10, 11. Wherefore God also hath highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow, and that every tongue should confess that Jesus Christ is the Lord, to the Glory of God the father. Isa. 44: 5. One shall say, I am the Lord; and another shall call him by the name of Jacob: and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.

§. 3. 2. The publick Assemblies, and Worship of God, are purposely appointed by him, that in them we might make open profession of our Religion. He that denyeth Profession denyeth the publick faith and worship of the Church; and denyeth Baptism and the Lords Supper, which are Sacraments appointed for the solemn profession of our faith.

§. 4. 3. Our Profession is needful to our Glorifying God: Men see not our Hearts, nor know whether we believe in God or not, nor what we believe of him, till they hear or see it in our profession and actions. Paul's life and death was a Profession of Christ, that in his boldness Christ might be magnified in his body, Phil. 1: 20. Matth. 5: 14, 15, 16. Ye are the light of the world! A City that is set on an hill cannot be hid: Neither do men light a candle to put it under a bushel, but on a candlestick, and it giveth light to all that are in the house: Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven.

§. 5. 4. Our Profession is the means of saving others: that which is secret, is no means to profit them. They must see our good works: that they may glorify God, Phil. 1: 12, 13, 14.

§. 6. 5. God hath required our open and bold Profession of him, with the strictest commands, and upon the greatest penalties. 1 Pet. 5: 3. Sanctify the

Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear. Rom. 10: 9, 10. If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved: For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. Mark 8: 38. Whosoever shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his father with the holy Angels.

§. 7. Direct. 2. Next, Understand what it is in Religion that you must principally profess. It is not every lesser truth, much less every opinion of your own, in which you are confident that you are wiser than your brethren. This is the meaning of Rom. 14: 22. Hast thou faith? have it to thy self before God. By [faith] here is not meant the substance of the Christian belief, or any one necessary Article of it. But a Belief of the indifferency of such things as Paul spake of, in meats and drinks: If thou know these things to be Lawful when thy weak brother doth not, and so thou be wiser than he, thank God for thy knowledge, and use it to thy own salvation, but do not proudly or uncharitably contend for it, and use it uncharitably to the danger of another's soul: much less to the wrong of the Church and Gospel, and the hinderance of greater truths. 2 Tim. 2: 14. Of these things put them in remembrance (that is, of the Saints hope in Gods faithfulness) charging them before the Lord that they strive not about words to no profit, but the subverting of the hearers. Yet for the faith we must earnestly contend. Jude 2, 3. So 2 Tim. 2: 23, 24. But foolish and unlearned questions avoid, knowing that they do gender strife. And the servant of the Lord must not strive, but be gentle to all men.

§. 8. But that which is the chiefest matter of our Profession is, The being and perfections of God himself: His love to man and power over him, and mans subjection and obligations unto God: The person and office and works and benefits of our Redeemer; with all the duty that we owe to him in perfect holiness, and all the hopes that we have in him: the happiness of the Saints, the odiousness of sin, and the misery of the wicked: These and such as these are things that we are called to Profess: yet so as not to deny or renounce the smallest truth.

§. 9. Direct. 3. Understand also the manner, how we must make Profession of Religion. 1. There is a Professing by words, and a professing by Actions. 2. There is a solemn profession by Gods publick ordinances, and an occasional or privater profession by conference, or by our conversations. And all these ways must Religion be professed.

§. 10. Direct. 4. Understand also the season of each sort of Profession, that you omit not the season, nor do it unseasonably. 1. Profession by Baptism, Lords Supper and Church assemblies, must be done in their season, which the Church-guides are the conductors of. 2. Profession by an innocent, blameless, obedient

2 Tim. 2: 12.
Mat. 10: 32, 33.
Luk. 9: 26.
Dir. 2.
1 Cor. 8: 1.
2 Cor. 10: 8.
Rom. 15: 2.
1 Tim. 1: 4.
Tit. 3: 9.

obedient life is never out of season. 3. Profession by private conference, and by occasional acts of piety, must be when opportunity inviteth us, and they are likely to attain their ends. 4. The whole frame of a Believers life should be so Holy and Heavenly and mortified and above the world, as may amount to a serious profession that he liveth in confident hope of the life to come, and may shew the world the difference between a Worldling and an heir of Heaven; between corrupted nature and true grace. The Professors of Godliness must be a peculiar people zealous

Tit. 2. 14. 1 Tim. 2. 10. of good works, and adorned with them.

Dir. 5. 9. 11. Direct. 5. Take special care that your Profession be sincere, and that you be your selves as good as you profess to be. Otherwise, 1. Your profession will condemn your selves. 2. And it will dishonour the truth which you deceitfully profess. There can scarce a greater injury befall a good cause, than to have a bad and shameful patron to defend it. Rom. 2. 3. And thinkest thou this O man, that judgest them which do such things, and dost the same, that thou shalt escape the judgement of God. Ver. 13. to 25. Thou that makest thy boast of the Law, through breaking the Law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you.

Dir. 6. 9. 12. Direct. 6. Let not your profession be so much of your own sincerity as of God and his excellencies: Boast not of your selves, but of God and Christ, and the promise, and the Hope of true believers: and do it to Gods praise and not for your own. Be sure that in all your profession of Religion, you be seeking honour to God, and not unto your selves. And then in this manner he that doubteth of his own sincerity, yet may and must make profession of Christ and true Religion: when you cannot proclaim the uprightness of your own hearts, you may boldly proclaim the excellencies of Religion, and the happiness of Saints.

Dir. 7. 9. 13. Direct. 7. Live upon God alone, and trust his Allsufficiency, and abhor that pusillanimity and baseness of spirit which maketh men afraid or ashamed openly to own the truth. Remember the example of your Lord, who before Pontius Pilate, witnessed a good confession, 1 Tim. 6. 13. who came for this end into the world, to bear witness to the truth.

Joh. 18. 37. The Arrrians under Valens, and the Vandals still silenced the Orthodox Preachers and forbid their meetings, and yet the people adhered to their Pastors and kept their meetings, while they could. Sapientia prohibetur est ut sacerdotes esset conventus minime celebrarent, nec sua editione animas subverterent Christianas. Præcept. Hunner. in Victore Uticens. p. 414.

that by scorns or cruelties thou sufferest from sinners, thou hast not indeed the hope of a believer. And no wonder if thou professest not that which thou believest not: But if thou believe that God is God, and Christ is Christ, and Heaven is Heaven, and the Gospel is true, thou hast enough in thy Belief to secure thee against all the scorns and cruelties of man, and to tell thee that Christ will bear thy charges, in all that thou sufferest for his sake. O what abundance are secretly convinced of the truth, and their Consciences bear witness to the wisdom of the Saints, and a holy life; and yet they dare not openly own and stand to the truth which they are convinced of for fear of being mockt by the tongues of the profane, or for fear of losing their places and preferments! O wretch, dost thou not tremble when thou art ashamed of Christ, to think of the day when he will be ashamed of thee? Then when he comes in Glory none will be ashamed of him! Then where is the tongue that mockt him and his servants? Who then will deride his holy ways? Then that will be the greatest Glory, which thou art now ashamed of? Canst thou believe that day, and yet hide thy profession, through cowardly fear or shame of man? Is man so great, and is Christ no greater in thine eyes than so? If he be not more regardable than man, believe not in him: If he be, regard him more; and let not a worm be preferred before thy Saviour.

Dir. 8. 9. 14. Direct. 8. If any doubt arise, whether thou shouldst now make particular Profession of the truth, (as in the presence of scornors, or when required by magistrates or others, &c.) let not the advice or interest of the flesh have any hand at all in the resolving of the case; but let it be wholly determined as the interest of Christ requireth. Spare thy self when the interest of Christ requireth it; not for thy self, but for him: But when his interest is most promoted by thy suffering, rejoice that thou art any way capable of serving him.

Dir. 9. 9. 15. Direct. 9. Though sometimes a particular profession of the faith may be unseasonable, yet you must never make any profession of the contrary, either by words or actions. Truth may be sometimes silenced, but a Lye may never be professed or approved.

9. 16. Direct. 10. If any that Profess Christianity reproach you for the profession of Holiness, and Diligence convince them that they Hypocritically profess the same, and that Holiness is essential to Christianity: Open their Baptismal Covenant to them, and the Lords Prayer in which they daily pray that Gods will may be done on earth even as it is in Heaven, which is more strictly than the best of us can reach. The difference between them and you is but this, whether we should be Christians hypocritically in jeast, or in good earnest.

CHAP. V.

Directions about Vows and particular Covenants with God.

Tit. 1. Directions for the right making such Vows and Covenants.

§. 1. Direct. 1.

Understand the Nature of a Vow, and the Use to which it is appointed.

A Vow is a Promise

made to God. 1. It is not a bare Assertion or Negation. 2. It is not a meer Pollicitation; or expression of the purpose or resolution of the mind: For he that saith or meaneth no more than [*I am purposed or resolved to do this*] may upon sufficient reason do the contrary: For he may change his mind and resolution, without any untruth or injury to any. 3. It is not a meer Devoting of a thing to God for the present by actual resignation. For the present actual Delivery of a thing to Sacred Uses is no Promise for the future. Though we usually joyn them both together, yet Devoters may be separated from Vovere. 4. It must be therefore a Promise, which is, A voluntary obliging ones self to another de futuro for some Good. 5. It is therefore implied that it be the Act of a Rational creature, and of one that in that act hath some competent use of Reason, and not of a fool, or ideot, or mad man, or a child that hath not reason for such an act, no nor of a brainick or melancholy person, who (though he be *cetera sanus*) is either delirant in that business, or is irresistibly born down and necessitated by his Disease to Vow against the sober deliberate conclusion of his reason at other times, having at the Time of Vowing Reason enough to strive against the Act, but not self-government enough to restrain a passionate Melancholy Vow.

6. Whereas some Casuists make Deliberation necessary, it must be understood that to the Being of a Vow so much Deliberation is requisite as may make it a rational humane act, it must be an act of Reason: but for any further Deliberation, it is necessary only to the well-being, and not to the being of a Vow, and without it it is a Rash Vow, but not No Vow. 7. When we say, It must be a Voluntary Act, the meaning is not that it must be totally and absolutely Voluntary, without any fear or threatening to induce us to it; but only that it be really Voluntary, that is, an act of choice, by a free agent, that considering all things doth choose so to do. He that hath a Sword set to his breast, and doth Swear or Vow to save his life, doth do it Voluntary, as choosing rather to do it, than to dye. Man having free-will may choose rather to dye, than Vow, if he think best: His will may be moved by fear, but cannot be forced by any one, or any means whatsoever. 8. When I say that a Vow is a Promise, I imply that the Matter of it is necessarily some real or supposed good; to be good, or to do good, or not to do evil. Evil may be the matter of an Oath; but it is not properly a Vow, if the matter be not supposed good. 9. It is a promise made to God, that we are now speaking of: Whether the name of a Vow belong to a promise made only to man, is a question de nomine which we need not stop at.

§. 2. A Vow is either a simple Promise to God, or a Promise bound with an Oath or imprecation. Some would appropriate the Name of a Vow to this last sort only, (when men swear they will do this or that). Which indeed is the most formidable sort of vowing; but the true nature of a Vow is found also in a simple self-obliging Promise.

§. 3. The true Reason and Use of Vows is but for the more certain and effectual performance of our Duties: not to make new Laws, and Duties, and Religions for us: but to drive on the backward lingering soul to do its duty; and to break over difficulties and delays: that by strengthening our bonds, and setting the danger before our eyes, we may be excited to escape it.

§. 4. It is a great question, whether our own Vows can add any new obligation to that which before lay upon us from the command of God. Amesius saith (*Cas. Consc. l. 4. c. 16.*) *Non additur proprie in istis nova obligatio, neque augetur in se prior: sed magis agnoscitur & recipitur a nobis: Passivè in istis aque sumus antea obligati: sed activè recognitione artius nobis applicatur à nobismetipsis.* Others commonly speak of an additional obligation. And indeed there is a double obligation added by a Vow, to that which God before had laid on us, to the Matter of that Vow. Premising this distinction between *Obligatio imponentis*, a Governing obligation (which is the effect of Governing right or Authority) and *obligatio consentientis*, a self-obliging by voluntary consent (which is the effect of that dominion which a Rational free agent hath over his own actions), I say, 1. He that voweth doth oblige himself who before was obliged by God only. And that man hath a power to oblige himself, is discerned by the light of Nature, and is the ground of the Law of Nations, and of humane Converse. And though this is no Divine Obligation, yet is it not therefore none at all. 2. But moreover he that voweth doth induce upon himself a New Divine obligation by making himself the subject of it. For example; God hath said, Honour the Lord with thy substance: This command obligeth me to obey it whether I vow it or not. The same God hath said, Pay thy Vows to the Most High, Psal. 50. 14. And, When thou vowest a Vow to God, defer not to pay it, Eccles. 5. 4. This layeth no obligation on me till I vow: but when I have vowed it doth: so that now I am under a double Divine obligation (one to the matter of the duty, and another to keep my Vow), and under a self-obligation of my own Vow. Whence also a greater penalty will be due if I now offend, than elle would have been.

§. 5. Hence you may see what to think of the common determination of Casuists concerning Vows materially sinful, when they say, A man is not obliged to keep them. It is only thus far true, that God obligeth him not to do that particular thing which he voweth: For God had before forbidden it: And he changeth not his Laws, upon mans rash Vowings: But yet there is a self-obligation which he laid upon himself to do it: And this self-obligation to a sinful act was it self a sin, and to be repented of, and not performed: but it bringeth the person under

What a Vow is.

Viris gravibus vobiscum animadverti, quod ab indistinctum juramentum exigitur, cum consuet eos facillime jurare, utpote qui neque juramentum vim sentiant neque veritatis studio tangantur, sed testimonium eo modo dicant, quo evadunt judicii gratissimum fore, aut à primo sua facilius homine edocili sunt. Hoc igitur jurare compellere & ipsis exitiosum propter perjuriam, &c. Acosta p. 345.

under a double obligation to penalty, as a *perjured* person, even *Gods obligation* who bindeth the *perjured* to penalty, and the obligation of his own *consent* to the punishment, if there was any Oath or imprecation in the Vow. If it were true that such a person had brought himself under *no obligation at all*, then he could not be properly called *Perjured*, nor punished as *Perjured*. But he that sweareth and voweth to do evil (as the Jews to kill Paul) though he *ought not to do the thing* (because God forbid it) yet he is a *perjured person* for breaking his Vow, and deserveth the penalty, not only of a *rash Vower*, but of one *perjured*. Thus Error may make a man *sinful and miserable*, though it cannot warrant him to sin.

Dir. 2. §. 6. Direct. 2. Try well the matter of your Vows; and venture not on them till you are sure that they are not things forbidden: Things sinful or doubtful are not fit matter for a Vow: In asserting, subscribing and witnessing, you should take care, that you know assuredly that the matter be *True*, and venture not upon that which may prove false: Much more should you take care that you venture not doubtingly in Vows and Oaths: They are matters to be handled with dread and tenderness, and not to be played with, and rashly ventured on, as if it were but the speaking of a common word. *Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God*, Eccles. 5. 2. It is a grievous snare that men are oft brought into by ignorant and rash Vows. As the case of *Jephtha*, and *Herod*, and many another tell us for our warning: An error in such cases is much more safely and cheaply discerned *before*, than *afterward*. To have a *rash vow*, or *perjury* to repent of, is to set a bone in joyn, or pull a thorn out of your very eye, and who would choose such pain and smart? *Suffer not thy mouth to cause thy flesh to sin; neither say thou before the Angel that it was an error: Wherefore should God be angry at thy voice, and destroy the work of thy hands*, Eccles. 5. 6. It is a snare to the man who devoureth that which is holy, and after vows to make enquiry, Prov. 20. 25. Be careful and deliberate to prevent such snares.

vid. Sanderson de Juram. Prelect. 7. Sect. 14. Juramentum oblatum reluctante vel dubitante conscientia non est suscipiendum: 1. Quia quod non est ex fide peccatum est. 2. Quia jurandum est in judicio: quod certe non facit qui contra conscientia sua judicium facit, &c. ad finem.

Dir. 3. §. 7. Direct. 3. Vow not in a Passion: Stay till the storm be over: whether it be *anger* or *desire*, or whatever the Passion be, delay and deliberate before you Vow: For when *Passion* is up, the judgement is upon great disadvantage. In your Passion you are apt to be most peremptory and confident when you are most deceived. If it be your *Duty* to Vow, it will be your *duty to morrow* when you are calm. If you say, that [Duty must not be delayed, and that you must do it while the Spirit moveth you]: I answer, Was it not as much a duty before your passion was kindled as now? It is no sinful delaying of so great a duty, to stay till you have well proved whether it be of God. If it be the Spirit of Christ that moveth you to it, he will be willing that you deliberate and try it by that Word which the same Spirit hath endited to be your rule. Gods Spirit worketh principally upon the judgement and the will, by *settled convictions*, which will endure a *rational tryal*: It is liker to be your own Spirit which worketh principally on the passion, and will not endure the tryal, nor come into the light, John 3. 18, 19. Isa. 8. 20.

Dir. 4. §. 8. Direct. 4. Make not a Vow of things indifferent and unnecessary: If they be not good, in a true comparing practical judgement, which considereth all accidents and circumstances, they are no fit matter

for a Vow. Some say, [Things indifferent are the fittest matter both for Vows and humane Laws.] But either they speak *improperly* or *untruly*, and therefore *dangerously* at the best. If an *idle word* be a sin, then an *idle action* is not a thing to be vowed, because it is not a thing to be done; being as truly a sin as an *idle word*. And that which is *wholly indifferent* is *idle*; For if it be good for any thing, it is not *wholly indifferent*. And because it is *antecedently useless*, it is consequently *sinful* to be done.

§. 9. Object. 1. But those that say things Indifferent may be Vowed, mean not, things useless or unprofitable to any good end; but only those things that are Good and Useful, but not commanded: such as are the matter of Gods Counsels, and tend to mans perfection, as to Vow Chastity, Poverty and absolute obedience.

Ans. There are no such things, as are *morally* Good and not commanded: This is the fiction of men that have a mind to accuse Gods Laws and Government of imperfection, and think sinful man can do better than he is commanded, when none but Christ ever did so well.

Quest. 1. What is moral goodness in any creature and subject, but a conformity to his Rulers will expressed in his Law? And if this Conformity be its very form and being, it cannot be that anything should be morally good that is not commanded.

Quest. 2. Doth not the Law of God command us to love him with all our heart, and soul, and strength, and accordingly to serve him? And is it possible to give him more than all? or can God come after and counsel us to give him more than is possible?

Quest. 3. Doth not the Law of Nature oblige us to serve God to the utmost of our Power? He that denyeth it, is become unnatural, and must deny God to be God, or deny himself to be his rational creature: For nothing is more clear in nature, than that the Creature who is nothing, and hath nothing but from God, and is absolutely His Own, doth owe him all that he is able to do.

Quest. 4. Doth not Christ determine the Case to his Disciples? Luke 17. 10.

§. 10. Object. 2. A middle between Good and Evil in Morality is a contradiction: There is no such thing. For Good and Evil are the whole of Morality: Without these species there is no Morality.

§. 10. Object. 2. It seems then you hold that there is nothing indifferent, which is a paradox.

Ans. No such matter: There are thousands and millions of things that are indifferent; But they are Things Natural only, and not Things Moral. They are indifferent as to Moral Good and Evil, because they are neither: But they are not Indifferentia Moralia: The Indifferency is a Negation of any Morality in them in genere, as well as of both the species of Morality. Whatsoever participateth not of Virtue or Vice, and is not Eligible or Refusable by a moral agent as such, hath no morality in it. There may be two words so equal as it may be indifferent which you speak; and two Eggs so equal, as that it may be indifferent which you eat: But that is no more than to say, the choosing of one before the other, is not actus moralis: There is no matter of Morality in the choice.

via, &c. Nam & sine his contingit salicem esse; cum earum usus vel rebus salicitatis, vel pravius infelicitatis author sit. 2. Quae neque appetitum neque occasionem movent, ut pares vel impares habere capillos, &c. Laert. in Zenone.

§. 11. Object. 3. But if there may be Things Natural that are Indifferent, why not things Moral?

Ans.

See the fourteenth Article of the Church of England against Voluntary Works, over and above Gods Commandments, as impious.

Whether any things be indifferent?

Stoici indifferentia

gunt:

1. Ea quae neque ad felicitatem neque ad infelicitatem conferunt, ut sunt divitiae, sanitas, vires, gloria, &c.

2. Quae neque appetitum neque occasionem movent, ut pares vel impares habere capillos, &c. Laert. in Zenone.

Ans. As Goodness is convertible with Entity, there is no Natural Being but is good: As Goodness signifieth Commodity, there is nothing but is Profitable or Hurtful, and that is Good to one that is Hurtful to another: But if it were not so, yet such Goodness or Badness is but Accidental to Natural Being; but Moral Goodness and Badness is the whole Essence of Morality.

Obj. 4. 6. 12. Object. 4. But doth not the Apostle say, He that marryeth doth well, and he that marryeth not doth better? Therefore all is not sin, which is not best.

Whether Marrying be Indifferent?

Ans. The Question put to the Apostle to decide, was about Marrying or not Marrying, as it belonged to all Christians in general, and not as it belonged to this or that individual person by some special reason differently from others. And so in respect to the Church in general, the Apostle determineth that there is no Law binding them to marry, or not to marry: For a Law that is made for many must be suited to what is common to those many. Now Marriage being good for one and not for another, is not made the matter of a common Law, nor is it fit to be so, and so far is left indifferent: But because that to most it was rather a hinderance to good in those times of the Church, than a help, therefore for the present necessity the Apostle calleth marrying, doing well, because it was not against any Universal Law, and it was a state that was suitable to some: But he calls not marrying, doing better, because it was then more ordinarily suited to the ends of Christianity. Now God maketh not a distinct Law for every individual person in the Church, but one Universal Law for all: And this being a thing variable according to the various Cases of individual persons, was unfit to be particularly determined by an Universal Law. But if the question had been only of any one individual person, then the decision would have been thus: Though marrying is a thing not directly commanded or forbidden, yet to some it is helpful as to Moral Ends, to some it is hurtful, and to some it is so equal or indifferent, that it is neither discernably helpful nor hurtful: Now by the General Laws or Rules of Scripture, to them that (consideratis considerandis) it is discernably helpful, it is not indifferent, but a duty: To them that it is discernably hurtful, it is not indifferent, but a sin: To them that it is neither discernably helpful or hurtful as to Moral Ends, it is indifferent, as being neither duty nor sin; for it is not a thing of Moral choice or nature at all. But the Light of Nature telleth us that God hath not left it indifferent to men to Hinder themselves, or to Help themselves as to Moral Ends: Else why pray we, Lead us not into temptation? And marriage is so great a Help to some, and so great a Hurt to others, that no man can say that it is Morally Indifferent to all men in the world: And therefore that being none of the Apostles meaning, it followeth that his meaning is as aforesaid.

Obj. 5. 6. 13. Object. 5. But there are many things indifferent in themselves, though not as clothed with all their accidents and circumstances: And these actions being Good in their accidents, may be the matter of a Vow.

Ans. True: but those actions are commanded duties, and not things indifferent as so circumstantiated. It is very few actions in the world that are made simply duties or sins, in their simple nature without their circumstances and accidents: The commonest matter of all Gods Laws, is Actions or dispositions which are Good or Evil in their circumstances and accidents. Therefore I conclude, Things wholly Indifferent are not to be Vowed.

9. 14. Direct. 5. It is not every Duty that is the matter of a lawful Vow. Dir. 3. Else you might have as many Vows as Duties: Every good thought, and word, and deed might have a Vow. And then every sin which you commit would be accompanied and aggravated with the guilt of Perjury. And no wise man will run his soul into such a snare. Object. But do we not in Baptism Vow Obedience to God? And doth not Obedience contain every particular Duty?

Ans. We Vow sincere Obedience, but not perfect Obedience. We do not Vow that we will never sin, nor neglect a duty (nor ought we to do so). So that as sincere obedience respecteth every known duty as that which we shall practise in the bent of our lives, but not in perfect constancy or degree, so far our Vow in Baptism hath respect to all known duties, but no further.

9. 15. Direct. 6. To make a Vow Lawful, besides the Goodness of the thing which we Vow, there must be a rational discernable probability that the Act of Vowing it, will do more good than hurt: and this is a wise foreseeing judgement. For this Vowing is not an ordinary worship to be offered to God (except the Baptismal Vow renewed in the Lords Supper and at other seasons): But it is left as an extraordinary Means, for certain ends which cannot by ordinary means be attained: And therefore we must discern the season, by discerning the necessity or usefulness of it: Swearing is a part of the service of God, but not of his daily worship, nor frequently and rashly to be used, by any that would not be held guilty of taking the Name of God in vain: And so it is in the case of Vowing. Therefore he that will make a Lawful Vow, must see before hand, what is the probable Benefit of it, and what is the probable hurt or danger: And without this foresight it must be rash, and cannot be lawful. And therefore no one can make a lawful Vow, but wise foreseeing persons, and those that advise with such, and are guided by them, if they be not such themselves: unless in a case where God hath prescribed by his own determining commands (as in the Covenant of Christianity). Therefore to one man the same Vow may be a sin, that to another may be a duty: because one may have more reason for it, or necessity of it, and less danger by it than another. One man may foresee that Vowing (in case where there is no Necessity) may enslave him either in perplexing doubts, or terrors, which will make all his life after more irregular or uncomfortable. Another man may discern that he is liable to no such danger.

Plutarch. Quest. Roman. 44.

Why may not Priests swear?

Risp. Is it because an Oath put to free-born men, is as it were the rack and torture of

fered them? For certain it is that the soul as well as the body of the Priest, ought to continue free, and not be forced by any torture. Or that we must not distrust them in small matters, who are to be believed in great and divine things? Or because the peril of perjury would reach in common to the whole Commonwealth, if a wicked, and ungodly, and forsworn person should have the charge and superintendency of the Prayers, Vows and Sacrifices made in behalf of the City? pag. 866.

9. 16. Direct. 7. No man should pretend danger or scruple against his renewing the Vow of Christianity, or any one essential part of it; viz. To say God the Father, Son and Holy Ghost for my God, and Saviour, and Sanctifier, my Owner, Governor and Father; renouncing the Devil, the world and the flesh. Because there is an absolute necessary precept (& mediū) of performing this, and he that doth it not, shall certainly be damned: And therefore no worse matter can stand up against it: He that denyeth it, giveth up himself despairingly to damnation. Yet I have heard many say, I dare not promise to turn to God, and live a holy life, lest I break this promise,

promise, and be worse than before: But dost thou not know, that it *must* be both *made* and *kept*, if thou wilt be saved? Wilt thou *choose* to be damned, for fear of worse? There is but one Remedy for thy soul, and all the hope of thy salvation lyeth upon that alone: And wilt thou refuse that one, for fear lest thou cast it up and dye? When thou shalt certainly dye unless thou both *take* it, and *keep* it, and digest it.

Dir. 8. §. 17. Direct. 8. *About particular sins and duties, deliberate resolutions are the ordinary means of governing our lives; and Vows must not be used where these will do the work without them. For extraordinary means must not be used, when ordinary will serve turn. Nor must you needlessly draw a double guilt upon your selves in case of sinning. And in mutable or doubtful cases, a Resolution may be changed, when a Vow cannot: Try therefore what deliberate Resolutions will do, with the help of other ordinary means, before you go any further.*

Dir. 9. §. 18. Direct. 9. *When ordinary Resolutions and other helps will not serve the turn, to engage the will to the forbearance of a known sin, or the performance of a known duty, but temptations are so strong as to beg down all, then it is seasonable to bind our selves by a solemn Vow, so it be cautiously and deliberately done, and no greater danger like to follow. In such a case of necessity, 1. You must deliberate on the benefits and need: 2. You must foresee all the assaults that you are like to have to tempt you to perjury, that they come not unexpected: 3. You must joyn the use of all other means for the keeping of your Vows.*

Dir. 10. §. 19. Direct. 10. *Make not a Law and Religion to your selves by your voluntary Vows which God never made you by his Authority: Nor bind your selves for futurity to all that is a duty at present, where it is possible that the change of things may change your duty. God is our King and Governour, and not we our selves: It is not we, but He that must give Laws to us. We have work enough to do of his appointing: we need not make more to our selves, as if he had not given us enough. Vows are not to make us New Duties or Religions, but to further us in the obedience of that which our Lord hath imposed on us. It is a self-condemning sin of foolish Will-worshippers, to be busie in laying more burdens on themselves, when they know, they cannot do so much as God requireth of them. Yea, some of them murmur at Gods Laws as too strict, and at the observers of them as too precise, (though they come far short of what is their duty), and yet will be cutting out more work for themselves.*

§. 20. And it is not enough that what you Vow be your Duty at the present, but you must bind your selves to it by Vows no longer than it shall remain your duty. It may be your Duty at the present to live a single life: But if you will Vow therefore that you will never marry, you may bind your selves to that which may prove your sin: you know not what alterations may befall you in your body or estate, that may invite you to it. Are you sure that no change shall make it necessary to you? Or will you presume to bind God himself by your Vows, that he shall make no such alteration? Or if you were never so confident of your own unchangeableness, you know not what fond and violent affections another may be possessed with, which may make an alteration in your duty. At the present it may be your duty to live retiredly, and avoid Magistracy and publick employments: But you may not therefore Vow it for continuance: For you know not but God may make such alterations, as

may make it so great and plain a duty, as without flat impiety or cruelty, you cannot refuse: Perhaps at the present it may be your duty to give half your yearly revenues to charitable and pious uses: But you must not therefore Vow it for continuance (without some special cause to warrant it): For perhaps the next year it may be your duty to give but a fourth or a tenth part, or none at all, according as the providence of God shall dispose of your estate and you. Perhaps God may impose a clear necessity on you, of using your estate some other way.

Dir. 11. §. 21. Direct. 11. *If you be under Government, you may not lawfully Vow without your Governours consent, to do any thing which you may not lawfully do without their consent, in case you had not Vowed it. For that were 1. Actually to disobey them at the present, by making a Vow without the direction and content of your Governours: 2. And thereby to bind your selves to disobey them for the future, by doing that without them, which you should not do without them. But if it be a thing that you may do, or must do, though your Governours forbid you, then you may Vow it though they forbid you, (if you have a call from the necessity of the Vow).*

Dir. 12. §. 22. Direct. 12. *If Oaths be commanded us by Usurpers that have no authority to impose them, we must not take them in formal obedience to their commands. For that were to own their Usurpation and encourage them in their sin: If we owe them no obedience in any thing, we must not obey them in so great a thing: Or if they have some authority over us in other matters, but none in this (as a Constable hath no power to give an Oath) we must not obey them in the point where they have no authority. But yet it is possible that there may be other reasons that may make it our duty to do it, though not as an act of formal obedience: As I may take an Oath when a Thief or Murderer requireth it, not to obey him, but to save my life. And if any man command me to do that which God commandeth me, I must do it, because God commandeth it.*

Dir. 13. §. 23. Direct. 13. *If a lawful Magistrate impose an Oath or Vow upon you, before you take it you must consult with God, and know that it is not against his will. God must be first obeyed in all things: but especially in matters of so great moment, as Vows and Promises.*

§. 24. Quest. 1. *What if I be in doubt whether the Oath or promise imposed be lawful? Must I take it, or not? If I take an Oath which I judge unlawful or false, I am a perjured or prophane despoiser of God: And if a man must refuse all Oaths or promises, which the Magistrate commandeth, if he doubts whether they be lawful, then Government and Justice will be injured, while every man that hath ignorance enough to make him dubious, shall refuse all Oaths and promises of Allegiance, or for witness to the truth.*

Ans. 1. I shall tell you what others say first in the case of doubting: Dr. Sander son saith Prelect. 3. Sect. 10. pag. 74, 75. [*"Tertius Casus est cum quis juramento pollicetur se facturum aliquid in se fortassis licitum, quod tamen ipse putat esse illicitum. Ut si quis ante hac tempora admittendus ad beneficium (ut vocant) Ecclesiasticum, promississet in publicis sacris observare omnes ritus legibus Ecclesiasticis imperatos, vestem scilicet lineam, crucis signum ad sacrum fontem, ingenuclationem in percipiendis Symbolis in sacra cœna, & id genus alios, quos ipse tamen ex aliquo levi præjudicio putaret esse supersticiosos & Papisticos: Quaritur in hoc casu qua sit Obligatio? Pro Resp. dico tria: "Dico*

"Dico 1. Non posse tale juramentum durante tali errore sine gravi peccato suscipi. Peccat enim graviter qui contra conscientiam peccat, etsi erroneam. Judicium enim intellectus cum sit unicuique proxima agendi regula; Voluntas, si judicium illud non sequatur, deficiens à regula sua, necesse est ut in obliquum feratur. Tritum est illud, Quis facit contra conscientiam ædificat ad gehennam. Sane qui jurat in id quod putat esse illicitum, nihilominus juraturus esset, si esset revera illicitum; Atque ita res illa, ut ut alii licita, est tamen ipsi illicita; sententiam ferente Apostolo, Rom. 14. 14. &c.

"Dico 2. Tale juramentum non obligare, &c. — that is, [the third case is, when a man promiseth by Oath that he will do a thing which in it self perhaps is lawful, but he thinketh to be unlawful: As if one before these times being to be admitted to an Ecclesiastical Benefice (as they call it) had promised that in publick worship he would observe all the rites commanded in the Ecclesiastick Laws, to wit, the Surplice, the Sign of the Cross at the sacred Font, kneeling in the receiving of the symbols in the holy Supper, and others the like; which yet out of some light prejudice, he thought to be superstitious and Papistical. The Question is, What Obligation there is in this case? For answer I say three things. 1. I say that an Oath, while such an error lasteth, cannot be taken without grievous sin: For he grievously sinneth, who sinneth against his conscience, although it be erroneous. For when the judgement of the intellect is to every man the nearest rule of action, it must be that the will is carried into obliquity, if it follow not that judgement, as swerving from its rule: It's a common saying, He that doth against his conscience, buildeth unto Hell: Verily he that sweareth to that which he thinketh to be unlawful, would nevertheless swear if it were indeed unlawful. And so the thing, though lawful to another, is to him unlawful, the Apostle passing the sentence, Rom. 14. 14, &c. 2. I say, that such an Oath bindeth not, &c. —] Of the Obligation I shall speak anon: but of the Oath or Promise, I think the truth lyeth here as followeth.

§. 25. 1. The Question *de esse* must first be resolved, before the Question of *Knowing* or *Opinion*. Either the thing is really lawful which is doubted of, or denied, or it is not. If it be not, then it is a sin to swear or promise to it; and here there is no case of error. But if it be really lawful, and the *vowing* of it lawful, then the obligations that lye upon this man are these, and in this order, 1. To have a humble suspicion of his own understanding: 2. To search, and learn and use all means to discern it to be what it is. 3. In the use of these means to acknowledge the truth: 4. And then to promise and obey accordingly. Now this being his duty, and the order of his duty, you cannot say that he is not obliged to any one part of it, though he be obliged to do it all in this order, and therefore not to do the last first without the former: For though you question an hundred times, [What shall he do as long as he cannot see the truth?] the Law of God is still the same: and his error doth not disoblige him: *Nemini debetur commodum ex sua culpa*. So many of these acts as he omitteth, so much he sinneth: It is his sin if he obey not the Magistrate; and it is his sin that he mis-judgeth of the thing, and his sin that he doth not follow the use of the means till he be informed. So that his erring conscience entangleth him in a necessity of sinning: but disobligeeth him not at all from his obedience. 2. But yet this is certain, that in such a case, he that will swear because man biddeth him, when he taketh it to be

false, is a perjured prophane despiser of God; but he that forbeareth to swear for fear of sinning against God, is guilty only of a pardonable involuntary weakness.

§. 26. Direct. 14. Take heed lest the secret prevalency of carnal ends or interest, and of fleshly wisdom do byas your judgement, and make you stretch your consciences to take those vows or promises, which otherwise you would judge unlawful and refuse. Never good cometh by following the reasonings and interest of the flesh; even in smaller matters: much less in cases of such great importance. Men think it fittest them at the present, and doth the business which they feel most urgent; but it payeth them home with troubles and perplexities at the last: It is but like a draught of cold water in a Fever: You have some present charr to do, of some strait to pass through, in which you think that such an Oath, or Promise, or Profession would much accommodate you; and therefore you venture on it, perhaps to your perdition: It is a foolish course to cure the parts (yea, the more ignoble parts) with the neglect and detriment of the whole: It is but like those that cure the Itch by anointing themselves with Quicksilver: which doth the charr for them, and sendeth them after to their graves, or casteth them into some far worse Disease. Remember how deceitful a thing the heart is, and how subtilly such poyson of carnal ends will insinuate it self: O how many thousands hath this undone! that before they are aware, have their Wills first charmed and inclined to the forbidden thing, and fain would have it to be lawful; and then have brought themselves to believe it lawful, and so to commit the sin; and next to defend it, and next to become the champions of Satan, to fight his battels, and vilifie and abuse them; that by holy wisdom and tenderness have kept themselves from the deceit.

Tit. 2. Directions against Perjury and Perfidiousness: and for keeping Vows and Oaths.

§. 1. Direct. 1. **B**E sure that you have just apprehensions of the Greatness of the sin of Perjury. Were it seen to men in its proper shape, it would more affright them from it than a sight of the Devil himself would do. I shall shew it you in part in these particulars.

§. 2. 1. It containeth a Lye, and hath all the malignity in it which I before shewed to be in Lying, with much more. 2. Perjury is a denial or contempt of God. He that appealeth to his Judgement by an Oath, and doth this in falsehood, doth shew that either he believeth not that there is a God, or that he believeth not that he is the righteous Governour of the world, who will justly determine all the causes that belong to his Tribunal. The Perjured person doth as it were bid defiance to God; and setteth him at nought, as one that is not able to be avenged on him. 3. Perjury is a calling for the vengeance of God against your selves. You invite God to plague you, as if you bid him do his worst: you appeal to him for judgement in your guilt, and you shall find that he will not hold you guiltless. Imprecations against your selves are implied in your Oaths: He that sweareth doth say in effect, Let God judge and punish perjuris dicens, si carbo, &c. putasset esse Deos, tam perjurus aut impius non fuisset. pag. 25, 26.

me as a perjured wretch, if I speak not the truth. And it is a dreadful thing to fall into the hands of the Living God, Heb. 10. 31. For Vengeance is his, and he will recompence, v. 30. And when he judgeth the wicked, he is a consuming fire, Heb. 12. 29. 4. Perjury and perfidionsness is a sin that leaveth the conscience no ease of an extenuation or excuse; but it is so heinous a villany, that it is the seed of self-tormenting desperation. Some fins conscience can make shift a while to hide, by saying, [It is a Controversie:] and [Many wise men are of another mind]. But perjury is a sin which Heathens and Infidels bear as free a testimony against, (in their way) as Christians do. Some fins are shifted off by saying, [They are little ones]: But

† One of Canutus Laws (26.) was that I perjured persons, with Sorcerers, Idolaters, Strumpets, breakers of Wedlock be banished the Realm: cited by Biffen of Subtilty p. 202. How few would be left in some lands, if this were done? * Plut. in Lyfand. Cicero de Leg. l. 3. Curt. l. 7. Arist. Rhet. c. 17. † Adrian. Par. Hist. l. 14. * Though as Moder. Politic. faith, Princ. 7. It is a huge advantage that man hath in a credulous world, that can easily say and swear to any thing: and yet so palliate his perjuries as to hide them from the cognizance of the most.

† Christians and Heathens are agreed that Perjury is a sin almost as great as the Devil can teach his servants to commit. Saith Plutarch, * He that deceiveth his enemy by an Oath, doth confesse thereby that he feareth his enemy, and despiseth God. Saith Cicero, the penalty of Perjury is destruction from God, and shame from man. Saith Q. Curtius, Perfidionsness is a crime which no merits can mitigate. Read Cicero de Offic. l. 3. Saith Aristotle, He that will extenuate an Oath, must say, that those villanous wretches that think God seeth not, do think also to go away with their perjury unpunished. In a word, the Heathens commonly take the revenge of Perjury to belong in so special a manner to the Gods, that they conclude that man, and usually his posterity, to be destinated to ruine, that is perjured and perfidious: In so much that it is † written of Agesilaus (and many others,) that when their enemies were perjured and broke their Covenants, they took it for a sign of victory, and the best prognostick of their success against them. Plutarch recordeth this story of Cleomenes, that having made a truce for seven days with the Argives, he set upon them, and killed and took many of them in the night; and when he was charged with perfidionsness, answered, I made not a truce with them for seven nights, but for seven days: But the women fetcht arms out of the Temples of the Gods, and repulsed him with shame, and he ran mad, and with his sword did mangle his own body, and dyed in a most hideous manner. When Conscience is awakened to see such a sin as Perjury, no wonder if such run mad, or hang themselves; as perfidious Achitophel and Judas did. No doubt but everlasting horror and desperation will be the end of such, if true Conversion do not prevent it. 5. It is * a sin that ruineth families and societies, like fire that being kindled in the thatch, never stoppeth till it have consumed all the house. Though the curse of the Lord is in the house of the wicked, (but he blesteth the Habitation of the just, Prov. 3. 33.) Yet among all the wicked, there are few so commonly marked out with their families to shame and ruine, as the perjured. What ever Nation is stigmatized with a fides Punica vel Græca, with the brand of Perjury, it is not only their greatest infamy, but like [Lord have mercy on us] written on your doors, a sign of a destroying plague within. Saith † Silius,

Gabaonitarum irritum sedus, calliditate licet extortum, nonnullis intulisset exitium, &c. Gildas in Prolog. † Hand anentum iustitie est fides, i. e. dilectionum conventorumque constantia & veritas. Cicero.

Non illi domus aut conjux aut vita manebit
Unquam expers luctus, lachrymeque: aget æquore
Ac tellure premens; aget agrum nocte dirq; (semper
Despecta ac violata fides —

In prolem dilatarunt perjuria patris;
Et pœnam merito filius ore luit. —

Saith
Claud.

Ab miser: & si quis primo perjuria celat,
Sera tamen tacitis pœna venit pedibus.

So Tibul.

Saith Pausanias, The fraud that is committed by perjury, falleth upon posterity. 6. Perjury and perfidionsness are virtually Treason, Rebellion and Murder against Kings and Magistrates, and no more to be favoured in a Kingdom, by King that loveth his life and safety, than the Plague in a City, or poison to the body. Triffissimum & domesticum regibus omnibus pharmacum, liberorum, amicorum & exercitus perfidia, saith Appian. What security have Princes of their Crowns or lives, where Oaths and Covenants seem not obligatory? There is then nothing left but fear of punishment to restrain the violence of any one that would do them mischief: And craft or strength will easily break the bonds of fear. He that would dissolve the bond of Oaths, and teach men to make light of perjury, is no more to be endured in a Kingdom, than he that openly inviteth the Subjects to kill their King, or rise up in rebellion against him. If he that breaketh the least of Gods commands, and teacheth men so to do, shall be called Least in the Kingdom of God, then surely he that breaketh the Great commands by the most odious sin of Perjury, and teacheth men so to do, should neither be Great, nor any thing, in the Kingdoms of men. 7. Perjury is the poyson of all Societies, and of friendship, and of humane converse, and turneth all into a state of enmity or hostility, and teacheth all men to live together like foes. He that is not to be believed when he sweareth, is never to be believed: And when Oaths and Covenants signifie nothing, and no man can believe another, what are they but as so many foes to one another? How can there be any Relations of Governours and Subjects? Of Husband and Wife? Of Master and Servants? Or how can there be any trading or commerce, when there is no trust? Perjury, dissolveth all societies by loosening all the bonds of association: Well might Dionys. Halic. l. 3. say, [The Perfidious are far worse than open enemies, and worthy of far greater punishment. For a man may more easily avoid the ambushments of foes, and repel their assaults, than escape the perfidionsness of seeming friends.] Saith Val. Max. (l. 9. c. 6.) [Perfidionsness is a hidden and ensnaring mischief; whose effectual force is in lying and deceiving: its fruit consisteth in some horrid villany; which is ripe and sure when it hath compassed cruelty with wicked hands; bringing as great mischief to mankind, as fidelity bringeth good and safety.] He that teacheth the doctrine of Perjury and perfidionsness, doth bid every man shift for himself, and trust no more his friend or neighbour, but all take heed of one another as so many Serpents or Wild Beasts. Lyons and Bears may better be suffered to live loose among men, than those that teach men to make light of Oaths. 8. Thus also it destroyeth personal Love, and teacheth all men to be haters of each other: For it can be no better, when men become such hateful creatures to each other, as not at all to be credited or sociably conversed with. 9. Perjury and perfidionsness do proclaim men deplorate;

deplorate; and stigmatize them with this character, that they are persons that will stick at the committing of no kind of Villany in the world, further than their fleshly interest hindereth them: No charity bindeth a man to think that he will make conscience of murder, rebellion, deceit, adultery, or any imaginable wickedness, who maketh no conscience of Perjury and perfidiousness. Such a person alloweth you to judge that if the temptation serve, he will do any thing that the Devil bids him: and that he is virtually a compound of all iniquity, and prepared for every evil work. 10. Lastly, As Perjury doth thus dissolve societies, and turn mankind into enmity with each other, so it would make the misery incurable, by making even penitents incredible: Who will believe him, even while he professeth to Repent, that hath shewed that when he sweareth he is not to be believed? He that dare forswear himself, dare lye when he pretendeth Repentance for his Perjury. It must be some deeds that are more credible than Words and Oaths that must recover the credit of such a mans professions. If Perjury have violated any Relations, it leaveth the breach almost incurable, because no professions of repentance or future fidelity can be trusted. Thus I have partly shewed you the Malignity of Perjury and Covenant-breaking.

Dir. 2. §. 3. Direct. 2. Be sure that you make no Vow or Covenant which God hath forbidden you to keep. It is rash vowing and swearing which is the common cause of Perjury. You should at the making of your Vow, have seen into the bottom of it, and foreseen all the evils that might follow it, and the Temptations which were like to draw you into perjury. He is virtually perjured as soon as he hath sworn, who sweareth to do that which he must not do: The preventive means are here the best.

Dir. 3. §. 4. Direct. 3. Be sure you take no Oath or Vow which you are not sincerely resolved to perform. They that Swear or Vow with a secret reserve, that rather than they will be ruined by keeping it, they will break it, are Habitually and Reputatively perjured persons, even before they break it: Besides that, they shew a base hypocritical profligate conscience, that can deliberately commit so great a sin.

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5. 33.
Modern Policy (supposed Dr. Sandcrofts) Princ. 7. 1. We are ready to interpret the words too kindly, especially if they be ambiguous: and it's hard to find terms so positive, but that they may be eluded indeed, or seem to us to be so, if we be disposed: 2. Some are invited to illicit promises, qua illicita, because they know them to be invalid. 3. Some are frightened into these bonds by threats and losses, and temporal concerns, and then they please themselves that they swear by Durets: and so are disengaged: 4. Some are Oath proof, &c.

Dir. 4. §. 5. Direct. 4. See that all fleshly worldly interest be fully subdued to the interest of your souls, and to the will of God. He that at the heart sets more by his body than his soul, and loveth his worldly prosperity above God, will lye, or swear, or forswear, or do any thing, to save that carnal interest which he most valueth: He that is carnal and worldly at the heart, is false at the heart: The Religion of such an Hypocrite will give place to his temporal safety or commodity, and will carry him no further than the way is fair: It is no wonder that a proud man, or a worldling will renounce both God and his true felicity for the World, seeing indeed he taketh it for his God and his felicity: even as a Believer will renounce the world for God.

It is one
of Solons
sayings
in Laerti-
us, p. 51.
Probita-
tem iure-
jurando
certiorem habere.

What will not an Atheistical impious person say or swear, for advantage?

§. 6. Direct. 5. Beware of inordinate fear of Dir. 5. man, and of a distrustful withdrawing of your hearts from God. Else you will be carryed to comply with the will of man, before the will of God, and to avoid the wrath of man before the wrath of God: Read and fear that heavy curse, Jer. 17. 5, 6. God is unchangeable, and hath commanded you so far to imitate him, as [If a man Vow a Vow unto the Lord, or swear an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that proceedeth out of his mouth, Numb. 30. 2.] But man is mutable, and so is his interest and his affairs; And therefore if you are the servants of men, you must swear one year, and forswear it, or swear the contrary the next: when their interest requireth it, you must not be thought worthy to live among men if you will not promise or swear as they command you: And when their interest altereth and requireth the contrary, you must hold all those bonds to be but straws, and break them for their ends.

§. 7. Direct. 6. Be sure that you lose not the fear Dir. 6. of God, and the tenderness of your consciences. When these are lost, your understanding and sense and life is lost; and you will not stick at the greatest wickedness; nor know when you have done it, what you did. If faith see not God continually present, and foresee not the great approaching day, Perjury or any villany will seem tolerable, for worldly ends; For when you look but to mens present case, you will see that the righteous and the wife and their works are in the hands of God: no man knoweth Love or hatred by all that is before them: All things come alike to all: there is one event to the righteous and the wicked: to the good, and to the clean and to the unclean; to him that sacrificeth and to him that sacrificeth not: as is the Good, so is the sinner; and he that sweareth as he that feareth an oath, Eccles. 9. 1, 2. But in the end, men shall discern between the righteous and the wicked, Mal. 3. 18. Therefore it is the believing foresight of the end, that by preserving the fear of God and tenderness of Conscience, must save you from this, and all other heynous sin.

§. 8. Direct. 7. Be not bold and rash about such Dir. 7. dreadful things as Vows. Run not as fearlessly upon them as if you were but going to your dinner: The wrath of God is not to be jeasted with: Usque ad aras, was the bounds even of a Heathens kindness to his friend. Meddle with Oathes with the greatest fear and caution and circumspection. It's terrible here to find that you were mistaken, through any temerity or negligence or secret seduction of a carnal interest.

§. 9. Direct. 8. Especially be very fearful of Dir. 8. owning any publick doctrine, or doing any publick act, which tendeth to harden others in their Perjury, or to encourage multitudes to commit the sin. To be forsworn your selves is a dreadful case; but to teach whole Nations or Churches to forswear themselves, or to plead for it, or justify it as a lawful thing, is much more dreadful: And though you teach not or own not Perjury under the name of Perjury, yet if first you will make plain Perjury to seem no Perjury, that so you may justify it, it is still a most inhumane horrid act. God knoweth I insult not over the Papists, with a delight to make any Christians odious: But with grief I remember how lamentably they have abused our holy profession, while not only their great Doctors, but their approved General Council at the Lateran under P. Innocent the third, in the third Canon hath Decreed that the Pope may depose Temporal Lords from their Dominions, and give them unto others, and discharge their Vassals from

Nunc nunc
qui fœderâ
rumpit,
Ditatur:
Qui servat
egit.

Claudian.

from their Allegiance, and fidelity, if they be hereticks, or will not exterminate Hereticks (even such as the holy men there condemned were; in the Popes account) To declare to many Christian Nations, that it is lawful to break their Oaths and promises to their lawful Lords and Rulers; or their Vows to God, and to undertake by defending or owning this, to justify all those Nations that shall be guilty of this Perjury and perfidiousness, O what a horrid crime is this? what a shame even unto humane nature! and how great a wrong to the Christian name!

Dir. 9. 6. 10. **Direct. 9.** Understand and remember these following Rules, to acquaint you how far a vow is obligatory: which I shall give you for the most part out of Dr. Sanders, because his decisions of these cases are now of best esteem.

Rule 1. 6. 11. **Rule 1.** The General Rule laid down, Numb. 30 2, 3. doth make a Vow as such to be obligatory, though the party should have a secret equivocation or intent that though he speak the words to deceive another, yet he will not oblige himself. Such a reserve not to oblige himself hindereth not the obligation, but proveth him a perfidious hypocrite. D. Sanders. pag. 23. *Juramentum omne ex sua natura est obligatorium: Ita ut si quis juret non intendens se obligare, nihilominus tamen suscipiendo juramentum ipso facto obligetur*: that is, If he so far understand what he doth as that his words may bear the definition of an oath or Vow: Otherwise if he speak the words of an Oath in a strange language, thinking they signify something else, or if he spake in his sleep, or deliration, or distraction, it is no Oath, and so not obligatory.

Rule 2. 6. 12. **Rule 2.** Those conditions are to be taken as intended in all Oaths (whether exprest or no) which the very nature of the thing doth necessarily imply (unless any be so brutish as to express the contrary:). And these are all reducible to two heads, 1. A natural, and 2. A moral Impossibility. 1. Whoever sweareth to do any thing, or give any thing, is supposed to mean [If I live; and if I be not disabled in my body, faculties, estate; If God make it not impossible to be, &c. For no man can be supposed to mean, [I will do it whether God will or not, and whether I live or not, and whether I be able or not.] 2. Whoever Voweth or sweareth to do any thing, must be understood to mean it [If no change of Providence make it a sin: or if I find not contrary to my present supposition, that God forbid it.] For no man that is a Christian is to be supposed to mean when he Voweth, [I will do this though God forbid it, or though it prove to be a sin] especially when men therefore Vow it because they take it to be a duty. Now as that which is sinful is morally Impossible, so there are divers wayes by which a thing may appear or become sinful to us. 1. When we find it forbidden directly in the Word of God, which at first we understood not. 2. When the change of things doth make that a sin, which before was a duty: of which may be given an hundred instances: As when the change of a mans estate, of his opportunities, of his Liberty, of his parts and abilities, of objects, of customes, of the Laws of Civil Governours, doth change the very matter of his duty.

Quest. 6. 13. **Quest.** But will every change disoblige us? If not, what change must it be? seeing Casuists use to put it as a condition in general, *Rebus sic stantibus*. **Ans.** No: it is not every change of things that disoblige us from the bonds of a Vow. For then Vows were of no considerable signification. But, 1. If the very Matter that was Vowed, or about which the Vow was, do cease, *Cessante materia*

cessat obligatio: As if I promise to teach a pupil, I am disoblige when he is dead. If I promise to pay so much money in Gold, and the King should forbid Gold and change his coyn, I am not obliged to it.

2. *Cessante termino vel correlato cessat obligatio*: If the party dye to whom I am bound, my personal obligation ceaseth. And so the conjugal bond ceaseth at death, and civil bonds by civil death.

3. *Cessante fine, cessat obligatio*. If the use and end wholly cease, my obligation which was only to that use and end, ceaseth. As if a Physician promise to give Physick for nothing for the cure of the Plague, to all the poor of the City; when the Plague ceaseth, his end, and so his obligation ceaseth.

4. *Cessante persona naturali relata cessat obligatio personalis*. When the natural person dyeth, the obligation ceaseth. I cannot be obliged to do that when I am dead which is proper to the living. The subject of the obligation ceasing, the Accidents must cease.

5. *Cessante relatione vel persona civili, cessat obligatio talis, quæ talis*: The obligation which lay on a person in any Relation merely as such, doth cease when that Relation ceaseth. A King is not bound to Govern or protect his subjects if they trayterously depose him, or if he cast them off and take another Kingdom (as when H. 3. of France left the Kingdom of Poland;) nor are subjects bound to Allegiance and obedience to him that is not indeed their King: A Judge, or Justice, or Constable, or Tutor, is no longer bound by his oath to do the offices of these Relations, than he continueth in the Relation: A divorced Wife is not bound by her conjugal vow to her Husband as before: nor masters and servants when their relations cease: nor a Soldier to his General by his military Sacrament when the Army is disbanded, or he is cashiered or dismissed.

6. 14. **Rule 3.** No Vows or promises of our Rule 3. own can dissolve the obligation, laid upon us by the Law of God. For we have no co-ordinate, much less superiour authority over our selves; our self-obligations are but for the furthering of our obedience.

6. 15. **Rule 4.** Therefore no Vows can disoblige a man from any present duty, nor justify him in the committing of any sin. Vows are to engage us to God, and not against him: If the matter which we Vow be evil, it is a sin to Vow it, and a sin to do it upon pretence of a Vow. Sin is no acceptable sacrifice to God.

6. 16. **Rule 5.** If I vow that I will do some duty better, I am not thereby disoblige from doing it at all, when I am disabled from doing it better. Suppose a Magistrate seeing much amiss in Church and Commonwealth, doth Vow a Reformation, and Vow against the abuses which he findeth; If now the peoples obstinacy and rebellion disable him to perform that Vow, it doth not follow that he must lay down his Scepter, and cease to Govern them at all, because he cannot do it as he ought, if he were free. So if the Pastors of any Church do Vow the Reformation of Church abuse, in their places, if they be hindred by their Rulers, or by the people, it doth not follow that they must lay down their callings, and not Worship God publickly at all, because they cannot do it as they would, and ought means.

Alaricus having leave to live quietly in France, Stilico comes in perniciem Reipub. Gothos perturbans, dum eos insidiis aggredi cuperet, belli summam Saulo pagano duci commisit: qui ipso sacratissimo die Pasche, Gothis nil tale suspicantibus, super eos irruit, magnamque eorum partem prostravit. Nam primum perturbati Gothi, ac propter Religionem cedentes, demum arma corripunt, viroremque virtute potiori proferunt exercitum: Hinc in rabiem furoris excitantur. Captum iter deserentes, Romam contendunt petere, cuncta igne ferroque vastantes: Nec mora; venientes urbem capiunt, devastant, incendunt, &c. Paul. Diaconus lib. 3.

if they were free; as long as they may worship him without committing any sin. Gods first obligation on me is, to *Worship him*, and the second for the manner, to do it as near his order as I can: Now if I cannot avoid the imperfections of Worship, though I vowed it, I must not therefore avoid the worship it self (as long as corruptions destroy not the very nature of it, and I am put my self upon no actual sin) For I was bound to Worship God before my Vows, and in order of nature before my obligation *de modo*: And my Vow was made with an implied condition, that the thing were possible and lawful: And when that ceaseth to be possible or lawful which I vowed, I must nevertheless do that which still remaineth possible and lawful. To give over Gods solemn Worship with the Church, is no Reformation. To prefer no worship, before *Imperfect-worship*, is a greater Deformation and corruption, than to prefer *Imperfect-worship*, before that which is more perfect. And to prefer a worship imperfect in the manner, before no-church worship at all, is a greater Reformation than to prefer a more perfect manner of worship before a more imperfect and defective. To Worship God decently and in order, supposeth that he must be worshipped: And he that doth not worship at all, doth not worship him decently. If a Physician Vow that he will administer a certain effectual Antidote to all his Patients that have the Plague, and that he will not administer a certain less-effectual preparation, which some Apothecaries through Covetousness or Carelessness had brought into common use, to the injury of the sick: His Vow is to be interpreted with these exceptions [I will do it if I can, without dishonesty or a greater mischief: I will not administer the sophisticated antidote when I can have better: I Vow this for my Patients benefit, and not for their destruction.] Therefore if the Sophisticated antidote is much better than none, and may save mens lives, and the Patients grow wilful, and will take no other, or Authority forbid the use of any other, the Physician is neither bound to forsake his Calling rather than use it, nor to neglect the life of his Patients: (If their lives indeed lye upon his care, and they may not be in some good hopes without him, and the good of many require him not to neglect a few:) But he must do what he can, when he cannot do what he would, and only shew that he consenteth not to the sophistication.

Rule 6. §. 17. Rule 6. Though he that voweth a lawful thing, must be understood to mean, If it continue possible and lawful; yet if he himself be the culpable cause that afterwards it becometh impossible or unlawful, he violateth his Vow. He that voweth to give so much to the poor, and after prodigally wasteth it, and hath it not to give, doth break his Vow; which he doth not if fire or thieves deprive him of it against his will. He that Voweth to Preach the Gospel, if he cut out his own tongue, or culpably procure another to imprison, silence or hinder him, doth break his Vow; which he did not if the hindrance were involuntary (and insuperable;) Consent doth make the impedition his own act.

Rule 7. §. 18. Rule 7. In the taking and keeping of Oaths and Vows we must deal simply and openly without equivocations and deceit. Psal. 84. 3, 4. Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands and a pure heart, who hath not lift up his soul to vanity, nor sworn deceitfully: He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

Rule 8. §. 19. Rule 8. He that juggles or stretcheth his Conscience by fraudulent shifts and interpretations afterward, is as bad as he that dissembleth in the ta-

king of the oath. To break it by deceit, is as bad as to take it in deceit. Psal. 15. 1, 4. Lord who shall abide in thy Tabernacle—He that sweareth to his own hurt and changeth not. Saith Dr. Sanderson [Ista mihi aut non cogitare, &c.] "It seemeth to me that the greater part of the men of these times either think not of these things; or at least not seriously: who fear not, at large and in express words, without going about, to swear to all that, whatever it be, which is proposed to them by those that have power to hurt them: yea and they take themselves for the only wise men, and not without some disdain deride the simplicity and needles fear of those, that lest they hurt their Consciences forsooth, do seek a knot in a rush, and oppose the forms prescribed by these that have power to prescribe them. And in the mean time they securely free themselves from all crime and fear of perjury, and think they have looked well to themselves and their Consciences, if either when they swear, like Jesuits they can defend themselves by the help of some tacite equivocation, or mental reservation, or subtle interpretation which is strained and utterly alien from the words; or else after they have sworn can find some chink to slip through, some cunning evasion, as a wise remedy, by which they may so elude their oath, as that keeping the words, the sence may by some Sophism be eluded, and all the force of it utterly enervated. The ancient Christians knew not this Divinity: nor the founder Heathens this moral Philosophy. Far otherwise saith Augustine [They are perjured, who keeping the words, deceive the expectation of those they swear to:] And other wise saith Cicero, &c. He goeth on to confirm it at large by argument.

§. 20. Rule 9. An Oath is to be taken and interpreted strictly. Sanderson saith, Juramenti obligatio est stricti juris; that is, non ut excludat juris interpretationem aequitate temperatam; sed ut excludat juris interpretationem gratia corruptam: not as excluding an equitable interpretation, but as excluding an interpretation corrupted by partiality: that it be a just interpretation, between the extremes of rigid, and favourable or partial; and in doubtful cases it is safer to follow the strict than the benign or favourable sence. It is dangerous stretching and venturing too far in matters of so sacred a nature, and of such great importance as Vows and Oaths.

§. 21. Rule 10. In the exposition of such doubtful oaths and Vows, 1. We must specially watch against self-interest or commodity that it corrupt not our understandings. 2. And we must not take our oaths or any part of them in such a sence, as a pious prudent stander-by that is impartial and no whit interested in the business, cannot easily find in the words themselves.

§. 22. Rule 11. In doubtful cases the greatest danger must be most carefully avoided, and the safer side preferred: But the danger of the soul by perjury is the greatest; and therefore no bodily danger should so carefully be avoided: And therefore an oath that in the common and obvious sence seemeth unlawful should not be taken, unless there be very full evidence that it hath another sence. Sand. p. 46. Nittitur autem, &c. This reason leaneth on that general and most useful rule, that in doubtful cases we must follow the safer side: But it is safer not to swear, where the words of the oath proposed, do seem according to the common and obvious sence of the words to contain in them something unlawful; than by a loose interpretation so to lenise them for our own ends, that we may the more securely swear them. For it is plain that such an oath may be refused without the peril of perjury; but

Sanderson
p. 32, 33,
34, 35, ad
41.

Rule 9.
Sand. p.
41, 42, 43,
44. ubi de
iusto sensu
ambigitur,
longe satius
est & natu-
re rei ac-
commodati-
us, stricti-
ore quam
benigniore
ut inter-
pretatione.
San. p. 44.

Rule 10.
Sand. p. 45.

Rule 11
p. 46.

but not that it can be taken without some danger or fear. The same Rule must guide us also in keeping Vows.

Rule 12. §. 23. Rule 12. It is ordinarily resolved that imposed Oaths must be kept according to the sense of the Imposer. See Sanders. p. 191, 192. But I conceive that assertion must be more exactly opened and bounded. 1. Where justice requireth that we have respect to the will or right of the imposer, there the oath imposed must be taken in his sense. But whether it must be kept in his sense is further to be considered. 2. When I have done my best to understand the sense of the imposer in taking the Oath, and yet mistake it, and so take it (without fraud) in another sense, the Question then is somewhat hard, whether I must keep it in the sense I took it in, or in his sense, which then I understood not. If I must not keep it in my own sense, which I took it in, then it would follow that I must keep another oath, and not that which I took: For it is the sense that is the oath. And I never obliged myself to any thing, but according to my own sense: And yet on the other side, if every man may take Oaths in their private sense, then oaths will not attain their ends, nor be any security to the imposers.

§. 24. In this case you must carefully distinguish between the formal obligation of the Oath or Vow as such, and the obligation of justice to my neighbour which is a consequent of my Vow. And for the former, I conceive (with submission) that an Oath or Vow cannot bind me, formally as such, in any sense but my own in which bona fide I took it. Because formally an oath cannot bind me which I never took: But I never took that which I never meant, nor thought of; if you so define an oath as to take in the sense which is the soul of it.

§. 25. But then in regard of the consequential obligation in point of Justice unto man, the question I think must be thus resolved: 1. We must distinguish between a lawful imposer or contractor, and a violent usurper or robber that injuriously compelleth us to swear. 2. Between the obvious usual sense of the words and an unusual forced sense. 3. Between a sincere, involuntary misunderstanding of the imposer, and a voluntary fraudulent reservation or private sense. 4. Between one, that I owe something to antecedently, and one that I owe nothing to but by the meer self-obligation of my Vow. 5. Between an Imposer that is himself the culpable cause of my misunderstanding him, and one that is not the cause, but my own weakness or negligence is the cause. 6. Between a case where both senses may be kept, and a case where they cannot, being inconsistent. Upon these Distinctions, I thus resolve the question.

Prop. 1. If I fraudulently and wilfully take an oath in a sense of my own, contrary to the sense of the Imposer and the common and just sense of the words themselves, I am guilty of perjury and prophaneness in the very taking

They were ill times that the sense of the Imposer and the common and just sense of the words themselves, I am guilty of perjury and prophaneness in the very taking

Prop. 2. If it be long of my own culpable ignorance or negligence that I misunderstood the Imposer, I am not thereby disobliged from the publick sense.

Prop. 3. When the Imposer openly putteth a sense on the words imposed contrary to the usual obvi-

ous sense, I am to understand him according to his own expression, and not to take the oath, as imposed, in any other sense.

Prop. 4. If the Imposer refuse or neglect to tell me his sense any otherwise than in the imposed words, I am to take and keep them according to the obvious sense of the words, as they are commonly used in the time and place which I live in.

Prop. 5. If it be long of the Imposers obscurity, or refusing to explain himself, or other culpable cause, that I mistook him, I am not bound to keep my oath in his sense, as different from my own (unless there be some other reason for it.)

Prop. 6. If the Imposer be a robber or usurper, or one that I owe nothing to in justice, but what I oblige myself to by my oath, I am not then bound at all to keep my oath in his sense, if my own sense was according to the common use of the words.

Prop. 7. Though I may not lye to a robber or tyrant that unjustly imposeth promises or oaths upon me, yet if he put an oath or promise on me which is good and lawful in the proper usual sense of the words, though bad in his sense, (which is contrary to the plain words,) whether I may take this to save my liberty or life, I leave to the consideration of the judicious: that which may be said against it is, that Oaths must not be used indirectly and dissemblingly: that which may be said for it is: 1. That I have no obligation to fit my words to his personal private sense: 2. That I deceive him not, but only permit him to deceive himself, as long as it is he and not I that misuseth the word: 3. That I am to have chief respect to the publick sense: and it is not his sense, but mine that is the publick sense. 4. That the saving of a mans life or liberty is cause enough for the taking a lawful oath.

Prop. 8. In case I misunderstood the imposed Oath through my own default, I am bound to keep it in both senses (my own and the imposers) if both be consistent and lawful to be done. For I am bound to it in my own sense, because it was formally my oath or Vow which I intended. And I am bound to it in his sense, because I have in Justice made the thing his due. As if the King command me to Vow that I will serve him in wars against the Turk: And I misunderstand him as if he meant only to serve him with my purse: And so I make a Vow with this intent, to expend part of my estate to maintain that War: whereas the true sense was that I should serve him with my Person: In this case, I see not but I am bound to both.

Indeed if it were a promise that obliged me only to the King, then I am obliged no further, and no longer than he will: For he can remit his own right: But if by a Vow I become obliged directly to God himself as a party, then no man can remit his right, and I must perform my Vow as made to him.

Rule 13. If any impose an ambiguous oath, and refuse to explain it, and require you only to swear in those words, and leave you to your own sense, Dr. Sanderson thinketh that an honest man should suspect some fraud in such an oath and not take it at all, till all parties are agreed of the sense, pag. 193, 194. And I think he should not take it at all, unless there be some other cause that maketh it his duty. But if a Lawful Magistrate command it, or the interest of the Church or State require it, I see not but he may take it, on condition that in the plain and proper sense of the words the oath be lawful, and that he openly profess to take it only in that sense.

Rule 14. §. 28. Rule 14. If any power should impose an Oath or Vow or promise which in the proper usual sense were downright impious or blasphemous or sinful, and yet bid me take it in what sense I pleased, though I could take it in such a sense as might make it no real consent to the impiety, yet it would be impious in the sense of the world, and of such heinous consequence as will make it to be unlawful. As if I must subscribe or say or swear these words [There is no God; or Scripture is untrue] though it's easie to use these or any words in a good sense, if I may put what sense I will upon them, yet the publick sense of them is *Blasphemy*; and I may not publickly *Blaspheme*, on pretence of a private right sense and intention.

Rule 15. §. 29. Rule 15. If the Oath imposed be true in the strict and proper sense, yet if that sense be not vulgarly known, nor sufficiently manifest to be the imposers sense, and if the words are false or blasphemous in the vulgar sense of those that I have to do with, and that must observe and make use of my example, I must not take such an oath, without leave to make my sense as publick as my oath. As if I were commanded to swear that [God hath no fore-knowledge, no knowledge, no will, &c.] It were easie to prove that these terms are spoken primarily of man, and that they are attributed to God but analogically or metaphorically, and that God hath no such humane acts formaliter, but eminenter, and that *formaliter nomen*, and so that strictly it is not knowledge and will in the primary proper notion, that God hath at all, but something infinitely higher, for which man hath no other name. But though thus the words are true and justifiable in the strictest proper sense, yet are they unlawful, because they are blasphemy in the vulgar sense: And he that speaks to the Vulgar is supposed to speak with the Vulgar: Unless he as publickly explain them.

Rule 16. §. 30. Rule 16. If the supream power should impose an oath or promise which in the ordinary obvious sense were sinful, and an inferiour officer would bid me take it in what sense I pleased, I might not therefore take it: because that such an officer hath no power to interpret it himself; much less to allow me to take it in a private sense. But if the Lawgiver that imposeth it bid me take it in what sense I will, and give me leave to make my sense as publick as my oath, I may take it, if the words be but dubious, and not apparently false or sinful: (so there be no reason against it, aliunde, as from ill consequents, &c.)

Rule 17. §. 31. Rule 17. If any man will say in such a case, (when he thinketh that the imposers sense is bad) I take not the same Oath or Engagement which is imposed, but another in the same words, and I suppose not inferiour officers authorized to admit any interpretation, but I look at them only as men that can actually execute or not execute the Laws upon me; and so I take a Vow of my own according to my own sense, though in their words, as a means of my avoiding their severities: As this is a collusion in a very high and tender business; so that person (if the publick sense of the oath be sinful) must make his professed sense as publick as his Oath or promise; It being no small thing to do that which in the publick sense is impious, and so to be an example of perfidiousness to many.

Rule 18. §. 32. Rule 18. Though an Oath imposed by an Usurper or by violence is not to be taken in formal obedience, nor at all, unless the greatness of the benefit require it, yet being taken it is nevertheless obligatory (supposing nothing else do make it void.)
* Man is a free Agent and cannot be forced though he

may be frightened: If he swear to a thief for the saving of his life, he voluntarily doth choose the inconveniences of the oath, as a means to save his life. Therefore being a voluntary act it is obligatory. Else there should be no obligation on us to suffer for Christ, but any thing might be sworn or done to escape suffering: See of this Dr. Sanderfon largely *Prælect. 4. sect. 14, 15, 16.* The Imposition and the Oath are different things. In the Imposition, a thief or Tyrant is the party commanding, and I am the party commanded: And his having no authority to command me, doth nullifie only his command, and maketh me not obliged to obey him, nor to take it in any obedience to him: But yet if I do take it without any authority obliging me (as private oaths are taken) it is still an Oath or Vow, in which the Parties are God and man: Man Vowing and making himself a Debtor to God: And God hath Authority to require me to Keep my Vows, when men have no authority to require me to make them. All men confels that private Vows bind: And the nullity of the Imposers authority, maketh them but private Vows. This case is easie and commonly agreed on.

§. 33. Rule 19. If in a complex Vow or promise there be many things which prove materially unlawful, and one or more that are lawful, the conjunction of the things unlawful doth not disoblige me from the Vow of doing the Lawful part. Otherwise a man might make void all his Vows to God, and Oaths and Covenants with men, by putting in something that is Evil with the good: And so God and the King and our Neighbours would all have their debts paid by our sin and injury done them on the by.

§. 34. Rule 20. If some part of that which you Vowed become Impossible, that doth not disoblige you from so much as remaineth possible. As if you vow Allegiance to the King, and Tyrants or disability hinder you from serving him as Subjects in some one particular way, you remain still obliged to serve him by those other wayes in which you are yet capable to serve him. So if you had taken an Oath against Popery, to Preach against it, and reject the practice of it, and for ever renounce it; this would not bind you from the common truths and duties of Christianity which Papists hold in common with all other Christians: nor could you Preach against Popery, if you were hindered by imprisonment, banishment or restraint: But you have still power to forbear approving, consenting, subscribing, or practising their errors: And this you are still bound to do.

§. 35. Rule 21. Though you are not bound to do that of your Vow which changes have made impossible or unlawful, yet if another change make them possible and lawful again, your obligation doth return afresh (unless you made it with such limitation.) It is not a temporary cessation of the matter or end or correlate that will perpetually discharge you from your Vow. If your Wife be taken Captive many years, when she returneth, you are bound to the duties of a Husband. If the King be expelled by Usurpers, you are bound at present to so much duty as is possible, and to obey him as your actual Governour when he returneth. But in the case of servants and Souldiers and other temporary Relations, it is otherwise; For a removal may end the Relation it self. If you promise to Preach the Gospel, to medicate the sick, to relieve the poor, to reform your families, &c. you are not hereby obliged to do it, while any irresistible impediment maketh it impossible: But when the hinderance ceaseth, you are obliged to do it again; the matter and your capacity being restored.

Dir. 22. §. 36. Rule 22. Therefore many a Vow and promise may be lawfully unperformed, which may not be renounced or disclaimed. When you are taken Captives you must forbear your duty to your King, your father, your husband or wife: but you may not therefore renounce them, and say I have no obligation to them: no not to the death: because they are Relations for life: And how improbable soever it may seem that you should be returned to them, yet God can do it, and you must wait on him.

Rule 23. §. 37. Rule 23. A former Vow or promise is not nullified by a latter that contradiceth it. Otherwise a man might disoblige himself at his pleasure. Yet he that maketh contrary Vows, obligeth himself to contraries and impossibles: and bringeth a necessity of perjury on himself, for not doing the things impossible which he vowed. And in some cases a later promise to men may null a former, when we made the former with the reserve of such a power or liberty, or are justly supposed to have power, to recall a former promise: or when it is the duty of a mutable Relation which we Vow, (as of a Physician, a School-master, &c.) and by a later Vow we change the Relation it self: (which we may still lawfully change.)

Rule 24. §. 38. Rule 24. The Actus jurandi must still be distinguished from the materia juramenti: And it very often cometh to pass that the Act of swearing (or the oath as our act) is unlawfully done, and was a sin from the beginning, and yet it is nevertheless obligatory as long as the res jurata, the matter sworn is lawful or necessary. Dr. Sanderf. instanceth in Joshua's oath to the Gibeonites. The nature of the thing is proof enough: For many a thing is sinfully done, for want of a due call, or manner or end, that yet is done, and is no nullity. A man may sinfully enter upon the Ministry, that yet is bound to do the duty of a Minister: And many marriages are sinful that are no nullities.

Sanderf. p. 55, 56. In quo casu locum habet quod vulgo dicitur, Fieri non debet, factum valet: Possumus ergo distinguere, Juramentum dici illicitum duobus modis. Vel respectu rei juratae, vel respectu actus jurandi: Juramentum illicitum respectu rei juratae nullatenus obligat: Juramentum illicitum respectu actus jurandi obligat, nisi aliunde impediat.

Rule 25. §. 39. Rule 25. The nullity of an oath ab initio is quando realiter vel reputative non juravimus: when really or reputatively we did not swear: The sinfulness of an oath is when we did swear really but unlawfully as to the ground or end or matter or manner or circumstances. Really that man did not swear, 1. Who spake not (mentally nor orally) the words of an oath: 2. Who thought those words had signified no such thing, and so had no intent to swear either mentally or verbally. As if an Englishman be taught to use the words of an oath in French, and made believe that they have a contrary sense. 3. Who only narratively recited the words of an oath, as a reporter or historian, without a real or professed intent of swearing. 2. Reputatively he did not swear, 1. Who spake the words of an Oath in his sleep, or in a delirium, distraction, madness, or such prevalent melancholy as mastereth Reason: When a man is not compos mentis, his act is not actus humanus. 2. When a mans hand is forcibly moved by another against his will to subscribe the words of an Oath or Covenant. For if it be totally involuntary it is not a moral act. But Words cannot be forced. For he that sweareth to save his life, doth do it voluntarily to save his life. The will may be moved by fear,

but not forced. Yet the person that wrongfully frighteneth another into consent, or to swear, hath no right to any benefit which he thought to get by force or fraud, and so in foro civili such Promises, or Covenants or oaths may quoad effectum be reputatively null: And he that by putting his sword to another mans breast doth compel him to swear or subscribe and seal a deed of Gift, may be judged to have no right to it, but to be punishable for the force: But though this Covenant or promise be Null in foro humano because the person cannot acquire a right by violence, yet the Oath is not a Nullity before God: For when God is made a party, he hath a right which is inviolable: and when he is appealed to, or made a witness, his name must not be taken in vain. 3. It is a nullity reputatively when the person is Naturally incapable of self-obligation: as in infancy when Reason is not come to so much maturity as to be naturally capable of such a work: I say [Naturally incapable] for the Reasons following.

§. 40. Rule 26. We must distinguish between a Rule 26. Natural incapacity of Vowing or Swearing at all, and an incapacity of doing it lawfully: And between a true Nullity, and when the Oath is only quasi nullum, or as Null quoad effectum; or such as I must not keep. There are many real Oaths and Vows which must not be kept, and so far are quasi nulla as to the effecting of the thing Vowed: but they are not simply Null. For they have the effect of making the man a sinner and perjured. They are sinful Vows, and therefore Vows. A Natural incapacity proveth it no Vow at all. But if I am naturally capable, and only forbidden (by God or man,) this maketh it not No Vow, but a sinful Vow, of which some must be kept, and some must not.

§. 41. In these following cases a real Vow is quasi nullum, or must not be kept. Cases in which a Vow must not be kept.

1. In case the thing Vowed (all things considered) be a thing which God hath forbidden to be done: that is, in case it be a thing in it self evil: But if the thing in it self be a duty, though there be some inseparable sins which we shall be guilty of in the performance, we must not therefore leave the duty it self undone which we have vowed: As if I vow to Praise God, and yet am sure that I cannot praise him without a sinful defect of that Love and Delight in him which is due, I must not therefore forbear to praise him: Else we must cast off all other duty, because we cannot do it without some sin. But yet, though in case of unwilling infirmity, we must thus do the duty though we are sure to sin in it, yet in case of any chosen voluntary sin, which we have an immediate power to avoid, we must rather forbear the duty it self (Vowed or not Vowed) than commit such a sin. As if I vow to preach the Gospel, and am forcibly hindered unless I would voluntarily tell one Lye, or commit one sin wilfully for this liberty; I ought rather never to preach the Gospel: nor is it then a duty, but become morally impossible to me: As if in France or Spain I may not preach unless I would take Pope Pius his Trent Confession or Oath. Nay, if those very defects of Love, and wandering thoughts, which now inseparably cleave to my best performances, were morally and immediately in my power, and I could avoid them, I ought not Electively and by Consent to commit them, for any liberty of duty, but rather to forbear the Duty it self, as no Duty to me when it cometh upon such conditions: For then it is supposed that I could serve God better without that Duty, because I could Love him more, &c.

Yet

Yet here is observable a great deal of difference between *Omissions* and *Commissions*. A man may never *commit a sin* that good may come by it, though he vowed the good : But a man may oft times *omit* that which *else* would have been his *duty*, to do some good which he hath vowed : For Negative commands bind *semper & ad semper* : but the Affirmative do not (at least as to outward duty :) Therefore in case of necessity a man may himself *Consent* to the present omission of some good, for the escaping of greater unavoidable omissions another time, or for the performing of a Vow or greater duty which is to be preferred.

§. 42. 2. A Vow is not to be kept, when the matter of it is unjust and injurious to another (unless you have his consent :) As if you Vow to give away another mans lands or goods, or to do him wrong by word or deed ! Or if you vow to forbear to pay him his due, or to do that which you owe him : As if a servant vow to forbear his Masters work (unless it be so small an injury as he can other wayes repair ;) or a Husband, or Wife, or Parents, or Children, or Prince, or Subjects should Vow to deny their necessary duties to each other. Here *mans right* together with Gods Law doth make it unjust to perform such Vows.

§. 43. 3. A Vow is *as Null* or not to be kept, when the matter is something that is morally or civilly out of our power to do : As if a Servant, or Child, or Subject vow to do a thing, which he cannot do lawfully without the consent of his superiour : This Vow is not simply *Null* : for it is a *sinful Vow* : (unless it was conditional :) Every rational creature is so far *sui juris* as that his soul being immediately subject to God, he is capable of obliging himself to God ; and so his Vow is a real sinful Vow, when he is not so far *sui juris* as to be capable of a *Lawful Vowing*, or doing the thing which he voweth. Such a one is bound to endeavour to get his superiours consent, but not without it to perform his Vow : no though the thing in it self be lawful. For God having antecedently bound me to obey my superiours in all lawful things, I cannot disoblige my self by my own Vows.

§. 44. Yet here are very great difficulties in this case, which causeth difference among the learnedst pious Casuists, 1. If a Governour have *before hand* made a Law for that which I vow against, it is supposed by many that my Vow is not to be kept (the thing being not against the Law of God :) Because the first obligation holdeth : 2. Yet some think that Magistrates *Penal Laws* binding but *ad obedientiam aut ad penam*, to obedience or punishment, I am therefore obliged in indifferent things to bear his penalty, and to keep my Vow. 3. But if I first make an *Absolute Vow* in a thing indifferent, (as to drink no Wine, or to wear no Silks, &c.) and the Magistrate afterwards *command* it me, some think I am bound to keep my Vow ; because though I must obey the Magistrate in all things lawful, yet my Vow hath made this particular thing to be to me *unlawful* before the Magistrate made it a duty : 4. Though others think that even in this case the *general* obligation to obey my superiours preventeth my obliging my self to any particular which they *may forbid* in case I had not vowed it, or *against* any particular which they may command. 5. Others distinguish of things *lawful or indifferent*, and say that some of them

are such as become accidentally so useful or needful to the *common good*, the end of Government, that it is fit the Magistrate make a Law for it, and the breaking of that Law will be so hurtful, that my Vow cannot bind me to it, as being now no indifferent thing : But other indifferent things, they say, belong not to the Magistrate to determine of (as what I shall eat or drink, whether I shall marry or not, what Trade I shall be of, how each Artificer, Tradesman, or Professour of Arts and Sciences shall do the business of his profession, &c.) And here the Magistrate they think cannot bind them against their Vows, because their power of themselves in such private cases is greater than his power over them in those cases. All these I leave as so many Questions unfit for me to resolve in the midst of the contentions of the Learned. The great Reasons that move on both sides you may easily discern. 1. Those that think an Oath in lawful things, obligeth not contrary to the Magistrates antecedent or subsequent command, are moved by this reason, that else subjects and children might by their Vows exempt themselves from obedience, and null Gods command of obeying our superiours. 2. Those that think a Vow is obligatory against a Magistrates command, are moved by this reason, because else, say they, a Magistrate may at his pleasure dispense with all Vows, except in things commanded before by God : For he may come after and cross our Vows by his commands, which, against the Popes pretensions, Protestants have denied to be in the power of any mortal man : And God, say they, hath the *first right*, which none can take away. I must not be forward in determining where Rulers are concerned : only to those that may and must determine it, I add these further materials to be considered of.

§. 45. 1. It is most necessary to the decision of this case, to understand how far the Inferiour that voweth was *sui juris*, and had the power of himself when he made the Vow, as to the making of it, and how far he is *sui juris* as to the act which he hath vowed : and to that end to know, in a case where there is some power over his act, both in his superiour and in himself, whether his own power, or his superiours, as to that act, be the greater.

2. It is therefore needful to distinguish much between those acts that are of *Private* use and signification only, and those that (antecedently to the Rulers command) are of publick use and nature, or such as the Ruler is as much concerned in as the inferiour.

3. It is needful to understand the true intent and sense of the command of our superiour ; whether it be really his intent to bind inferiours to break their Vows, or whether they intend only to bind those that are not so entangled and pre-engaged by a Vow, with a tacite exception of those that are. And what is most just must be presumed, unless the contrary be plain.

4. It must be discerned whether the commands of superiours intend any further penalty than that which is affixed in their Laws : As in our Penal Laws about using *Bow and Arrows* ; and about *fistling*, *bunting*, &c. whether it be intended that the offender be guilty of damnation, or only that the threatened temporal penalty do satisfy the Law : And whether God bind us to any further penalty than the superiour intendeth.

5. The End of the Laws of men must be distinguished from the words : And a great difference must

Sander:
son p. 72,
73. Dico
ordinarie
quia for-
tassis pos-
sunt dari
casus in
quibus ju-
rumentum
quod vide-
tur alicui
legi com-
munitatis
aut voca-
tionis ad-
versari,
et si non
debuerit
suscipi, sus-
ceptum ta-
men potest
obligare :

ut e. g. in lege penali disjunctiva. See the instances which he addeth. Joseph took an Oath of the Israelites to carry his bones out of Egypt. Gen. 50. 25. What if Pharaoh forbid them? Are they acquit? The Spies swore to Rahab, Josh. 2. 12, 18. Had they been quit if the Rulers had acquit them?

Read of
this at
large,
Amesii Cas.
Conf. l. 5.
c. 25.
Q. 4.

be put between those forbidden acts that do no further harm than barely to cross the Letter of the Law, or Will of a Superiour, and those that cross the just end of the Command or Law; and that either more or less, as it is more or less hurtful to others, or against the common good: For then the matter will become sinful in it self.

6. Whether *Perjury*, or the unwilling violation of humane Laws, be the greater sin, and which in a doubtful case should be most feared and avoided, it is easie to discern.

Rule 27. §. 46. Rule 27. *A Vow may be consequently made Null or Void, 1. By cessation of the matter, or any thing essential to it, (of which before §. 13.) or by a Dispensation or dissolution of it by God to whom we are obliged.* No doubt, it is in Gods power to disoblige a man from his Vow: But how he ever doth such a thing, is all the doubt: extraordinary revelations being ceased, there is this way yet ordinary, viz. by bringing the matter which I vowed to do, under some prohibition of a General Law, by the Changes of his Providence.

Rule 28. §. 47. Rule 28. *As to the power of man to dispense with Oaths and Vows, there is a great and most remarkable difference between those Oaths and Vows where Man is the only party that we are primarily bound to, and God is only appealed to as witness or judge, as to the keeping of my word to man; and those Oaths or Vows where God is also made (either only or conjointly with man) the party to whom I primarily oblige my self.* For in the first case man can dispense with my Oath or Vow, by remitting his own right, and releasing me from my promise; but in the second case no created power can do it. As e. g. if I promise to pay a man a sum of money, or to do him service, and swear that I will perform it faithfully; if upon some after bargain or consideration he release me of that promise, God releaseth me also; as the *Witness* and *Judge* have nothing against a man, whom the *Creditor* hath discharged. But if I swear or Vow that I will amend my life, or reform my family of some great abuse, or that I will give so much to the poor, or that I will give up my self to the work of the Gospel, or that I will never marry, or never drink Wine or never consent to Popery or Error, &c. No man can dispense with my Vow, nor directly disoblige me in any such case; because no man can give away Gods right: All that man can do in any such case is, to become an occasion of Gods disobliging me: If he can so change the case, or my condition, as to bring me under some Law of God, which commandeth me the contrary to my Vow, then God disobligeth me (or maketh it unlawful to keep that Vow.) And here because a Vow is commonly taken for such a Promise to God, in which we directly bind our selves to him, therefore we say, that a Vow (thus strictly taken) cannot be dispensed with by man; though in the sense aforesaid, an Oath sometimes may.

§. 48. The Papists deal most perversly in this point of *Dispensing with Oaths and Vows*: For they give that Power to the Pope over all the Christian world, who is an Usurper, and none of our Governour, which they deny to Princes and Parents that are our undoubted Governours: The Pope may disoblige Vassals from their Oaths of Allegiance to their Princes (as the Council of *Lateran* before cited,) but no King or Parent may disoblige a man from his Oath to the Pope: nay, if a Child vow a Monastical life, and depart from his Parents, they allow not the Parents to disoblige him.

Rule 29. §. 49. Rule 29. *In the determining of controversies about the Obligation of Oaths and Vows, it is safest*

to mark what Scripture saith, and not to presume, upon uncertain pretences of Reason, to release our selves, where we are not sure that God releaseth us.

§. 50. Rule 30. *That observable Chapter, Numb. 30. Rule 30. about dispensations, hath many things in it that are plain for the decision of divers great and usual doubts: But many things which some do collect and conclude as consequential or implied, are doubtful and controverted among the most judicious Expositors and Casuists.*

§. 51. 1. It is certain that this Chapter speaketh not of a total Nullity of Vows *ab initio*, but of a Relaxation, or disannulling of them by Superiours. For, 1. Bare silence (which is no efficient cause) doth prove them to be in force. 2. It is not said, [She is bound, or not bound:] but [Her Vow and bond shall stand, v. 4, 7, 9, 11. or shall not stand, v. 5, 12. and He shall make it of none effect: v. 8.] The Hebrew *verf. 5.* signifieth *Quia annihilavit pater ejus illud.* And v. 8. *Et si in die audire virum ejus annihilaverit illud, & infregerit votum ejus*—

And si infregerit
v. 12.
Vir ejus
infregerit ea.
v. 13.

3. It is expressly said, that she had [bound her soul] before the dissolution. 4. It is said, The Lord shall forgive her, v. 5, 8, 12. which signifieth a Relaxation of a former bond. Or at the most, the Parents silence is a Confirmation, and his disowning it hindereth only the confirmation: So the *Chaldee Paraphrase*, the *Samaritan* and *Arabick* [Non erunt confirmata.] The *Syriack* [Rata vel irrita erunt.]

2. It is certain that a Father hath the Power of relaxation here mentioned as to an unmarried daughter in her youth living in his house, and a Husband over his Wife: For it is the exprels words of the Text.

3. It is certain that this power extendeth to Vows about all things in which the inferiour is not *sui juris*, but is under the Superiours care and oversight, and cannot perform it (in case there had been no Vow) without the Superiours consent.

4. It is certain that it extendeth not only to matters concerning the Governours themselves, but concerning Vows to God, as they are good or hurtful to the inferiours.

5. It is certain that there are some Vows so necessary and clearly for the inferiours good, that in them he is *sui juris*, and no superiour can suspend his Vows: As to have the Lord for his God: and not to commit Idolatry, Murder, Theft, &c. No superiour can disoblige us here: For the power of superiours is only for the Inferiours indemnity and good.

6. It is certain that the Superiours recall must be speedy or in time, before silence can signifie consent, and make a confirmation of the Vow.

7. It is certain that if the superiour have once ratified it by silence or consent, he cannot afterwards disannul it.

8. It is agreed, that if he a while dissent and disannul it, and afterward both inferiour and superiour consent again, that it remaineth ratified.

9. It is agreed that the superiour that can discharge the Vow of the inferiour, cannot release himself from his own Vows (If the Pope could release all men, who shall release him?)

§. 52. 2. But in these points following there is no such Certainty or Agreement of judgements, because the Text seemeth silent about them, and men conjecture variously as they are prepared. 1. It is uncertain whether any but Women may be released by virtue of this Text: 1. Because the Text expressly distinguishing between a man and a woman doth first say, [Et Vir—] If a man vow a Vow unto the Lord, or swear an Oath to bind his soul with a bond; he shall not

not break his word; he shall do according to all that proceedeth out of his mouth.] And 2. Because women are only instanced in; when Scripture usually speaketh of them in the Masculine Gender, when it includeth both Sexes, or extendeth it to both. 3. And in the recapitulation in the end, it is said by way of recital of the contents, v. 16. [These are the Statutes which the Lord commanded Moses between a Man and his Wife; between the Father and his daughter — in her youth in her Fathers house:] As if he would caution us against extending it any further: And though many good Expositors think that it extendeth equally to Sons as to Daughters, in their minority, because there is a parity of reason, yet this is an uncertain conjecture, 1. Because God seemeth by the expression to bound the sense. 2. Because God acquainteth not man with all the reasons of his Laws. 3. Because there may be special reasons for an indulgence to the weaker Sex in such a weighty case. And though still there is a probability it may extend to Sons, it is good keeping to Certainties in matters of such dreadful importance as Oaths and Vows to God.

2. It is uncertain, whether this power of disannulling Vows do belong also to other Superiours, to Princes, to inferior Magistrates, to Pastors, Masters, to Commanders, as to their Souldiers, as well as to Parents and Husbands: some think it doth, because there is, say they, a parity of reason. Others think it is dangerous disannulling Oaths and Vows upon pretences of parity of reason, when it is uncertain whether we know all Gods reasons: and they think there is not a parity, and that it extendeth not to others. 1. Because Parents and Husbands are so emphatically named in the Contents in the end, v. 16. 2. Because it had been as easie to God to name the rest. 3. Because there is no instance in Scripture of the exercise of such a power, when there was much occasion for it. 4. Because else Vows signifie no more in a Kingdom than the King please, and in an Army than the General and officers please: and among servants than the master please, which is thought a dangerous doctrine. 5. Because there will be an utter uncertainty when a Vow bindeth and when it doth not to almost all the people in the world: For one superiour may contradict it, and another or an hundred may be silent: The King and most of the Magistrates through distance will be silent, when a Master or a Justice or a Captain that is at hand may disannul it: one officer may be for it and another against it: A master or a pastor may be for it, and the Magistrate against it: and so Perjury will become the most controverted sin and a matter of jeaft. 6. Because Publick Magistrates and Commanders and Pastors have not the near and natural interest in their Inferiours as Parents and Husbands have in their Children and Wives: And therefore Parents have not only a restraining power (as Husbands here also have) but also a disposing power of the Relation of their infant Children, and may enter them in Baptism into the Vow and Covenant of Christianity, the will and act of the Parents standing for the Childs till he come to age: But if you say that upon a Parity of Reason, all Princes and Rulers and Pastors may do so with all that are their inferiours, it will seem incredible to most Christians. 7. Because publick Magistrates are justly supposed to be so distant from almost all their individual subjects, as not to be capable of so speedy a disowning their personal Vows. Whatever this Text doth, it is certain that other Texts enough

forbid Covenants and Combinations against the Persons or power or rights of our Governours, and not only against them but without them, in cases where our place and calling alloweth us not to act without them. But it is certain that God who commanded all Israel to be entered successively into the Covenant of Circumcision with him, would not have held them guiltless for refusing that Covenant, if the Prince had been against it. And few Divines think that a subject or Souldier or servant that hath vowed to forbear wine or feasting or marriage is discharged, if his Prince or Captain or Masters be against it. Jonathan and David were under an Oath of friendship; (called the Lords oath; 2 Sam. 21. 7.) Saul as a Parent could not discharge Jonathan as being a man at full age. Quære whether Saul as a King being against it, did null the oath to David and Jonathan? No, the Scripture sheweth the contrary. 8. Because else that benefit which God extendeth only to a weaker sort, would extend to any, the wisest and most learned persons through the world, whose Vows to God even for the afflicting of their own souls, may be nulled by the King or other superiours. Many such reasons are urged in this case.

3. It is uncertain whether this Chapter extend to assertory or testimonial oaths, (if not certain that it doth not:) It speaketh but of binding their souls in vows to God, which is to offer or do something which by error may prove prejudicial to them. But if a parent or Husband (much more a King or General) might nullifie all the testimonial Oaths of their inferiours that are given in judgement, or discharge all their Subjects from the guilt of all the Eyes or false oaths which they shall take, it would make a great change in the morality of the World.

4. It is not past all Controversie how far this Law is yet in force: seeing the Mosaiical Law as such is abrogated; this can be now no further in force than as it is the Law of nature, or some way confirmed or revived by Christ. The equity seemeth to be natural.

§. 33. Rule 31. It is certain that whoever this power of disannulling Vows belongeth to, and to whomsoever it may be given, that it extendeth not to discharge us from the promise or Vow of that which is antecedently our necessary duty by the Law of God. Else they should dispense with the Law of God, when none but the Law-giver can relax or dispense with his Laws, (unless it be one superiour to the Law-giver): Therefore none can dispense with the Laws of God. But I speak this but of a Duty necessary also as a means to our salvation or the good of others, or the honouring of God: For otherwise as to some smaller things, the Duty may be such as man cannot dispense with, and yet a Vow to do that duty may be unnecessary and sinful. As if I swear to keep all the Law of God, and never to sin, or never to think a sinful thought: To do this is good, but to Vow it is bad, because I may foreknow that I shall break it.

§. 34. Rule 32. In some cases a Vow may oblige you against that which would have been your duty if you had not Vowed, and to do that which would else have been your sin: viz. If it be such a thing as is sin or duty but by some lesser accident, which the accident of a Vow may preponderate or prevail against. As if you swear, to give a penny to a wandering beggar, or to one that needeth it not, which by all circumstances would have been an unlawful misemploying of that which should have been better used; yet it seemeth to me your duty to do it when you have moved it. To cast away a cup of drink is

Dr. Sanders. Praef. 4. lib. 5. p. 104, 105. limiteth it to [De his rebus in quibus subest] in those same things in which one is under anothers Government: Adding Sect. 6. a double exception: [Of which one respecteth the person of the swearer, the other the content of the superiour: The first is that [As to the person of the swearer, there is scarce any one that hath the use of reason that is so fully under anothers power, but that in some things he is sui juris, at his own power: And there every one may do as please himself, without consulting his superiour, so as that by his own act, without his superiours licence he may bind himself. — 2. As to the content of a superiour — A tacite consent, antecedent or consequent, sufficeth — Quasi dicere, si disensum suum vel uno die diffinuerit, votum in perpetuum stabilivit. —

a sin, if it be causelessly: But if you vow to do it, it is hard to say that a man should rather be perjured than cast away a cup of drink, or a penny or a pin: The Jesuits think it lawful to exercise the Obedience of their Novices by bidding them sometime cast a cup of wine into the sink, or do some such action which causelessly done were sin: And shall not a Vow require it more strongly? Suppose it would be your duty to pray or read at such or such an hour of the day (as being fittest to your body and occasions): yet if you have (foolishly) vowed against it, it seemeth to me to be your duty to put it off till another time. For perjury is too great a thing to be yielded to on every such small occasion. Dr. Sanders (ubi supra) giveth this instance. If there be a Law that no Citizen elected to it, shall refuse the office of a Prætor: and he that doth refuse it shall be fined: Cæsar sweareth that he will not bear the office: His oath is unlawful (and disobedience would have been his sin if he were free) yet it seems he is bound to pay his fine, and disobey the precept of the Law, rather than break his Vow.

Sanders.
pag. 73.

Rule 33. §. 55. Rule 33. There are so great a number of sins and duties that are such by accidents and circumstantial alterations, and some of these greater and some less, that it is a matter of exceeding great difficulty in morality to discern when they are indeed sins and duties and when not, which must be by discerning the preponderancy of accidents, and therefore it must be exceeding difficult to discern when a Vow shall weigh down any of these accidents and when not.

Rule 34. §. 56. Rule 34. The exceeding difficulty and frequency of such cases maketh it necessary to those that have such entanglements of vows, to have a very wise and faithful Counsellor to help them better to resolve their particular cases, upon the knowledge of every circumstance, than any book or general rules can do, or any that are not so perfectly acquainted with the case. And O what great ability is necessary in Divines that are employed in such works!

Rule 35. §. 57. Rule 35. Thus also the case must be resolved whether an oath bind that hindereth a greater Good which I might do if I had not taken it. In some cases it may bind: As if I swear to acquaint none with some excellent medicine which I could not have known my self unless I had so sworn: or in case that the breaking of the oath, will do more hurt to me or others than the good comes to which I omit: or in case all things considered, the doing of that good *hic & nunc* is not my duty: See Dr. Sanders. of the difficulties here also, pag. 78, 79.

Sanders.
Prel. 3.
sect. 12.

Rule 36. §. 58. Rule 36. No personal hurt or temporal loss is any sufficient cause for the violation of an oath. He that taketh a false oath, or breaketh a promissory oath for the saving of his life or a thousand mens lives, or for lands or riches or Crowns and Kingdoms, hath no considerable excuse for his perfidiousness and perjury, all temporal things being such inconsiderable trifles in comparison of the will and pleasure of God, and life everlasting: That which will not justify a Lye, will much less justify perjury.

Rule 37. §. 59. Rule 37. If the matter of an oath prove only a Temptation to sin, and not sin it self, it must be kept: But with the greater vigilancy and resolution! As if a man have married a froward Wife that will be a Temptation to him all his life, he is not disobliged from her.

Rule 38. §. 60. Rule 38. If the matter of an Oath be such as maketh me directly the Tempter of my self or others, it is a sin, and not to be kept, unless some greater good preponderate that evil. For though it

be no sin to be Tempted, yet it is a sin to Tempt: Though it be no sin to Tempt by a necessary trial (as a Master may lay money before a suspected servant to try whether he be a thief), nor no sin to Tempt accidentally by the performance of a duty (as a holy life doth accidentally Tempt a malignant person to hatred and persecution); yet it is a sin to be Directly and needlessly a Tempter of our selves or others unto sin; and therefore he that knoweth it must not perform it. As if you had Vowed to persuade any to unchastity, intemperance, error, rebellion, &c.

§. 61. Rule 39. If the matter of an oath be such as accidentally layeth so strong a temptation before men (especially before a multitude), as that we may foresee it's exceeding likely to draw them into sin, when there is no greater good to preponderate the evil of such a temptation, it is a sin to do that thing, though in performance of a Vow. When actions are good or evil only by accident, then Accidents must be put in the ballance against each other, and the weightiest must preponderate. As in matter of temporal commodity or discommodity, it is lawful to do that action which accidentally bringeth a smaller hurt to one man, if it bring a greater good to many; or which hurteth a private person to the great good of the Common-wealth: But it is not lawful to do that which clearly tendeth (though but by accident) to do more hurt than good. As to sell powder and arms, when we foresee it will be used against the King and Kingdom; or to sell Ratsbane when you foresee it is like to be used to poison men. Much more should the salvation of many or one be preferred before our temporal commodity; and therefore for a lesser good, we may not tempt men to evil, though but accidentally: As he that liveth where there is but little need of Taverns or Alehouses, and the common use of them is for drunkenness, it is unlawful for him there to sell Ale or Wine, unless he can keep men from being drunk with it: (As if they take it home with them, or be unruly he cannot.) For thus to be a foreknowing tempter and occasion, unnecessarily, is to be a Moral cause. Two things will warrant a man to do that which by accident tempteth or occasioneth other men to sin: One is a command of God: when it is a duty which we do: the other is a greater good to be attained by the action, which cannot be attained in a less dangerous way. As in a Countrey where there is so great a necessity of Alehouses and Taverns that the good that is done by them is greater than the hurt is like to be, though some will be drunk; it is lawful to use these trades though some be hurt by it: It is lawful to sell flesh though some will be gluttonous: It is lawful to use moderate decent ornaments though some vain minds will be tempted by the sight to lust. As it is lawful to go to Sea though some be drowned. To act a Comedy, or play at a lawful game, with all those cautions, which may secure you that the good of it is like to be greater than the hurt, is not unlawful: But to set up a common Playhouse or gaming house, where we may foresee that the mischief will be far greater than the good (though the acts were lawful in themselves), this is but to play the Devils part, in laying snares for souls: Men are not thus to be tised to Hell and damned in sport, though but accidentally, and though you Vowed the act.

Rule 39.
Of Acci-
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Evil or
Temptati-
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§. 62. Rule 40. Thus also must the case of scandal be resolved: As scandal signifieth an action of scandal that occasioneth another to sin, or a stumbling-block at which we foresee he is like to fall to the hurt of his soul, (which is the sense that Christ and the Apostles usually take it in) so it is the same case with

Rule 40.
Of Scan-
dal.
Sander.
pag. 82.

with this last handled, and needs no other resolution: But as scandal signifieth (in the late abusive sense) the meer displeasing of another, or occasioning him to censure you for a sinner, so you must not break a Vow to escape the censure or displeasure of all the world. Otherwise Pride would be still producing Perjury, and so two of the greatest sins would be maintained.

Rule 41. §. 63. Rule 41. Though in the Question about the obligation of an oath that is taken ignorantly, or by deceit, there be great difficulties, yet this much seemeth clear, 1. That he that is culpably ignorant is more obliged by his vow or contract while he useth all the outward form, than he that is inculpably ignorant. 2. That though the deceit (as the force) of him that I swear to, do forfeit his right to what I promise him, yet my Oath or Vow obligeth me to do or give the thing, having interested God himself in the cause. 3. That all such errors of the essentials of an Oath or Vow as Nullifie it (of which I spake before) or make the matter sinful, do infer a nullity in the obligation (or that it must not be kept) But no smaller error (though caused by Deceit) doth disoblige.

Quest. The commonest doubt is, Whether an error about the very person that I swear to, and this caused by his own deceit do disoblige me? All grant that I am obliged notwithstanding any circumstantial error,

Ans. (as if I think a Woman rich whom I marry, and she prove poor, or wise and godly, and she prove foolish or ungodly: yea if the error be about any integral part; as if I think she had two eyes or legs, and she have but one:) And all grant that an error about an essential part, that is, which is essential to the Relation or thing Vowed, (if inculpable at least) disoblige: As if I took a man in marriage thinking he had been a woman: Or if I took a person for a Pastor, a Physician, a Councellour, a Pilote, that hath no tolerable ability or skill in the essentials of any of those professions. But whether I am bound if I swear to Thomas thinking it was John, or if I marry Leah thinking she is Rachel, is the great doubt. And most Casuists say I am not: And therefore I dare not be bold to contradict them. But I much suspect that they fetch their decision from the Lawyers; who truly say, that in *foro civili* it inferreth no obligation: But whether it do not oblige me Ethically in and *foro conscientie* & *cali* I much doubt.

Sanderf. p. 122.

Sanderf. p. 120, 121. This seemeth the case of Isaac and the Israelites, who by the guile of the Gibeonites were deceived into an error *personarum*, taking them to be other persons than they were: And yet that this oath was Obligatory, saith Dr. Sanderf. is apparent, 1. In the text it self, Josh. 9. 19. 2. In the miracle wrought for that victory which Joshua obtained in defending the Gibeonites when the Sun stood still, Josh. 10. 8, 13. 3. In the severe revenge that was taken on the lives of Sauls posterity for offering to violate it, 2 Sam. 21. 2. And because it was fixed on the determinate person that it was spoken to.

this seemeth to be the very case of Jacob who took not himself disoblige from Leah notwithstanding the mistake of the person through deceit. And though the Concubitus was added to the contract, that obliged most as it was the perfecting of the Contract, which an Oath doth as strongly. 3. And the nature of the thing doth confirm my doubt; because when I see the person before me there is the *individuum determinatum*, in the *hec homo*, and so all that is essential to my Vow is included in it: If I mistake the name or the quality, or birth or relations of the person, yet my Covenant is with this determinate person that is present, though I be induced to it by a false supposition that she is another. But this I leave to the discussion of the judicious.

§. 64. Rule 42. The question also is weighty and of frequent use, If a man Vow a thing as a duty in obedience to God and Conscience, which he would not have done if he had taken it to be no duty, and if he afterward find that it was no duty, is he obliged to keep this Vow? And the true answer is, that the discovery of his error doth only discover the nullity of his obligation to make that Vow, and to do the thing antecedently to the Vow: But if the thing be lawful, he is bound to it by his Vow notwithstanding the mistake which induced him to make it.

§. 65. Rule 43. Vows about trifles (not unlawful) Rule 43. must be kept though they are sinfully made. As if Sanderf. you vow to take up a straw, or to forbear such a bit of meat, or garment, &c. But to make such is a great profanation of Gods name, and a taking it in vain as common swearers do.

§. 66. Rule 44. A General Oath though taken up on a particular occasion must be generally or strictly interpreted (unless there be special reasons for a restraint, from the Matter, End, or other evidence.) As if you are afraid that your Son should marry such a Woman, and therefore swear him not to marry without your Consent: He is bound thereby neither to marry that Woman nor any other. Or if your servant haunt one particular Alehouse, and you make him forswear all Houses in General, he must avoid all other. So Dr. Sanderf. instanceth in the Oath of Supremacy, p. 195.

§. 67. Rule 45. He that voweth absolutely or implicitly to obey another in all things, is bound to obey him in all lawful things, where neither God, nor other superiour or other person is injured, unless the nature of the relation, or the ends or reasons of the oath, or something else infer a limitation as implied.

§. 68. Rule 46. Still distinguish between the falsehood in the words as disagreeing to the Thing sworn, and the falsehood of them as disagreeing from the swearers mind. The former is sometime excusable, but the later never.

There are many other Questions about Oaths that belong more to the Chapter of Contracts and Justice between man and man; and thither I refer them.

CHAP. VI.

Directions to the People concerning their Internal and Private Duty to their Pastors, and the improvement of their Ministerial Office and Gifts.

THe Peoples Internal and Private duty to their Pastors (which I may treat of without an appearance of encroachment upon the work of the Canons, Rubricks and Diocessans) I shall open to you in these *Directions* following,

Dir. 1. §. 1. *Direct.* 1. Understand first the true Ground, and Nature, and Reasons of the Ministerial Office, or else you will not understand the Grounds, and Nature, and Reasons of your duty to them. The Nature and Works of the Ministerial Office I have so plainly opened already that I shall refer you to it to avoid repetition. Here are two sorts of Reasons to be given you: 1. The Reasons of the necessity of the Ministerial work: 2. Why certain persons must be separated to this work, and it must not be left to all in common.

Disput. 2. of Church Government, Ch. 1. And universal Concord. Of the difference between fixed and unfixed Ministers see my *Disput. 2.* & 3. of Church Government, and see *Acosta l. 5. c. 21, 22. de Missionibus.* §. 2. 1. The Necessity of the work it self appeareth in the very Nature of it, and enumeration of the parts of it. Two sorts of Ministers Christ hath made use of for his Church: The first sort was for the Revelation of some New Law or Doctrine, to be the Churches Rule of Faith or Life: And these were to prove their authority and credibility by some Divine attestation; which was especially by Miracles; and so Moses revealed the Law to the Jews, and (Christ and) the Apostles revealed the Gospel. The second sort of Ministers are appointed to Guide the Church to salvation by opening and applying the Rule thus already sealed and delivered: And these as they are to bring no new Revelations or Doctrines of faith, or Rule of life, so they need not bring any Miracle to prove their call or authority to the Church: For they have no power to deliver any new Doctrine or Gospel to the Church, but only that which is confirmed by Miracles already. And it is impudency to demand that the same Gospel be proved by new Miracles by every Minister that shall expound or preach it: That would make Miracles to be no Miracles.

The Work of the Ministry. §. 3. The work of the ordinary Ministry (such as the Priests and Teachers were under the Law, and ordinary Pastors and Teachers are under the Gospel) being only to Gather and Govern the Churches, their work lay in Explaining and Applying the Word of God, and delivering his Sacraments, and now containeth these particulars following:

Rom. 10. 1. To Preach the Gospel for the Conversion of the unbelieving and ungodly world. And that is done, partly by expounding the words by a Translation into a tongue which the hearers or readers understand; and partly by opening the sense and matter. 2. In this they are not only Teachers, but Messengers sent from God the Father, Son and Holy Ghost to charge, and command, and intreat men in his Name to Repent, and believe, and be reconciled to God; and in his Name to offer them a sealed pardon of all their sins, and title to eternal life. 3. Those that become the Disciples of Christ, they are (as his Stewards) to receive into his house, as fellow Citizens of the Saints, and of the Household of God; and as his Commissioned Officers, to solemnize by Baptism their entrance into the holy Cove-

nant, and to receive their engagement to God, and to be the Messengers of Gods Engagement unto them, and by Investiture to deliver them by that Sacrament, the pardon of all their sin, and their title by Adoption to eternal life: As a house is delivered by the delivery of a Key, or Land, by a Twig and Turfe, or Knighthood by a Sword or Garter, &c. 4. These Ministers are to gather these Converts into solemn Assemblies, and ordered Churches for their solemn worshipping of God, and mutual edification, communion and safe proceeding in their Christian Course. 5. They are to be the stated Teachers of the Assemblies, by expounding and applying that Word which is fit to build them up. 6. They are to be the Guides of the Congregation in publick Worship, and to stand between them and Christ in things pertaining to God, as subservient to Christ in his Priestly Office: And so both for the people, and also in their names, to put up the publick Prayers and Praises of the Church to God. 7. It is their duty to Administer to them as in the Name and stead of Christ, his Body and Blood as broken and shed for them, and so in the frequent renewals of the holy Covenants to subserve Christ especially in his Priestly Office, to offer and deliver Christ and his benefits to them, and to be their Agent in offering themselves to God. 8. They are appointed to Oversee and Govern the Church, in the publick Ordering of the solemn Worship of God, and in rebuking any that are there disorderly, and seeing that all things be done to edification. 9. They are appointed as Teachers for every particular Member of the Church to have private and personal recourse to (as far as may be), for the resolving of their weighty doubts, and instruction in cases of difficulty and necessity, and for the settling of their peace and comfort. 10. They are appointed, as Physicians under Christ, to watch over all the individual Members of their charge, and take care that they be not infected with Heresie, or corrupted by vice; and to admonish the offenders, and reduce them unto the way of Truth and Holiness, and if they continue impenitent after publick admonition, to reject them from the Communion of the Church, and command the Church to avoid them. 11. They are as to bind over the impenitent to answer their contumacy at the Bar of Christ, so to absolve the penitent, and comfort them, and require the Church to re-admit them to their Communion. 12. They are appointed, as Stewards in the household of Christ, to have a tender care of the very bodily welfare of their flocks, so as to endeavour the supplying of their wants, and stirring up the rich to relieve the poor, and faithfully (by themselves or the Deacons) to distribute what is intrusted with them for that use. 13. They are especially to visit the sick, and when they are sent for, to pray for them and with them, and to instruct them in their special preparations for Death, and confirm them against those last assaults. 14. They are appointed to be the publick Champions of the Truth, to defend it against all Heretical and prophane opposers,

Tit. 1. 7.
1 Cor. 4.
1. 2.
Marth. 28.
19. 20.
Act. 20.
32.
1 Cor. 3.
11. 12.
Act. 14. 23.
2 Tim. 2. 2.
Act. 13. 2.
& 2. 41.
42. & 62.
Act. 20. 7.
28.
1 Tim. 5.
17.
Titus 1. 5.
Act. 20.
20. 31.
Col. 1. 28.
Eph. 4. 11.
12.
Mal. 2. 7.
1 Tim. 5.
17.

1 Cor. 14.
16. 26.
Act. 20. 7.
36.
Jam. 5. 14.
Act. 6. 4.
& 2. 42.
Phil. 1. 4.
Neh. 12.
24.
& 11. 17.
1 Cor. 11.
24.
& 10. 16.
Heb. 7. 7.
Tit. 2. 14.
& 1. 9. 11.
1 Tim. 5.
19.
& 3. 5.
Tit. 3. 10.

Mat. 18. posers, and thereby to preserve the flock from being
17, 18. seduced. 15. They are appointed to be (under
1 Cor. 5. 4. Christ the Head) the *Nerves and Ligaments* of
11, 13. the several Churches, by which they are kept not on-
Eph. 4. 13. ly in vigor by communication of nutriment, but al-
14. so in Concord, and such Communion as they are ca-
Acts 15. pable of, by the correspondencies and consultations,
and councils of their Pastors. All these are the dis-
tinct and special uses to which Christ hath ap-
pointed the Office of the sacred Ministry : which
having but named to you, I need to say no more to
shew you the Excellency, and Necessity, and Benefits
of it.

§. 4. Herein also the Reasons are apparent, why
Christ did institute this Sacred Office. 1. Because it
was meet his Kingdom should have Officers, suited to
his work in the Administration of it : 2. It was meet
that they be *Men*, like our selves, that we can fami-
liarly converse with. 3. The great necessity of his
Church required it, where the *most are weak*, and
insufficient to perform all these Offices for themselves;
and cannot well subsist without the support of others.
It was meet therefore that the Pastors were selected
persons, *wiser, and holier, and stronger* than the
people, and fit for so great and necessary a work.
4. It was requisite also to the Order of the Church :
For if it were like an Army without Officers, there
would be nothing but confusion, and neither order
nor edification.

§. 5. By this you may also see the Nature and
Reasons of your Obedience to your Pastors: As they
are not appointed to Govern you by * force, but
willingly, † not for filthy lucre, but of a ready
mind, not as being Lords over Gods Heritage, but
as examples to the flock, so you must willingly and
cheerfully obey them in their work. As their * Go-
vernment is not by any bodily penalties or mulcts
(for that is the Magistrates work and not theirs)
but a Government by the force of TRUTH and
LOVE: so your Obedience of them consisteth in
the Loving and Thankful reception of the Truth which
they teach you, and the mercies which they offer you
from Christ.

* Princes
may force
their sub-
jects by
the tempo-
ral Sword
which
they bear:
Bishops
may not
force their
flock with
any cor-
poral or
external
violence:

Bilson Christ. Subjection, pag. 525. † 1 Pet. 5. 1, 2, 3. * Dr. Ham-
mond Annot. q. d. The Bishops of your several Churches, I exhort—Take
care of your several Churches, and Govern them, not as Secular Rulers,
by force, but as Pastors do their sheep, by calling and going before them,
that so they may follow of their own accord. If you would know the
true Nature and extent of the Bishops Work and Office, read carefully
the said Dr. Hammonds Paraphrase on Acts 20. 20, 28. Heb. 13. 7, 17.
1 Tim. 5. 17. 1 Thess. 5. 12. Heb. 13. Annot. a. Tit. 3. 10. 1 Cor. 12. 28.
Annot. t. Jam. 5. 14. Annot. Acts 11. 30. Annot. b. Acts 14. 23.

§. 6. You see then that the Reasons of your obe-
dience are manifold: 1. Some of them from God :
He hath sent his Messengers to you, and set his
Officers over you; and Christ hath told you that
he that heareth them heareth him, and he that de-
spiseth them despiseth him, and him that sent him :
Luk. 10. He commandeth you to hear and obey them as his
16. Officers. 2. From themselves : They have Au-
thority by their Commission, and they have Abi-
lity in their qualifications, which require your obe-
dience and improvement. 3. From your selves :
Have you reason to obey your natural Parents on
whom your livelihood in the world dependeth ?
Have you reason to obey him that rendreth you
a Pardon from the King when you are condemned ?
or that offereth you Gold or Riches in your
want ? or that inviteth you to a feast in a time
of famine ? or that offereth to defend, and save
you from your enemies ? Much more have you
reason to obey Christs Ministers when they call you
to Repentance, and offer you pardon of sin, and peace,
and salvation, and eternal life. Did you ever hear a

man so mad or churlish, as to say to one that offered
him Riches, or Liberty, or Life, *I am not bound to
obey you : Offer them to those that you have au-
thority over ?* When the Office of the Ministry is as
well subservient to Christ as a Saviour and Benefa-
ctor, as to Christ as your Teacher and your King,
the very nature of their work engageth you to obey
them as you Love your selves. If you were in Hell,
and Christ should send for you out, you would not
refuse to go, till the Messenger had proved his au-
thority : And when you are the Heirs of Hell, con-
demned by the Law, and going thither, will you
refuse to turn back, and yield to the offers and com-
mends of Grace, till you have skill enough to read
the Ministers Commission ?

§. 7. By this also you see, that the power of
your Pastors is not absolute, nor coercive and Lord-
ly but Ministerial: And though the Papists make a
scorn of the word [Minister] it is but in that
pride, and passion, and malice which maketh them
speak against their knowledge : For their Pope him-
self calleth himself the *Servant of Gods Servants*;
and Paul saith, 1 Cor. 4. 1. *Let a man so account
of us as of the Ministers of Christ, and Stewards
of the Mysteries of God*, 1 Cor. 3. 5. *Who then
is Paul, and who is Apollo, but Ministers by whom
ye believed*, 2 Cor. 3. 6. *Who made us able Mini-
sters of the New Testament*. 2 Cor. 6. 4. *In all
things approving our selves as the Ministers of
God*: Even Magistrates, yea, and Angels are not too
good to be called (and used as) the Ministers of
God for the good of his servants, Rom. 13. 3, 6. Heb.
1. 7. and to minister for them who shall be heirs of
salvation, Heb. 1. 14. Yea Christ himself is so cal-
led, Rom. 15. 8. And therefore you have no more
excuse for your disobedience, than for refusing his
help that would pull you out of fire or water when
you are perishing. You see here that your Pastors
cannot command you what they list, nor how they list :
They have nothing to do with the Magistrates work ;
nor can they usurp the Power of a Master over his
Servants, nor command you how to do your work
and worldly business (except in the Morality of it).
In the fifteen particulars before mentioned their
work and office doth consist, and in those it is that
you owe them a rational obedience.

Chrysost.
cited by
Bilson
p. 525.
But if any
man wan-
der from
the right
path of
the Chri-
stian Faith,
the Pastor
must use
great
pains, care
and pati-
ence : For
not be
forced,
nor con-
strained
with ter-
ror, but
only per-
suaded to
return en-
tirely to
the truth:
—A
Bishop
cannot
cure men
with such
authority
as a Shep-
herd doth
his sheep.
— For of

all men Christian (Bishops) may least correct the faults of men by force.
p. 526. Matth. 20. 26. Mar. 10. 43. See Psal. 103. 21. & 104. 4.
Ira. 61. 6. Jer. 33. 21. Joel 1. 9. 13. & 2. 17. 2 Cor. 11. 23. Acts 26. 26.
Rom. 15. 16. Ephes. 3. 7. Col. 1. 23, 25. 1 Tim. 4. 6. 1 Thess. 3. 2.
Col. 1. 7.

§. 8. Direct. 2. Know your own Pastors in par-Dir. 2.
ticular: and know both what you owe to a Minister Functions
as a Minister of Christ in common, and what you in Ecclesi-
owe him moreover as your Pastor by special relation perpetua
and charge. When any Minister of Christ delivereth sunt due,
his Word to you, he must be heard as a Minister of Presbytero-
Christ, and not as a Private man : But to your own rum & Do-
Pastor you are bound in a peculiar relation, to an acconorum :
ordinary and regular attendance upon his Ministry Presbyteros
in all the particulars before mentioned that concern voco cum
you: Your own Bishop must in a special manner be omni Ec-
obeyed: clesia veteri-
tos, qui
Ecclesiam
pascunt

verbi predicatione, Sacramentis & clavibus; que Jure Divino sunt indivi-
dua. Grotius de Imperio pag. 267. c. 10.

1. As one that laboureth among you, and is over
you in the Lord, and admonisheth you, and Preach- Bish. Jer.
eth to you the Word of God, watching for your Tailor of
souls as one that must give account, 1 Thess. 5. 12. Repen-
[I am sure
we cannot give account of souls of which we have no notice.]
Heb:

H. b. 13. 7. 17. and as one that Ruleth well, and especially that labourer in the Word and Doctrine, 1 Tim. 5. 17. teaching you publicly and from house to house, taking heed to himself, and to all the flock over which the Holy Ghost hath made him an Overseer, not ceasing to warn every one night and day with tears. Acts 20. 19, 20, 24, 28, 31, 33. Preaching Christ, and warning every man, and teaching every man in all wisdom, that he may present every man perfect in Christ, Col. 1. 28.

2. He is to be obeyed as the Guide of the Congregation in the management of Gods publick worship: you must seriously and reverently joyn with him every Lords Day at least in the publick Prayers and Praises of the Church, and not ordinarily go from him to another.

3. You must receive from him or with him, the Sacrament of the Body and Blood of Christ: which of old was administered every Lords Day, and that only in the Church where the Bishop was, that is, in every Church of the Faithful: for as Ignatius most observably saith [in his Epist. ad Romanos, c. 1. 1. 2. 1. 3. 1. 4. 1. 5. 1. 6. 1. 7. 1. 8. 1. 9. 1. 10. 1. 11. 1. 12. 1. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1. 101. 1. 102. 1. 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1. 1425. 1. 1426. 1. 1427. 1. 1428. 1. 1429. 1. 1430. 1. 1431. 1. 1432. 1. 1433. 1. 1434. 1. 1435. 1. 1436. 1. 1437. 1. 1438. 1. 1439. 1. 1440. 1. 1441. 1. 1442. 1. 1443. 1. 1444. 1. 1445. 1. 1446. 1. 1447. 1. 1448.

See in
Grotius
de Imper.
jur. potest.
p. 269.
The neces-
sary distinc-
tion of
1. Ipse fa-
cultas pre-
sacandi sa-
cramenta
& claves
admini-
strandi,
quod Man-
datum
sacra-
ment.
2. Applica-
tio hujus
facultatis
ad certam
personam,
vix Ordi-
natio.
3. Applica-
tio hujus
personae ad
certum co-
tum & lo-
cum, vix
Electio.
4. Illud
quo certa
persona in
certo loco
ministerium
suum exer-
cet publico
presidio
ac publica
authorita-
te vix
Confirmati-
o p. 273.
Constat mu-
tationem in-
stitutionis à
Deo esse;
Ordinatio-
nem à Pa-
storibus,
Confirmati-
onem pub-
licam à
summa po-
testate :
So that the
doubt is
only about
election.
(Which
yet must
be differ-
enced
from con-
sent.)

Church Christ hath immediately determined of the species of Church Offices, but in the Civil Govern-ment, only of the Genus (absolutely and immediately.) You cannot have a plainer illustration, than by considering how Mayors and Bailiffs and Constables are annually made in Corporations : The King by his Charter saith that [every year at a certain time the Freemen or Burgeses shall meet, and choose one to be their Mayor, and the Steward or Town Clark shall give him his Oath, and thus or he shall be invested in his place, and this shall be his power and work and no other :] So the King by his Law appointeth that Constables and Church-wardens shall be chosen in every Parish. Now let our two questions be here decided : 1. Who it is that giveth these Officers their Power ? 2. Whether an uninterrupted succession of such Officers through all generations since the enacting of that Law be necessary to the validity of the present officers authority ? To the first, It is certain that it is the King by his Law or Charter that giveth the officers their power ; and that the Corporations and Parishes do not give it them by electing, or investing them : yea though the King hath made such election and Investiture to be in a fort his instrument in the conveying it, it is but, as the opening of the door to let them in, sine quo non ; but it doth not make the Instruments to be at all the Givers of the Power, nor were they the receiving, or containing mediate causes of it. The King never gave them the Power which the officers receive, either to Use, or to Give : but only makes the Electors his Instruments to determine of the person that shall receive the Power immediately from the Law or Charter, and the Investors he maketh his Instruments of solemnizing the Tradition and admission : which if the Law or Charter make absolutely Necessary ad esse officii, it will be so : but if it make it necessary only ad melius esse, or but for order and regular admittance when no necessity hindreth it, the necessity will be no more. And to the second question, It is plain that the Law which is the Fundamentum juris remaining still the same, if a Parish omit for divers years to choose any Constable or Church-warden, yet the next time they do choose one according to Law, the Law doth authorize him, nevertheless, though there was an interruption or vacancy so long : And so in Corporations, (unless the Law or Charter say the contrary) : so is it in the present case. 1. It is the established Law of Christ, which describeth the office, determineth of the degree and kind of power, and Granteth or Conveyeth it, when the person is determined of by the Electors and Ordainers, though by Ordination the Delivery and Admission is regularly to be solemnized ; which actions are of just so much necessity as that Law hath made them, and no more. 2. And if there were never so long an interruption or vacancy, he that afterward entereth lawfully, so as to want nothing which the Law of Christ hath made necessary to the Being of the office, doth receive his power nevertheless immediately from the Law of Christ. And Bellarmine himself saith that it is not necessary to the people, and to the validity of Sacraments and offices to them, to know that their Pastors be truly called or ordained : And if it be not necessary to the validity of Sacraments, it is not necessary to the validity of Ordination. And W. Johnson confesseth to me that Consecration is not absolutely necessary ad esse officii to the Pope himself : no nor any one sort of Electors in his Election (p. 333.) And in his Repl. Term. Expl. p. 45. he saith [Nei-ther Papal nor Episcopal jurisdiction (as all the Learned know) depends of Episcopal or Papal ordination : nor was there ever interruptions of successi-

ons in Episcopal jurisdiction in any See, for want of that alone, that is necessary for consecrating others validly, and not for jurisdiction over them.] You see then how little sincerity is in these mens disputations, when they would persuade you to reject your lawful Pastors as no true Ministers of Christ, for want of their Ordination or Succession.

§. 11. Direct. 4. Though the Sacraments and other Di- 4. ministerial offices are valid, when a Minister is qualified (in his abilities and call) but with so much as is essential to the office, though he be defective in degree of parts and faithfulness, and have personal faults which prove his own destruction ; yet so great is the difference between a holy, heavenly, learned, judicious, experienced, skilful, zealous, laborious, faithful Minister, and an ignorant, ungodly, idle, unskilful one ; and so highly should every wise man value the best means and advantages to his eternal happiness, that he should use all lawful means in his power to enjoy and live under such an able, godly, powerful ministry, though he part with his worldly wealth and pleasure to attain it. I know no evil must be done for the attainment of the greatest helps : (For we cannot expect that God should bless a sinful course, or that our sin should tend to the saving of our souls.) And I know God can bless the weakest means, when they are such as he appointeth us to use ; and can teach us by Angels when he denyeth us the help of men : But Scripture, reason and experience telleth us, that ordinarily he worketh morally by means, and fitteth the means to the work which he will do by them : And as he doth not use to light men by a clod or stone, but by a Candle, nor by a rotten post or Glow-worm so much as by a Torch or Luminary ; so he doth not use to work as much, by an ignorant, drunken, idle person ; who despiseth the God, the Heaven, the Christ, the Spirit, the Grace, the sacred Word which he Preacheth, and vilifieth both his own, and other mens souls ; as he doth by an able and compassionate Minister. And the soul is of so much more worth than the Body, and Eternal things than temporal, that a little commodity to the soul in order to the securing of our salvation, must be preferred before a great deal of worldly riches : He that knoweth what his soul, his Saviour, and Heaven is worth, will not easily sit down contented, under such a dark and dull and starving Minister, as he feeleth he can but little profit by, if better may be had on lawful terms. He that feeleth no difference between the Ministry of these two sorts of men, it is because he is a stranger to the work of the Gospel on the soul : And if the Gospel (in its truth or worth or use) be hid, it is hid to them that are lost, the

† God of this world having blinded their minds. 17.
Joh. 10.
2 Tim. 3. 6.
2 Thes. 3. 6, 14. 2 Cor. 4. 3, 4. † Satan or their own worldly advantages, saith Dr. Hammond. Dan. 1. 12, 13. Ezek. 4. 12, 15. Read c. 3. Acosta excellently rebuking the negligence of their Priests that taught the Indians the Catechism idly, and without explication, or calling them to account about the sense, and then laid all the fault on the blockishness of the people, when Tota catechizandi ratio erat umbratilis, & ludicra similis : Ego vero (inquit) si homines ingenio acerrimo, & discendi percipidi tales preceptores nacti essent, nihil aliud quam ut duplo ignoratiores evaderent, doceri isto modo arbitrarer. Olim in symbolo addiscendo & intelligendo, mysterisq; fidei agnoscendis viri ingenio prestantes & literatua celebres, diu in catechumenorum ordine tenebantur, cum Ecclesiastica disciplina vigeret ; Neq; ante ad fidei Sacramentum admitterentur, quam multas ab Episcopo de symbolo conciones audissent, diu & multum cum Catechista contulissent ; post quas omnes curas & meditationes, magnum erat si recta sententia, consentanea responderent, &c. And he addeth, p. 360. Equidem sic opinor, neque ad ea opinione avelli unquam potero, quin pessimo preceptorum omnes esse auditores haberes credam. A bad Teacher hath always bad Scholars. Even in the Roman Church how little their authority can do against prophaneness and negligence, the same Acosta sheweth, l. 6. c. 2. p. 519. Cum in provinciali Concilio Limensi a omnibus Peruensibus Episcopis ceterisq; gravibus viris ad ea vitia emendanda multum opera & studii collectum sit, atq; edita ex tunc egregia decreta de reformatione permulta, nihil tamen amplius perfectum est, quam si ab otiosis nautis de republica moderanda

Cyprian.
Epist. 68.
Plebs ob-
sequens v. c.
ceptus Do-
minicus à
peccatore
Praeposito
separare se
debet.
Which
Grotius de
Imper.
p. 230.
citing
saith, Ju-
bentur enim
singuli,
multomagis
universi,
cavere pro-
phetas fal-
sos, alienum
Pastorem
fugere, ab
eis decli-
nare qui
dissidia
faciunt
& offensas
contra do-
ctrinam.
2. Imperator
fidelibus
familiarum
eorum con-
suetudinem
declinare
qui Fra-
tres, &c.
2 Cor. 5.
Rom. 16.

See my
Dissur.
with him
of the suc-
cessive Vi-
sibility of
the Church,
p. 336.

consultatum esset. Bonific. Mogunt. Ep. 3. mentioneth it as the error of a new sprung Sect, that heynous sinners even so continuing may be Priests. And Ep. 73. it's said, [No man may be made a Priest that hath sinned mortally after Baptism] and [Si is qui tam in Episcopatu vel Presbyterio positus mortale peccatum aliquod admisit, non debet offerre panes Domino, quanto magis — patienter retrahat se ab hoc non tam honore quam onere, & alio loco qui digni sunt non ambiat occupare. Qui enim in erudiendis & instituendis ad virtutem populi preest, necesse est, ut in omnibus sanctus sit, & in nullo reprehensibilis habeatur. Qui enim aliquem de peccato arguit, ipse a peccato debet esse immunis] Aut. Bib. Pat. To. 2. p. 81. If there were somewhat too much strictness in the ancient exclusion of them that heynously sinned after Baptism from the Priesthood, let not us be as much too loose.

It must be no small matter that must satisfie a serious Christian to cast his soul upon any hurtful or dangerous disadvantage. Though Daniel and his company may live well on pulse, yea and Ezekiel upon bread baked with dung, when God will have it so, yet no wise man will choose such a diet; especially if his diseases require the exactest diet, or his weakness the most restorative, and all too little; which, alas, is the common case. Yet this caution you must here take with you, 1. That you pretend not your own Benefit, to the common loss or hurt of others. 2. And that you consider as well where you may do most good, as where you may get most: For the way of greatest service, is the way of Greatest gain.

Dir. 5. §. 12. Direct. 5. Understand what sort and measure of Belief it is that you owe to your Teachers, that so your incredulity hinder not your faith in Christ, nor your over-much credulity betray you not to heresie, nor make you the servants of men, contrary to Math. 23. 8, 9, 10. Ephes. 4. 13. 2 Cor. 1. 24. Acts 20. 30. We see on one side how many poor souls are cheated into Schism and dangerous errors, by forsaking their Teachers and refusing their necessary help, and all upon this pretence, that [they must not make men the Lords of their faith, nor pin their faith on the Ministers sleeve, nor take their Religion upon trust]. And on the other side we see among the Papists, and in every Sect, what lamentable work is made by an over-much credulity and implicit belief of ambitious, worldly, factious, proud and erroneous Guides. That you may escape both these extremes you must observe the truth of these conclusions following, which shew you what it is that your Teachers have to Reveal unto you, and in what Order, and how far the several particulars are, or are not to be taken upon their words.

The Order and Credit of Ministerial Teaching the doctrine of salvation.

§. 13. And first, as a preparative, it is presupposed, 1. That you find your self ignorant, and one that needeth a Teacher: For if you think you know all that you need to know already, you are like a full bottle that will hold no more. 2. It is presupposed that you take the man that you learn of to be wiser than your self and fit to teach you: either because fame or other mens reports have told you so (as the woman Job. 4. drew the Samaritans to Christ), or because his own Profession of skill doth make you think so (as you will hearken to him that professeth to be able to Teach you any Art or Science): Or else because your present hearing his discourse doth convince you of his Wisdom: By one of these means you are brought to think that he is one that you may learn of, and is fit for you to hear: (so that here is no need that first you take him to be infallible, or that you know which is the true Church, as the Papists say) These are supposed.

1. To know your self. §. 14. The Doctrines which he is to teach you are these, and in this method to be taught. 1. He will teach you the natural knowledge of your self; that being a man, you are a Rational free agent, made by another for his will and use, and by him to be Ruled in order to your ultimate end, being wholly his, and at his dispose.

§. 15. 2. He will next teach you that there is a God that made you, and what he is, and what relation he standeth in to you, and you to him, as your Creator, your Owner, your Ruler and your Benefactor and your End: And what duty you owe him in these Relations, to submit to him and resign your selves to him as his own, to be obedient to all his Laws, and to Love him and delight in him: and this with all your heart and soul and might; even to serve him with all the Powers of your soul and body, and with your estates and all his blessings.

§. 16. 3. He will next teach you that this God hath made your souls immortal, and that there is a life after this where everlasting Happiness or Misery will be your part, and where the Great Rewards and Punishments are executed by the Judge of all the World as men have behaved themselves in this present life. That your End and happiness is not here, but in the life to come, and that this Life is the way and time of preparation, in which everlasting Happiness is won or lost.

§. 17. Thus far he needeth no supernatural proof of what he saith; but can prove it all to you from the light of nature: And these things you are not primarily to receive of him as a Testifier by meer Believing him; but as a Teacher by Learning of him the Evidences by which you may by degrees come to know these things your selves.

§. 18. Yet it is supposed that all along you give him so much credit as the difference between his Knowledge and yours doth require, so far as it appeareth to you: As you will hear a Physician, a Lawyer, a Philosopher, or any man with reverence, while he discourseth of the matters of his own profession; as confessing his judgement to be better than yours; and therefore more suspecting your own apprehensions than his. Not but that the Truth may compell you to discern it, though you should come with no such reverence or respect to him; but then you cast your self upon much disadvantage irrationally: And this humane belief of him is but a medium to your Learning, and so to the knowledge of the matter: so that you do not stop and rest in his authority or credibility, but only use it in order to your discovery of that evidence which you rest in, which as a Teacher he acquaints you with.

§. 19. These things being thus far revealed by natural light are (usually) at first apprehended by natural reason, not so as presently to put or prove the soul in a state of saving grace; but so as to awaken it to make further enquiry; and so when the soul is come so far as to see the same truths by supernatural Grace in the supernatural revelation of the Holy Scriptures, then they become more effectual and saving, which before were known but preparatorily: And so the same Truths are then both the objects of Knowledge and of Faith.

§. 20. 4. Having acquainted you with mans ultimate End and Happiness in the life to come, the next thing to be taught you by the Ministers of Faith, Christ is, that [Christ as our Saviour, and Faith and Repentance and sincere obedience to be performed by us through his grace, is the way to Heaven, or the means by which we must attain this end]. Though the Knowledge of the Preachers wisdom, piety and credibility remove some impediments which would make the receiving of this the more difficult to you, yet you are not to take it barely on his word, as a point of humane Faith; but you are to call for his proof of it, that you may see better reasons than his affirmations for the entertainment of it.

§. 21. 5. The proof that he will give you is in these two Propositions, 1. Gods Revelations are all true: 2. This

2. To know God and Holiness.

3. To know the Life to come.

4. To know that Christ, Repentance and obedience is the way to it.

4. To know that this is True because God hath revealed it or it is his Word.

2. This is one of Gods Revelations: This is an argument [*Whatever God saith is true: But this God saith, Therefore this is true.*] The first Proposition you are not to take upon the trust of his word, but to learn of him as a Teacher to know it in its proper Evidence: For it is the *formal object* of your Faith: The *veracity* of God is *first known* to you, by the same Evidence and means as you know that *there is a God*: And then it is by the force of *this* that you believe the particular truths which are the *material objects* of Faith. 2. And the second Proposition [*that God hath revealed this*] is orderly to be first proved, and so received upon its proper evidence; and not taken merely upon your Teachers word: Yet if you do believe him by a *humane faith* as a man that is likely to know what he saith, and this in order to a *Divine Faith*, it will not hinder, but help your Divine faith and salvation; and is indeed no more than is your duty.

§. 22. Here note, 1. That primarily these two Great Principles of Faith, [*God is true, and this is Gods Revelation*] are not themselves *Credenda*, the *Material objects* of *Divine Faith*, but of *Knowledge*. 2. That yet the result of both is *de fide*, matter of Faith. 3. And the same principles are *secondarily de fide*, as it is that *there is a God*. For though they are *first to be known by natural evidence*, yet when the Scripture is opened to us, we shall find them there revealed: And so the same thing may be the object both of *knowledge* and of *faith*. 4. And *Faith* itself is a *sort of Knowledge*: For though *humane Faith* have that uncertainty in its premises (for the most part), as forbiideth us to say (properly) *I know this to be true, because such a man said it*: Yet *Divine Faith* hath that certainty which may make it an excellent sort of *Knowledge*: (as I have proved copiously elsewhere.) In believing man we argue thus [*Whatever so wise and honest a man saith, is credible, that is, most likely to be true: But this he saith: Therefore, &c.*] But in believing God we argue thus: [*Whatever God saith is credible, that is, as infallible truth: But this God saith, Therefore, &c.*] So that the word *Credible*, signifieth not the same thing in the two arguments; nor is *Divine Faith*, and *Humane Faith* the same.

6. To know that the Gospel is his Word.

§. 23. 6. The next thing that the Preacher hath to teach you is the proof of the foresaid Minor Proposition (for the Major was proved in the proof of a *Deity*) And that is thus: *The Gospel which Christ and his Apostles first Preached, and is now delivered in the Sacred Scriptures is the Word* (or infallible revelation of God:) *But this doctrine, that Christ, with Faith and Repentance and obedience on our parts, are the way to life Eternal, is the Gospel which Christ and his Apostles first Preached, &c.* Therefore it is the *Word of God*. For the Minor you need not take your Teachers word, if you can read; for you may see it in the Bible: (of which more anon): But the Major is that which all men will desire to be assured of (that the *Gospel is Gods Word*) And for that, though a belief of your Teacher is a *help* and good preparatory, yet you are not there to stop, but to use him as a Teacher to shew you the Truth of it in the proofs: (else you must take any thing for Gods Word, which your Teacher affirmeth to be such). And the proof which he will give you, must be *some Divine attestation which may be shewed to those whom we would convince*.

7. The Divine attestation of the Gospel.

§. 24. 7. This *Divine attestation*, which he is next to shew you, hath many parts (that it may be compleat and satisfactory) 1. Gods antecedent Testimony. 2. His inherent or impressed testimony. 3. His adherent concomitant Testimony. 4. His subsequent Testimony. 1. Gods *Antecedent Testi-*

mony by which he attested the Gospel, is the train of Promises, Prophecies, Types, and the preparing Ministry of John, which all foretold Christ, and were fulfilled in him. 2. Gods *impressed testimony*, is that *Image* and superscription of God (in his Governing-wisdom, Holiness and Love) which is unimitably engraven on the Gospel; as an Image upon a seal, which is thereby made the Instrument to imprint the same on other things. Thus as the Sun, the Gospel shineth, and proveth it self by its proper light. 3. The concomitant attestation of God is that of [*multitudes of certain uncontroled miracles*;] done by Christ and his Apostles, which proved the approving hand of God, and oblige all rational creatures to believe a testimony so confirmed to them. Among these Christs own *Resurrection* and *Ascension*, and the *Gifts of his Apostles* are the chief. 4. The *subsequent attestation* of God is, the power and efficacy of the Gospel, in calling and *sanctifying* unto Christ a peculiar people zealous of good works, and directing and confirming them against all temptations and torments to the end: Producing that same Image of God on the souls of his Elect, which is (more perfectly) engraven on the word it self: making such changes, and gathering such a people unto God, as no other doctrine ever did. And all these four attestations are but one, even the *Holy Spirit*, who is become the great witness of Christ and his Gospel in the World: viz.

1. The spirit of Prophecie is the antecedent attestation. 2. The *Holy Image* which the spirit hath Printed on the Gospel it self, is the *inherent evidence*. 3. The miracles of the spirit, is the concomitant attestation or evidence. 4. And the sanctifying work of the spirit is the subsequent attestation, renewed and accompanying it to the end of the World. So that the Argument runs thus [*That doctrine which hath this witness of the Holy Ghost, antecedently in such Prophecies, inherently bearing his image so unimitably, accompanied by so many certain uncontroled miracles, and followed and attended with such matchless success in the sanctification of the body of Christ, is fully attested by God to be his own: But such is the doctrine of the Gospel?*] Therefore, &c. The Major you are not to take upon trust from your Teachers (though your esteem of their judgement may the better dispose you to learn); But you are to discern the evidences of truth which is apparent in it. For he that denyeth this must by force of argument be driven to deny, 1. Either that God is the Governour of the World; or that he is the *supreme*; but say he is controuled by another. 2. Or that he is Good and True; and must affirm that he either Governeth the world by meer deceits, and undiscernable lies, or that he hath given up the power to some one that so governeth it: All which is but to affirm that there is *no God* (which is supposed to be proved before.)

§. 25. 8. There now remaineth nothing to be taught you, as to prove the truth of the Gospel, but the *material* only those *matters of fact* which are contained and supposed in the Minor of the two last arguments: And they are these particulars. 1. *That there were such persons as Christ and his Apostles, and such a Gospel Preached by them.* 2. *That such miracles were done by them*, as are supposed. 3. That both Doctrine and Miracles were committed to writing by them, in the Scriptures, for the certain preserving them to the Churches use. 4. That Churches were planted, and souls converted and confirmed by them in the first ages, many of whom did seal them with their blood. 5. That there have been a succession of such Churches as have

8. To know

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apta colligataque videantur. Cic. de Natur. deor. pag. 6.

adhered to this Christ and Gospel. 6. That this which we call the Bible is that very Book containing those sacred Writings fore-mentioned. 7. That it hath been still copied out, and preserved without any such depravation or corruption as might frustrate its ends. 8. That the Copies are such out of which we have them Translated, and which we shew. 9. That they are so truly translated as to have no such corruptions or mistakes, as to frustrate their ends, or make them unapt for the work they were appointed to. 10. That these particular words are indeed here written which we read; and these particular Doctrines containing the Essentials of Christianity, together with the rest of the material objects of faith.

§. 26. All these ten particulars are matters of fact that are merely *subservient* to the *constituting-principles* of our faith, but yet very needful to be known. Now the question is, How these must be known, and received by us, so as not to invalidate our faith? And how far our Teachers must be here believed? And first it is very useful to us to enquire, How so many of these matters of fact as were then existent were known to the first Christians? As How knew they in those dayes that there were such persons as Christ and his Apostles? that they preached such Doctrines, and spake such Languages, and did such Works, and that they wrote such Books, and sent such Epistles to the Churches, and that Churches were hereby converted, and confirmed, and Martyrs sealed this with their blood; &c. It's easie to tell how they were certain of all these: Even by their own eyes, and ears, and sensible observation, as we know that there are Englishmen live in England: And those that were remoter from some of the matters of fact, knew them by such report of those that did see them, as those among us that never saw the King, or Court, or his Restoration, do know that such a thing there was, and such a person there is. Thus they knew it then.

§. 27. From whence I note, 1. That in those dayes it was not necessary to the being of true faith, that any supernatural testimony of the Spirit, or any other sort of proof, than their very senses and reason, should acquaint them with those matters of fact which they were eye-witnesses of. 2. That credible report or history was then the means for any one that saw not a matter of fact to know as much as they that saw it. 3. That therefore this is now the way also of producing faith: Some things we have yet sight and sense for; as that such Bibles, and such Churches are existent; that such holy effects this Doctrine hath upon the soul (which we see in others by the fruits; and after feel in our selves:) The rest we must know by History, Tradition, or Report.

§. 28. And in the reception of these historical passages note further, 1. That human belief is here a naturally necessary means to acquaint us with the matter of our Divine belief: 2. That there are various degrees of this belief, and some need more of it by far than others, according to the various degrees of their ignorance: As he that cannot read himself, must know by humane belief (in great part) that the Preacher readeth truly, or that such words indeed are in the Gospel as he saith are there: But a literate person may know this by his eye-sight,

and not take it upon trust. So he that understandeth not Hebrew and Greek, must take it upon trust that the Scripture is truly translated: But another that understandeth those Tongues, may see it with his eyes. 3. History being the proper means to know matters of fact that are done in times past, and out of our sight, the same industry that is necessary to a thorough acquaintance with other History, is necessary to the same acquaintance with this: 4. That the common beginning of receiving all such historical truths, is first by *Believing our Teachers* so far as becometh *Learners*, and in the mean time going on to Learn till we come to know as much as they, and upon the same historical Evidence as they. 5. That if any man be here necessitated to take more than others upon the trust or belief of their Teachers, it is long of their Ignorance: and therefore if such cry out against their taking things on trust, it is like a mad mans raving against them that would order him: or as if one should reproach a Nurse for feeding Infants, and not letting them feed themselves. *Oportet discipulum credere*: He that will not believe his Teacher will never learn. If a Child will not believe his Master, that tells him which are the Letters, the Vowels and Consonants, and what is their power, and what they spell, and what every word signifieth in the Language which he is teaching him, will he be ever the better for his teaching? 6. That he that knoweth these historical matters no otherwise than by the belief of his particular Teacher, may nevertheless have a Divine and saving faith: For though he believe by a humane faith that these things were done, that this is the same Book, &c. yet he believeth the Gospel itself (thus brought to his knowledge) because God is true that hath attested it. Even as it was a saving faith in Mary and Martha that knew by their eyes and ears, and not only by Belief, that Lazarus was raised, and that Christ preached thus and thus to them: but believed his Doctrine to be true, because of Gods Veracity who attested it. 7. That it is the great wisdom and mercy of God to his weak and Ignorant people, to provide them Teachers to acquaint them with these things, and to vouchsafe them such a help to their salvation; as to make it a standing Office in his Church to the end of the world, that the Infants and ignorant might not be cast off, but have Fathers, and Nurses, and Teachers to take care of them. 8. But specially mark, that yet these Infants have much disadvantage in comparison of others, that know all these matters of fact by the same convincing evidence as their Teachers: And that he that followeth on to learn it as he ought, may come to prove these subservient matters of fact, by such a concurrence of evidences, as amounteth to an infallibility or moral certainty, beyond meer humane faith as such: As e. g. an illiterate person that hath it but from others, may be certain that it is indeed a Bible which is ordinarily read and preached to him; and that it is so truly translated as to be a sufficient Rule of faith and life, having no mistake which must hazard a mans salvation: Because the Bible in the Original tongues is so commonly to be had, and so many among us understand it, and there is among them so great a contrariety of judgements and interests, that it is not possible but many would detect such a publick lye, if any should deal falsely in so weighty and evident a case. There is a Moral certainty (equal to a Natural) that some actions will not be done by whole Countreys which every individual person hath power and natural liberty to do: As e. g. there is no man in the Kingdom but may possibly kill himself, or may

By all this it is easie to gather whether a Pastor may do his work per alium. Saith Grosius de Imp. p. 290. 291. Nam illud [Quod quis per alium facit per se facere videtur] ad eas duntaxat pertinet actiones quarum causa efficiens proxima a jure indefinita est. Yet people should labour after such maturity and steadfastness, that they may be able to stand if their Pastors be dead or taken from them by persecution, yea, or forsake the truth themselves. Victor utic. faith of the people in Africa when their Pastors were banished, and others might not be ordained in their steads: Inter hæc tamen Dei populus in fide consistens, ut examina apum certas adificientia mansionis, crescendo mellis fidei clavicularis firmabatur. Quanto magis affligebantur, tanto magis multiplicabantur. Victor. p. 382.

may fast to-morrow, or may lie in bed many daies together. And yet it is certain, that all the people in England will do none of these: So it is possible that any single person may lye even in a palpable publick case, as to pretend that this is a Bible when it is some other Book, or that this is the same Book that was received from the Apostles by the Churches of that age, when it is not it, &c. But for all the Country, and all the world that are competent witnesses, to agree to do this, is a meer impossibility, I mean such a thing as cannot be done without a *Miracle*, yea, an universal *Miracle*. And more than so, it is impossible that God should do a *Miracle* to accomplish such an universal wickedness and deceit; whereas it is possible that *natural* causes by a *Miracle* may be turned out of course, where there is nothing in the nature of God against it (as that the Sun should stand still, &c.) We have a certainty that there was a *Julius Caesar*, a *William the Conquerour*, an *Aristotle*, a *Cicero*, an *Augustine*, a *Chrysostome*, and that the *Laws* and *Statutes* of the Land were really enacted by the *Kings* and *Parliaments* whose names they bear; because the *Natural* and *Civil* interests of so many thousands that are able to detect it, could never be reconciled here to a deceit. When *Judges* and *Counsellours*, *Kings* and *Nobles*, and *Plaintiffs* and *Defendants* utter enemies are all agreed in it, it is more certain to a single person than if he had seen the passing of them with his eyes. So in our case, when an *Office* was established in the Church, to read and *Preach* this *Gospel* in the *Assemblies*; and when all the *Congregations* took it as the *Charter* of their *salvation*, and the *Rule* of their *Faith* and *life*; and when these *Pastors* and *Churches* were dispersed over all the *Christian* world, who thus worshipping God from day to day; and all *Sects* and *enemies* were ready to have detected a falsification or deceit, it is here as impossible for such a *Kind of History*, or *Tradition*, or *Testimony* to be false, in such material points of fact, as for one mans senses to deceive him, and much more.

6. 29. Thus I have at once shewed you the true order of the *Preaching*, and *proofs*, and *receiving* of the several matters of *Religion*, and how and into what our *Faith* must be resolved; and how far your *Teachers* are to be Believed? And here you must specially observe two things, 1. That there can be no danger in this Resolution of faith, of derogating either from the work of the *Holy Ghost*, or the *Scriptures self-evidence*, or any other cause what ever: Because we ascribe nothing to *History* or *Tradition* which was ascribed to any of these causes by the first *Christians*; but only put our *Reception* by *Tradition* instead of their *Reception* immediately by *sense*: Our receiving by infallible *History*, is but in the place of their receiving by *sight*; and not in the place of the self-evidence of *Scripture*, or any testimony or teaching of the *Spirit*. The method is exactly laid down, *Heb. 2. 3, 4. How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed to us by them that heard him: God also bearing them witness both with signs and wonders and divers miracles, and gifts of the Holy Ghost according to his own will.* Here is the sum of what I have been saying.

6. 30. 2. Observe also the great difference between us and the *Papists* in this controversy of using *Tradition* in the resolution of our *Faith*. 1. They decide the main question in gross by *Tradition*, viz. Whether the *Scripture* be the *Word of God*? But we only decide the questions about *History* or *matters of fact* by it, which are *subservient* to the other. 2. The *Tradition* which most of them plead is nothing but the *Authoritative judgement* of the *successive*

Pastors of the Church in a *General Council* confirmed by the *Pope*, and as another faction among them saith, *The reception of the whole Church both Laity and Clergie*; and this Church must be only the *Roman* faction: But the *Tradition* which we plead is the concurrent *Testimony* of friends and foes, *Orthodox* and *Hereticks*; and of all the Churches throughout the world, both *Greek* and *Latine*, *Ethiopian*, *Armenian*, *Protestants*, &c. And this *Testimony* we plead, not merely as a *humane testimony* (much less as such as is credible chiefly for the meer *Power* (real or pretended) of the *Testifiers*; but as such as by a concurrence of testimonies and circumstances hath (besides the *Teachers* authority) the evidences of *infallible moral certainty*, in the very *History*; as we have of the *Statutes of the Realm*.

6. 31. Direct. 6. Understand what kind and measure of Obedience it is that you owe your lawful Pastors, that you neither prove Schismatical and unruly, nor yet have a hand in setting up Idols and usurpations in the Church. This you may learn from the foregoing description of the Pastors work. The kind of your obedience is commensurate to the kind of his Office and Work. You are not to obey your Pastors, as Civil Magistrates that bear the Sword; nor as Physicians to tell you what you must do for your health, nor as Artificers to command you how to Plow, and Sow, and Trade, &c. (except in the Morality of these): But it is as your Teachers and Guides in matters of salvation that you must obey them. And that not as Prophets or Law-givers to the Church; but as the stated Officers of Christ to open and apply the Laws that he hath given, and determine of such circumstances as are subservient thereunto. Not as those that have dominion of your Faith, or may preach another Gospel, or contradict any truth of God, which by Scripture or Nature he hath revealed, or can displace with any duty which he hath commanded: But as those that have all their power from God, and for God and your salvation, and the good of other mens souls; to edification only, and not to destruction: Particular cases I here purposely forbear.

Christ crowneth them which abstain from sin, not of a forced, but of a willing mind and purpose. Chrys. citante Billon of Subjection p. 526. Et ibid. ex Hilari. If this violence were used for the true faith, the Doctrine of Bishops would be against it: God needeth no forced service; He requireth no constrained confession. I cannot receive any man but him that is willing: I cannot give ear, but to him that intreateth, &c. Ita & Origen. ibid. citat. 2 Cor. 1. 24. Gal. 1. 7, 8. 2 Cor. 10. 8. & 13. 10.

6. 32. Direct. 7. Be sure that you look on them as the Officers of Christ in all that they do as such; and see not only their natural, but their Ecclesiastical Persons, that through them you may have to do with God. Especially in Preaching and Administering the Sacraments, and binding the impenitent, and absolving the penitent, and comforting the sad and humbled souls. All the holiness, and life, and power of your spiritual converse with them, consisteth in your seeing and conversing with God in them, and using them as his Messengers or Officers, that deliver his message and do his work, and not their own. If you disobey them in his work, it is God that you disobey; and if they teach you his Word, or deliver you Christ and his benefits in the Sacraments, it is Christ himself that doth it by them as by his instruments, so far as they do it according to his Commission and his Will. This observing Christ in their Teaching will possess you with due reverence and care, and cause you to do it as a holy work: And to see Christ in them, delivering and sealing his Covenant to you, will very much increase your joy: when Man as Man is but a shadow.

Dir. 8. §. 33. Direct. 8. *Make use of their help in private, and not in publick only:* As the use of a Physician is not only to read a Lecture of Physick to his Patients, but to be ready to direct every person according to their particular case (there being such variety of temperatures, diseases and accidents, that in dangerous cases the direction of the judicious is needful in the application): So here, it is not the least of the Pastoral work, to oversee the individuals, and to give them personally such particular advice as their case requireth. Never expect that all thy Books, or Sermons, or Prayers, or Meditations should serve thy turn without the counsel of thy Pastors, in greater cases: for that were but to devise how to prove Gods Officers needless to his Church. If thou be an ignorant or unconverted sinner, go to the Minister, and ask him, what thou must do to be saved? And resolve to follow his sound advice. If thou be in doubt of any weighty point of faith or godliness, or assaulted perilously by any adversary, or need his advice for thy settled Peace, thy assurance of Pardon and salvation, and thy preparation for death; go ask counsel of thy Pastors, and receive their help with readiness and thankfulness: Or if thou live where there is none that is able and willing thus to help thee, remove to them that are such, if lawfully thou canst.

Dir. 9. §. 34. Direct. 9. *Assist you Pastors in the work of God, by the duties of your places which tend thereto:* Labour by your holy serious conference, to instruct the ignorant, and convince the unbelieving; and convert the ungodly, and strengthen the weak, with whom you have fit opportunity for such work. Labour by your holy Examples, by Love and Concord, and Meekness, and Sobriety, and contempt of

the world, and a heavenly life, to shine as lights in the midst of a dark and crooked Generation. Preach all of you, by the examples of your blameless, humble holy lives: O how abundantly would this course promote the success of the publick preaching of the Gospel? If you would cause those men to see the glory and power of the Gospel in your holy and heavenly lives, who cannot see it in it self: Then many that would not be won by the Word, might be won without it (to seek after it at least) by your conversations. Thus all must preach and be helpers of the Ministers of Christ.

§. 35. Direct. 10. *Forsake not your faithful Pastors to follow deceivers; but adhere to them who spend and are spent for you: Defend their innocency against false accusers; and refuse them not such maintenance as is needful to their entire giving up themselves to that holy work to which they are devoted:* Read and study well Ephes. 4. 13, 14, 15. Acts 20. 30. It is for your sakes that your faithful Pastors are singled out in the world to bear the slanders and contradictions of the wicked; and to lead the way in the fiery tryal. If they would forsake you, and that sacred truth and duty that is needful to your salvation, and sell you up into the hands of cruel and deceitful men, it were as easie for them to have the applause of men, and the prosperity of the world as others: It is perfidious ingratitude to forsake them in every tryal, that must lose their lives and all the world, rather than forsake you or betray your souls: Or to grudge them food and rayment that lay by the gainful employments of the world, that they may attend continually on the service of your souls.

CHAP. VII.

Directions for the discovery of the Truth among Contenders, and the escape of Heresie and Decent.

Nitobatis
Socrates
Summo in-
genio ac-
mine non
tam illos
exsententia
refellere,
quam ipsi
quid verum
esset inve-
nire. Laert.
in Socrat.

§. 1. **T**Hough Truth be naturally the Object of mans Understanding, to which it hath a certain inclination, and though it be a delightful thing to know the truth: yet that which is saving meeteth with so much opposition in the flesh, and in the world, that while it is applauded in the general, it is resisted and rejected in particulars: And yet while the Use of holy truth is hated and obstinately cast away, the name and the barren profession of it is made the matter of the glorying of hypocrites, and the occasion of reproaching dissenters as Hereticks; and the world is filled with bloody persecutions, and inhumane implacable enmities and divisions; by a wonderful zeal for the Name of Truth, even by those men that will rather venture on damnation, than they will obey the Truth which they so contend for: Multitudes of men have tormented or murdered others as Hereticks, who themselves must be tormented in Hell, for not being Christians. It concerneth us therefore to deal very wisely and cautiously in this business.

Dir. 1.

§. 2. Direct. 1. *Take heed lest there be any carnal interest or lust which maketh you unwilling to receive the truth, or inclineth you to errour, that it may serve that interest or lust.* It is no small number of men that are strangers or enemies to the truth, not because they cannot attain the knowledge of it, but be-

cause they would not have it to be truth. And men of great learning and natural parts are frequently thus deceived and led into error by a naughty carnal byassed heart: Either because that error is the vulgar opinion, and necessary to maintain their popular reputation, and avoid reproach; or because it is the way of men in power, and necessary to their preferment and greatness in the world: or because the Truth is contrary to their fleshly lusts and pleasures, or contrary to their honour and worldly interest; and would hazard their reputations or their lives. How loth is a sensual ungodly man to believe, that without Holiness none shall see God, and that he that is in Christ is a new creature, and that if any man have not the Spirit of Christ, the same is none of his, and that if they live after the flesh they shall dye. How loth is the ambitious Minister to believe that the way of Christs service lyeth not in worldly pomp, or ease, or pleasures, but in taking up the Cross, and following Christ in self-denial, and in being as the servant of all, in the unwearied performance of careful oversight, and compassionate exhortations unto all the flock. Let a controversie be raised about any of these points, and the mind of lazy ambitious men doth presently fall in with that part which gratifieth their fleshly lusts, and excuseth them from that toilsome way of duty which they already hate. The secret lusts and vices of

of a false hypocritical heart, are the commonest and the powerfulest arguments for error: And such men are glad, that Great men, or Learned men will give so much ease to their consciences, and shelter to their reputations, as to countenance, or make a Controversie at least of that which their lusts desire to be true. Above all therefore see that you come not to enquire after Truth with an unsanctified heart, and unmortified lusts, which are a byas to your minds, and make you warp from the truth which you enquire after: For if the carnal mind neither is nor can be subject to the Law of God, you may easily perceive that it will be loth to believe it; when in so doing they believe their own condemnation. An honest sanctified heart is fittest to entertain the truth.

Dir. 2.
Socrates
de Ethicis,
& in Offi-
ciis, & in
publico
quodam
philoso-
phico, et
politi in-
quirenda
trabatur,
que mores
instruunt,
& quorum
ad nos
domi effe-
ctus
Lacert. in
Socrat.

§. 3. Direct. 2. Seek after the truth for the love of truth, and love is especially for its special use, as it formeth the heart and life to the Image and Will of God; and not for the fanciful delight of knowing; much less for carnal worldly ends. No means are used at all as means, where the End is not first determined of. And to do the same thing material-ly to another end, is not indeed to do the same: For thereby it's made another thing. Your Physician will come to you if you seek to him as a Physician; but not if you send to him to mend your Shooes. So if you seek knowledge for the true ends of know-ledge, to fill your hearts with the Love of God, and guide your lives in holiness and righteousness, God is engaged to help you in the search: But if you seek it only for to please your pride or fan- sie, no wonder if you miss of it; and it is no great mat-ter whether you find it or not, for any good it's like to do you: Every Truth of God is appointed to be his Instrument, to do some holy work upon your heart: Let the Love of Holiness be it that maketh you search after Truth, and then you may expect that God should be your teacher.

Dir. 3. §. 4. Direct. 3. Seek after Truth without too great or too small regard to the judgement of others: neither condemn them, nor be captivated to them: Use the help of the wise; but give not up your Reason absolutely to any. Engage not your selves in a Party, so as to espouse their errors, or implicitly to believe what ever they say: For this breedeth in you a secret desire to please your party, and interesteth you in their dividing interest, and maketh you betray the Truth to be accounted Orthodox by those you value.

Non tam
auctoritatis
in disputa-
tando,
quam rati-
onis momen-
ta querun-
da sunt.

Cic. Nat. Deo. p. 6. Obest plerumque iis qui diserte volunt, auctoritas rerum qui se docere profitentur. Lesunt enim suum iudicium adhibere. Id habent ratum, quod ab eo quem probant, iudicatum vident. Cic. de Nat. Deo. p. 7.

Dir. 4. §. 5. Direct. 4. Take heed of Pride, which will make you dote upon your own conceits, and cause you to slight the weightiest reasons that are brought by others, for your conviction. And if once you have espoused an error it will engage all your wit, and Zeal, and diligence to maintain it: It will make you uncharitable and furious against all that cross you in your way: and so make you either Persecutors (if you stand on the higher ground) or Sect-leaders, or Church-dividers and turbulent and censorious if you are on the lower ground. There is very great reason in Paul's advice for the choice of a Bishop, 1 Tim. 3. 6. Not a Novice; lest being lifted up with pride he fall into the condemnation of the Devil. It is no more wonder to see a Proud man erroneous, and in the confidence of his own understanding, to rage against all that tell him he is mistaken, than to hear a drunken man boasting of his wit, to the increase of his shame.

§. 6. Direct. 5. Take heed of slothfulness, and im- patience in searching after Truth, and think not to find it in difficult cases, without both hard and pa- tient studies, and ripeness of understanding to enable you therein: And suspect all opinions which are the off spring of idleness and ease, what ever Divine il- lumination they may pretend (except as you take them from others upon trust (in a slothful way) who attained them by diligent studies) For God that hath called men to labour, doth use to give his blessing to the laborious: And he that hath said by his Spirit, 1 Tim. 4. 15. Meditate upon these things: give thy self wholly to them, that thy profiting may appear to all, doth accordingly cause those men to profit, who seek it in this laborious way of his ap- pointment: And he that hath said, The desire of the slothful killeth him, doth not use to bless the sloth- ful with his teachings. He that will say to him in judgement, Thou wicked and slothful servant, will not encourage the slothfulness which he condem- neth. My Son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear to wisdom, and apply thine heart to understanding. Yea, if thou cryest after know- ledge, and liftest up thy voice for understanding: If thou seekest her as Silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the Lord, and find the knowledge of God: For the Lord giveth Wisdom: Prov. 2. 1, 2, 3, 4, 5, 6. Mark here to whom God giveth wisdom: All the godly are taught of God: But mark here how it is that he teacheth them. Not while they scorn at Studies and Universities, and look that their know- ledge should cost them nothing, or that the Spirit should be instead of serious studies, or that their understandings should discern what's true or false at the first appearance: But while they think no pains or patience too great to learn the truth in the School of Christ.

Dir. 5.
Prov. 24.
30.
Prov. 21.
25.
Matth. 23.
26.

§. 7. Direct. 6. Keep out Passion from your Dis- putes, and in the management of all your controver- sies in Religion. For though Passion be useful both antecedently to the Resolution of the Will, and con- sequently to the effectual execution of its Resoluti- ons, yet it is commonly a very great seducer of the understanding, and strangely blindeth and perverteth judgement: so that a Passionate man is seldom so far from the truth, as when he is most confident he is de- fending it. When Passion hath done boyling, and the heart is cooled, and leaveth the judgement to do its work without any clamour and disturbance, it's strange to see how things will appear to you, to be quite of another tendency and reason, than in your Passion you esteemed them.

Dir. 8.
Que due
virtutes in
Disputato-
re prime
sunt, eas
ambas in
Hubero de-
prehendi,
Patienti-
am adver-
sarium pro-
lixè sua ex-
plicantem
audiendi,
& lenita-

tem etiam aspre dicta perseverandi, inq. Scultetus post. disp. Curric. p. 336

§. 8. Direct. 7. Keep up a sense of the evil and danger of both extreams; and be not so wholly intent upon the avoiding of one extream, as to be fearless of the other. The narrow minds of unexperienced men are hardly brought to look on both sides them, and to be duly sensible of the danger of both ex- tremes: But while they are taken up only with the hating and opposing one sort of errors, they forget those on the other side: And usually the sin or error which we observe not, is more dangerous to us than that which we do observe (if the wind of temptation sit that way).

§. 9. Direct. 8. When you detect any ancient error or corruption, enquire into its original; and see whether Reformation consist not rather in a restitution of the primitive state, than in an extirpation of the whole. Even in Popery it self there are many errors

Dir. 8.
and

and ill customs, which are but the corruption of some weighty truth, and the degenerating of some duty of Gods appointment: And to reduce all in such cases, to the primitive verity, is the way of wise and true reformation; and not to throw away that which is Gods, because it is fallen into the dirt of humane depravation. But in cases where *all is bad*, there *all must be rejected*.

Dir. 9. §. 10. Direct. 9. Pretend not Truth and Orthodoxy against Christian Love and Peace: and so follow Truth, as that you lose not Love and Peace by it; (As much as in you lieth live peaceably with all men). Charity is the End of Truth: And it is a mad use of Means, to use them against the End. Make sure of the sincerity of your Charity, and hold it fast; and then no error that you hold will be destructive to you: But if you know more than others, and use your knowledge to the weakning of your Love, you are but (as our first Parents) deceived and destroyed by a desire of fleshly uneffectual knowledge. Such knowledge puffeth up, but charity edifieth, 1 Cor. 8. 1. To contend for Truth, to the loss of Love, in your selves, and the destruction of it among others, is but to choke your selves with excellent food, and to imitate that Orthodox Catholick Physician, that gloried that he killed his Patients *secundum artem*, by the most accurate method, and excellent Rules of Art that men could dye by.

Dir. 10. §. 11. Direct. 10. Pretend no Truth against the power and practice of Godliness. For this also is its proper End: If it be not Truth that is according to Godliness, it is no truth worthy our seeking or contending for. And if it be contrary to Godliness in it self, it is no truth at all: Therefore if it be used against Godliness, it is used contrary to the Ends of Truth. Those men that suppress or hinder the means of Knowledge, and Holiness, and Concord, and Edification, under pretence of securing, defending or propagating the Orthodox belief, will find one day, that God will give them as little thanks for their blind preposterous zeal for truth, as a tender Father would do to a Physician, that killed his Children, because they distasted or spit out his Medicines. It is usually a pitiful defence of Truth, that is made by the Enemies of Godliness.

More near and particular Directions against Error.

Dir. 1. §. 12. Direct. 1. Begin at the Greatest, most Evident, Certain and Necessary Truths, and so proceed orderly to the knowledge of the less, by the help of these. As you climb by the Body of the Tree unto the branches. If you begin at those truths, which spring out of greater common truths, and know not the premises, while you plead for the conclusion, you abuse your Reason and lose the Truth and your labour both: For there is no way to the branches but by ascending from the stock. The Principles well laid, must be your help to all your following knowledge.

Dir. 2. §. 13. Direct. 2. The two first things which you are to learn are, what man is, and what God is: the Nature and Relation of the two Parties is the first thing to be known in order to the knowledge of the Covenant it self, and all following transactions between God and man: One error here will introduce abundance. A thousand other points in Natural Philosophy you may safely be ignorant of; but if you know not what Man is, what Reason is, what Natural Free-will is, and what the inferiour sensitive faculties are, as to their Uses, it will lay you open to innumerable errors. In the Nature of man, you must see the foundation of his relations unto

God: And if you know not those *Great Relations*, the duties of which must take up all our lives, you may easily foresee the consequents of such ignorance or error. So if you know not what God is, and what his Relations to us are, so far as is necessary to our living in the duties of those Relations; the consequents of your ignorance will be sad. If learned men be but perverted in their apprehensions of some one Attribute of God (as those that think his Goodness is nothing but his Benignity, or proneness to do good, or that he is a Necessary agent doing good *ad ultimum posse*, &c.) what abundance of horrid and impious consequents will follow?

§. 14. Direct. 3. Having soundly understood both these and other Principles of Religion, try all the subsequent truths hereby, and receive nothing as truth that is certainly inconsistent with any of these principles. Even Principles, that are not of sense may be disputed till they are well received; and with those that have not received them: But afterward they are not to be called in question; for then you would never proceed nor build higher, if you still stand questioning all your grounds. Indeed no truth is inconsistent with any other truth: But yet when two dark or doubtful points are compared together, it is hard to know which of them to reject. But here it is easie: Nothing that contradicth the true Nature of God or man, or any Principle must be held.

§. 15. Direct. 4. Believe nothing which certainly contradicth the End of all Religion. If it be of a natural or necessary tendency to ungodliness, against the Love of God, or against a holy and heavenly mind and conversation, it cannot be truth what ever it pretend.

§. 16. Direct. 5. Be sure to distinguish well between revealed and unrevealed things: And before you dispute any question, search first whether the resolution be Revealed or not: And if it be not, lay it by; and take it as part of your necessary submission, to be ignorant of what God would have you ignorant, as it is part of your obedience to labour to know what God would have you know. And when some things unrevealed are mixed in the controversy, take out those and lay them by, before you go any further, and see that the resolution of the rest be not laid upon them, nor twisted with them, to entangle the whole in uncertainty or confusion. Thus God instructed Job, by convincing him of his ignorance, and shewing him how many things were past his knowledge. Thus Christ instructed Nicodemus about the work of Regeneration, so as to let him know, that though the Necessary of it must be known, yet the manner of the Spirits access to the soul cannot be known, John 3. 7. 8. And Paul in his discourse of Election takes notice of the *unsearchable depths*, and the creatures unfitness to dispute with God, Rom. 9. When you find any disputes about Predetermination or Predestination resolved into such points as these: Whether God do by physical premoving influx, or by concurrence, or by moral operation *ut finis*, determine or specify moral acts of man? Whether a Positive Decree *quoad actum* be necessary to the Negation of effects, (as that such a one shall not have grace given him, or be converted or saved; that all the millions of possible persons, names and things shall not be future:) What Understanding, Will or Power are formally in God? How he knoweth future contingents? with a hundred such like; Then remember that you make use of this rule, and say with Moses, Deut. 29. 29. The secret things belong to the Lord our God, but those things that are revealed, unto us and to our children for ever, that we may do all the words of his Law.

There

Dir. 3.
Nulla erga
Deos pietas
est, nisi bo-
nesta de na-
mine Deo-
rum ac
mente opi-
nio sit. Ci-
cero pro
Planc.

Dir. 4.

Dir. 5.

Job 38. &
39. & 40.
& 41.
Non ii su-
mus quibus
nihil
verum esse
videatur;
sed ii qui
omnibus
veris false
quedam
adjuncta
esse dica-
mus, tanta
similitudi-
ne ut, &c.
Cic. de
Nat. Deor.
p. 7.

There are many rare profound discoveries much gloried of by the Masters of several Sects, of which you may know the sentence of the Holy Ghost; by that instance, Col. 2. 18. *Let no man beguile you of your reward, in a voluntary humility and worshipping of Angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.* Reverently withdraw from things that are unrevealed, and dispute them not.

Dir. 6. §. 17. Direct. 6. *Be a careful and accurate (though not a vain) Distinguisher: and suffer not ambiguity and confusion to deceive you:* Suspend every word in your Question, and anatomize it, and agree upon the sense of all your common terms, before you dispute with any adversary: It is not only in many words, but in one word or syllable that so much ambiguity and confusion may be contained, as may make a long dispute to be but a vain and ridiculous wrangling. Is it not a ridiculous business to hear men dispute many hours about the *Cur credis*, and *Into what faith is to be resolved?* and in the end come to understand, that by [*Cur*] one of them, speaks of the *Principium* or *Causa Veritatis*, and the other of the *Principium patefactionis*, or the *Evidentia Veritatis*, or some other cause? And when one speaks of the Resolution of his faith as into the formal Object and another into the *subservient testimony* or means, or into the proofs of Divine attestation, or many other causes? Or to hear men dispute Whether *Christ dyed for all*: when by [*for*] one man meaneth [*for the benefit of all*], and another means [*in the place or stead of all, or for the sins of all as the procuring cause, &c.*] Yet here is but a syllable to contain this confusion? What a tedious thing is it to read long disputes between many Papists and Protestants, about Justification, while by Justification one meaneth one thing, and another meaneth quite another thing? He that cannot force every word to make a plain confession of its proper signification, that the Thing intended may be truly discerned in the Word, he will but deceive himself and others, with a wordy insignificant dispute.

Dir. 7. §. 18. Direct. 7. *Therefore be specially suspicious of Metaphors; as being all but ambiguities till an explication hath fixed or determined the sense.* It is a noisome thing to hear some dispute upon an unexplained Metaphorical word, when neither of them have enucleated the sense, and when there are proper words enow.

Dir. 8. §. 19. Direct. 8. *Take special notice of what kind of beings your enquiry or disputation is, and let all your terms be adapted and interpreted according to the kinds of beings you dispute of.* As if you be enquiring into the nature of any Grace, as Faith, Repentance, Obedience, &c. remember that it is in genere moris, a moral act: And therefore the terms are not to be understood as if you disputed about meer Physical acts, which are considered but in genere entis. For that Object which must essentiate one Moral act, containeth many Physical particles, which will make up many Physical acts. If you take such a man for your King, your Commander, your Master, your Physician, &c. if you should at the Barr when you are questioned for unfaithfulness, dispute upon the word [*take*] whether it be an act of the phantasie, or sense, or intellect, or will, &c. would you not be justly laugh't at? So when you ask, What act Faith or Repentance is? which contain many particular Physical acts. When you dispute of Divinity, Policy, Law, War, &c. you must not use the same terms in the same sense, as when you dispute of Physicks or Metaphysicks.

See my Preface before the second Part of the Sermons Rel. Edit. 2. &c. A man of judgement shall hear ignorant men differ and know that they mean one thing and yet they themselves will never agree. L. Bacon. Ess. 3.

As I have shewed in my Dispute of Saving Faith with Dr. Barlow, and of Justification.

§. 20. Direct. 9. *Be sure in all your disputes that you still keep distinguished before your eyes, the Order of Being, and the Order of Knowing: that the questions de esse lying undetermined in your way, do not frustrate all your dispute about the question de cognoscere.* As in the question, Whether a man should do such or such a thing when he thinketh that it is Gods Command? How far Conscience must be obeyed? It must first be determined de esse, whether indeed the thing be commanded, or lawful, or not? Before the case can be determined about the obligation that followeth my apprehension. For, what ever my Conscience or Opinion say of it, the Thing either is Lawful, or it is not: If it be Lawful, or a duty, the case is soon decided: But if it be not Lawful, the error of my Conscience altereth not Gods Law, nor will it make it lawful unto me. I am bound first to know and then to do what God reveleth and commandeth: and this I shall be bound to, what ever I imagine to the contrary; and to lay by the error which is against it.

§. 21. Direct. 10. *Be sure when you first enter upon an enquiry or dispute, that you well discover how much of the controversie is verbal de nomine, and how much is material de re: And that you suffer not your adversary to go on upon a false supposition, that the Controversie is de re, when it is but de nomine.* The difference between names and things is so wide, that you would think no reasonable man should confound them: And yet so heedless in this point are ordinary disputers, that it is a usual thing to make a great deal of stir about a controversie before they discern whether it be de nomine or de re. Many a hot and long dispute I have heard, which was managed as about the very heart of some material cause (as about mans Power to do good, or about the sufficiency of Grace, or about Justification, &c.) when the whole contest between the Disputers was only or principally de nomine, and neither of them seemed to take notice of it. Be sure as soon as you peruse the terms of your question, to sift this thoroughly, and dispute verbal controversies, but as verbal, and not as real and material. We have real differences enow: we need not make them seem more by such a blind or heedless manner of Disputing.

Non ex verbis res, sed ex rebus verba esse inquirere. da. di Myson in Laert. p. 70. Basil. Edit.

It is a noble work that Mr. Le Blanc of Sedan is about to this purpose, stating more exactly

than hath yet been done all the Controversies between us and the Papists: which how excellently he is like to perform I easily conjecture by the Disputes of his upon Justification, &c. which I have seen.

§. 22. Direct. 11. *Suffer not a rambling mind in study, nor a rambling talker in Disputes, to interrupt your orderly procedure, and divert you from your argument before you bring it to the natural issue.* Both deceiving Sophisters, and giddy headed praters, will be violent to start another game, and spoil the chase of the point before you: But hold them to it, or take them to be unworthy to be disputed with, and let them go (except it be where the weakness of the Auditors requireth you to follow them in their Wild-goose Chase.) You do but lose time in such rambling studies or disputes.

§. 23. Direct. 12. *Be cautelous of admitting false suppositions: or at least of admitting any inference that dependeth upon them.* In some cases a supposition of that which is false may be made, while it no way tends to infer the truth of it: But nothing must be built upon that falshood, as intimating it to be a truth. False suppositions cunningly and secretly work into arguments, are very ordinary instruments of deceit.

§. 24. Direct. 13. *Plead not uncertainties against certainties: But make certain points the measure to try the uncertain by. Reduce not things proved*

Dir. 12.

Dir. 13.

and sure to those that are doubtful and justly controverted: But reduce points disputable to those that are past doubt.

Dir. 14. §. 25. Direct. 14. Plead not the darker Texts of Scripture against those that are more plain and clear, nor a few texts against many that are as plain: For that which is interpreted against the most plain and frequent expressions of the same Scripture is certainly mis-interpreted.

Dir. 15. §. 26. Direct. 15. Take not obscure Prophecies for Precepts: The obscurity is enough to make you cautious how you venture your self in the Practice of that which you understand not; But if there were no obscurity, yet Prophecies are no warrant to you to fulfil them; no though they be for the Churches good. Predictions tell you but *de events* what will come to pass, but warrant not you to bring it to pass: Gods Prophecies are oft-times fulfilled by the wickedest men, and the wickedest means. As by the Jews in killing Christ, and Pharaoh in refusing to let Israel go, and Jehu in punishing the house of Ahab. Yet many self-conceited persons think that they can fetch that out of the Revelations or the Prophecies of Daniel, that will justify very horrid crimes, while they use wicked means to fulfil Gods Prophecies.

Dir. 16. §. 27. Direct. 16. Be very cautelous in what cases you take mens practice or example to be instead of precept, in the sacred Scriptures. In one case a Practice or example is obligatory to us as a Precept: and that is when God doth give men a commission to establish the form or orders of his Church and Worship (as he did to Moses and to the Apostles,) and promisseth them his Spirit to lead them into all truth in the matters which he employeth them in, here God is engaged to keep them from miscarrying; for if they should, his work would be ill done, his Church would be ill constituted and framed, and his servants unavoidably deceived: The Apostles were authorized to constitute Church officers, and orders for continuance, and the Scripture which is written for a great part historically, acquaints us what they did (as well as what they said and wrote) in the building of the Church in obedience to their commission (at least in declaring to the World what Christ had first appointed.) And thus if their practice were not obligatory to us, their words also might be avoided by the same pretences. And on this ground (at least) the Lords day is easily proved to be of Divine appointment and obligation. Only we must see that we carefully distinguish between both the Words and Practices of the Apostles which were upon a particular and temporary occasion (and obligation) from those that were upon an universal or permanent ground.

Dir. 17. §. 28. Direct. 17. Be very cautelous what Conclusions you raise from any mere works of Providence. For the bold and blind exposition of these, hath led abundance into most heynous sins: No providence is instead of a Law to us: But sometimes and oft-times providence changeth the Matter of our duty, and so occasioneth the change of our obligations: (As when the husband dyeth, the Wife is disobliged, &c.) But men of worldly dispositions, do so over-value worldly things, that from them they venture to take the measure of Gods Love and hatred, and of the causes which he approveth or disapproveth in the World. And the wisdom of God doth seem on purpose, to cause such wonderful unexpected mutations in the affairs of men, as shall shame the principles or spirits of these men, and manifest their giddiness and mutability to their confusion. One year they say, This is sure the cause of God, or else he would never own it as he doth: Another year they say, If this had been Gods cause he would never have so disowned it:

Just as the Barbarians judged of Paul when the Viper seized on his hand. And thus God is judged by them to own or disown by his prospering or afflicting, more than by his Word.

§. 29. Direct. 18. In controversies which much depend on the sincerity or experience of Godly men, take heed that you affect not singularity, and depart not from the common sense of the Godly. For the workings of Gods spirit are better judged of, by the ordinary tenour of them, than by some (real or supposed) case that is extraordinary.

§. 30. Direct. 19. In Controversies which most depend on the testimony of Antiquity, depart not from the judgement of the ancients. They that stood within View of the dayes of the Apostles could better tell what they did, and what a condition they left the Churches in, than we can do. To appeal to the Ancients in every cause, even in those where the later Christians do excell them, is but to be fools in reverence of our fore-fathers wisdom. But in points of History, or any thing in which they had the advantage of their posterity, their testimony is to be preferred.

§. 31. Direct. 20. In Controversies which depend on the Experience of particular Christians or of the Church, regard most the judgement of the most experienced, and prefer the judgement of the later ages of the Church before the judgement of less experienced ages: (except the Apostolical age that had the greater help of the spirit.) An ancient experienced Christian or Divine is more to be regarded in many points, which require experience, than many of the younger sort that are yet more zealous and of quicker understanding and expression than the elder. So those that we call the Fathers or Ancients were indeed in the younger ages of the Church, and we that are fallen into the later and more experienced age, have all the helps of the wisdom and experience of the Ages that were before us: And therefore God will require at our hands an account of these greater talents which we have received! As it were unexcusable now in a Physician, that hath the help of such Voluminous institutions, observations and experiments of former ages, to know no more than those former times that had no such helps; so would it be as unexcusable for this present age of the Church to be no wiser than those former ages. When Aquinas, Scotus, Ariminensis and other Schoolmen, delivered the Doctrine of Christianity to the Church in a dress so far different from Ignatius, Irenaeus, Tertullian, Cyprian, or any of those former ages, they certainly thought that they had attained to a far greater excellency and accurateness in the Knowledge of Divinity than those their Ancestors had attained: And whatever they swear in the Trent Oath, of not expounding any Scripture otherwise than the Fathers do, I doubt not but Suarez, and Vasquez and others of their modern Schoolmen thought so too, and would have been loth to be accounted wise in the measure only of those ancients. The later and elder ages of the Church have had abundant experience, e. g. of the tendency of Ambition and Papal aspirations and usurpations; of the mischiefs of composing and imposing the Popish Missals and numerous ceremonies, and of their implicate faith, and their concealment of the Scriptures from the Vulgar, and many such points; And if we are never the wiser for all this experience, we are the more unexcusable; and may be judged as the neglecters of our greater helps.

§. 32. Direct. 21. In Controversies which depend most upon skill in the Languages Philosophy or other parts of common learning, prefer the judgement of a few that are the most Learned in those matters, before the

the judgement of the most ancient, or the most Godly, or of the greatest numbers, even whole Churches, that are unlearned: In this case neither Numbers, nor Antiquity, nor Godliness will serve turn: but as one clear eye will see further than ten thousand that are purblind, so one Hierome or Origen may judge better of a translation, or the Grammatical sense of a Text than a hundred of the other Fathers could. One man that understandeth a Language is fitter to judge of it, than a whole Nation that understand it not. One Philosopher is fitter to judge of a philosophical question, than a thousand illiterate persons. Every man is most to be regarded in the matters which he is best acquainted with.

Dir. 22. §. 33. Direct. 22. In Controversies of great difficulty where Divines themselves are disagreed, and a clear and piercing wit is necessary, regard more the judgement of a few acute, judicious, well-studied Divines that are well versed in those Controversies, than of a multitude of dull and common wits that think to carry it by the reputation of their number. It is too certainly attested by experience, that Judicious men are very few, and that the multitude of the injudicious that have not wit enough to understand them, nor humility enough to confess it, and to learn of them, have yet pride and arrogancy enough to contradict them, and often malice enough to vilifie them.

Satis tri-
umphat
Veritas si
apud pau-
cos bonosq;
accepta:
ne indoles
ejus tibi pla-
cere multis.
Lipius.

In such differences it is not only a sign of a wise man to be content with the approbation of a few, but also to have but few approvers: (except where the injudicious do implicitly believe those few that are judicious.) Commonly a very few that are wiser than the multitude, are fain to stand by, and compassionate not only the World but the Church, and see the disease, and the easie remedy, and all in vain; while they are but neglected or despised by the rest, that will not be made wiser by them.

Dir. 23. §. 34. Direct. 23. In all contentions hold close to that which all sides are agreed in: There is so much agreed on, even between the Papists and the Protestants, as would certainly save them all, if all of them did sincerely believe, Love and Practise it. For they all confess that the whole Canonical Scripture is true. Therefore be more studious sincerely to hold and improve those common truths which they all profess, than to oppose the particular opinions of any, further than that common truth requireth it. See that the Articles of the common Creed which all profess, be unfeignedly believed by you; and that the Petitions in the Lords Prayer be sincerely and earnestly put up to God; and that the ten Commandments be heartily and entirely obeyed; and then no error or difference will be damning to you.

Dir. 24. §. 35. Direct. 24. Take nothing as necessary to salvation in point of faith, nor as universally necessary in point of practice, which the universal Church in every age since Christ did not receive: For if any thing be necessary to salvation which the Church received not in every age, then the Church it self of that age could not be saved; and then the Church was indeed no Church: For Christ is the Saviour of his body. But certainly Christ had in every age a Church of saved-ones, who openly professed all that was of common necessity to salvation. An opinion

may be true which accuseth the generality in the Church of some error or imperfection: For it is most certain that the Church on Earth is composed of none (that have the use of reason) but erring and imperfect members: But no opinion can be true that condemneth all the Church to Hell, in any one age: For the Head and Husband of the Church must be her Judge.

§. 36. Direct. 25. Be not born down by the censoriousness of any, to overrun your own understanding and the truth, and to comply with them in their errors and extreams: But hold to the truth and keep your station: Jer. 15. 19. Let them return unto thee, but return not thou unto them. It is too usual for the younger and more injudicious sort of Christians to be most zealous about some little Opinions, Ceremonies and Words, and to censure all those that differ from them, with such bitter censures, (as ungodly, falsehearted, &c.) that hereupon some of the more judicious forsake the truth and simplicity of the Gospel, to comply with these censors merely to escape them, (or as some say, that they may keep an interest in them to do them good:) But such carnal compliances, though with the most zealous men, will bring nothing home at last but repentance and shame: Truth which is the means of the good of souls, must not be betrayed as for the good of souls.

Dir. 25.
Thus Peter
and Barna-
bas erred,
Gal. 2.

§. 37. Direct. 26. Doubt not of well-proved Dir. 26. Truths, for every difficulty that appeareth against them: There is scarce any truth in the World so plain, but in your own thoughts, or in the cavils of a wrangling wit, there may such difficulties be raised as you can hardly answer: And there is scarce any thing so evident, that some will not dispute against. You see that even the learnedst Jesuits, and all the Clergy of the Roman Kingdom, will not stick to dispute all the World (if they could) out of the belief of all their senses, while they maintain that Bread is not Bread, and wine is not wine. And yet how many Princes, Lords and Rulers follow them, and many millions of the people; because they be not able to confute them. If they had said that a man is no man but a worm, Psal. 22. 6. they might in reason have expected as much belief.

§. 38. Direct. 27. Abuse not your own know- Dir. 27. ledge by subjecting it to your carnal interest or sen- Mat. 25. suality: He that will sin against his Conscience, and will not obey the Knowledge which he hath, doth deserve to be given over to blindness and deceit, and to lose even that which he hath, and to be forsaken till he believe and defend a lye: that all they might be damned who obeyed not the truth, but had pleasure in unrighteousness, 2. Thes. 2. 10, 11, 12. God will not hold him guiltless who debaseth his sacred truth so far, as to make it stoop to his commodity and lust: where he is a Teacher he will be a King, and sendeth his Truth as the instrument of his Government, and not as a slave or pandor to the flesh: He that will do Gods will shall know it, Joh. 7. 17. But the carnal mind that cannot be subject to Gods Law, is unfit to receive it, because it is spiritually discerned, Rom. 8. 7. 1 Cor. 2. 14.

29.
Rom. 14.
22.



CHAP. VIII.

Directions for the Union and Communion of Saints, and the avoiding unpeaceableness and Schism.

Of this subject I have written already, 1. My *Universal Concord*, 2. My *Catholic Unity*, 3. Of the *True Church*, 4. My *Christian Concord*.

Read over *St. Fr. Basil's third Essay*; and *Hales of Schism*.

Rom. 12.
18.

Dir. 1.
In *veste christi* va-
riet. as *fit*;
scissura non
fit: They
be two
things,
Unity and
Uniformi-
ty. L. Bacon
Essay 3.

THE PEACE and CONCORD of Believers is a thing that almost all those plead for, who call themselves Believers, and yet a thing that almost all men hinder and resist while they commend it. The *Discord* and *DIVISIONS* of believers, are as commonly spoken against, and by the same men, as commonly fomented. The few that are sincere (both Rulers and private men) desire *Concord* and hate *Divisions* in Love to *Holiness* which is promoted by it, and in Love to the Church, and good of souls, and the honour of Religion and the Glory of God: And the few of those few that are experienced, wise, judicious persons, do choose the means that is fittest to attain these ends, and do prudently and constantly prosecute them accordingly: But these being in the World as a spoonful of fresh water cast into the Sea, or a spoonful of water cast into the flames of a house on fire, no wonder if the brinish Sea be not sweetened by them, nor the consuming raging fire quenched by them. The other Rulers of the world and of the Churches, are for *Concord* and against *Division*, because this tendeth to the quieting of the people under them, and the making of men submissive and obedient to their wills, and so to confirm their dignities, dominions and interests: And all men that are not Holy, being predominantly SELFISH, they would all be themselves the Center of that Union, and bond of that concord which they desire: And they would have it accomplished upon such terms, and by such means as are most agreeable to their principles and Ends: In which there are almost as many minds as Men: so that among all the Commenders of UNITY and concord, there are none that take the way to attain it, but those that would center it all in GOD, and seek it upon his terms, and in his way. The rest are all tearing Unity and Peace in pieces, while they commend it, and they fight against it while they seek it: every man seeking it for Himself, and upon his own terms and in his own way: which are so various and inconsistent, that East and West may sooner meet than they.

§. 2. Yet must the sons of God be still the sons of Peace, and continue their prayers and endeavours for UNITY, how small soever be the hopes of their success: If it be possible, as much as in us lyeth, we must live peaceably with all men: So far must they be from being guilty of any Schisms or unlawful Divisions of the Church, that they must make it a great part of their care and work to preserve the Unity and peace of Christians: In this therefore I shall next Direct them.

§. 3. Direct. 1. Understand first wherein the Unity of Christians and Churches doth consist: Or else you will neither know how to preserve it, nor when you violate it. Christians are said to be United to Christ, when they are entered into Covenant with him, and are become his Disciples, his Subjects and the members of his (Political) Body: They are united to one another when they are united to Christ their common head, and when they have that spirit, that faith, that Love which is communicated to every living member of the body. This Union is not the

making of many to be One Christian; but of many Christians to be one Church: which is considerable either as to its Internal Life, or its external order and profession. In the former respect the bonds of our Union are, 1. The heart-Covenant (or faith,) 2. And the spirit; The Consent of Christ and of our selves concurring, doth make the match or marriage between us; and the Spirit communicated from him to us is as the nerves or ligaments of the body, or rather as the spirits which pass through all. The Union of the Church considered Visibly in its outward Policy, is either that of the whole Church, or of the Particular Churches within themselves, or of divers particular Churches accidentally united. 1. The Union of the whole, is Essential, integral or accidental: The Essential Union is that Relation of a Head and members, which is between Christ and all the visible members of his Church: The foundation of it is the mutual Covenant between Christ and them, considered on their part as made Externally, whether sincerely or not: This is usually done in Baptism, and is the chiefest act of their Profession of the faith. Thus the Baptismal Covenant doth constitute us members of the visible Church. The Integral and accidental Union I pass by now. 2. Besides this Union of the Universal Church with Christ the Universal Head, there is in all Particular or-
ganized Churches a subordinate Union, 1. Between the Pastor and the flock, 2. Between the People one towards another: which consisteth in these their special Relations to each other. 3. And there is an Accidental Union of many particular Churches: As when they are United under one Civil Government; or Consecrated by their Pastors in one Synod or Council. These are the several sorts of Church Union.

§. 4. Direct. 2. Understand also wherein the Communion of Christians and Churches doth consist: that you may know what it is that you must hold to, In the Universal Church your Internal Communion with Christ consisteth in his communication of his spirit and grace, his word and mercies unto you; and in your returns of Love, and Thanks and Obedience unto him; and in your seeking to him, depending on him, and receivings from him: Your Internal Communion with the Church or Saints, consisteth in mutual Love, and other consequent affections, and in praying for, and doing good to one another as your selves, according to your abilities and opportunities. Your external Communion with Christ and with most of the Church in Heaven and Earth, is not mutually visible and local: For it is but a small number comparatively that we ever see: But it consisteth in Christ's visible communication of his word, his officers, and his ordinances and mercies unto you, and in your visible learning and reception of them, and obedience to him, and expressions of your Love and Gratitude towards him. Your external communion with the Universal Church, consisteth in the Prayers of the Church for you, and your prayers for the Church: In your holding the same faith, and professing to Love and Worship the same God, and Saviour and Sanctifier,

in the same holy ordinances, in order to the same eternal end.

§. 5. Your *external Communion* in the same particular Congregations consisteth in your assembling together to hear the Preaching of Gods word, and to receive the Sacrament of the Body and Blood of Christ, and pray and praise God, and to help each other in knowledge and holiness, and walk together in the fear of the Lord.

§. 6. Your Communion with other neighbour Churches, lyeth in praying for and counselling each other, and keeping such correspondencies as shall be found necessary to maintain that Love and Peace and Holiness which all are bound to seek, according to your abilities and opportunities.

§. 7. Note here that *Communion* is one thing, and *subjection* is another: It is not your *subjection* to other Churches that is required to your *communion* with them: The Churches that *Paul* wrote to at *Rome, Corinth, Galatia, Ephesus, Philippi, &c.* had *Communion* together according to their capacities in that distance: but they were not *subject* one to another (any otherwise, than as *all* are commanded to be subject to each other in humility, *1 Pet. 5. 5.*) The Church of *Rome* now accuseth all the Christians in the World of separating from their *Communion*, unless they will take them for their Rulers, and obey them as the Mistress Church: But *Paul* speaketh not one syllable to any of the Churches of any such thing, as their obedience to the Church of *Rome*. To your own Pastors you owe *subjection* *flatly* as well as *communion*; and to other Pastors of the Churches of Christ (fixed or unfixed) you owe a *temporary subjection* so far as you are called to make use of them (as sick persons do to another Physician, when the Physician of the Hospital is out of the way:) But one Church is not the Ruler of another, or any one of all the rest, by any appointment of the King of the Church.

Dir. 3. §. 8. Direct. 3. By the help of what is already said you are next distinctly to understand how far you are bound to Union or Communion with any other, Church or person, and what distance, separation or division is a sin, and what is not: that so you may neither causelessly trouble your selves with scruples, nor trouble the Church by sinful Schism.

What
Unity is
among all
Christians.
Gal. 3. 20.
& 4. 5, 6.
Eph. 4. 5.
1 Cor. 12.
12, 13.
1 Pet. 1.
16.
Eph. 4. 11.
12, 13.
Eph. 2. 20.
21, 19.
1 Joh. 3.
11, 14, 23.
Psal. 122. 2.
1 Pet. 2.
1, 2.
Joh. 3. 6.
Heb. 10.
25.
1 Cor. 10.
16, 17.
Rom. 12. 1.
Eph. 2.
10, 11.

§. 9. I. There must be a *Union* among all Churches and Christians in these following particulars. 1. They have all but One God. 2. And One Head and Saviour, Jesus Christ. 3. And One Sanctifier, the Holy Ghost. 4. And One Ultimate End and Hope, even the fruition of God in Heaven. 5. And one Gospel to teach them the Knowledge of Christ, and contain the promise of their salvation. 6. And one kind of faith that is wrought hereby. 7. And one and the same Covenant (of which Baptism is the seal) in which they are engaged to God. 8. And the same Instrumental founders of our faith, under Jesus Christ, even the Prophets and Apostles. 9. And all members of the same Universal Body. 10. And all have the same new nature and Holy disposition, and the same Holy Affections, in Loving God and Holiness, and Hating sin. 11. They all own as to the essential parts, the same Law of God, as the Rule of their faith and life, even the sacred Canonical Scriptures. 12. Every member hath a Love to the whole, and to each other, especially to the more excellent and useful members; and an inclination to holy Communion with each other. 13. They have all a propensity to the same holy means and employment, as Prayer, learning the word of God, and doing good to others. All these things the True living members of the

Church have in *sincerity*, and the rest have in *Profession*.

§. 10. II. There will be still a diversity among the Churches and particular Christians in these following points, without any dissolution of the fore-described *Unity*. 1. They will not be of the same Age or standing in Christ; but some babes, some young men and some fathers. 2. They will not have the same degrees of strength, of Knowledge and of Holiness: some will have need to be fed with milk, and be unskilful in the word of Righteousness. 3. They will differ in the kind and measure of their gifts: some will excel in one kind, and some in another, and some in none at all. 4. They will differ in their natural temper, which will make some to be more hot and some more mild, some more quick and some more dull, some of more regulated wits and some more scattered and confused. 5. They will differ in spiritual health and soundness: one will be more Orthodox and another more erroneous: one will have a better appetite to the wholesome word than others that are inclining to novelties and vain janglings: one will walk more blamelessly than another: some are full of Joy and peace, and others full of grief and trouble. 6. They differ much in usefulness and service to the Body: some are Pillars to support the rest, and some are burdensome and troublers of the Church. 7. It is the will of Christ that they differ in Office and employment: some being Pastors and Teachers to the rest. 8. There may be much difference in the manner of their worshipping God; some observing dayes and difference of meats and drinks, and forms and other Ceremonies, which others observe not: And several Churches may have several modes. 9. These differences may possibly by the temptation of Satan, arise to vehement contentions, and not only to the censuring and despising of each other, but to the rejecting of each other from the Communion of the several Churches and forbidding one another to Preach the Gospel, and the banishing or imprisoning one another, as Constantine himself did banish Athanasius; and as Chrysostome and many another have felt. 10. Hence it followeth that as in the Visible Church some are the members of Christ, and some are indeed the Children of the Devil, some shall be saved and some be damned, even with the forest damnation, (the greatest difference in the World to come being betwixt the visible members of the Church,) so among the Godly and sincere themselves they are not all alike amiable or happy, but they shall differ in Glory as they do in Grace: All these differences there have been, are, and will be in the Church, notwithstanding its unity in other things.

§. 11. III. The word [*Schism*] cometh from *σίζω, dissecō, lacero*, and signifieth any sinful Division among Christians: some Papists (as Johnson) will have nothing called Schism, but a Dividing ones self from the Catholick Church: Others maintain that there is nothing in Scripture called Schism, but making divisions in particular Churches. The Truth is, (obvious in the thing it self) that there are several sorts of Schism or Division. 1. There is a causing Divisions in a particular Church, when yet no party divideth from that Church, much less from the Universal. Thus Paul

Schism
what and
of how
many
sorts.
The true
placing
the Bonds
of Unity
importeth
exceed-
ingly —
Which
will be
done if
the points
fundamental, and of substance in Religion were truly discerned and distinguished from points not merely of faith, but of Opinion, Order or good intention. This is a thing that may seem to many a matter trivial, and done already: but if it were done less partially, it would be embraced more generally: L. Bacon Essay 3.

blameth

blameth the Divisions that *were among* the Corinthians, while one said I am of *Paul*, and another, I am of *Apollo*, &c. 1 Cor. 3. 3. And 1 Cor. 11. 18. *I hear that there be divisions among you: not that they separated from each others Communion; but held a disorderly Communion. Such divisions he vehemently dissuadeth them from, 1 Cor. 1. 10. And thus he perswadeh the Romans (16. 17.) to mark them which cause Divisions and offences among them, contrary to the doctrine which they had learned, and avoid them; which it seems therefore were not such as had avoided the Church first. He that causeth differences of judgement and practice, and contendings in the Church, doth cause Divisions, though none separate from the Church.*

2. And if this be a fault, it must be a greater fault to *cause Divisions from*, as well as in, a particular Church, which a man may do that separateth not from it himself; As if he *perswade others to separate*; or if he sow those seeds of error which cause it, or if he causelily excommunicate or cast them out.

3. And then it must be as great a sin, to make a causeless separation from the Church that you are in *your self*, which is another sort of Schism: If you may not *Divide* in the Church, nor *Divide others from* the Church, then you may not causelessly *Divide* the common from it *your selves*.

4. And it is yet a greater Schism, when you *Divide* not only from *that one Church*, but from *many*, because they concur in opinion with that *one* (which is the common way of Dividers.)

5. And it is yet a greater Schism, when whole Churches separate from each other, and renounce due Communion with each other without just cause: as the Greeks, Latines, and Protestants in their present distance, must some of them (whoever it is) be found guilty.

6. And yet it is a greater Schism than this, when Churches do not only separate from each other causelessly, but also *uncharitably* each other, and endeavour to cut off each other from the Church-Universal, by denying each other to be *true Churches of Christ*. It is a more grievous Schism to withdraw from a true Church as *no-Church*, than as a *Corrupt-Church*; that is, to cut off a Church from Christ and the Church-Catholick, than to abstain from Communion with it as a *scandalous or offending Church*.

7. It is yet (*ceteris paribus*) a higher degree of Schism to *Divide your selves* (a person or a Church) from the *Universal Church* without just cause, though you separate from it but *secundum quid*, in some *accidental respect* where *unity is needful*: (For where Unity is not required, there dis-union is no sin.) Yet such a person that is separate but *secundum quid*, from something *accidental*, or *integral*, but not *essential* to the *Catholick Church*, is still a *Catholick Christian*, though he sin.

8. But as for the highest degree of all, *viz.* to separate from the *Universal-Church simpliciter*, or in some *Essential respect*, this is done by nothing but by *Herésie* or *Apostasie*. However the Papists make men believe that *Schismaticks* that are neither Hereticks nor Apostates, do separate themselves wholly or simply from the *Catholick Church*, this is a meer figment of their brains. For he that separateth not from the Church in any thing *essential* to it, doth not truly and simply separate from the Church, but *secundum quid*, from something separable from the Church. But whatever is *essential* to the Church is necessary to salvation: And he that separateth from it upon the account of his denying any thing necessary to salvation, is an *Heretick* or an *Apostate*: that is, If he do it, as denying some one (or more)

Essential point of faith or Religion, while he pretendeth to hold all the rest, he is an *Heretick*: If he deny the *whole Christian faith*, he is a flat *Apostate*: and these are more than to be *Schismaticks*.

§. 12. The word [*Herésie*] also is variously taken by Ecclesiastick writers: *Austin* will have *Herésie* to be an *inveterate schism*: *Hierome* maketh it to be some perverse opinion: Some call every *Schism* which gathereth a separated party from the rest, by the name of *Herésie*: Some call it a *Herésie* if there be a perillous error though without any *Schism*. Some call it a *Herésie* only when *Schism* is made, and a party separated upon the account of some perillous error. Some say this error must be *damnable*, that is, in the *essentials* of Religion: And some say, it is enough if it be but *dangerous*. Among all these the commonest sense of [*a Heretick*] is *One that obstinately erreth in some essential point, and divideth from the Communion of other Christians upon that account*. And so *Paraus* and many Protestants take *Herésie* for the *Species*, and *Schism* for the *Genus*: All *Schism* is not *Herésie*; but all *Herésie*, say they, is *Schism*. Remember that all this is but a *Controversie de nomine*, and therefore of small moment.

§. 13. By this that I have said you may perceive who they be that are guilty of Church-divisions: *As, 1. The sparks of it are kindled when Proud and self-conceited persons, are brain-sick in the fond estimation of their own opinions; and heart-sick by a feverish zeal for the propagating of them. Ignorant souls think that every change of their opinions is made by such an accession of heavenly light, that if they should not bestir them to make all of the same mind, they should be betrayers of the truth, and do the world unspeakable wrong. When they measure and censure men as they receive or reject their peculiar discoveries or conceits, schism is in the Egge.*

§. 14. 2. The fire is blown up, when men are desirous to have a party follow them and cry them up, and thereupon are busie in perswading others to be of their mind, and do *speak perverse things to draw away disciples after them*. And when they would be counted the Masters of a party.

§. 15. 3. The flames break forth, when by this means the same Church, or divers Churches do fall into several *Parties* burning in zeal against each other, abating charity, censuring and condemning one another; backbiting and reviling each other, through *envy and strife*: when they look strangely at one another as being on several sides; as if they were not Children of the same Father, nor members of the same body; or as if *Christ* were divided; one being of *Paul*, and another of *Apollo*, and another of *Cephas*, and every one of a faction, letting out their thoughts in jealousies and evil surmises of each other: perverting the words and actions of each to an ugly sense: and snatching occasions to represent one another as fools or odious to the hearers, as if you should plainly say, [I pray you *hate* or *despise* these people whom I hate and despise.] This is the core of the Plague-sore: It is schism in the bud.

§. 16. 4. When people in the same Church do gather into *private meetings*, not under the guidance of their *Pastors*, to edifie one another in holy exercises in Love and peace, but in *opposition* to their lawful Pastors, or to one another, to propagate their singular opinions, and increase their parties, and speak against those that are not on their side; schism is then ready to bring forth and multiply, and the swarm is ready to come forth and be gone.

§. 17.

§. 17. 5. When these people actually depart, and renounce or forsake the Communion of the Church, and cast off their faithful Pastors, and draw into a separated body by themselves, and choose them Pastors and call themselves a Church, and all without any just sufficient cause; When thus Churches are gathered out of Churches, before the old ones are dissolved, or they have any warrant to depart; when thus Pastor is set up against Pastor, Church against Church, and Altar against Altar; this is schism ripe and fruitful: The swarm is gone, and hived in another place.

§. 18. 6. If now the neighbour Churches by their Pastors in their Synods, shall in compassion seek to reclaim these straglers, and they justify their unjust separation, and condemn the counsel of the Churches and Ministers of Christ; this is a confirmed obstinate schism.

§. 19. 7. If they shall also judge that Church to be no Church from which they separated, and so cut off a part of the body of Christ, by an unrighteous censure, and condemn the innocent, and usurp authority over their Guides; this is disobedience and uncharitableness with schism.

§. 20. 8. If they shall also condemn and unchurch all the other Churches, that are not of their mind and way, and renounce communion with them all, and so condemn unjustly a great part of the Body of Christ on Earth, this is to add fury and rebellion to an uncharitable schism. And if to cover their sin, they shall unjustly charge these Churches which they reject, with Heresie or wickedness, they do but multiply their crimes by such extenuations.

§. 21. 9. If the opinion that all this adoe is made for, be a damning error, against some essential point of the true Religion, then it is Heresie as well as Schism.

§. 22. 10. If this separation from the Church be made in defense of an ungodly life against the Discipline of the Church; If a wicked sort of men shall withdraw from the Church to avoid the disgrace of confession or excommunication; and shall first cast off the Church, lest the Church should proceed to cast out them; and so they separate that they may have none to govern and trouble them but themselves; this is a Prophane rebellious schism. This is the common course of schism when it groweth towards the height.

§. 23. 11. Besides all these, there is yet a more pernicious way of Schism, which the Church or Court of Rome is guilty of: They make new articles of faith, and new points of Religion, and a new worship — of God, shall I say, or of Bread as if it were a God? And all these they put into a Law, and impose them on all the other Churches, yea they put them into an Oath, and require men to swear that without any doubting they believe them to be true: They pretend to have authority for all this, as Rome is the Mistress of all other Churches: They set up a new Universal Head, as an Essential part of the Catholick Church, and so found or feign a new kind of Catholick Church: And he that will not obey them in all this, they renounce Communion with him, and to hide this horrid notorious schism, they call all Schismatics that are not thus subjected to them.

§. 24. 12. And to advance their schism to the height, as far as arrogance can aspire, they not only refuse communion with those, from whom they separate, but condemn them as no Pastors, no Churches, no Christians, that are not subject to them in this their Usurpation: And they that are but about the third or fourth part (at most) of the Christian world, do condemn the Body of Christ to

Hell (even all the rest) because they are not Subjects of the Pope.

§. 25. Besides all this criminal odious Schism, of Imposers or Separaters, there is a degree of Schism or unjust Division, which may be the infirmity of a good and peaceable person. As if a humble tender Christian should mistakingly think it unlawful to do some action that is imposed upon all that will hold communion with that particular Church (such as Paul speaketh of Rom. 14. if they had been imposed:) And if he suspecting his own understanding, do use all means to know the truth, and yet still continueth in his mistake: If this Christian do forbear all reviling of his superiours, and censuring those that differ from him, and drawing others to his opinion, but yet dare not joyn with the Church in that which he taketh to be a sin, this is a sinful sort of withdrawing, because it is upon mistake: But yet it is but a pardonable infirmity, consistent with integrity, and the favour of God.

§. 26. I V. In these cases following Separation is our duty and not a sin. 1. The Churches separation from the Unbelieving world is a necessary duty: For what is a Church, but a society dedicated or sanctified to God, by separation from the rest of the world? 2 Cor. 6. 17, 18. *Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty.* The Church is a Holy people, and therefore a separated people.

What Separation is a duty.

1 Pet. 2. 5, 7, 9. Leg. Groti. unde Imp. p. 230, 231.

§. 27. 2. If a Church apostatize and forsake the faith, or if they turn notoriously Heretical denying openly any one Essential Article of the faith, and this not only by an undiscerned consequence, but directly in exprefs terms or sense, it is our duty to deny to hold communion with such Apostates or Hereticks: For it is their separating from Christ that is the sinful separation, and maketh it necessary to us to separate from them. But this is no excuse to any Church or person, that shall falsely accuse any other Church or person of Heresie (because of some forced or disowned consequences of his Doctrine,) and then separate from them when they have thus injured them by their calumnies or censures.

§. 28. 3. We are not bound to own that as a Church which maketh not a visible Profession of faith and holiness: that is, If the Pastors and a sufficient number of the flock make not this Profession. For as the Pastor and flock are the constituent parts of the Church, politically considered, so Profession of faith and holiness is the essential qualification of the members. If either Pastors or people want this profession, it is no Political Church: But if the people profess true Religion, and have no Pastors, it is a community of believers, or a Church unorganized, and as such to be acknowledged.

§. 29. 4. If any shall unlawfully constitute a new Political Church-form, by making new constitutive Officers to be its Visible Head, which Christ never appointed, we are not to hold communion with the Church in its devised form or Polity: though we may hold Communion with the members of it considered as Christians and members of the Universal Church. Mark well, that I do not say that every new devised Officer disobligerh us from such communion, but such as I describe, which I shall fullier open.

§. 30. Quest. May not men place new Officers in the Church: and new forms of Government which God never instituted? or is there any form and Officers of Divine institution?

Whether any form of Church-Government be

of Divine appointment: and whether man may appoint any other?

H

Ans.

Ans. Though I answered this before, I shall here briefly answer it again; 1. There are some sorts of Officers that are *essential* to the Polity, or Church-form, and some that are only needful to the *well-being* of it, and some that are only *Accidental*: 2. There is a *Church-form* of Gods own institution, and there is a *super-added humane* Polity, or form: There are two sort of Churches, or Church-forms of Gods own institution. The first is the *Universal Church* considered *Politically* as Headed by Jesus Christ: This is so of Divine appointment, as that it is an Article of our Creed. Here if any man devise and superinduce another *Head* of the Universal Church, which God never appointed, though he pretend to hold his Sovereignty from Christ and under him, it is Treason against the sovereignty of Christ, as setting up an Universal Government or Sovereign in his Church without his authority and consent. Thus the Pope is the Usurping Head of a Rebellion against Christ, and in that sense by Protestants called Antichrist: And he is guilty of the Rebellion that *subscribeth* to, or owneth his Usurpation, or sweareth to him as his Governour, though he promise to obey him but in *licitis & honestis*: Because it is not *lawful* or *honest* to consent to an *Usurpers Government*. If an Usurper should traitorously without the Kings consent, proclaim himself Vice-King of Ireland or Scotland, and falsely say that he hath the Kings Authority, when the King disclaimeth him, he that should voluntarily swear obedience to him in things *lawful and honest*, doth voluntarily own his Usurpation and Treason. And it's not the lawfulness and honesty of the *matter* which will warrant us to own the Usurpation of the Commander. And Secondly, There is another subordinate *Church-form* of Christs institution: that is, *Particular Churches* consisting of Pastors and people conjoynd for *personal Communion* in Gods Worship. These are to the *Universal Church*, as particular *Corporations* are to a Kingdom, even such *Parts* of it as have a distinct subordinate Polity of their own: It is no City or Corporation, if they have not their Mayors, Bailiffs, or other Chief Officers, subject to the King, as Governours of the people under him: And it is no particular Church, in a *Political* sense, but only a *Community*, if they have not their Pastors to be under Christ, their spiritual Conductors in the matters of salvation; as there is no *School* which is not constituted of *Teacher and Scholars*. That particular organized Political Churches are of Christs institution (by his Spirit in the Apostles:) is undeniable: Acts 14. 23. *They ordained them Elders in every Church.* Tit. 1. 5. *Ordain Elders in every City as I commanded thee:* Acts 20. 17. *He sent to Ephesus and called the Elders of the Church:* 28. *Take heed to your selves and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God* — So 1 Thess. 5. 12, 13. Heb. 13. 7, 17, 24, &c. 1 Cor. 7. 23. *If the whole Church be come together into one place, &c.* Thus far it is no question but Church-forms and Government is of Divine appointment: And man can no more alter this, or set up such other without Gods consent, than a subject can alter or make Corporations without the Kings consent. 2. But besides these two sorts of Divine institution, there are other allowable associations which some call *Churches*: God hath required these *particular Churches* to hold such *Communion* as they are capable of, for promoting the common Ends of Christianity: And Prudence is left to determine of the Times and Places, and manner of their Pastors Assemblies, Councils and Correspondencies according to Gods general Rules.

Lag. Groti-
um de Imp.
p. 223 226.

If any will call these Councils, or the Associations engaged for special correspondencies, by the name of Churches, I will not trouble any with a *strife* about the *Name*: In this case so far as men have power to make that Association or Combination which they call a Church, so also if they make Officers suited to its ends, not encroaching upon the Churches or Officers of Christs own institution, I am none of those that will contend against them: Nor will this allow us to deny Communion with them. 3. And in those Churches which Christ himself hath instituted, there are *Officers* that make but for the *Integrity*, and not for the Political Essence of the Church: As Deacons, and all Pastors or Presbyters more than One. For it is not essential to it to have any *Deacons*, or many *Pastors*. As to this sort of Officers Christ hath appointed them, and it is not in mans power to alter his institution, nor to set up any such like in co-ordination with these: But yet if they should *do so*, as long as the true Essentials of the Church remain; I am not to deny communion with that Church, so I own not this corruption. 4. But there are also as circumstantial employments about Gods Worship, so *Officers* to do those employments, which men may lawfully institute: As Clerks, Church-wardens, Door-keepers, Ringers, &c. It is not the adding of these that is any sin. By this time you may see plainly both how far Churches, Officers, and Church-Government is *jure Divino*, and how far man may or may not add or alter, and what I meant in my Proposition, viz. *That if men introduce a new Universal Head to the Church Catholick, or a new Head to particular Churches, instead of that of Christs institution, this is in sensu Politico, to make new species of Churches, and destroy those that Christ hath instituted;* (for the *pars gubernans*, and *pars gubernata* are the essential Constituents of a Church.) And with such a Church as such in specie, I must have no communion (which is our case with the Papal Church;) though with the *Material* parts of that Church, as members of Christ, I may hold communion still.

§. 30. 5. If particular members are guilty of obstinate impenitency in true Herefie, or ungodliness or any scandalous crime, the Church may and must remove such from her communion: For it is the *Communion of Saints*. And the offender is the Cause of this separation.

§. 31. 6. If a whole Church be guilty of some notorious scandalous sin, and refuse with obstinacy to Repent and Reform, when admonished by neighbour Churches, or if that Church do thus defend *such a sin* in any of her members, so as openly to own it; other Churches may refuse communion with her, till she Repent and be Reformed. Or if they see cause to hold communion with her in other respects, yet in this they must have none.

§. 32. 7. If any Church will admit none to her *personal* Communion, but those that will take some false Oath, or subscribe any untruth, or tell a lye, though that Church do think it to be true, (as the *Trent* Oath which their Priests all swear,) it is not lawful to do any such unlawful thing to obtain communion with that Church: And he that refuseth in this case to commit this sin, is no way guilty of the separation, but is commendable for being true to God: And though the case may be sad to be deprived of the liberty of publick Worship, and the benefits of publick communion with that Church, yet sin is worse; and *obedience is better

and conforming to any unlawful or suspected practice, men may lawfully deny conformity to, and communion with that Church in such things, without incurring the guilt of Schism. Mr. *Strillingfleet*. *Iren.* p. 117. * 1 Sam. 15. 22. Prov. 15. 8.

than

But not denying her to be a Church, unless she cast off some essential part: But so disowning her as in 2Thes. 3.

Where any Church, retaining the purity of doctrine doth require the owning of

than Sacrifice : God will not be served with sin, nor accept the Sacrifice of a disobedient fool, *Eccles.* 5. 1, 2. Nor must we *lye* to glorifie him, nor do evil that good may come by it : Just is the damnation of such servers of God, *Rom.* 1. 7, 8. All publick Worship is rather to be omitted, than any one sin committed to enjoy it : (Though neither should be done where it is possible to do better.) It is not so unwise to think to feed a man with Poysons, as to think to serve God acceptably by sin.

§. 33. 8. If any one Church would ambitiously Usurp a Governing power over others (as *Rome* doth over the world) it is no unwarrantable separation to refuse the Government of that Usurping Church. We may hold communion with them as Christians, and yet refuse to be their subjects. And therefore it is a proud and ignorant complaint of the Church of *Rome*, that the Protestants *separate* from them as to Communion, because they will not take them for their Governours.

§. 34. 9. If any by violence will banish or cast out the true Bishops or Pastors of the Church, and set up Usurpers in their stead (as in the *Arrians* persecution it was commonly done,) it is no culpable separation, but laudable and a duty, for the people to own their Relation to their true Pastors, and deny communion with the Usurpers; as the people of the Eastern Churches did commonly refuse communion with the intruding Bishops, even to the Death, telling the Civil Rulers, that they had Bishops of their own, to whom they would adhere.

§. 35. 10. If a true Church will obstinately deny her members the use of any one Ordinance of God, as Preaching, or Reading Scripture, or Prayer, or Praise, or Discipline, while it retaineth all the rest, though we may not separate from this Church as no Church (which yet in the case of total rejection of Prayer or Praise, is very questionable at least) yet if we have opportunity, we must remove our local communion to a more edifying Church, that useth all the publick Ordinances of God : unless the publick good forbid, or some great impediment, or contrary duty be our excuse.

2 Joh. 10. §. 36. 11. If a true Church will not cast out any
11. impenitent, notorious scandalous sinner, though I am
2 Tim. 3. not to separate from the Church, yet I am bound to
5. avoid private familiarity with such a person, that he
Rom. 16. may be ashamed, and that I partake not of this sin.

1 Cor. 5. §. 37. 12. As the Church hath diversity of members,
11. some more holy, and some less, and some of
whole sincerity we have small hope, some that are
Matth. 13. more honourable, and some less; some that walk
41. 30. blamelessly, and some that work iniquity : So Ministers
Jer. 15. 19. and private members, are bound to difference between
1 Cor. 12. them accordingly, and to honour and love some
23, 24. far above others, whom yet we may not excommunicate : And this is no sinful separation.

§. 38. 13. If the Church that I live and communicate with, do hold any tolerable error, I may differ therein from the Church, without a culpable separation. Union with the Church may be continued with all the diversities before mentioned D. 3. §. 10.

§. 39. 14. In case of persecution in one Church or City, when the servants of Christ do flye to another (having no special reason to forbid it,) this is no sinful separation, *Matth.* 10. 23.

§. 40. 15. If the publick service of the Church require a Minister or private Christian to remove to another Church, if it be done deliberately and upon good advice, it is no sinful separation.

§. 41. 16. If a Lawful Prince or Magistrate command us to remove our habitation, or command a Minister from one Church to another, when it is

not notoriously to the detriment of the common interest of Religion, it is no sinful separation to obey the Magistrate.

§. 42. 17. If a poor Christian that hath a due and tender care of his salvation, do find that under one Minister his soul declineth and groweth dead, and under another that is more sound, and clear, and lively he is much edified to a holy and heavenly frame and life, and if hereupon, preferring his salvation before all things he remove to that Church and Minister where he is most edified, without unchurching the other by his censures, this is no sinful separation, but a preferring the *(one thing needful)* before all.

§. 43. 18. If one pair of the Church have leisure, opportunity, cause and earnest desires to meet often for the edifying of their souls, and redeeming their time, than the poorer, labouring, or careless and less zealous part will meet, in any fit place, under the oversight and conduct of their Pastors, and not in opposition to the more publick full assemblies, as they did, *Act.* 12. 12. to pray for Peter at the house of Mary, where many were gathered together praying; and *Acts* 10. 1, &c. this is no sinful separation.

§. 44. 19. If a mans own outward affairs require him to remove his habitation from one City or Countrey to another, and there be no greater matter to prohibit it, he may lawfully remove his local communion from the Church, that he before lived with, to that which resideth in the place he goeth to : For with distant Churches and Christians I can have none but Mental Communion or by distant means (as writing, messengers, &c.) ; It is only with present Christians that I can have local personal communion.

§. 45. 20. It is possible in some cases that a man may live long without local personal communion with any Christians or Church at all, and yet not be guilty of sinful separation. As the Kings Embassador or Agent in a Land of Infidels, or some Traveller, Merchants, Factors, or such as go to convert the Infidels, or those that are banished or imprisoned. In all these twenty cases, some kind of separation may be lawful.

§. 46. 21. One more I may add, which is, when the Temples are so small, and the Congregations so great, that there is no room to hear and joyn in the publick Worship : or when the Church is so excessively great, as to be incapable of the proper ends of the society; in this case to divide or withdraw, is no sinful separation : When one Hive will not hold the Bees, the swarm must seek themselves another, without the injury of the rest.

By all this you may perceive, that sinful separation is first in a censorious uncharitable mind, condemning Churches, Ministers and Worship causelessly, as unfit for them to have communion with : And Secondly, it is in the personal separation which is made in pursuance of this censure : But not in any local removal that is made on other lawful grounds.

§. 47. Direct. 4. Understand and consider well Dir. 4. the Reasons why Christ so frequently and earnestly presseth Concord on his Church, and why he so vehemently forbiddeth Divisions. Observe how much the Scripture speaketh to this purpose, and upon what weighty Reasons. Here are four things distinctly to be represented to your serious consideration.

1. How many, plain and urgent are the Texts that speak for Unity, and condemn Division. 2. The great Benefits of Concord. 3. And the mischiefs of Discord and Divisions in the Church. 4. And the Aggravations of the sin.

§. 48. I. A true Christian that hateth fornication, drunkenness, lying, perjury, because they are forbidden in the Word of God, will hate Divisions also when he well observeth how frequently and vehemently they are forbidden, and Concord highly commended and commanded. John 17. 21, 22, 23.

See Rom. 14. through-out. Rom. 15. 12. 5, 6, 7. Ephes. 4. 1, 2, 3, 4, 5, 6, 7. 1 Pet. 3. 6. 1 Cor. 12. through-out. Phil. 3. 15, 16. Acts 2. 1, 46. & 4. 32. Rom. 12. 4, 5. Psal. 133. 1 Cor. 8. 1 Tim. 1. 4 James 3.

That they all may be One, as thou Father art in me, and I in thee: that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be One, even as we are One: I in them, and thou in me, that they may be made perfect in One; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Here you see, that the Unity of the Saints must be a special means to convince the Infidel world of the truth of Christianity, and to prove Gods special Love to his Church, and also to accomplish their own perfection. 1 Cor. 1. 10.

Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions (or Schisms) among you, but that ye be perfectly joyned together in the same mind, and in the same judgement. For it hath been declared to me of you, my brethren, — that there are contentions among you — 1 Cor. 3. 3. For ye are yet carnal: for whereas there is among you envying, (zeal) and strife, and divisions, (or parties, or factions) are ye not carnal, and walk as men? For while one saith, I am of Paul, and another I am of Apollos, are ye not carnal? Phil. 2. 1, 2, 3, 4. If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit; if any bowels and mercies, fulfil ye my joy, that ye be like minded, having the same Love, of one accord, of one mind. Let nothing be done through strife or vain glory, but in lowliness of mind, let each esteem others better than themselves. Rom. 16. 17, 18. Now I beseech you brethren, mark them which cause divisions (or parties) and offences (or scandals) contrary to the doctrine which ye have learned, and avoid them. Abundance more such Texts may be recited.

The Benefits of Concord.

§. 49. II. The great Benefits of the Concord of Christians are these following. 1. It is necessary to the very Life of the Church and its several members, that they be all One Body. As their Union with Christ the Head and Principle of their life is principally necessary, so Unity among themselves is secondarily necessary, for the conveyance and reception of that Life which floweth to all from Christ. For though the Head be the Fountain of Life, yet the nerves and other parts must convey that life unto the members: And if any member be cut off or separated from the Body, it is separated also from the Head, and perisheth. Mark well those words of the Apostle, Ephes. 4. 3, to 16. [Endeavouring to keep the Unity of the Spirit in the bond of peace: There is one Body, and one Spirit; even as ye are called in one Hope of your calling: One Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all: But unto every one of us is given Grace according to the measure of the gift of Christ. — And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers: For the perfecting of the Saints, for the work of the Ministry, for the Edifying of the Body of Christ, till we all come in the Unity of the faith, and of the knowledge of the Son of God, to a perfect man, unto the measure of the sta-

ture of the fulness of Christ, that — speaking the truth in Love, we may grow up into him in all things, which is the Head, even Christ; from whom the whole Body fully joyned together, and compacted by every joyns of supply, according to the effectual working in the measure of every part, maketh increase of the Body to the edifying of it self in Love:] See here how the Churches Unity is necessary to its life and increase, and to the due nutrition of all the parts.

§. 50. 2. The Unity of the Church and the Concord of Believers, is necessary to its strength and safety; for Christ also strengtheneth as well as quickneth them by suitable means. Wo to him that is alone: But in the Army of the Lord of Hosts we may safely march on, when stragglers are caught up or killed by the weakest enemy. A threefold cord is not easily broken. Enemies both spiritual and corporal are deterred from assaulting the Church or any of its members, while they see us walk in our Military Unity and Order. In this posture every man is a blessing and defence unto his neighbour. As every Souldier hath the Benefit of all the conduct, wiidom and valour of the whole Army, while he keepeth in his place; so every weak Christian hath the use and benefit of all the Learning, the Wisdom and Gifts of the Church, while he keepeth his station, and walketh orderly in the Church. The hand, the eye, the ear, the foot, and every member of the Body, is as ready to help or serve the whole, and every other particular member as it self: But if it be cut off, it is neither helpful, nor to be helped. O what a mercy is it for every Christian, that is unable to help himself, to have the help of all the Church of God? their directions, their exhortations, their Love, their prayers, their liberality and compassion, according to their several abilities and opportunities? As infants and sick persons have the help of all the rest of the family that are in health.

§. 51. 3. Unity and Concord as it proceedeth from Love, so it greatly cherisheth and increaseth Love: even as the laying of the Wood or Coals together is necessary to the making of the fire, which the separating of them will put out. Holy Concord cherisheth holy converse and communion: And holy Communion powerfully kindleth holy Love. When the servants of Christ do see in each other the lustre of his Graces, and hear from each other the heavenly language which floweth from a Divine and heavenly mind, this potently kindleth their affections to each other, and maketh them close with those as the sons of God, in whom they find so much of God; Yea, it causeth them to Love God himself in others, with a reverent, admiring, and transcendent Love, when others at the best, can Love them but as men. Concord is the womb and soil of Love, although it be first its progeny. In quietness and peace the voice of peace is most regarded.

into treatises of Mortification and Devotion. *Id. ibid.* Against procuring Unity by sanguinary persecutions, see Lord Bacon *Essay* 3. Surely there is no better way to stop the rising of new Sects and Schisms, than to reform abuses, to compound the smaller differences, to proceed mildly, and not with sanguinary persecutions, and rather to take off the principal authors by winning and advancing them, than to enrage them by violence and bitterness. Lord Bacon in his *Essay* 58. *tra hominis non implet iustitiam Dei*: And it was a notable observation of a wise Father, that those which held and perswaded p[re]ssure of Consciences, were commonly interested therein themselves for their own ends. *Id. Essay* 3. p. 19.

§. 52. 4. Unity and Concord is the Churches Beauty: It maketh us amiable even to the eye of nature, and venerable and terrible even to the eye of malice. A concord in sin is no more honour, than

it is for conquered men to go together in multitudes to prison or captivity : or for beasts to go by droves unto the slaughter. But to see the Churches of Christ with one heart and soul acknowledging their Maker and Redeemer, and singing his Praise as with one voice, and living together in Love and Concord, as those that have one Principle, one Rule, one nature, one work, one Interest and Hope, and End, this is the truly beauteous symmetry, and delectable harmony. Psal. 133. *Behold how good and how pleasant it is, for brethren to dwell even together in unity ? It is like the precious ointment upon the head, that ran down upon the beard, even Aarons beard, that went down to the skirts of his garment : As the dew of Hermon, and as the dew that descended upon the mountains of Zion : for there the Lord commanded the blessing, even life for evermore.* The Translators well put this as the Contents of this Psalm [*The benefit of the communion of Saints*].

§. 53. 5. The concord of Believers doth greatly conduce to the successes of the Ministry, and propagation of the Gospel, and the conviction of unbelievers, and the conversion and salvation of ungodly souls. When Christ prayeth for the Unity of his Disciples, he redoubleth this argument from the effect or end, [*that the world may believe that thou hast sent me :*] and [*that the world may know that thou hast sent me, and hast loved them, &c.* John 17. 21, 23.] Would this make the world believe that Christ was sent of God ? Yes, undoubtedly if all Christians were reduced to a Holy Concord, it would do more to win the Heathen world, than all other means can do without it. It is the Divisions and the wickedness of professed Christians, that maketh Christianity so contemned by the Mahometanes, and other Infidels of the world : And it is the Holy Concord of Christians that would convince and draw them home to Christ. Love and Peace and concord are such virtues, as all the world is forced to applaud, notwithstanding natures enmity to good. When the first Christian Church were all with one accord in one place, and continued daily with one accord in the Temple, and breaking bread from house to house partook of food with gladness and singleness of heart, and when the multitude of believers were of one heart and of one soul, &c. Act. 2. 1, 46. & 4. 32. then did God send upon them the Holy Ghost, and then were three thousand converted at a Sermon ; And with great power gave the Apostles witness of the Resurrection of the Lord Jesus, and great grace was upon them all.

Our Concord in Religion hath all these advantages for the converting of unbelievers and ungodly men. 1. It is a sign that there is a constraining evidence of truth in that Gospel which doth convince so many : A concurrent satisfaction and yielding to the truth, is a powerful testimony for it. 2. They see then that Religion is not a matter of worldly Policy and design, when so many men of contrary interests do embrace it. 3. And they see it is not the fruit of Melancholy constitutions, when so many men of various temperaments entertain it. 4. They may see that the Gospel hath Power to conquer that self-love and self-interest which is the most potent thing in vitiated nature : Otherwise it could never make so many unite in God as their common interest and end. 5. They may see that the Gospel and spirit of Christ, is stronger than the devil and all the allurements of the flesh and world, when it can make so many agree in the renouncing of all earthly vanities, for the hopes of everlasting life. 6. They will see that the Design and doctrine of Christianity is Good and excellent,

becoming God, and desirable to man ; when they see that it doth produce so good effects, as the Love and Unity and Concord of mankind. 7. And it is an exceeding great and powerful help to the Conversion of the World in this respect, because it is a thing so conspicuous in their sight, and so intelligible to them, and so approved by them. They are little wrought on by the doctrine of Christ alone, because it is visible or audible but to few, and understood by fewer, and containeth many things which nature doth distaste : But the holy Concord of Believers is a thing that they are more able to discern and judge of, and do more generally approve. The HOLY CONCORD of Christians, must be the CONVERSION of the unbelieving world, if God have so great a mercy for the world : which is a consideration that should not only deter us from Divisions, but make us zealously study and labour with all our interest and might, for the healing of the lamentable Divisions among Christians, if we have the hearts of Christians, and any sense of the interest of Christ.

§. 54. 6. The Concord of Christians doth greatly conduce to the ease and peace of particular Believers. The very exercise of Love to one another doth sweeten all our lives and duties : We sail towards Heaven in a pleasant Calm, with wind and tide, when we live in Love and peace together : How easie doth it make the work of Godliness ? How light a burden doth Religion seem, when we are all as of one heart and soul ?

§. 55. 7. Lastly, Consider whether this be not the likeliest state to Heaven, and therefore have not in it the most of Christian excellency and perfection ? In Heaven there is no discord, but a perfect comfort of glorified spirits, harmoniously loving and praising their Creator. And if Heaven be desirable, holy Concord on earth is next desirable.

§. 56. III. On the contrary, consider well of the Mischiefs of Divisions. 1. It is the killing of the Church (as much as lyeth in the dividers) or the wounding it at least. Christs Body is One, and it is sensible ; and therefore Dividing it tendeth directly to the destroying it, and at least will cause its smart and pain. To Reform the Church by Dividing it, is no wiser than to cut out the Liver or Spleen or Gall to cleanse them from the filth that doth obstruct them, and hinder them in their office : you may indeed thus cleanse them, but it will be a mortal cure. As he that should Divide the Kingdom into two Kingdoms dissolveth the old Kingdom, or part of it at least, to erect two new ones : so he that would divide the Catholick Church into two, must thereby destroy it, if he could succeed : or destroy that part which divideth it self from the rest. Can a member live that is cut off from the Body, or a branch that is separated from the tree ?

§. 57. Quest. O but, say the Romanists, why then do you cut off your selves from us : The Division is made by you, and we are the Church, and you are dead till you return to us ? How will you know which part is the Church, when a Division is once made ? Answ. Are you the Church ? Are you the only Christians in the World ? The Church is [all Christians united in Christ their Head]. You traiterously set up a new usurping Head ; and proclaim your selves to be the whole Church, and condemn all that are not subjects to your new Head : We keep our station, and disclaim his Usurpation, and deny subjection to you, and tell you that as you are the subjects of the Pope, you are none of the Church of Christ at all : From this treasonable conspiracy we withdraw our selves : But as you are the subjects

The Mischiefs of Division.

Answ. Whether Papists or Protestants are Schismatics.

Act. 2. 41.
Act. 4. 33

How our Concord would promote the Conversion of Infidels.

*Concil. To-
let. 4. c. 16.
28. q. 1.
Ca. Judaei
qui al-
low sepa-
ration
from a
Jewish
husband,
if after
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on he will
not be a
Christian:
and so
doth Aco-
sta and his
Concil. Li-
men. l. 6.
c. 21. and
other Je-
suits, and
allow the
marrying
of ano-
ther: And
sure the
Conjugal
bond is
faster than
that of a
Pastor and
his flock:
may not a
man then
change his
Pastor
when his
soul is in
apparent
hazard?*

of Christ we never divided from you, nor denied you our Communion. Let Reason judge now who are the Dividers. And is it not easie to know which is the Church in the Division? It is all those that are still united unto Christ: If you or we be divided from Christ, and from Christians that are his Body, we are then none of the Church: But if we are not Divided from Christ, we are of the Church still: If part of a Tree, (though the far greater part) be cut off or separated from the rest, it is that part (how small soever) that still groweth with the Root that is the living Tree. The Indian Fig-tree, and some other Trees, have branches that take root when they touch the ground: If now you ask me whether the branches springing from the second Root, are members of the first Tree, I answer; 1. The rest that have no new Root are more undoubtedly members of it; 2. If any branches are separated from the first Tree, and grow upon the new root alone, the case is out of doubt. 3. But if yet they are by continuation joyned to both, that Root which they receive their nutriment most from, is it which they most belong to. Suppose a Tyrant counterfeit a Commission from the King to be Vice-King in Ireland; and proclaimeth all them to be Traytors that receive him not: The King disclaimeth him: the wisest subjects renounce him; and the rest obey him but so as to profess they do it because they believe him to be commissioned by the King. Let the question be now, who are the Dividers in Ireland? and who are the Kings truest subjects? and what Head it is that denominateth the Kingdom? and who are the Traytors? This is your case.

§. 58. 2. Divisions are the deformities of the Church. Cut off a nose, or pluck out an eye or dismember either a man or a picture, and see whether you have not deformed it. Ask any compassionate Christian? ask any insulting enemy, whether our Divisions be not our deformity and shame; the lamentation of friends and the scorn of enemies?

§. 59. 3. The Churches Divisions are not our own dishonour alone, but the injurious dishonour of Christ and Religion and the Gospel. The World thinketh that Christ is an impotent King, that cannot keep his Kingdom at unity in it self, when he hath himself told us, that every Kingdom divided against it self is brought to desolation, and every City or House divided against it self shall not stand, Mat. 12. 25. They think the Gospel tendeth to Division, and is a doctrine of dissention, when they see divisions and dissentions procured by it; They impute all the faults of the subjects to the King, and think that Christ was confuted in his Legislation, and knew not what to teach or command, because men are confounded in their opinions or practices, and know not what to think or do. If men misunderstand the Law of Christ, and one saith, This is the sense, and another saith that is the sense, they are ready to think that Christ spake non-sense, or understood not himself, because the ignorant understand him not: Who is there that converseth with the ungodly of the World, that heareth not by their reproach and scorns, how much God and Religion are dishonoured by the Divisions of Religious people.

§. 60. 4. And thus also our Divisions do lamentably hinder the progress of the Gospel, and the conversion and salvation of the ungodly World: They think they have small encouragement to be of your Religion, while your Divisions seem to tell them, that you know not what Religion to be of your selves. Whatever Satan or wicked men would say against Religion to discourage the ungodly from it, the same will exasperated persons in these Divisions say against each others way: And when every one of you con-

demneth another, how should the Consciences of the ungodly persuade them to expect salvation in any of those ways, which you thus condemn? Doubtless the Divisions of the Christian world, have done more to hinder the conversion of Infidels, and keep the Heathen and Mahometane World in their damnable ignorance and delusions, than all our power is able to undo: and have produced such desolations of the Church of Christ, and such a plentiful harvest and Kingdom for the Devil, as every tender Christian heart is bound to lament with tears of bitterness. If it must be that such offences shall come, yet woe to those by whom they come.

§. 61. 5. Divisions lay open the Churches of Christ, not only to the scorn, but to the malice, will and fury of their enemies. A Kingdom or house divided cannot stand, Matth. 12. 25. where hath the Church been destroyed, or Religion rooted out, in any Nation of the Earth, but divisions had a principal hand in the effect? O what desolations have they made among the flocks of Christ! As Seneca and others opened their own veins and bled to death, when Nero or such other Tyrants, did send them their commands to Die; even so have many Churches done by their divisions, to the gratifying of Satan, the enemy of souls.

§. 62. 6. Divisions among Christians do greatly hinder the edification of the members of the Church: while they are possessed with envyings and distaste of one another, they lose all the benefit of each others gifts, and of that holy communion which they should have with one another. And they are possessed with that zeal and wisdom, which James calleth earthly, sensual and devilish, which corrupteth all their affections, and turneth their food to the nourishment of their disafe, and maketh their very worshipping of God to become the increase of their sin. Where divisions and contentions are, the members that should grow up in humility, meekness, self-denial, holiness and love, do grow in pride, and perverse disputings, and passionate strivings, and envious wranglings: The Spirit of God departeth from them, and an evil spirit of malice and vexation taketh place; though in their passion, they know not what spirit they are of: Whereas if they be of one mind, and live in peace, the God of love and peace will be with them. What lamentable instances of this calamity have we in many of the Sectaries of this present time: Especially in the people called Quakers, that while they pretend to the greatest austerities, do grow up to such a measure of sower pride; and uncharitable contempt of others, and especially of all superiours, and hellish railing against the holiest Ministers and people, as we have scarce known, or ever read of?

§. 63. 7. These Divisions fill the Church with sin: even with sins of a most odious nature. They introduce a swarm of errors, while it becomes the Mode for every one to have a doctrine of his own, and to have something to say in Religion which may make him notable, Acts 20. 30. Of your own selves shall men arise, speaking perverse things, to draw away Disciples after them. They cherish pride, and malice, and belying others (the three great sins of the Devil) as naturally as dead flesh breedeth Worms: They destroy impartial Christian Love, as naturally as bleeding doth consume our vital heat and moisture. What wickedness is it that they will not cherish? In a word, the Scripture telleth us that where envying and strife is, there is confusion, and every evil work, (And is not this a lamentable way of Reformation Zeal of some imaginary or lesser evils)?

§. 64. 8. These Divisions are the grief of honest spectators, and cause the sorrows of those that are guilty

Rev. 17.
13.

Eph. 4. 16.
Tim. 1. 4.
Rom. 15.
19.
Act. 9. 31.

The Greek
word is

guilty of them. They make all their duties uneasy to them, and turn their Religion into a bitter unpleasant wrangling toil: Like Oxen in the yoke that strive against each other, when they should draw in order and equality. What a grievous life is it to Husband and Wife, or any in the family, if they live in discord? So is it to the members of the Church. When once men take the Kingdom of God to consist of meats, or drinks, or ceremonies, which consisteth in Righteousness, and Peace, and Joy in the Holy Ghost, and turn to strive about unedifying questions, they turn from all the sweetness of Religion.

Rom. 14.
17.
1 Tim. 1.

§. 65. 9. Sects and Divisions lead directly to Apostasy from the faith. Nothing is more in the design of Satan, than to confound men so with variety of Religions, that they may think there is no certainty in any: that so both the ignorant spectators may think all Religion is but fanfie and deceit, and the contenders themselves wheel about from Sect to Sect, till they come to the point where they first set out, and to be at last deliberately of no Religion, who at first were of none for want of deliberation. And it is no small success that Satan hath had by this temptation.

§. 66. 10. The Divisions of Christians do oft proceed to shake States and Kingdoms, having a lamentable influence upon the Civil peace: And this stirreth up Princes jealousies against them, and to the use of those severities, which the suffering party takes for persecution: yea, and Turks and all Princes that are enemies to Reformation and Holiness, do justifie themselves in their cruellest persecutions, when they see the Divisions of Christians, and the troubles of States that have followed thereupon. If Christians, and Protestants in special, did live in that Unity, Peace and Order as their Lord and Ruler requireth them to do, the consciences of persecutors would even worry and torment them, and make their lives a Hell on earth, for their cruelty against so excellent a sort of men: But now when they see them all in confusions, and see the troubles that follow hereupon, and hear them reviling one another, they think they may destroy them as the troublers of the earth, and their consciences scarce accuse them for it.

The Aggravations of Schism.

§. 67. I V. It is necessary also for your true understanding the malignity of this sin, that you take notice of the Aggravations of it, especially as to us. 1. It is a sin against so many, and clear, and vehement words of the Holy Ghost, (which I have partly before recited) that it is therefore utterly without excuse: Whoredoms, and Treasons, and Perjury are not oftner forbidden in the Gospel than this.

§. 68. 2. It is contrary to the very design of Christ in our Redemption; which was to Reconcile us all to God, and unite and center us all in him: To gather together in one the Children of God that are scattered abroad, John 11. 52. To gather together in one all things in Christ, Ephes. 1. 10. To make in himself of twain one new man, so making peace, Ephes. 2. 15. And shall we joyn with Satan the divider and destroyer, against Christ the Reconciler, in the very design of his Redemption?

§. 69. 3. It is contrary to the design of the Spirit of Grace, and contrary to the very nature of Christianity it self. By one Spirit we are all baptized into one body, and have all been made to drink into one Spirit, 1 Cor. 12. 13. As there is one Body and one Spirit, so it is our charge to keep the unity of the Spirit in the bond of peace, Ephes. 4. 3, 4. The new nature of Christians doth consist in Love, and desireth the Communion of Saints as such: And therefore the command of this special Love, is

called the New Commandment, John 17. 21. & 13. 34. & 15. 12, 17. And they are said to be taught of God to love one another, 1 Thess. 4. 9. As self-preservation is the chief principle in the Natural body, which causeth it to abhor the wounding, or amputation of its members, and to avoid division as destruction, except when a gangrened member must be cut off, for the saving of the body; so it is also with the mystical body of Christ. He is senseless and graceless that abhorreth not Church-wounds.

§. 70. 4. These Divisions are sins against the nearest bonds of our high Relations to each other: We are Brethren, and should there be any strife among us? Gen. 13. 8. We are all the children of God by faith in Christ Jesus, Gal. 3. 26. We are the fellow-members of the body of Christ; and should we tear his body, and separate his members, and cut his flesh, and break his bones? Eph. 5. 23, 30. For as the Body is one, and hath many members, and all the members of that one body being many, are one body; so also is Christ, 1 Cor. 12. 12. As we have many members in one body — so we being many, are one body in Christ; and every one members one of another, Rom. 12. 4, 5. He that woundeth or dismembreth your own bodies, shall scarce be taken for your friend: And are you Christs friends, when you dismember or wound his body? Is it lovely to see the children or servants in your family together by the ears? Is Civil Wars for the safety of a Kingdom? Or doth that tend to the honour of the children of God, which is the shame of common men? Or is that the safety of his Kingdom, which is the ruine of all others? We are all fellow-citizens with the Saints, and of the household of God, Ephes. 2. 19. We are Gods building, 1 Cor. 3. 9. Know ye not that ye are the Temple of God? and that the Spirit of God dwelleth in you? If any man defile the Temple of God, him shall God destroy: for the Temple of God is holy, which Temple ye are: 1 Cor. 3. 16, 17. Will he destroy the defilers? and will he Love the Dividers and destroyers? If it be so great a sin to go to Law unnecessarily with Brethren, or to wrong them, 1 Cor. 6. 8. What is it to disown them, and cast them off? And if they that salute and love only their Brethren, and not also their enemies, are not the Children of God, Matth. 5. 47. What are they that separate from, and condemn even their brethren?

Rom. 8.
16. & 9. 26.
1 Joh. 3. 23

Quicquid ad multitudinem vergit, antipathiam continet; & quanto magis multitudo augetur, tanto & antipathia & quicquid vero ad unitatem tendit, sympathiam nabet; & quanto magis ad unitatem accedit, tanto pariori sympathia augetur. Paul. Scalliger Epist. Cath. l. 3. p. 176.

§. 71. 5. Church-dividers either would Divide Christ himself between them, or else would rob him of a great part of his inheritance: And neither of these is a little sin: If you make several bodies, you would have several Heads: And is Christ divided? saith the Apostle, 1 Cor. 1. 13. Will you make him a Sect-Master? He will be your common head as Christians; but he will be no Head of your Sects and Parties: (I will not name them). Or would you tear out of the hands of Christ, any part of his possessions? Will he cut them off, because you cut them off? Will he separate them from himself, because you separate from them, or separate them from you? Will he give them a bill of divorce when ever you are pleased to lay any odious accusation against them? (Who shall condemn them, when it is he that justifieth them? Who shall separate them from the Love of God? Can your Censure or separation do it, when neither life, nor death, nor any creature can do it? Rom. 8. 33, &c.) Hath he not told you, that he will give them eternal life, and they shall never perish, neither shall any pluck them out of his hand, John 10. 28. Will he lose his Jewels, because you cast them away as dirt? He suffered more for souls than you, and better knoweth

knoweth the worth of souls? And do you think he will forget so dear a purchase? or take it well that you rob him of that which he hath bought so dearly? Will you give the members and inheritance of Christ to the Devil, and say, They are Satans, and none of Christs. *Who art thou that judgest another mans servant?*

§. 72. 6. Church-dividers are guilty of self-ignorance, and pride, and great unthankfulness against that God that beareth with so much in them, who so censoriously cast off their brethren. Wert thou ever humbled for thy sin? Dost thou know who thou art, and what thou carryest about thee? and how much thou offendeest God thy self? If thou do, surely thou wilt judge tenderly of thy brethren, as knowing what a tender hand thou needest, and what mercy thou hast found from God. Can he cruelly judge his brethren to Hell upon his petty differences, who is sensible how the gracious hand of his Redeemer, did so lately snatch him from the brink of Hell? Can he be forward to condemn his brethren, that hath been so lately and mercifully saved himself?

§. 73. 7. Church-dividers are the most successful servants of the Devil, being enemies to Christ in his family and livery. They gratify Satan, and all the Enemies of the Church, and do the very work that he would have them do, more effectually than open enemies could do it. As Mutineers in an Army may do more to destroy it, than the power of the Enemy.

§. 74. 8. It is a sin that contradiceth all Gods Ordinances and Means of Grace; which are purposely to procure and maintain the Unity of his Church. The Word and Baptism is to gather them into one body, and the Lords Supper to signify and maintain their Concord, as being *one bread*, and *one body*, 1 Cor. 10. 17. And all the communion of the Church is to express and to maintain this concord. The use of the Ministry is much to this end, to be the bonds and joyns of the unity of believers, Ephes. 4. 13, 14, 16. All these are contemned and frustrated by Dividers.

§. 75. 9. Church-division is a sin (especially to us) against as great and lamentable experiences as almost any sin can be. About sixteen hundred years the Church hath smarted by it: In many Countreys where the Gospel prospered, and Churches flourished, division hath turned all into desolation, and delivered them up to the curse of Mahometanism and Infidelity. The contentions between Constantinople and Rome, the Eastern and the Western Churches have shaken the Christian interest upon Earth, and delivered up much of the Christian world to tyranny, and blindness, and given advantage to the Papacy to captivate and corrupt much of the rest, by pretending it self to be the Center of Unity. O what glorious Churches, where the Learned Writers of those ages once lived, are now extinct, and the places turned to the Worship of the Devil and a Deceiver; through the ambition and contentions of the Bishops, that should have been the bonds of their Unity and peace! But doth England need to look back into History, or look abroad in foreign Lands, for instances of the sad effects of discord? Is there any one, good or bad in this age, that hath spent his days in such a sleep, as not to know what Divisions have done, when they have made such ruines in Church and State, and kindled such consuming flames, and raised so many Sects and Parties, and filled so many hearts with uncharitable rancour, and so many mouths with slanders and revilings, and turned so many prayers into sin, by poisoning them with

pride and factious oppositions, and hath let out streams of blood and tury, over all the Land? He that maketh light of the Divisions of Christians in these Kingdoms, or loveth not those that speak against them, doth shew himself to be so impenitent in them, as to be one of those terrible effects of them, that should be a pillar of Salt to warn after ages to take heed.

§. 76. 10. Yea, this is a heinous aggravation of this sin, that commonly it is justified, and not repented of by those that do commit it. When a drunkard, or a whoremonger will confess his sin, a Church-divider will stand to it, and defend it: And wo to them that call evil good, and good evil. Impenitency is a terrible aggravation of sin.

§. 77. 11. And it is yet the more heinous, in that it is commonly fathered upon God. If a drunkard or whoremonger should say, God commandeth me to do it, and I serve God by it, would you not think this a horrid aggravation? When did you ever know a Sect or party, how contrary soever among themselves, but they all pretended Gods authority, and intitled him to their sin, and called it *his service*, and censured others as *ungodly*, or *less godly*, that would not do as bad as they? St. James is put to confute them that thought *this wisdom was from above*, and so did glory in their sin, and lye against the truth, when their wisdom was from beneath, and no better than *earthly, sensual* and devillish. For the wisdom from above, is first pure, then peaceable, gentle, easie to be entreated, full of mercy, &c. James 3. 17.

§. 78. 12. Church-divisions are unlike to our Heavenly state, and in some regard worse than the Kingdom of the Devil, for he would not destroy it, by dividing it against it self, Math. 12. 26. O what a blessed harmony of united holy souls, will there be in the Heavenly Jerusalem, where we hope to dwell for ever? There will be no discords, envyings, Sidings or contendings, one being of this party, and another of that: but in the Unity of perfect Love, that world of Spirits, with joyful praise will magnifie their Creator. And is a snarling envy or jarring discord the likely way to such an end? Is the Church of Christ a Babel of confusion? Should they be divided party against party here, that must be one in perfect Love for ever? Shall they here be condemning each other, as none of the children of the Most High, who there must live in sweetest concord? If there be shame in Heaven, you will be ashamed to meet those in the delights of Glory, and see them entertained by the Lord of Love, whom you reviled and cast out of the Church, or your communion causelessly on earth.

§. 79. Remember now that Schism, and making parties and divisions in the Church, is not so small a sin as many take it for: It is the accounting it a duty, and a part of Holiness, which is the greatest cause that it prospereth in the world: And it will never be reformed till men have right apprehensions of the evil of it. Why is it that sober people are so far and free from the sins of swearing, drunkenness, fornication and lasciviousness, but because these sins are under so odious a character, as helpeth them easily to perceive the evil of them: And till Church-Divisions be rightly apprehended, as whoredom, and swearing, and drunkenness are, they will never be well cured. Imprint therefore on your minds the true Character of them, which I have here laid down, and look abroad upon the effects, and then you will fear this confounding sin, as much as a consuming Plague.

Two Hindrances of our true apprehensions of Schism.

§. 80. The two great causes that keep Divisions from being hated as they ought, are 1. A charitable respect to the good that is in Church-dividers, carrying us to overlook the evil of the sin: judging of it by the Persons that commit it, and thinking that nothing should seem odious that is *theirs*, because many of them are in other respects of blameless pious conversations. And indeed every Christian must so prudently reprehend the mistakes and faults of pious men, as not to asperse the piety which is conjunct; and therefore not to make their persons odious, but to give the person all his just commendations for his piety, while we oppose and aggravate his sin: Because Christ himself so distinguisheth between the good and the evil, and the person and the sin; and loveth his own for their good, while he hateth their evil; and so must we: And because it is the grand design of Satan, by the faults of the godly to make their Persons hated first, and their Piety next, and so to banish Religion from the world: And every friend of Christ must shew himself an enemy to this design of Satan. But yet the sin must be disowned and opposed, while the person is Loved according to his worth. Christ will give no thanks for such Love to his children, as cherisheth their Church-destroying sins: There is no greater enemy to sin than Christ, though there be no greater friend to souls. Godliness was never intended to be a fortress for iniquity; or a battery for the Devil to mount his Cannons on against the Church; nor for a blind to cover the Powder-mines of Hell. Satan never opposeth Truth, and Godliness, and Unity so dangerously, as when he can make Religious men his instruments. Remember therefore that all men are vanity, and Gods interest and honour must not be sacrificed to theirs, nor the most Holy be abused, in reverence to the holiest of sinful men.

§. 81. The other great hinderance of our due apprehension of the sinfulness of divisions, is our too deep sense of our sufferings by superiours, and our looking so much at the evil of persecutions, as not to look at the danger of the contrary extreme. Thus under the Papacy, the people of Germany at Luthers Reformation were so deeply sensible of the Papal cruelties, that they thought by how many ways soever men fled from such bloody persecutors, they were very excusable. And while men were all taken up in decrying the Roman Idolatry, corruptions and cruelties, they never feared the danger of their own divisions till they smarted by them. And this was once the case of many good people here in England, who so much hated the wickedness of the Prophane and the Haters of Godliness, that they had no apprehensions of the evil of Divisions among themselves: And because many prophane ones were wont to call sober godly people, Schismatics and Factions, therefore the very names began with many to grow into credit, as if they had been of good signification, and there had been really no such sin as schism and faction to be feared: Till God permitted this sin to break in upon us with such fury, as had almost turned us into a Babel, and a desolation. And I am perswaded God did purposely permit it, to teach his people more sensibly to know the evil of that sin by the effects, which they would not know by other means: And to let them see when they had reviled and ruined each other, that there is that in themselves which they should be more afraid of, than of any enemy without.

Dir. 5. §. 82. Direct. 5. Own not any cause which is an enemy to Love: And pretend neither Truth, nor Holiness, nor Unity, nor Order, nor any thing against it. 9. The Spirit of Love is that one Vital Spirit which doth animate all the Saints. The increase of Love is the powerful Balsome that healeth all the Churches wounds. Though loveless, lifeless Physicians think

that all these wounds must be healed by the Sword. And indeed the Weapon-salve is now become the proper cure. It is the Sword that must be medicated, that the wounds made by it may be healed. The decays of Love, are the Churches dissolution; which first causeth fissures and separations, and in process crumbleth us all to dust: And therefore the Pastors of the Church are the fittest instruments for the cure, who are the Messengers of Love, and whose Government is paternal, and hurteth not the body, but is only a Government of Love; and exercised by all the means of Love. All Christians in the world confess that LOVE is the very life and perfection of all Grace, and the End of all our other duties, and that which maketh us like to God, and that if Love dwelleth in us, God dwelleth in us; and that it will be the everlasting Grace, and the work of Heaven, and the Happiness of souls: and that it is the excellent way, and the character of Saints, and the New Commandment. And all this being so, it is most certain that no way is the way of God, which is not the way of Love: And therefore what specious pretences soever they may have, and one may cry up Truth, and another Holiness, and another order, and another Unity it self, to justify their envyings, hatred, cruelties, it is most certain, that all such pretences are Satanical deceipts: And if they bite and devour one another, they are not like the sheep of Christ, but shall be devoured one of another, Gal. 5. 15. Love worketh no ill to his neighbour: therefore Love is the fulfilling of the Law, Rom. 13. 10. When Papists that shew their love to mens souls by racking their bodies, and frying them in the fire, can make men apprehensive of the excellency of that kind of Love, they may use it to the healing of the Church. In the mean time as their Religion is, such is their Concord, while all those are called Members of their Union, and Professors of their Religion, who must be burnt to ashes if they say the contrary. They that give God an Image and Carcass of Religion, are thus content with the Image and Carcass of a Church for the exercise of it. And if there were nothing else but this to detect the sinfulness of the Sect of Quakers, and many more, it is enough to satisfy any sober man, that it cannot be the way of God: God is not the author of that Spirit and way which tends to wrath, emulation, hatred, railing, and the extinction of Christian Love, to all save their own Sect and party. Remember as you love your souls, that you shun all ways that are destructive to universal Christian Love.

§. 83. Direct. 6. Make nothing necessary to the unity of the Church, or the communion of Christians, which God hath not made necessary, or directed you to make so. By this one folly, the Papists are become the most notorious Schismatics on earth: even by making new Articles of faith, and new parts of worship, and imposing them on all Christians, to be sworn, subscribed, professed or practised, so as that no man shall be accounted a Catholick, or have communion with them (or with the Universal Church, if they could hinder it) that will not follow them in all their Novelties. They that would subscribe to all the Scriptures, and to all the antient Creeds of the Church, and would do any thing that Christ and his Apostles have enjoined, and go every step of that way to Heaven that Peter and Paul went, as far as they are able, yet if they will go no further, and believe no more (yes, if they will not go against some of this) must be condemned, cast out, and called Schismatics by these notorious Schismatics. If he hold to Christ the Universal Head of the Church, and will not be subject or sworn to the Pope, the Usurping Head, he shall be taken as cut off from Christ.

Lev. 19. 18.
1 Pet. 1. 22.
1 Thess. 5. 13.
Rom. 12. 9, 10.
2 Tim. 1. 7.
Heb. 10. 24.
1 Cor. 12. ult.
Gal. 5. 6, 13.
1 John 4. 7, 8.
John 13. 35.
James 3. 15.
1 John 4. 16.
Gal. 5. 19, 20, 21, 22.
2 Cor. 13. 11.
1 Tim. 6. 11.
Gal. 5. 14.
1 Cor. 13.
Eph. 4. 2, 15, 16.
Col. 1. 4.

Dir. 6. See Mr. Stillingfleet's Treatise, p. 119, 120. Bilson for Christian Subjection. p. 525.

Christ. And there is no certainty among these men what measure of faith, and worship, and obedience to them, shall be judged necessary to constitute a Church-member: For as that which served in the Apostles days, and the following ages, will not serve now, nor the subscribing to all the other pretended Councils until then, will not serve without subscribing to the Creed or Council of *Trent*; so nobody can tell, what New Faith, or Worship, or Test of Christianity, the next Council (if the world see any more) may require: and how many thousand that are *Trent*-Catholicks now, may be judged Hereticks or Schismatics then, if they will not shut their eyes, and follow them any whither, and change their Religion as oft as the Papal interest requireth a change. Of this *Chillingworth*, *Hales*, and Dr. *H.*

Dr. H. More
faith Myst.
Redempt.
p. 495. l.
10. c. 2.
There is
scarce any
Church in
Christen-
dom at this
day that
doth not
obtrude,
not only
fallhood,
but such
fallhoods
that will
appear to
any free
Spirit

pure con-
tradictions and impossibilities: and that with the same gravity, au-
thority, and importunity, that they do the holy Oracles of God.
Now the consequences of this must needs be sad: For what knowing
and conscientious man, but will be driven off, if he cannot assert
the truth, without open asserting of a gross lye? *Id. p. 526.*
And as for Opinions, though some may be better than other, some,
yet none should exclude from the fullest enjoyment of either private
or publick rights; supposing there be no venom of the *persecutive* spi-
rit mingled with them: But every one that professeth the faith of
Christ, and believeth the Scriptures in the Historical sense, &c.
See *Hales* of Schism, p. 8.

Dir. 7. §. 84. Direct. 7. Pray against the Usurpations
or intrusions of impious, carnal, ambitious, covetous
Pastors into the Churches of Christ. For one wick-
ed man in the place of a Pastor, may do more to
the increase of a Schism or faction, than many pri-
vate men can do. And carnal men have carnal minds
and carnal interests, which are both unconceivable
to the spiritual holy mind and interest: For the car-
nal mind is enmity against God, and is not subject
to his Law, nor can be, *Rom. 8. 7.* And they that
are in the flesh cannot please God, *v. 8.* And you may
easily conceive what work will be made in the Ship,
when an enemy of the Owner hath subtilly possessed
himself of the Pilots place? He will charge all that
are faithful as mutineers, because they resist him
whom he would carry all away. And if an enemy
of Christ shall get to be Governour of one of his
Regiments or Garrisons, all that are not Traytors
shall be called Traytors, and cashiered that they hin-
der not the treason which he intendeth. And as then he
that was born after the flesh, persecuted him that was
born after the spirit, even so it is now: But what saith
the Scripture? cast out the bond-woman and her
son, &c. *Gal. 4. 29, 30.* It is not the sacred office of
the Ministry nor the profession of the same religion,
that will cure the enmity of a carnal heart, against
both Holiness and the Holy seed. The whole busi-
ness of the world from age to age is but the ma-
nagement of that war, proclaimed at first entrance
into the World, between the seed of the woman and
the Serpent; and none of the serpents seed are more

Gen. 3. 15.

cruel or more successful, than those of them that
creep into the Armies of Christ; and especially that
get the conduct of his Regiments. Neither Bro-
therhood nor Unity of protest Religion, would hold
the hands of malignant *Cain* from murdering his
Brother *Abel*. The same Religion and father and
family reconciled not scoffing *Ishmael* to *Isaac*, or
prophane *Esau* to his brother *Jacob*. The family of
Christ, and an Apostles office, did not keep *Judas*
from being a Traytor to his Lord. If carnal men
invade the Ministry, they take the way of ease and
honour and worldly wealth, and strive for Dominion,
and who shall be the greatest, and care not how
great their Power and Jurisdiction is, nor how little
their profitable work is: and their endeavour is to
fit all matters of Worship and discipline to their am-
bitious covetous ends; and the spiritual Worshipper
shall be the object of their hate: And is it any won-
der, if the Churches of Christ be torn by Schism,
and betrayed to prophaneness, where there are such
unhappy guides?

Poste nuz-
quam per-
turbarunt
Respubli-
cas: Ora-
tores non
cravo. Bu-
choltz.

Acosta l. 6.
c. 23.
p. 579.
Nothing
so much
hurtech
this

Church as a rabble of hirelings and self-seekers: For what can natural
men, that scarce have the Spirit, do in the cause of God? A few in
number that are excellent in virtue, will more promote the work of
God. — But they that come hither being humble, and lovers of
souls, taking Christ for their pattern and bearing in their bodies
his Cross and death, shall most certainly find heavenly treasures, and
ineffable delights. But when will this be? When men cease to be
men; and to favour the things of men; and to seek and gape after
the things of men: With men this is utterly impossible; but with
God all things are possible: Because this is hard in the eyes of this
people, shall it therefore be hard in my eyes, faith the Lord? *Zech.*
10. pag. 580. I may say to some Ministers that cry out of the
schismatical disobedience of the people, as *Acosta* doth to those that
cried out of the *Indians* dulness and wickedness: It is long of the
Teachers. Deal with them in all possible love and tenderness, away
with Covetousness, Lordliness and cruelty; give them the example
of an upright life, open to them the way of truth; and teach them
according to their capacity, and diligently hold on in this way, who
ever thou art that art a Minister of the Gospel, and (faith he) as
ever I hope to enjoy thee, O Lord Jesu Christ, I am persuaded the
harvest will be plentiful and joyful. *l. 4. p. 433. & passim.* But
(faith he) we quickly cease our labours, and must presently have
hasty and plentiful fruit. But the Kingdom of God is not such: Ve-
rily it is not such, but as Christ hath told us, like seed cast into the
earth, which groweth up by degrees we know not how. *p. 433, 434.*
Hierons case is many another: *Concivit odia perditorum: Oderunt eum*
heretici, quia eos impugnare non desistit: Oderunt Clerici, quia vitam co-
rum insectatur & crimina. Sed plane eum boni omnes admirantur & dili-
gant: *Posthianus* in *Salp. Severi* Dialog. 1. And *Dial. 2. Martinus*
in mediocritate & conversatione populorum, inter Clericos dissidentes, inter
Episcopos seculantes, cum fere quotidianis scandalis hinc atque inde premittitur,
intrepugnabili tamen adversus omnia virtute fundatus stetit. — Nec
tamen huius crimini miscbo populares, soli illum Clerici, soli nesciunt Sacer-
dotes, nec immerito: Nolle illum invidi noluerunt: quia si virtutes illius
nollent, suorum vitia cognovissent.

§. 85. Direct. 8. In a special manner, take heed Dir. 8.
of pride; Suspect it and subdue it in your selves; How the
and do what you can to bring it into disgrace with
others. Only by Pride cometh contention, *Prov.*
13. 10. I never yet saw one schism made, in which
Pride conjunct with Ignorance was not the cause: Church,
nor ever did I know one person forward in a
schism (to my remembrance), but Pride was dis-
cernably his disease. I do not here intend (as the
Papists) to charge all with Schism or Pride, that
renounce not their understandings, and choose not
to give up themselves to a bestial subjection to
Usurpers or their Pastors: he that thinks it enough
that his Teacher hath Reason and be a man, in-
stead of himself, and so thinketh it enough that
his Teacher be a Christian and Religious; must be
also content that his Teacher alone be saved: (But
then he must not be the Teacher of such a damning
way). But by Pride I mean a plain over-valuing
of his own understanding, and Conceits and Rea-
sonings, quite above all the Evidences of their
worth, and an undervaluing and contempt of the
judge.

Jesuites
have here-
by distra-
cted the
Church,
read *Mari-*
ana, &
Archiepisc.
Pragenfis
Censur. de
Bull. Jesu-
it. & Dan.
Hospital.
ad Reges,
&c. Aug.
Ardinghil-
li Para-
doxa Jesu-
itica. Ga-
lindus, Gi-
valdus, &c.
Arcana
Jesuit.

judgements and reasonings of far wiser men, that had evidence enough to have evinced his folly and error to a sober and impartial man. Undoubtedly it is the *Pride of Priests and people*, that hath so lamentably in all ages torn the Church. He that readeth the Histories of Schisms and Church-confusions, and marketh the effects which this age hath shewed, will no more doubt whether *Pride* were the cause, than whether it was the wind that blew down Trees and houses, when he seeth them one way overturned by multitudes, where the tempest came with greatest force. Therefore a Bishop must be no Novice lest being lifted up with pride (*ὡς μὴ πρῶτος*) he fall into the condemnation of the Devil, 1 Tim. 3. 6. And if such Stars fall from Heaven, no wonder if they bring many down headlong with them. Humble souls dwell most at home, and think themselves unworthy of the communion of their brethren, and are most quarrelsome against their own corruptions: *They do nothing in strife and vain glory, but in lowliness of mind, each one esteemeth other better than themselves*, Phil. 2. 2, 3. and judge not lest they be judged, Math. 6. 1. And is it likely such should be Dividers of the Church? But Proud men, must either be great and domineer, and as *Diorephes*, 3 John 9. 10. love to have the preeminence, and cast the Brethren out of the Church, and prate against their faithfullest Pastors with malicious words; or else must be noted for their supposed excellencies, and set up themselves, and speak perverse things, to draw away disciples after them, and think the brethren unworthy of their Communion, and

Art. 20.

30.

Dir. 9.

9. 86. Direct. 9. Take heed of singularity, and narrowness of mind, and unacquaintedness with the former and present state of the Church and world. Men that are bred up in a corner, and never read nor heard of the common condition of the Church or world, are easily misled into Schism, through ignorance of those matters of fact that would preserve them. Abundance of this sort of honest people that I have known, have known so little beyond the Town or Countrey where they lived, that they have thought they were very Catholick in their Communion, because they had one or two Congregations, and divided not among themselves. But for the avoiding of Schism, 1. Look (with pity) on the Unbelieving world, and consider that Christians of all sorts, are but a sixth part of the whole earth: And then 2. Consider of this sixth part how small a part the reformed Churches are: And if you be willing to leave Christ any Church at all, perhaps you will be loth to separate yet into a narrower party, which is no more to all the world, than one of your Cottages is to the whole Kingdom. And is this all the Kingdom on earth that you will ascribe to Christ? Is the Kingdom of the Church, the King only of your little party? Though his flock be but a little flock, make it not next to none: As if he came into the World on so low a design as the gathering of your sect only: The less his flock is, the more sinful it is to rob him of it, and make it lesser than it is: It is a little flock, if it contained all the Christians, Protestants, Greeks, Armenians, Abassines and Papists on the Earth. Be singular and separate from the unbelieving world, and spare not: And be singular in Holiness from Prophane and nominal hypocritical Christians. But affect not to be singular in opinion or practice,

or separated in Communion, from the universal Church, or generality of sound believers; or if you forsake some common error, yet hold still the Common Love and Communion, with all the faithful according to your opportunities. 3. And it will be very useful when you are tempted to separate from any Church for the defectiveness of its manner of Worship, to enquire how God is worshipped in all the Churches on Earth, and then consider, whether if you lived among them you would forsake Communion with them all, for such defects (while you are not forced to justify or approve them). 4. And it is very useful to read Church history, and to understand what Heresies have been in times past, and what havock Schisms have caused among Christians: For if this much had been known by well-meaning persons in our dayes, we should not have seen those same Opinions applauded as new light, which were long ago exploded as old Heresies: nor should we have seen many honest people, taking that same course to reform the Church now, and advance the Gospel, which in so many ages and Nations hath heretofore destroyed the Church, and cast out the Gospel. A narrow soul, that taketh all Christs interest in the world, to lye in a few of their separated meetings, and shutteth up all the Church in a Nusthel, must needs be guilty of the foulest schisms. It is a Catholick spirit and Catholick principles, loving a Christian as a Christian, abhorring the very names of Sects and Parties as the Churches wounds, that must make a Catholick indeed.

That God above that knoweth the heart doth discern that frail men in some of their contradictions intend the same thing, and accepteth both. L. Verul. Essay 3. 15.

6. 87. Direct. 10. Understand well the true difference between the visible Church, and the world, lest you should think that you are bound to separate as much from a corrupted Church, as from the world. It is not True faith, but the Profession of true faith, that maketh a man fit to be acknowledged a member of the Visible Church. If this Profession be unsound, and accompanied with a vicious life, it is the sin and misery of such an Hypocrite, but it doth not presently put him as far unrelated to you, as if he were an infidel without the Church? If you ask what advantage have such unsound Church-members? I answer with the Apostle, Rom. 3. 1, 2. Much every way, chiefly because unto them are committed the Oracles of God. Rom. 9. 4. To them pertaineth the Adoption and the glory and Covenants, and the giving of the Law, and the service of God and the promises: Till the Church find cause to cast them out, they have the external privileges of its Communion. It hath made abundance to incur the guilt of sinful separation, to misunderstand those Texts of Scripture that call Christians to separate from Heathens, Infidels and Idolaters: As 2 Cor. 6. 17. Wherefore come out from among them and be ye separate saith the Lord, &c. The Text speaketh only of separating from the world who are Infidels and Idolaters, and no members of the Church, and ignorant people ordinarily expound it, as if it were meant of separating from the Church because of the ungodly that are members of it: But that God that knew why he called his people to separate from the World, doth never call them to separate from the Church-universal, nor from any particular Church by a mental separation so as to unchurch them. We read of many loathsome corruptions in the Churches of Corinth, Galatia, Laodicea, &c. but yet no command to separate from them. So many abuse Rev. 18. 4. Come out of her my people: As if God commanded them to come out of a true Church because of its corruptions or imperfections, because he calleth them out of Babylon? It's true, you must partake with no Church in their sins, but you may

partake with any Church in their holy profession and worship, so far as you can do it without partaking with them in their sins.

Dir. 11. §. 88. Direct. 11. Understand what it is that maketh you partakers of the sins of a Church, or any member of it, lest you think you are bound to separate from them in good, as well as in evil. Many fly from the publick Assemblies, lest they partake of the sins of those that are there present. Certainly nothing but Consent (direct or indirect) can make their faults to become yours: And therefore nothing which signifieth not some such consent, should be on that account avoided. 1. If you by word or subscription or furtherance own any mans sin, you directly Consent to it: 2. If you neglect any duty which lyeth upon you for the cure of his sin, you indirectly consent: For you consent that he shall rather continue in his sin, than you will do your part to help him out of it. Consider therefore how far you are bound to reprove any sin, or to use any other means for the reformation of it, whether it be in the Pastor or the people; and if you neglect any such means, your way is to reform you-own neglect, and do your duty, and not to separate from the Church, before you have done your duty to reform it. But if you have done all that is your part, then the sin is none of yours, though you remain there present.

Quest.
Whether
presence
be not a
consent to
sin?

§. 89. It is a turbulent fanfie and disquieting error of some people to think, that their presence in the Assembly and continuance with the Church doth make them guilty of the personal faults of those they joyn with: If so, who would ever joyn with any Assembly in the World? *Quest.* But what if they be gross and scandalous sinners that are members of the Church? *Ans.* If you be wanting in your duty to reform it, it is your sin: But if bare presence made their sins to be ours, it would also make all the sins of the Assembly ours: But no word of God doth intimate any such thing. Paul never told the Churches of Galatia and Corinth so, that had so many defiled members. *Quest.* But what if they are sins committed in the open Assembly, even by the Minister himself in his praying, preaching and other ministrations? and what if all this be imposed on him by a Law, and so I am certain before hand, that I must joyn with that which is unwarrantable in Gods Worship? *Ans.* The next Direction containeth those distinctions that are necessary to the answer of this.

Dir. 12. §. 90. Direct. 12. Distinguish carefully, 1. Between a Ministers Personal faults, and his Ministerial faults. 2. Between his tolerable weaknesses and his intolerable insufficiencies. 3. And between the work of the Minister and of the Congregation. And then you will see your doubt resolved in these following Propositions.

Saith
Cleanthes
(in Laert.)
The Peri-
paticks
are like
Letters
that sound
well, but
hear not
themselves

§. 91. 1. A Ministers personal fautes (as swearing, lying, drunkenness, &c.) may damn himself, and must be matter of lamentation to the Church, and they must do their best to reform them; or to get a better Pastor by any lawful means: But in case they cannot, his sin is none of theirs, nor doth it make his administration null or ineffectual: nor will it allow you to separate from the Worship which he administeth. Though many of the Priests were wicked men, the Godly Jews were not thereby disobliged from Gods publick Worship, or sacrifices which were to be offered by their hands. Otherwise how sad a case were the Church in, that must answer for the sins which they never committed, nor could reform! But no Scripture chargeth this upon them.

§. 92. 2. It is not all Ministerial faults that will

allow you to separate from or disown a Minister, Yet I exclude not only those that prove him or his ministrations utterly intolerable. Such are, 1. An utter insufficiency in knowledge or utterance for the necessary parts of the Ministerial work: As if he be not able to Teach the necessary points of Christian Religion, nor to administer the Sacraments and other parts of publick Worship. 2. If he set himself to oppose the very ends of his Ministry, and Preach down Goaliness, or any part of it that is of necessity to salvation: For then he doth the Devils work; in seeking the damnation of souls, and so maketh himself the Devils Minister, and is not the Minister of Christ. 3. For the end is essential to the Relation. Herein include a Preacher of Heresy, and that doth preach up any damning error, and preach down any necessary saving Truth: that is, that preacheth such error as subverteth either Faith or Godliness; and doth more harm in the Church, than Good. 3. If he to deprave Gods publick Worship as to destroy the substance of it, and make it unacceptable, and offer up a publick false-worship to God, which he disowneth in the very matter of it. As if he put up blasphemy for praise and prayer, or commit Idolatry, or let up New Sacraments, and guide the people thus in publick Worship. As the Papists Priests do that adore bread with Divine worship, and pray to the dead, and offer real Sacrifices for them, &c. Such Worship is not to be joyned in. 4. Or if they impose any actual sin upon the people: As in their Responses to speak any falsehood, or to adore the bread, or the like: These faults discharge us from being present with such Pastors at such Worship. But besides these there are many Ministerial faults which warrant not our separation. As, 1. The internal vices of the Pastors mind, though manifested in their Ministrations: As some tolerable errors of judgement; or envy and pettish opposition to others. Phil. 1. 15. Some indeed preach Christ of envy and strife, and some of good will: The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds; but the other of love, &c. Here is an odious vice in the publick Ministry, even an endeavour to increase the sufferings of the Apostle: yet it was lawful to hear such preachers; though not to prefer them before better: Most sects among Christians are possessed with a tang of envy and uncharitableness against dissenters; which useth to break forth in their preaching and praying: and yet it is lawful to joyn with such. 2. It is not unlawful to joyn with a Minister that hath many defects and infirmities in his Ministrations or manner of Worship. As if he preach with some ignorance, disorder, unfit expressions or gestures, unmeet repetitions; or if he do the like in Prayer or in the Sacraments, putting something last that should be first, and leaving out something that should be said, or praying coldly and formally: These and such like are faults which we should do our best to reform; and we should not prefer such a Ministry before a better: but it is lawful and a duty to joyn with such, when we have no better. For all men are imperfect, and therefore the manner of Worship as performed by them will be imperfect: Imperfect men cannot be perfect in their Ministrations: we must joyn with a defective and imperfect mode of worship, or joyn with none on earth: And we must perform such or none ourselves. Which of you dare say that in your private prayers, you have no disorder, vain repetitions, flatness or defects? 3. It is not unlawful to joyn with a Minister that hath some material error or untruth in his preaching or praying, so be it we be not called to approve it, or make it ours, and so it be not pernicious and destructive to the ends of his Ministry. For all men have

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some error, and they that have them may be expected sometime to vent them. And it is not our presence that is any signification of our consent to their mistakes. If we run away from all that vent any untruth or mistake in publick or private Worship, we shall scarce know what Church or person we may hold Communion with: The Reason of this followeth.

§. 93. 3. *The sense of the Church, and all its members is to be judged of by their publick professions, and not by such words of a Minister which are his own, and never had their consent.* I am by Profession a Christian, and the Scripture is the Professed Rule of my Religion: And when I go to the Assemblies, I profess to Worship God according to that Rule: I profess my self a hearer of a Minister of the Gospel, that is to Preach the Word of God, and that hath promised in his Ordination [out of the holy Scriptures to instruct the people committed to his charge, and to teach nothing (as required of necessity to eternal salvation) but that which he shall be persuaded may be concluded and proved by the Scripture] This he professed when he was ordained, and I profess by my presence only to hear such a Preacher of the Gospel, and Worship God with him in those Ordinances of Worship, which God hath appointed. If now this man shall drop in any mistake in Preaching, or modify his prayers or ministrations amiss, and do his part weakly and disorderly, the hearers are no way guilty of it by their presence. For if I must run away from Gods publick worship because of mens mis-performance, 1. I should joyn with none on Earth (For a small sin may no more be wilfully done or owned than a greater.) 2. And then another mans weakness may disoblige me and discharge me from my duty. To order and word his Prayers and Preaching aright, is part of the Ministers own work, and not the peoples: And if he do it well, it is no commendation to me that am present, but to himself: And therefore if he do it amiss, it is no fault of mine or dispraise to me, but to himself. If the Common-Council of London, or the Court of Aldermen agree to Petition the King for the Renewing of their Charter, and commit the expressing of their request to their Recorder, in their presence, If he Petition for something else instead of that which he was intrusted with, and so betray them in the substance of his business, they are openly to contradict him and disown his treachery or mistake: But if he deliver the same Petition which he undertook with stammering, disorder, defectiveness, and perhaps some mixture of untruths in his additional reasons and discourse, this is his failing in the personal performance of his duty, and no way imputable to them that sent him, and are present with him, though (in modesty) they are silent and speak not to disown it; For how can it be their fault that a man is wanting in his personal sufficiency and duty: (unless it be that they chose nor a better.) And whether he speak extempore or more deliberately, in a written form or without, in words that other men taught him, or wrote for him, or in words of his own devising, it altereth not their case.

Obj. Of imposed defective Liturgies.

§. 94. Obj. *But if a man fail through weakness in his own performance, I know not of that before-hand: But if his faulty manner of praying be prescribed and imposed on him by a Law, then I know it before-hand, and therefore am guilty of it.*

Ans. To avoid confusion, fix upon that which you think is the thing sinful. 1. Either it is because the Prayers are defective and faulty; 2. Or because they are imposed: 3. Or because you know the fault before-hand. But none of all these can prove your joyning with them sinful: 1. Not because they are

faulty: for you may joyn with as faulty prayers you confess, if not imposed. 2. Not because imposed: as est facere quod potest, etc. 1. Because that is an extenuation, and not an aggravation: For it proveth the Minister less voluntary of the two, than those are that do it without any command, through the error of their own judgements, (as most erroneous persons will.) 2. Because (though lawful things oft become unlawful when superiours forbid them, yet) no reason can be given why a Lawful thing should become unlawful because a lawful superiour doth command it. Else superiours might take away all our Christian liberty, and make all things unlawful to us by commanding them: You would take it for a wild conceit in your Children or servants, if they say, when you bid them learn a Catechism or use a form of Prayer, It was lawful to us till you commanded us to do it; but because you bid us do it, it is unlawful. If it be a duty to obey Governours in all lawful things, then it is not a sin to obey them. 3. And it is not your knowing before-hand that maketh it unlawful: For, 1. I know in general before-hand, that all imperfect men will do imperfectly: And though I know not the particular, that maketh it never the lawfuller, if fore-knowledge it self did make it unlawful. 2. If you know that e.g. an Antinomian or some mistaken Preacher would constantly drop some words for his error in Prayer or Preaching, that will not make it unlawful in your own judgement for you to joyn, (if it be not a flat Heresie.) 3. It is another mans error or fault that you fore-know and not your own: and therefore fore-knowledge maketh it not your own. 4. God himself doth as an Universal Cause of Nature concur with men in those acts which he foreknoweth they will sinfully do: and yet God is not to be judged either an Author or approver of the sin because of such concurrence and fore-knowledge: Therefore our fore-knowledge maketh us no approvers, or guilty of the failings of any in their sacred Ministrations, unless there be some other guilt. If you say that it is no one of these that maketh it unlawful, but all together, you must give us a distinct argument to prove that the concurrence of these three will prove that unlawful, which cannot be proved so by any of them alone, for your affirmation must not serve the turn: and when we know your argument, I doubt not but it may be answered. One thing I still confess may make any defective Worship to be unlawful to you; and that is, When you prefer it before better, and may (without a greater inconvenience) enjoy an abler Ministry, and purer Administration, but will not.

Pii homines est facere quod potest, etc. amfi non faciat hoc quod est eligibilis. Bucholtz.

§. 95. Obj. *But he that sitteth by in silence in the Object. posture as the rest of the Congregation, seemeth to consent to all that is said and done: and we must avoid all appearance of evil.*

Ans. The appearance of evil which is evil indeed, must be always avoided: But that appearance of evil which is indeed good, must not be avoided. We must not forsake our duty lest we seem to sin: that were but to prefer hypocrisie before sincerity, and to avoid appearances more than realities: The omission of a duty is a real sin: and that must not be done to avoid a seeming sin. And whom doth it appear so to? If it appear evil to the blind or prejudiced, it is their eyes that must be cured: But if it appear so to the wise, then it's like it is evil indeed: For a wise man should not judge that to be evil that is not. But I confess that in a case that is altogether indifferent, even the mistakes of the ignorant may oblige us to forbear: But the Worship of God must not be so forborn. It is an irrational fancy to think that you must be Uncivil, by contradicting, or covering your heads, or doing something offensive to the Congregation,

gation, when any thing is said or done which you disallow. Your presence signifieth your Consent to all that you profess, even to Worship God according to his Word, and not to all the humane imperfections that are there expressed.

Dir. 13. §. 96. Direct. 13. *Distinguish carefully between your personal private duties, and the duty of the Pastor or Church with which you must concur. And do not think that if the Church or Pastor, do not their duty, that you are bound to do it for them. To cast out an obstinate impenitent sinner by sentence from the Communion of the Church, is the Pastors or Churches duty, and not yours, unless in concurrence, or subserviency to the Church: Therefore if it be not done, enquire whether you did your duty towards it: If you did, the sin is none of yours: For it is not in your power to cast out all that are unworthy from the Church: But private familiarity is in your power to refuse; and with such no not to eat.*

Dir. 14. §. 97. Direct. 14. *Take the measure of your accidental duties more from the Good or hurt of the Church, or of many, than from the immediate good or hurt that cometh to your self. You are not to take that for the station of your duty, which you feel to be most to the commodity of your souls; but that in which you may do God most service: If the service of God for the good of many, require you to stay with a weaker Minister, and defective administrations, you will find in the end that this was not only the place of your duty, but also of your benefit: For your life is in Gods hands, and all your comforts; and that is the best way to your peace and happiness, in which you are most pleasing unto God, and have his Promise of most acceptance and grace. I know the least advantage to the soul, must be preferred before all earthly riches; but not before the publick good: Yea, that way will prove most advantageous to us, in which we exercise most obedience.*

Dir. 15. §. 98. Direct. 15. *Take heed of suffering prejudice and fanisie to go for reason, and raise in your minds unjustifiable distastes of any way or mode of Worship. It is wonderful to see what fanisie and prejudice can do? Get once a hard opinion of a thing, and your judgements will make light of all that is said for it, and will see nothing that should reconcile you to it: Partiality will carry you away from equity and truth. Abundance of things appear now false and evil, to men that once imagine them to be so, which would seem harmless, if not laudable, if they were tryed by a mind that's clear from prejudice.*

Dir. 16. §. 99. Direct. 16. *Judge not of Doctrines and worship by Persons, but rather of persons by their doctrine and worship (together with their lives.) The world is all prone to be carried by respect to persons; I confess where any thing is to be taken upon trust, we must rather trust the intelligent, experienced, honest and credible, than the ignorant and incredible: But where the Word of God must be our Rule, it is perverse to judge of Things by the Persons that hold them or oppose them: Sometimes a bad man may be in the right, and a good man in the wrong: Try the way of the worst men before you reject it (in disputable things.) And try the opinions and way of the best and wisest before you venture to receive them.*

Dir. 17. §. 100. Direct. 17. *Enslave not your selves to any Party of men, so as to be over-desirous to please them, nor over-fearful of their censure. Have a respect to all the rest of the world as well as them. Most men that once engage themselves in a party, do think their honour and interest is involved with them, and that they stand or fall with the favour of their party, and therefore make them (before they are aware) the masters of their Consciences.*

Dir. 18. §. 101. Direct. 18. *Regard more the judgement of*

aged ripe experienced men, that have seen the fruits of the various courses of professors of Religion, than of the young, unripe, unexperienced, hot-headed sort. Zeal is of great use to execute the resolutions of a well-informed man: And the Zeal of others is very useful to warm the hearts of such as do converse with them. But when it comes to matter of Judgement once, to decide a case of difficulty, aged experience hath far the advantage: And in no case more, than in those where Peace and Concord are concerned, where rash hot-headed youth is very prone to precipitant courses, which must be afterward repented of.

§. 102. Direct. 19. When fervent self-conceited people would carry down all by censoriousness and passion, it is time for the Pastors and the aged and ripper sort of Christians openly to rebuke them, and appear against them and stand their ground, and not to comply with the mis-guided sort to escape their censures. Nothing hath more caused schisms in the Church (except the Pride and ambition of the Clergie) than that the ripper and more judicious sort of people together with the Ministers themselves, have been so loth to lye under the bitter censures of the unexperienced younger hotter sort, and to avoid such censures and keep in with them, they have followed those whom they should have led, and have been drawn quite beyond their own understandings. God hath made WISDOM to be the Guide of the Church, and ZEAL to follow and diligently execute the commands of Wisdom: Let ignorant well-meaning people censure you as bitterly as they please, yet keep your ground, and be not so proud or weak as to prefer their good esteem before their benefit, and before the pleasing of God. Sin not against your knowledge to escape the censure of the ignorant. If you do, God will make those men your scourges whom you so much over-valued: And they shall prove to their spiritual Fathers as cockered children (like Absalom) do to their natural fathers, and perhaps be the breaking of your hearts. But if the Pastors and the ripper experienced Christians will stand their ground, and stick together, and rebuke the exorbitancies of the censorious younger-ones, they will maintain the credit of the Gospel, and keep the truth, and the Churches Peace, and the hott-spurs will in time either repent and be sober, or be shamed and disabled to do much hurt.

§. 103. Direct. 20. Take heed how you let loose your zeal against the Pastors of the Church, lest you bring their persons and next their office into contempt, and so break the bonds of the Churches Unity and Peace. There is no more hope of maintaining the Churches Unity and Concord without the Ministry, than of keeping the strength or Unity of the members without the Nerves. If these nerves be weak or labour of a convulsion or other disease, it is curing and strengthening them, and not the cutting them alunder that must prove to the welfare and safety of the body. Meddle with the faults of the Ministry only so far as tendeth to a cure, of them or of the Church, but not to bring them into disgrace, and weaken their interest in the people, and disable them from doing good. Abhor that proud rebellious spirit, that is prone to set up it self against the officers of Christ, and under pretence of greater Wisdom or Holiness, to bring their Guides into contempt; and is picking quarrels with them behind their back, to make them a scorn or odious to the hearers. Indeed a Minister of Satan that doth more harm in the Church than good, must be so detected as may best disable him from doing harm. But he that doth more good than hurt, must so be dissuaded from the hurt as not to be disabled from the Good. My brethren be not many Masters (or Teachers) knowing that ye shall receive the greater condemnation.

Dir. 21. §. 104. Direct. 21. Look more with an eye of Charity on what is Good in others and their worship of God, than with an eye of malice to carp at what appeareth evil. Some men have such distempered eyes, that they can see almost nothing but faultiness, in any thing of another party which they look at: envy and faction maketh them carp at every word and every gesture: And they make no Conscience of aggravating every failing, and making Idolatry of every mistake in Worship, and making Heresie or Blasphemy of every mistake in judgement, and making Apostasie of every fall; nay perhaps the truth it self shall have no better a representation. As Dr. H. More well noteth, It would do much more good in the world, if all parties were forwarder to find out and commend what is good in the doctrine and worship of all that differ from them. This would win them to hearken to reforming advice, and would keep up the credit of the common truths and duties of Religion in the world, when this envious snarling at all that others do, doth tend to bring the world to Atheism, and banish all reverence of Religion, together with Christian Charity from the Earth.

Dir. 22. §. 105. Direct. 22. Keep not strange to those from whom you differ, but be acquainted with them, and placidly hear what they have to say for themselves: Or else converse with them in Christian Love in all those duties in which you are agreed, and this (if you never talk of your differences) will do much to reconcile you in all the rest. It is the common way of division, uncharitableness, yea, and cruelty at last, to receive hard reports of those that differ from us, behind their backs, and to believe and aggravate all, and proceed to detraction and contention at a distance, and in the dark, and never be familiarly acquainted with them at all: There is something in the apprehension of places, and persons, and things by the eye sight, which no reports are able to match: And so there is that satisfaction about men by familiar acquaintance, which we cannot attain by hearsay from any how judicious foever. All factions commonly converse together, and seek no familiar converse with others, but believe them to be any thing that's naught, and then report them to be so, before they ever knew the persons of whom they speak: I am perswaded this is one of the greatest feeders of enmity, uncharitableness, contention and slanders in the world. I speak it upon great observation and experience; I have seldom heard any man bitterly oppose the servants of Christ, but either the grossly wicked, or those that never had much acquaintance with them: And I see commonly, how bitter foever men were before, when once they converse together, and grow acquainted, they are more reconciled: The reason is, partly because they find less evil, and more good in one another than before they did believe to be in them; and partly because uncharitableness and malice, being an ugly monster, is bolder at a distance, but ashamed of it self before your face: And therefore the pens of the Champions of malice, are usually more bitter than their tongues when they speak to you face to face. Of all the furious adversaries that have raged against me in the later part of my life, I remember not one enemy that I have or ever had, that was ever familiar or acquainted with me: And I have my self heard ill reports of many: which by personal acquaintance I have found to be all false. Keep together, and either silence your differences, or gently debate them; yea, rather chide it out, than withdraw asunder: Familiarity feedeth Love and Unity.

Dir. 23. §. 106. Direct. 23. When ever you look at any corruption in the Church, look also at the contrary extremum, and see and avoid the danger of one as well as of the other. Be sure every error and Church-cor-

ruption hath its extremum: And if you do not see it, and the danger of it, you are the liker to run into it. Look well on both sides if you would be safe.

§. 107. Direct. 24. Worship God your selves in the purest manner, and under the most edifying Ministry that lawfully you can attain: but be not too forward to condemn others that reach not to your measure, or attain not so much happiness: And deny not personal communion sometimes, with Churches that are more blemished, and fit for Communion. And when you cannot joyn locally with them, let them have the communion of your Hearts, in faith and charity, and prayer for each other. I fear not here openly to tell the world, that if I were turned loose to my own liberty, I would ordinarily worship God in that manner that I thought most pure, and agreeable to his Will and Word: but I would sometimes go to the Churches of other Christians, that were fit for Christian communion, if there were such about me: Sometime to the Independants, sometime to the moderate Anabaptists, sometime to such as had a Liturgie as faulty as that of the Greek or the Ethiopian Churches: to shew by my practice, what communion my heart hath with them all.

§. 108. Direct. 25. take heed that you interest not Religion or the Church in Civil differences: This error hath divided and ruined many famous Churches, and most injuriously made the holy truth and worship of God to be a reproach and infamy among selfish partial carnal men. When Princes and States fall out among themselves, they will needs draw the Ministers to their sides, and then one side will certainly condemn them, and call them all that self-interest and malice can invent: And commonly when the controversie is only in point of Law or Politicks, it is Religion that bears the blame of all: and the differences of Lawyers and Statesmen must be charged upon Divines, that the Devil may be able to make them useles, as to the good of all that party that is against them, and may make Religion it self be called Rebellion. And O that God would maintain the Peace of Kingdoms; and Kings and Subjects were all Lovers of peace, the rather because the differences in States do cause so commonly divisions in the Church. It would make a man wonder, (and a lover of History to lament) to observe in the differences between the Pope and Henry the fourth, and other Emperours, how the Historians are divided, one half commending him that the other half condemneth: and how the Bishops and Churches were one half for the Pope, and the other for the Emperour; and one half still accounted Rebels or Schismatics by the other, though they were all of one Religion. It is more to ruine the Church, than Kingdoms, that Satan laboureth so much to kindle Wars, and breed Civil differences in the world: And therefore let him that loveth the Churches Peace, be an obedient Subject, and an enemy of Sedition, and a Lover and defender of the Civil Peace and Government in the place that God hath set him in: For this is pleasing unto God.

§. 109. I know there are some, that with too bloody and calamitous success, have in most ages, given other kind of Directions, for the extirpation of Error, Heresie and Schism, than I have here given! But God hath still caused the most wise, and holy, and charitable, and experienced Christians to bear their testimony against them! And he hath ever caused their way of cruelty to turn to their own shame: And though (like Treasons and Robberies) it seem for the time present to serve their turn, it is bitterness in the end, and leaveth a stinking memorial of their names and actions to posterity. And the Treatises of Reconcilers (such as our Halls, Ushers, Bergius, Burroughs, and many other) by the delectable sa-

vour

Dir. 22. Read the next Chap. 24. sect. 20. Prince Frederick of Montpelgard being instructed into a distaste of the Reformed Protestants, when he had been at Geneva and Helvetia, was wont to say, Geneva & in Helvetia vidi multa de quibus nihil pauciorum de quibus sepe audivi: ut Tossanus ad Periculum referente Sculteto in Curric. p. 26.

Dir. 25. Since the writing of this, I have published a Book called The Cure of Church Divisions, and a Defence of it: which handle these things more fully. Beda Hist. Eccles lib. 1. cap. 26. Didicerat enim (Rex Edilberth) & a Doctoribus, auctoribusque sue salutis, servitium Christi voluntarium, non coactum debere.

vour of *Unity* and *Charity* are sweet and acceptable to prudent and peaceable persons, though usually unsuccessful with the violent that needed them.

Besides the fore-cited witness of *Sr. Francis Bacon, &c.* I will here add one of the most ancient, and one or two of this age, whom the contrary-minded do mention with the greatest honour. *Justin Martyr Dial. cum Tryph.* doth at large give his judgement, that a Judaizing Christian, who thinketh it best to be circumcised and keep the Law of *Moses*, be suffered in his opinion and practice, and admitted to the communion and privileges of the Church, and loved as one that may be saved in that way, so be it he do not make it his business to persuade others to his way, and teach it as necessary to salvation or communion: For such he doth condemn.

King *James* by the Pen of *Is. Casaubon* telleth Cardinal *du Perron*, that ["His Majesty thinketh that for Concord there is no nearer way, than diligently to separate things necessary from the unnecessary, and to bestow all our labour that we may agree in the things necessary, and that in things unnecessary there may be place given for Christian Liberty. The King calleth these things simply necessary, which either the Word of God expressly commandeth to be believed or done, or which the ancient Church did gather from the Word of God by necessary consequence—"]

Grotius Annot. in *Matth.* 13. 41. is so full and large upon it, that I must intreat the Reader to peruse his own words; where by arguments and authority he vehemently rebuketh the Spirit of fury, cruelty and uncharitableness, which under pretence of Government, Discipline and Zeal denyeth that Liberty and forbearance, even to Hereticks and Offenders, (much more when to the faithful Ministers of Christ) which humane frailty hath made necessary, and Christ hath commanded his servants to grant. Concluding, *Obi solitudinem fecerant; pacem appellabant* (as *Tertul.*) *Et his omnibus obtendi solet studium Divini nominis; sed plerumque obtendi tantum. Nam Deum designatur contra servitiam; nec placere illi potest quod vi humana exprimitur. Reipsa solemus qui id faciunt non nominis divini, sed suis honoribus, suis commodis & tranquillitati consulere; quod scit ille qui mentes intropiscit. Atque ita fit, ut lolium evellatur cum tritico, innocentes cum nocentibus: immo ut triticum saepe sumatur pro lolio: Non enim tam bene agitur cum rebus humanis, ut semper meliora pluribus aut validioribus placeant: sed ut in grege canis, ita inter homines, qui viribus est edior, imbecilliorum cadit: & idem saepe qua pati se querebantur, mox in alios auferunt.—* *Legere cetera.*

Again, I intreat those that would escape the sin of Schism, to read seriously the foresaid Treatises of Peacemakers; especially Bishop *Halls* Peacemaker, Bishop *Ussers* Sermon on *Eph.* 4. 3. and Mr. *Jeremy Burroughs* *Irenicum*: to which I may add Mr. *Stillingfleet's* *Irenicum*, for the hot contenders about Church-Government, though I believe all the substance of Church Order to be of Divine institution; and *Jac. Acontis* *Stratag. Sasana*.

And it must be carefully noted, that one way by which Satan tempteth men into Church-Divisions, is by an over-vehement zeal against Dividers; and so he would draw the Rulers of the world, under pretence of a zeal for Unity and Peace, to raise persecutions against all that are guilty of any excess of scrupulosity about Church-Communion, or of any principles or practices which a little swerve from true Catholicism: And so by the cruelty of their penalties, silencing Ministers, and vexing the people they much increase the divisions which they would heal: For when Satan cannot do his work bare-faced and direct-

ly, he useth to be the forwardest in seeming to do good, and to take part with Christ, and Truth, and Godliness: And then his way is to over-do: He will be over-orthodox, and over-godly, and over-peaceable, that he hug the truth and Church to death, by his too hard embracements. As in families and neighbourhoods, some cross words must be passed over if we would have peace: And he that for every provoking unpeaceable word of another, will raise a storm, shall be himself the most unpeaceable; so is it in the Church: He that cannot bear with the weaknesses of the younger sort of Christians, who are too much inclined by their zeal against sin, to dividing ways, but will presently let fly at them as Schismatics, and make them odious, and excommunicate or punish them according to his wrath, shall increase the zeal and the number of dividers, and prove himself the greatest divider.

And by this violence and destroying zeal of Orthodox Rulers, against the real faults and infirmities of some separating well-meaning men, a far greater number of Heterodox Rulers, are encouraged to persecute the most learned, sober, and peaceable Ministers, and the most godly and faithful of their Subjects, who dare not conform to all their unrighteous Edicts, and Ecclesiastical Laws, in things forbidden by the Law of Christ: And all this is done upon pretence of promoting Unity and peace, and suppressing Heresie and Schism. And so persecution becometh the Devils Engine to keep out the Gospel and Godliness from the Infidel world, and to keep them under in the Christian world.

Sed tamen sive illud (Origenis de Redemptione futura diabolorum) Error est, ut ego sentio; sive Haeresis: ut putatur, non solum reprimi non potius multis animadversionibus Sacerdotum, sed nequaquam tam late se potuisset effundere, nisi contentione crevisset: inquit Posthumianus in Sulp. Severi Dialog. 1.

Sed non fuit animus ibi consistere, ubi recens fraterna cladis fervebat invidia. Nam etsi fortasse vidantur parere Episcopis debuisse, non ob hanc tamen causam multitudinem tantam sub Christi confessione viventem, praesertim ab Episcopis oportuisset affligi. Id. ibid. Speaking of the Bishops provoking the Secular Power to afflict the Monks of *Alexandria* for defending *Origen*.

When the Emperour *Constantius* would by violence force the Orthodox to hold Communion with the *Arrians*, he did but make the breach the wider, Read *Lucifer Calaritanus* de non conveniendo cum *Haereticis*, (in *Biblioth. Patr.* Tom. 9. p. 1045, &c.) The Emperour saith, that the Orthodox were enemies to peace, and unity, and brotherly Love, and that he was resolved to have unity and peace in his Dominions: Therefore he imprisoned the Orthodox and banished them: *Propterea odis nos, quia concilium vestrum malignantium execremur: propterea in exilio sumus; propterea in carcere necamur; propterea nobis solis prohibetur conspectus; idcirco reclusi in tenebras custodimur ingenti custodia: hujus rei causa nulli ad nos visendos admittitur hominum; quia videlicet noluerimus vobiscum impiis sacrilegis ullam scelerum vestrorum habere societatem—* *Ib. pag. 1050.* which stirred up this Bishop in particular to go too far from free communion even with the penitent *Arrians*, and heap up more Scriptures against that communion which the Emperour commanded, than any had done before. *Nobis dicebas, Pacem volo fieri; & in corde tuo manens adversarius religionis nostrae, cogitabat per te facere nos idololatrias, &c. p. 1051.* *Consilia vestra contra suam prolata Ecclesiam reprobant Deum: Nec enim potest odire populum suum, hereditatem suam, & amare vos filios pestilentiae, vos persecutores servorum suorum: Dixisti, Facite pacem cum Episcopis*

Episcopis secta mea Arrianis, & estote in unum; & dicit Dei Spiritus, Vias impiorum noli exequi, neque amulern viam iniquorum, &c. — Dulce quibusdam videtur, quo tibi Regi in amicitias jungantur suscipiendo haeresi tuam: sed amarum felle sensuri cum tecum in perpetuum ceperint in perpetua gehenna sentire, qui tecum esse deligerunt, tunc dicturi, *Va nobis, qui Constantium Imperatorem Deo praeponuerimus.* Abundance more he writeth to prove that the Emperour being a Heretick, they must have no communion with him or his Bishops. And when the Emperour complained hereupon, that they wronged and dishonoured him whom they should honour, the said Lucifer wrote his next book, *de non parcendo in Deum delinquentibus*; which beginneth, [*Superatum te, Imperator, a Dei servis ex omni cum conspexisses parte, dixisti passum te ac pati a nobis contra monita sacrarum Scripturarum contumeliam: dicis nos insolentes existisse, circa te quem honorari decuerit. Si quisquam Dei cultorum pepercit Apostatis, sint vera quae dicis de nobis;*] and so he heapeth up as many Texts for rough dealing with offending Kings: I give this one instance to shew the fruits of violence, as pretended for peace and unity.

Of the persecutions of the faithful in most ages, even by professed Christians themselves, and Gods disowning that Spirit of Cruelty by his special Providences, all Church History maketh mention: And how the names of such persecuting hypocrites have stunk in the nostrils of all sober men when their tragedy was fully acted and understood. Especially the poor Churches called *Waldenses, Picards, and Albigenses*, have felt the grievous effects of this tyranny, and yet have the Testimony of the best and wisest men, to have been the purest and nearest to the Apostolick simplicity in all the world; and the memory of their enemies and persecutors is an abhorrence to the Sons of Charity and Peace. Read *Lactantius* and *Commenius* of their Discipline, and Bishop *Usher de Eccles. succes. & statu.* I will recite one notable passage mentioned by *Thuanus* and *Commenius*, the one *Hist. l. 36.* the other *de Bono Univ. & Ord. Discipl. p. 59.* Maximilian that good and moderate Emperour, being one day in the Coach with *Joh. Crato* only (his chief Physician and a learned Protestant) lamenting the divisions of Christians, asked *Crato*, which sort he thought came nearest to the Apostolick simplicity: He answered, *He thought that honour belonged to the Brethren called Picards.* The Emperour said, *He thought so too:* which *Crato* acquainting them with, encouraged them to dedicate to him a Book of part of their devotions: For the year before God had thus marvellously saved him, from having a hand in their blood. *Joachimus a Nova Domo*, Chancellor of *Bohemia* went to *Vienna*, and gave the Emperour no rest, till he had procured him to subscribe a Mandate for the reviving of a former persecuting Mandate against them: Having got his Commission, and passing just out of the Gates of *Vienna*, as he was upon the Bridge over the *Danubius*, the Bridge brake under him, and he and all his retinue fell into that great and terrible water; and all were drowned except six horsemen, and one young Nobleman, who seeing his Lord in the Waves, caught hold of his Gold Chain, and held him till some Fishermen came in Boats, but found him dead, and his Box with the Commission sunk past recovery: This Noble man who survived, was sensible of Gods judgement, and turned to the Brethren in Religion, and the Mandate was no further prosecuted: (Such another story Bishop *Usher* was wont to tell how *Ireland* was saved from persecution in *Queen Mary's* dayes.)

But it is the most beinous cruelty, when, as in *Daniels* case, there are Laws of impiety or iniquity,

made of purpose to intrap the innocent, by them that confess, *We shall find no fault against this Daniel, except it be concerning the Law of his God:* And then men must be taken in these Spiders webs, and accused as schismatical, or what the contrivers please. And especially when it is real Holiness which is hated, and Order, Unity, Concord, Peace or Obedience to our Pastors, is made the pretence, for the malicious oppression of it. *Gildas* and *Salvian* have told Church Governours of this at large: And many of the persecuted Protestants have more largely told the Roman Clergy of it.

It is a smart complaint of him that wrote the *Epist. de malis Doctoribus*, ascribed to *P. Sixtus 3.* [*Huius doctrina causa (pro sanctitate scilicet) paucos amicos conquirunt, & plures inimicos; Necessesse enim eos qui peccatorum vitia condemnant, tantos habere contrarios, quantos exercere vitia delectat: Inde est etiam quod iniquis & impiis factionibus opprimuntur: quod criminibus falsis appetuntur, quod haeresis etiam perfunduntur infamia: quod hic omnis inimicorum suorum sermo ab ipsorum sumit obreclatione materiam. Sed quid mirum ut flagitiosis haeresis videatur doctrina iustitia? Quibus tamen haeresis? Ipsorum secretum patet tantum inimicis; cum si fides dictis inesset, amici illud potius scire potuissent, &c.*]

The cause is, saith *Prosper de vit. contempl. l. 1, cap. 25.* & ex eo *Hilgarius Camarac. l. 5. c. 19.* Sed nos praesentibus delectati, dum in hac vita commoda nostra & honores inquirimus, non ut meliores sed ut ditiores, non ut sanctiores, sed ut honoratiores simus, ceteris festinamus. Nec gregem domini qui nobis pascendus, tuendusque commissus est, sed nostras voluntates, dominationem, divitias, & cetera blandimenta carnaliter cogitamus. Pastores dici volumus, nec tamen esse contendimus. Officii non vitamus laborem, appetimus dignitatem; Immundorum spirituum feras a grege dilacerando non pellimus; & quod eis remanserit, ipsi consumimus: Quando peccantes divites vel potentes non solum non arguimus, sed etiam veneramur; ne nobis aut munera solita offensi non dirigant, aut obsequia desiderata subducant: ac sic muneribus eorum & obsequiis capti, immo per hac illis ad dicti, loqui eis de peccato suo aut de futuro iudicio formidamus: Ad hoc tantum Potentes effecti, ut nobis in subiectos dominationem tyrannicam vindicemus; non ut afflitos contra violentiam potentum qui in eos ferarum more saeviunt, defendamus. Inde est quod tam a Potentibus huius mundi, quam a nobis, quod peius est, nonnulli graviter fatigati deperunt, quos se de manu nostra Dominus requisitum terribiliter comminatur.

Sulp. Severus also toucheth the sore when he saith; *Hist. l. 2.* Certatim gloriosa in certamina ruebatur, multoque avidius tum martyria gloriosis mortibus quarebantur, quam nunc Episcopatus pravis ambitionibus appetuntur.

But when he saith *ibid.* after *Constantines* delivery of the Church, [*Neque ulterius persecutionem fore credimus, nisi eam quam sub fine jam saeculi Antichristus exercet;*] either he was very grossly mistaken, or else those are the instruments of Antichrist that are not thought so.

It is a most notable instance to our purpose which *Severus* ends his History with, of the mischievous zeal of *Orithodox Ithacius* and *Idacius* against *Priscillian* and his Gnosticks; and worthy of the study of the Prelates of the Church, [*Idacius sine modo & ultra quam oportuit Istantium sociosque ejus laceffens, facem nascenti incendio subdidit: ut exasperaverit malos potius quam compresserit.*] In sum, they got the Magistrate to interpose and banish the Gnosticks; who quickly learned by bribing Court Officers to turn the Emperour against the Orthodox for themselves: Till

the zeal of *Idacius* and *Ithacius* grew so hot as to accuse even the best men, yea, *St. Martin* himself of favouring the Gnosticks: And at last got another Tyrannical Emperour to put *Priscillian* and many other Gnosticks to death: Though they withdrew from the accusation, as tending to their own confusion. And *Severus* saith [*Certe Ithacium nihil pensi, nihil sancti habuisse desinio: fuit enim audax, loquax, impudens, sumptuosus, veneri & gula plurimum impertiens. Hic stultitia eo usque processerat, ut omnes etiam sanctos viros, quibus aut studium inerat lectionis, aut propositum erat certare jejuniis, tanquam Priscilliani socios & discipulos, in crimen arcesseret.*]

Ausus etiam miser est, Martino Episcopo, viro plane Apostolis conferendo, palam objectare haresis infamiam: — quia non desinebat increpare Ithacium, ut ab accusatione desisteret.] And when the Leaders were put to death, the Heresie increased more, and honoured *Priscillian* as a Martyr, and reproached the Orthodox as wicked persecuters: And the end was, that the Church was filled by it with divisions and manifold mischiefs, and all the most godly made the common scorn. [*Inter hac plebs Dei & optimus quisque probro atque ludibrio habebatur.*] They are the last words of *Severus's* History: And changing the names are calculated for another Meridian and for later years.

CHAP. IX.

How to behave our selves in the publick Assemblies, and the worship there performed, and after them.

See my Treat. of the Lords day, and my Cure of Church Divisions.

Dir. 1.
Ecclef. 5.
1, 2, 3, 4.
1 Pet. 2.
1, 2.
Prov. 1. 20.
to the end.

I Have purposely given such particular Directions in *Tom. 2.* on this subject, and written so many Books about it, and said so much also in the Cases of Conscience, that I shall here only cast in a few common Directions, lest the Reader think I make a bawle.

Dir. 1. Let your preparations in secret and in your family on the beginning of the Lords dayes, be such as conduce to fit you for the publick Worship. Run not to Church as ungodly people do, with a carnal heart, that never sought God before you went, nor considered what you go about; As if all your Religion were to make up the number of the auditors, and you thought God must not be worshipped and obeyed, at home, but only in the Church. God may in mercy meet with an unprepared heart, and open his eyes and heart, and save him; But he hath made no promise of it to any such. He that goeth to Worship that God at Church, whom he forgetteth and despiseth in his heart and house, may expect to be despised by him. O consider what it is for a sinner that must shortly dye, to go with the servants of God to worship him? to pray for his salvation, and to hear what God hath to say to him by his Minister, for the life of his immortal soul?

Dir. 2.

Dir. 2. Enter not into the holy Assembly either superstitiously or unreverently. Not as if the bending of the knee, and mumbling over a few words with a careless ignorant mind, and spending an hour there as carelessly, would save your souls: Nor yet as if the Relation which the worship, the worshippers and the dedicated Place have unto God, deserved not a special honour and regard: Though God be ever with us, every where; yet every Time, and Place, and person, and business is not equally Related to God. And Holiness is no unfit attribution, for that Company or that Place, which is Related to God, though but by the lawful separation and dedication of man. To be uncovered in those Countreys where uncovering signifieth Reverence, is very well becoming a reverent soul; except when the danger of cold forbids it. It is an unhappy effect of our Contentions, that many that seem most reverent and holy, in their high regard of holy things, do yet carry themselves with more unreverent deportment, than those that themselves account prophane. God is the God of Soul and Body, and must be worshipped by both: And while they are united, the actions of one are helpful to the other, as well as due and decent.

Dir. 3. If you can, come at the beginning, that you may shew your attendance upon God, and your esteem of all his worship. Especially in our Assemblies, where so great a part of the duty, (as Confession, Praises, Reading the Scriptures,) are all at the beginning. And it is meet that you thereby shew that you prefer publick worship before private, and that needless businesses keep you not away.

Dir. 4. If you are free, and can do it lawfully, choose the most able holy Teacher that you can have, and be not indifferent whom you hear: For O how great is the difference, and how bad are our hearts? and how great our necessity of the clearest doctrine, and the livelyest helps? Nor be you indifferent what manner of people you joyn with, nor what manner of worship is there performed. But in all choose the Best when you are free. But where you are not free, or can have no better, refuse not to make use of weaker Teachers, or to communicate with faulty Congregations in a defective faulty manner of worship, so be it, you are not compelled to sin. And think not that all the faults of the Prayers, or Communicants are imputed to all that joyn with them in that worship. For then we should joyn with none in all the World.

Dir. 5. When the Minister is weak, be the more watchful against prejudice and sluggishness of heart, lest you lose all. Mark that Word of God which he readeth to you, and reverence and love, and lay up that. It was the Law Read and meditated on, which David saith the Godly do delight in. The sacred Scriptures are not so obscure and useless as the Papists do pretend, but convert the soul, and are able to make us wise unto salvation. Christ went ordinarily to the Synagogues where even bad men did read *Moses* and the Prophets every Sabbath day. There are thousands that cannot Read themselves, who must come to the Assembly to hear that word read, which they cannot read or hear at home. Every sentence of Scripture hath a divine excellency, and therefore had we nothing, but the Reading of it, and that by a bad man, a holy soul may profit by it.

Psal. 1. 2, 3.
Psal. 12. 6,
7. & 19. 7,
8, 9.

Dir. 6. Mind not so much the case of others present as your selves: And think not so much how bad such and such a one is, and unworthy to be there, as how bad you are your selves, and unworthy of communion with the people of the Lord, and what a mercy it is that you have admittance, and are not cast out from those holy opportunities.

Direct.

Dir. 7. Direct. 7. Take heed of a peevish quarrelsome humour, that disposeth you to carp at all that's said and done, and to find fault with every mode and circumstance, and to affect a cauleless singularity, as thinking that your own wayes and words and orders, are far more excellent than other mens: Think ill of nothing out of a quarrelsome disposition, but only as evidence constraineth you to dissent. And then remember that we are all imperfect, and faulty men must needs perform a faulty worship, if any, For it cannot be better than the agent.

Dir. 8. Direct. 8. When you meet with a word in a Sermon or Prayer, which you do not like, let it not stop you, and hinder your fervent and peaceable proceeding in the rest; as if you must not joyn in that which is good, if there be any faulty mixture in it. But go on in that which you approve, and thank God that pardoneth the infirmities of others as well as your own.

Dir. 9. Direct. 9. Conform your selves to all the *Lawful gestures and customes* of the Church with which you joyn. You come not thither proudly to shew the Congregation, that you are wiser in the circumstances of worship than they, nor needlessly to differ from them, much less to harden men into a scorn of strictness, by seeing you place Religion in singularities in lawful and indifferent things. But you come to exercise Love, peace and Concord, and with one mind and mouth to glorifie God. *Stand* when the Church *standeth*; *sit* when the Church *siteth*; *kneel* when the Church *kneeleth*, in cases where God doth not forbid it.

Dir. 10. Direct. 10. Take heed of a *customary, formal senseless* heart, that tolerateth it self from day to day, to do holy things in a common manner, and with a common, dull, and careless mind: For that is to prophane them. Call in your Thoughts when they attempt to wander; stir up your hearts when you feel them dull. Remember what you are about, and with whom it is that you have to do, and that you tread on the dust of them who had such opportunities before you which are now all gone, and so will yours. You hear and pray for more than your lives; Therefore do it not as in jeast or as asleep.

Dir. 11. Direct. 11. Do all in *faith and Hope*: Believe what you may get of God in prayer, and by an obedient hearing of his word! Would you not go cheerfully to the King, if he had promised you to grant whatever you ask? Hath not God promised you more, than Kings can give you? Oh it is an *unbelieving* and a *despairing* heart, that turneth all into *dead formality*. Did you but *Hope* that God would do all that for you, which he hath told you he will do, and that you might get more by prayer than by your trades, or projects, or all your friends, you would go to God with more earnestness and more delight?

Dir. 12. Direct. 12. Apply all the Word of God to your selves according to its usefulness. Ask as you go, How doth this concern me? this reproof, this mark, this counsel, this comfort, this exhortation, this direction: Remember as much as you can; but especially the most practical useful parts. Get it home so deep upon your hearts, that it may not easily slide away? Root it by close application, as you go, that affection may constrain you to remember it.

Dir. 13. Direct. 13. Above all, *Resolve to obey what God* shall make know to be his will: Take heed lest any wilful sin should escape the power of the Word; and should ordinarily go away with you as it came. Careless hearing and careless living rend most dangerously to a hardened heart, and a forsaken state. If you regard iniquity in your heart, God will not hear your prayers. The sacrifice of the wicked is abominable to him. The foolish shall not stand in his sight, he

hateth all the workers of iniquity. He that turneth away his ear from hearing (that is, obeying) the Law, even his prayer is abominable. To the wicked faith God, What hast thou to do to take my Covenant into thy mouth, seeing thou hatest instruction, and hast cast my words behind thee? Obedience is better than sacrifice. He that nameth the name of Christ must depart from iniquity, or else God will not find his mark upon him, nor take him to be one of his: Christs sheep know his voice and follow him, and to them he will give eternal life. But if you had Preacht or done miracles in his name, he will say to you, *Depart from me, I know you not*, if ye be workers of iniquity. Look therefore to your foot (to your heart and life) when you go to the house of God, and be more ready to hear (his Law that must govern you, that you may know his will and do it) than to offer the sacrifice of fools, (that is, disobedient sinners) that think by sacrifices and outside worship to get pardon for an unholy life, and to reconcile God to them in their sins, not knowing that thus they add sin to sin. If you seek God daily, and delight to know his wayes, as a Nation that did righteousness and forsook not the ordinance of their God; If you ask of him the ordinances of justice (sound doctrine, regular worship, strict discipline) and take delight in approaching to God; If you humble your souls with frequent fasts; and yet live in a course of wilful disobedience, you labour in vain, and aggravate your sins, and Preachers had need to lift up their voices and be louder Trumpets to tell you of your sins, than to other men. But if ye will wash you, and make you clean, and put away the evil of your doings, cease to do evil, learn to do well, seek judgement, relieve the oppressed, &c. You may then come with boldness, and confidence unto God. Otherwise to what purpose is the multitude of your sacrifices? your oblations will be vain, and your incense abominable. If ye be *willing and obedient*, you shall be blessed: but if ye refuse and rebel ye shall be destroyed; for the mouth of the Lord hath spoken it. If you do well shall you not be accepted? but if ye do evil, sin lyeth at the door. Let your profession be never so great, and your parts and expressions never so Seraphical, sin is a reproach to any people: And if you would hide your selves from justice in the purest Church, among the holiest people, and the most numerous and longest prayers, be sure that your sin will find you out. Your secret lust, your covetous over-reaching, your secret gluttony or ripling, much more your criminal sins will surely find you out.

Alas, what then will those miscreants do, whose sins are scarlet bloody persecutions, under pretence of promoting unity and obedience and the Catholick Church, while the Cloak or Cover of it is but the thin transparent Spider-web of humane Traditions, and numerous Ceremonies, and childish complementing with God; And when they have nothing but the prayers of a long Liturgie, to cover the effects of their earthly, sensual and diabolical zeal and wisdom (as St James calls it, 3. 15, 16) and to concoct the Widows houses which they devour, and to put a reverence upon the office and work, which they labour all the week to render reproachful, by a sensual, luxurious, idle life, and by perfidious making merchandize of souls.

As ever you care what becometh of your souls, take heed lest sin grow bold under Prayers, and grow familiar and contemptuous of Sermons and holy speeches, and lest you keep a custome of Religious exercises, and wilful sins. For oh how doth this harden now, and wound hereafter! He is the best hearer, that is the holiest liver, and faithfullest obeyer.

Dir. 14. Direct. 14. Be not a bare hearer of the Prayers of the Pastor, (whether it be by a Liturgie, or without.) For that is but hypocrisie, and a sin of omission; You come not thither only to hear prayers, but to pray. And kneeling is not praying; but it is a profession that you pray. And will you be prayerless even in the house of Prayer, and when you profess and seem to pray? and so add hypocrisie to impiety? I fear many that seem Religious and would have those kept from the Sacrament that Pray not in their Families, do very ordinarily tolerate themselves in this gross omission, and mocking of God, and are Prayerless themselves even when they seem to Pray.

Dir. 15. Direct. 15. Stir up your hearts in a special manner to the greatest alacrity and joy, in speaking and singing the Praises of God. The Lords day is a day of Joy and Thanksgiving, and the Praises of God are the highest and holiest employment upon Earth. And if ever you should do any thing with all your might, and with a joyful and triumphing frame of soul, it is this. Be glad that you may joyn with the Sacred Assemblies, in heart and voice, in so Heavenly a work. And do not as some humorfome peevish persons (that know not the danger of that proud disease) fall to quarreling with Davids Psalms; as unsuitable to some of the hearers, or to nauseate every failing in the Metre, so as to turn so holy a duty into neglect or scorn (for, alas, such there are near me where I dwell;) nor let prejudice against melody, or Church-musick (if you dwell where it is used) possess you with a splenetick disgust of that which should be your most joyful work. And if you know how much the incorporate soul must make use of the body in harmony, and in the joyful praises of Jehovah, do not then quarrel with lawful helps, because they are sensible and corporeal.

Dir. 16. Direct. 16. Be very considerate and serious in Sacramental renewings of your Covenant with God. O think what great things you come thither to Receive. And think what a holy work you have to do: And think what a Life it is that you must promise. So solemn a Covenanting with God, and of so great importance, requireth a most holy, reverent and serious frame of soul. But yet let not the unwarrantable differencing this Ordinance from Gods praises and the rest, seduce you into the common errors of the times:

I mean, 1. Of those that hence are brought to think that the Sacrament should never be received without a preparatory day of humiliation, above the preparation for an ordinary Lords days work. 2. And therefore receive it seldom; whereas the primitive Churches never spent a Lords day together without it. 3. Those that turn it into a perplexing terrifying thing, for fear of being unprepared, when it should be their greatest comfort, and when they are not so perplexed about their unpreparedness to any other duty. 4. Those that make so great a difference betwixt this and Church-prayers, praises and other Church-worship, as that they take this Sacrament only for the proper work and privilege of Church-members; And thereupon turn it into an occasion of our great contentions and divisions, while they fly from Sacramental Communion with others, more than from Communion in the other Church-worship. O what hath our subtle enemy done against the Love, Peace and Unity of Christians, especially in England, under pretence of Sacramental purity?

Dir. 17. Direct. 17. Perform all your Worship to God, as in heart-Communion with all Christs Churches upon Earth; Even those that are faulty, though not with their faults. Though you can be present but with one, yet consent as present in spirit with all, and separate not in heart, from any one; any further than they separate from Christ.

Dir. 18. Direct. 18. Accordingly let the Interest of the Church of Christ, be very much upon your heart, and pray as hard for it as for your self.

Dir. 19. Direct. 19. Yea, remember in all, what Relation you have to the Heavenly Society and Choe, and think how they Worship God in Heaven, that you may strive to imitate them in your degree. Of which more anon.

Dir. 20. Direct. 20. Let your whole course of life after, favour of a Church-frame; Live as the servants of that God whom you Worship; and as ever before him. Live in the Love of those Christians with whom you have Communion; and do not quarrel with them at home; nor despise, nor persecute them with whom you joyn in the Worshipping of God. And do not needlessly open the weaknesses of the Minister to prejudice others against him and the Worship. And be not Religious at the Church alone, for then you are not truly Religious at all.

CHAP. X.

Directions about our Communion with Holy Souls Departed, and now with Christ.

I have said more of this since, in my Life of Faith.

THe oversight and neglect of our duty concerning the souls of the blessed, now with Christ, doth much harden the Papists in their erroneous excesses hereabout. And if we will ever reduce them, or rightly confute them, it must be by a judicious asserting of the Truth, and observing so much with them as is our duty, and commending that in them which is to be commended, and not by running away from truth and duty that we may get far enough from them and error: For error is an ill way of confuting error. The practical Truth lyeth in these following Precepts.

Dir. 1. §. 1. Direct. 1. Remember that the departed souls in Heaven are part, and the noblest part of the Body of Christ and family of God, of which you are inferior members; and therefore that you owe them greater Love and Honour, than you owe to any Saints on Earth.

Eph. 3. 15. The whole family in Heaven and Earth is named of Christ. Those are the happiest and noblest parts, that are most pure and perfect, and dwell in the highest and most glorious habitations, nearest unto Christ, yea, with him: If Holiness be lovely, the most Holy are the most lovely: We have many obligations therefore, to Love them more than the Saints on earth: They are more excellent and amiable, and Christ Loveth them more. And if any be Honourable, it must especially be those spirits, that are of greatest excellencies and perfections, and advanced to the greatest Glory and nearness to their Lord. Make Conscience therefore of this as your duty, not only to Love and Honour blessed souls, but to Love and Honour them more than those that are yet on Earth. And as every Duty is attended with Benefit, so we shall find this exceeding great benefit in the performance

mance of this duty, that it will incline our hearts to be the more Heavenly, and draw up our Desires to the Society which we so much Love and Honour.

Dir. 2. Heb. 11. 1. §. 2. Direct. 2. Remember that it is a part of the life of faith, to see by it the Heavenly Society of the blessed, and a part of your Heavenly Conversation, to have frequent, serious and delightful thoughts of those Crowned souls that are with Christ.

Otherwise God would never have given us such descriptions of the Heavenly Jerusalem, and told us so much of the Hosts of God that must inhabit it for ever; that must come from the East and from the West, and sit down with Abraham, Isaac and Jacob in the Kingdom of God: When it is said that our conversation (κοινωνία) is in Heaven, Phil. 3. 20. the meaning extendeth both to our Relation, Privileges and Converse: We are Denizens or Citizens of the Heavenly Society; and our title to their happiness is our highest Privilege and Honour; and therefore our daily business is there, and our sweetest and most serious converse is with Christ and all those blessed spirits. Whatever we are doing here, our Eye and Heart should still be there: For we look not at the temporal things which are seen, but at the eternal things which are not seen, 2 Cor. 4. 18. A wise Christian that hath forsaken the Kingdom of darkness, will be desirous to know what the Kingdom of Christ is into which he is translated, and who are his fellow Subjects, and what are their several ranks and dignities, so far as tendeth to his congruous converse with them all. And how should it affect us to find that we are come unto Mount Zion, and unto the City of the living God, the Heavenly Jerusalem, and to an innumerable company of Angels, to the general Assembly and Church of the first born which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new Covenant, Heb. 12. 22, 23, 24. Live then as the members of this society, and exclude not the chief members from your thoughts and converse: though our local visible communion be only with these rural inferior inhabitants, and not with the Courtiers of the King of Heaven, yet our Mental Communion may be much with them. If our home and treasure be there with them, our Hearts will be there also, Mat. 6. 21.

Dir. 3. §. 3. Direct. 3. It is the will of God that the Memory of the Saints be honoured on earth when they are dead. It is some part of his favour which he hath promised to them. Prov. 10. 7. The memory of the just is blessed: but the name of the wicked shall rot. Matth. 26. 13. Verily I say unto you, whosoever this Gospel shall be Preached in the whole world, there shall also this that this woman hath done, be told for a memorial of her. The history of the Scripture recordeth the Lives of the Saints to their perpetual honour. And God will have it so also for the sake of his abused servants upon earth, that they may see that the slanders of malicious tongues, shall not be able to obscure the glory of his Grace, and that the lies of the ungodly prevail but for a moment. And God will have it so for the sake of the ungodly, that they may be ashamed of their malicious enmity and lyes against the godly, while they perceive that the departed Saints do leave behind them a surviving testimony of their sanctity and innocency, sufficient to confound the venomous calumnies of the Serpents Seed. Yea God will have the Names of his eminent servants to be honoured upon earth, for the honour of their Head, and of his Grace and Gospel: so that while malice would cast dishonour upon Christ, from the meanness and failings of his servants that are alive, the memory of the dead, (who were once as much despised and slandered) shall rise up against them to his honour and their shame. And it is very observable how God

constraineth the bitter enemies of Holiness to bear this Testimony for the honour of Holiness against themselves! that many who are the cruellest persecutors and murderers of the Living Saints, do honour the Dead even to excess. How zealous are the Papists for the multitude of their Holy-days, and the honouring of their Names and Relicks, and pretending many Miracles to be wrought by a very touch of their Shrines or Bones, whilest they revile and murder those that imitate them, and deprive Temporal Lords of their Dominions that will not exterminate them. Yea, while they burn the living Saints, they make it part of their crime or Heresie, that they honour not the Dayes and Relicks of the Dead, so much as they: To shew us that the things that have been shall be, and that wickedness is the same in all generations: Matth. 23. 29, 30, 31, 32, 33. Woe unto you Scribes and Pharisees, Hypocrites! because ye build the Tombs of the Prophets, and garnish the Sepulchres of the righteous; and say, If we had been in the dayes of our fathers, we would not have been partakers with them in the blood of the Prophets: wherefore ye be witnesses to your selves that ye are the Children of them which killed the Prophets. Fill ye up then the measure of your fathers: Ye Serpents, ye generation of Vipers, how can ye escape the damnation of Hell? I know that neither did the Pharisees, nor do the Papists, believe that those whom they murdered were Saints; but Deceivers and Hereticks, and the troublers of the World: But if Charity be the grace most necessary to salvation; then sure it will not keep any man from damnation, that he had malice and uncharitableness sufficient to perswade him, that the members of Christ were Children of the Devil. But thus God will force even the persecutors and haters of his Saints to honour them. And if he constrain his enemies to it, his servants should not be backward to do it according to his will.

§. 4. Direct. 4. Only such honour must be given Dir. 4. to departed Saints, as subserveeth the Honour of God; and nothing must be ascribed to them that is his prerogative: All that of God which was communicated to them and appeared in them, must be acknowledged: But so that God must be still acknowledged the spring of all; and no honour given ultimately to them; but it is God in them that we must behold, and Love, admire and honour.

§. 5. Direct. 5. The Honour of the Saints departed Dir. 5. must be only such as tendeth to the promoting of Holiness among the living. It is a most horrid aggravation of those mens sins, who make their Honouring of the Saints departed, a cover for their hating and persecuting their followers: or that make it an engine for the carrying on some base design; Some make it a device for the advancing of their Parties and peculiar Opinions: The Papists make it a very great means, for the maintaining the Usurped power of the Pope; giving him the power of Canonizing Saints, and assuring the world what souls are in Heaven: A Pope that by the testimony of a General Council (as Job. 23. Eugenius, &c.) is a Heretick, and a wicked wretch, and never like to come to Heaven himself, can assure the world of a very large Catalogue of persons that are there: And he that by the Papists is confessed fallible in matters of fact, pretendeth to know so certainly who were Saints, as to appoint them Holy-days, and command the Church to Pray to them: And he that teacheth men that they cannot be certain themselves of their salvation, pretendeth when they are dead that he is certain that they are saved: To pretend the Veneration of Saints for such carnal ambitious designs, and cheats, and cruelties is a sin unfit for any that mentioneth a Saint. So is it when men pretend that Saints are some rare extraordinary

Concil. Later. Sub Innoc. 3. can. 3.

Rom. 1. 7. dinary persons among the living members of the
1 Cor. 1. 2. Church : to make men believe that *honouring* them
& 14. 33. will serve instead of *imitating* them ; and that all are
Eph. 1. 8. not Saints that go to Heaven : [God forbid, say
& 2. 19. they, that none but holy persons should be saved : we
& 4. 12. confess it is good to be Saints, and they are the chief
Rom. 15. in Heaven ; but we hope those that are no Saints may
25. 26. be saved for all that.] But God saith, that *without
Holiness none shall see him*; Heb. 12. 14. Heaven is
the inheritance of none but Saints : *Act. 26. 18. Col.*

1. 12. He that extollet Saints to make men believe
that those that are no Saints may be saved, doth serve
the Devil by honouring the Saints. The same I may
say of those that give them Divine honour, ascribing
to each a power to hear and help all throughout the
world that put up prayers to them.

Dir. 6. §. 6. Direct. 6. *Look up to the blessedness of de-
parted souls, as members of the same body, rejoicing
with them, and praising God that hath so exalted
them.* This is the benefit of holy Love, and Christian
Unity, that it maketh our brethrens happiness to be
unto us, in a manner as if it were our own. 1 Cor.
12. 25, 26. *That there should be no schism in the Bo-
dy, but that the members should have the same care one
for another—that if one member be honoured all the
members rejoice with it.* * So far as selfishness is over-
come, and turned into the *Uniting Love of Saints*, so
far are all the joys of the blessed souls in Heaven, be-
come the joys of all that truly Love them upon earth.
How happy then is the state of all true believers, that
have so many to rejoice with ? Deny not God that
Thanks for the saving of so many souls, which you
would not deny him, if he saved but your friends,
estates or lives. Especially when afflictions or tem-
ptations would deprive you of the Joy which you
should have in Gods mercies to your selves, then com-
fort your selves with the remembrance of your bre-
threns Joy. What an incongruous undecent thing is
it for that man to pine away in sorrows upon earth,
who hath so many thousand friends in Heaven, in joy
and blessedness, whose Joys should all be to him as
his own?

Dir. 7. §. 7. Direct. 7. *When you feel a cooling of your
love to God, or of your zeal or reverence or other
graces, think then of the temper of those Holy Souls,
that see his glory ! O think, with what fervour do
they Love their God ? with what transporting sweet-
ness do they delight in him ? with what Reverence
do they all behold him ? And am not I his servant, and
a member of his family as well as they ? shall I be
like the strangers of this frozen world, when I should
be like my fellow Citizens above ? As it will dispose
a man to weep to see the tears and grief of others ;
and as it will dispose a man to mirth and joy to see the
mirth and joy of others ; so is it a potent help to raise
the soul to the Love of God, and delight in his ser-
vice, to think believingly of the Love and Delight of
such a world of blessed spirits.*

Dir. 8. §. 8. Direct. 8. *When you draw near to God in his
holy Worship, remember that you are part of the same
society with those blessed spirits that are praising him
in perfection.* Remember that you are members of
the same *Chore*, and your part must go to make up
the Melody ; and therefore you should be as little
discordant from them as possibly you can. The qua-
lity of those that we joy in Gods service, is
apt either to dull or quicken us, to depress or elevate
us ; and we move Heaven-ward most easily and swift-
ly in that company, which is going thither on the
swiftest pace. A believing thought that we are Wor-
shipping God in Consort with the Heavenly Chore,
and of the high and holy raptures of those spirits, in
the continual praise of their Great Creator, is an excel-
lent means to warm and quicken us, and raise us as near

their holy frame, as here on earth may be expected.

§. 9. Direct. 9. *When you would possess your hearts
with a lively sense of the odiousness of sin, and would
resist all temptations which would draw you to it, think
then how the blessed souls with God do judge of sin,
and how they would entertain such a temptation if the
motion were made to them ? What think they of Co-
vetousness, Pride or lust ? What think they of ma-
lice, cruelty or lying ? How would they entertain it,
if Lands and Lordships, pleasure or preferment were
offered them to entice their hearts from God ? Would
they venture upon damnation for a whore, or for their
games, or to please their appetites ? Do they set as
light by God and their salvation as the ungodly world
doth ? Oh with what scorn and holy indignation
would they refuse a world, if it were offered them in-
stead of God ? with what detestation would they re-
ject the motion to any sin ?*

§. 10. Direct. 10. *When you would revive in your
minds a right apprehension and estimation of all earth-
ly things, as Riches and Honours and Greatness and
Command and full provisions for the flesh, betink you
then how the blessed souls with Christ esteem them.*
How little do they set by all those things, that world-
lings make so great a stir for, and for which they sell
their God and their salvation ? How contemptible
are Crowns and Kingdoms in their eyes ? Their judge-
ment is more like to Gods than ours is. Luk. 16. 15.
*That which is highly esteemed among men is abomina-
tion in the sight of God.* All the world would not
hire a Saint in Heaven, to tell one lye, or take the
name of God in vain, or to forget God or be estranged
from him for one hour.

§. 11. Direct. 11. *When you see the Godly under
the contempt of sinners here, accounted as the filth of
the world, and the off-scouring of all things, defamed,
reviled, hated and persecuted, Look up then to the
Saints with Christ, and think how they are esteemed
and used.* And when you would truly know what a
Believer is, think not how they are esteemed and used
by men, but how they are esteemed and used by Christ.
Judge not of them by their short afflictions, nor by
their meanness in the flesh, but by their endless happi-
ness, and their glory above. Look up to the home
and world of Saints, if you would know what Saints
are, and not to the few scattered imperfect passengers
in this world that is not worthy of them.

§. 12. Direct. 12. *When you are tempted to think
meanly of the Kingdom of Christ, as if his flock were so
small and poor and sinful as to be inconsiderable, look up
to the world of blessed souls which dwell above.* And
there you shall see no such paucity, or imperfections,
or blemishes as are here below : The Subjects there
are such as dishonour not their King. Christs Kingdom
is not of this world, Job. 18. 36. If you would know it
in its Glory, look up to the world where it is Glorious.
If when you hear men condemn the Kingdom of the
Saints of Christ, and at the same time did but see, (as
Stephen did) a glimpse into that Kingdom, and all the
Glory of the blessed there, what thoughts would you
have of the words which did dishonour it ?

§. 13. Direct. 13. *When you hear sinners boast of
the Wisdom or Numbers of their party, and appealing
to the learned or great ones of the world, look up to
the blessed souls with Christ, and ask whether they are
not more wise and numerous than all the sinners upon
earth.* The greatest Doctors are ignorant and un-
learned, in comparison of the meanest soul with Christ :
The greatest Monarchs are but worms, in comparison
of the Glorified Spirits with God. If they say to
you, *Are you wiser than so many and so wise and
Learned men ?* ask them, *Are you or all the ungodly
wiser, than all the blessed souls with Christ ?* Let the
wiser party carry it.

Dir. 14. §. 14. Direct. 14. When you are tempted to be weary of a holy life, or to think all your labour is vain, look up to the blessed souls with Christ, and there you will see the end of Holiness: There you will see that of all the labour of your lives, there is none that you are so sure to gain by; and that in due time, you shall reap if you faint not; and if you sow to the Spirit, of the Spirit you shall reap everlasting life, Gal. 6. 8, 9. And that when you have done the will of God, if you have but patience, you shall inherit the promise, Heb. 10. 36. Ask your selves, whether any of those blessed souls Repent now of the Holiness of their lives on earth? or of their mortifying the flesh, and denying themselves the delights of sin?

Dir. 15. §. 15. Direct. 15. When you are tempted to turn back in the day of trial, and to forsake Christ or his cause when persecution ariseth, then look to the blessed souls above, and see what is the end of suffering for the sake of Christ and righteousness. To foresee the great reward in Heaven, will convince you that instead of being terrified by sufferings, you should rejoice and be exceeding glad. Are you to lye in Prison, or to burn in the Flames? so did many thousands that are now in Heaven: And do you think that they repent it now? Ignatius, Polycarp, Cyprian, and many such holy men, were once used as hardly as you are now, and put to death by cruel men: Rogers, Bradford, Hooper, Glover and multitudes with them, were once in Prison and burnt in the Flames; but where are they now; and what is the end of all their pains? Now whether do you think the case of Bonner or Bradford to be best? Now had you rather be Gardiner or Philpot? Now which think you doth most repent? the poor Waldenses that were murdered by thousands? or the Popes and Persecutors that murdered them?

Match. 5. 11, 12. Dir. 16. §. 16. Direct. 16. When you are dismayed under the burden of your sins, the greatness of your corruptions, the weakness of your graces, the imperfection of your duties, look up to the blessed souls with Christ, and remember that all those Glorified spirits, were once in flesh as you now are, and once they lay at the feet of God, in tears and groans and cries as you do: They were once fain to cry out of the burden of their sins, and mourn under the weakness of their graces, as you now do. They were once as much clog'd with flesh as you are; and once as low in doubts and fears, and bruised under the sense of Gods displeasure: They once were as violently assaulted with temptations; and had the same corruptions to lament and strive against as you have: They were once as much afflicted by God and man: But is there any of the smart of this remaining?

Dir. 17. §. 17. Direct. 17. When you are deterred from the presence of the dreadful God, and think he will not accept such worms as you, look up to the blessed souls with Christ; and remember how many millions of your brethren are there accepted to greater familiarity than that which you here desire. Remember that those souls were once as dark and distant from God, and unworthy of his acceptance as you now are. A fearful Child receiveth boldness, to see his Brethren in his Fathers arms.

Dir. 18. §. 18. Direct. 18. When you are afraid of Satan lest he should prevail against you and devour you, look up to the blessed souls with Christ, and see how millions are there safely landed, that once were in as dangerous a station as you are. Through many tribulations and temptations they are arrived at the Heavenly Rest: Satan once did his worst against them: They were tost on the Seas of this tempestuous world: But they were kept by the power of God, through faith unto

1 Pet. 5. 11. Dir. 19. §. 19. Direct. 19. When you would duly value all

your present means and mercies, and see whither they tend, look up then to the souls with Christ, and see whither the like mercy hath conducted them. The poorest Cottage and the hardest fare are great mercies as they tend to endless blessedness. This now and Heaven after, is great; though the thing in it self be never so small. Heaven puts the value and signification upon all your mercies: The wicked make Cyphers of their greatest blessings, by separating them in their esteem and use, from God and Heaven, which is the measure of their estimate.

Dir. 20. §. 20. Direct. 20. When you see Divisions among believers, and hear one for this party, and another for that, and hear them bitterly censuring each other, look up then to the Saints with Christ, and think what perfect Love and Peace and Concord is among them. Consider how unlike our factions and Schisms are to their fervent Love and Unity? And how unlike our jarring strifes and quarrels are to their harmonious Praise of God. Remember in what work it is that they are so happily united, even Love and Praise uncessant to Jehovah: And then think, whether it would not unite the Saints on earth, to lay by their contentings for the preeminence in knowledge, (covered with the gilded name of Zeal for the Truth of God,) and to employ themselves in Love and Praise, and to shew their emulation here, in striving who shall Love God and each other with the more pure heart and fervent Love, 1 Pet. 1. 22. and who shall Praise him with the most heavenly alacrity and delight. Consider whether this work of blessed souls be not like to be more desirable and excellent, than the work of self-conceited wrangling Sophisters? And whether there be any danger of falling into Sects and Factions, or falling out by emulations or contentions, while we make this work of Love and Praise the matter of our religious converse? And consider whether almost all the Schisms that ever vexed the Church of God, did not arise, either by the Pastors striving who should be the greatest, (Luk. 22. 24, 26.) or by the rising up of some Sectist or Gnostick, proudly pretending to know more than others, and to vindicate or bring to light, some excellent Truth which others know not, or oppose? And when you see the hot contentings of each party, about their pretended Orthodoxy or wisdom (which Jam. 3. is purposely written against) remember how the concord of those blessed souls doth shame this work, and should make it odious to the heirs of Heaven.

Dir. 21. §. 21. Direct. 21. When you are afraid of Death, or would find more willingness to dye, look up to the blessed souls with Christ, and think that you are but to pass that way, which all those souls have gone before you; and to go from a world of enmity and vanity, to the company of all those blessed spirits: And is not their blessed state more desirable, than such a vain vexatious life as this? There is no malice, nor slandering, nor cruel persecuting, no uncharitable censures, contentions, or divisions; no ignorance, nor unbelief, nor strangeness unto God: nothing but Holy, Amiable and Delightful. Joyn your selves daily to that Celestial Society: suppose your selves spectators of their Order, Purity and Glory, and Auditors of their harmonious Praises of Jehovah: Live by faith in a daily familiarity with them: say not that you want company or are alone, when you may walk in the Streets of the Heavenly Jerusalem, and there converse with the Prophets and Apostles, and all the glorious Hosts of Heaven. Converse thus with them in your Life, and it will overcome the fear of death, and make you long to be there with them: Like one that stands by the River side, and seeth his friends on the further side, in a place of pleasure, while his enemies are pursuing him at his back, how gladly would he be over

over with them? And it will embolden him to venture on the passage, which all they have safely past before him. Thus Death will be to us as the Red Sea, to pass us safe to the Land of Promise, while our pursuers are there overthrown and perish. We should not be so *strange* to the World above, if we thus by faith conversed with the blessed ones.

Dir. 22. §. 22. Direct. 22. When you are overmuch troubled for the death of your Godly friends, look up to that world of blessed souls, to which they are translated, and think whether it be not better for them to be there than here? and whether you are not bound by the Law of Love, to rejoice with them that are thus exalted. Had we but a sight of the world that they are in, and the company that they are gone to, we should be less displeased with the will of God, in disposing of his own, into so Glorious a state.

§. 23. All these improvements may be made by a Believer, of his daily converse with the souls above: This is the Communion with them which we must hold on earth: Not by Praying to them, which God hath never encouraged us to do; nor by praying for them (For though it be lawful to pray for the Resurrection of their Bodies, and the perfecting of their blessedness thereby, yet it being a thing of absolute certainty as the day of Judgement is, we must be very cautious in the manner of our doing this lawful act; it being a thing that their happiness doth not at all depend on, and a thing which *wild-worshippers* have shewed themselves so forward to abuse, by stepping further into that which is unlawful; as the horrid abuses of the Names and dayes, and shrines and relicts of real or supposed

Saints, in the Papal Kingdom sadly testifieth.) But the necessary part of our Communion with the Saints in Heaven, being of so great importance to the Church on Earth, I commend it to the due consideration of the faithful, whether our forgetfulness of it is not to be much repented of, and whether it be not a work to be more seriously minded for the time to come.

§. 24. And I must confess I know not why it should be thought unlawful to celebrate the memorial of the life or martyrdom of any extraordinary servant of God, by an Anniversary solemnity, on a set appropriate day: It is but to keep the thankful remembrance of Gods mercy to the Church: and sure the life and death of such, is not the smallest of the Churches mercies here on earth. If it be lawful on Nov. 5. to celebrate the memorial of our deliverance from the Powder-plot, I know not why it should be thought unlawful to do the like in this case also: Provided, 1. That it be not terminated in the honour of a Saint, but of the God of Saints for giving so great a mercy to his Church. 2. That it be not to honour a Saint merely as a Saint, but to some extraordinary eminent Saints: Otherwise all that go to Heaven must have Festivals kept in remembrance of them; and so we might have a million for a day. 3. That it be not made equal with the Lords Day, but kept in such a subordination to that Day, as the Life or death of Saints is of inferior and subordinate respect, to the work of Christ in mans Redemption. 4. And if it be kept in a spiritual manner, to invite men to imitate the Holiness of the Saints, and the constancy of the Martyrs, and not to encourage sensuality and sloth.

CHAP. XI.

Directions about our Communion with the Holy Angels.

Dir. 1. §. 1. Direct. 1. **B**E satisfied in knowing so much of Angels as God in Nature and Scripture hath revealed, but presume not to enquire further, much less to determine of unrevealed things. That there are Angels, and that they are holy Spirits, is past dispute. But what number they are, and of how many worlds, and of what orders and different dignities and degrees; and when they were created, and what locality belongeth to them, and how far they excel or differ from the souls of men, these and many other such unnecessary questions neither Nature or Scripture will teach us how infallibly to resolve. Almost all the Hereticks in the first ages of the Church did make their doctrines of Angels the first and chief part of their Heresies: arrogantly intruding into unrevealed things, and boasting of their acquaintance with the orders and inhabitants of the higher worlds. These being risen in the Apostles dayes, occasioned Paul to say, Col. 2. 18. Let no man beguile you of your reward in a voluntary humility, and worshipping of Angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.

Dir. 2. §. 2. Direct. 2. Understand so much of the Ministry of Angels as God hath revealed, and so far take notice of your communion with them; but affect not any other sort of communion.

I shall here shew how much of the Ministry of Angels is revealed to us in Scripture.

§. 3. 1. It is part of the appointed work of Angels, to be *Ministring Spirits* for the heirs of salvation, Heb. 1. 14. Not Ministers or Servants of the godly, but Ministers of God for the godly: As the Shepherd is not a servant of the sheep, but for the sheep. It is not an accidental or occasional work which they do extraordinarily; but it is their underraken Office to which they are sent forth. And this their Ministry is about the ordinary concerns of our lives, and not only about some great or unusual cases or exigents. Psal. 34. 6, 7. Psal. 91. 11, 12.

§. 4. 2. It is not some, but All the Angels that are appointed by God to this Ministration, Heb. 1. 1, 4. Are they not all ministring Spirits sent forth, &c. Mark here, that if you enquire whether God have any higher Spirits, that are not employed in so low an Office, but govern these Angels, or if you enquire whether only this world be the Angels charge, or whether they have many other worlds also (of Viators) to take care of: neither Nature nor Scripture doth give you the determination of any of these questions: and therefore you must leave them as unrevealed things: (with abundance more with which the old Hereticks and the Popish Schoolmen, have diverted mens minds from plain and necessary things.) But that all the Angels minister for us, is the express words of Scripture.

§. 5. 3. The work of this Office is not left promiscuously among them, but several Angels have their several

Dan. 4. 13.
Gen. 32.
Exod. 32.
Dan. 6. 22.
Act. 12. 7.
1 King. 19. 5, 6.

Angellorum
vocabulary
nomen est
officium, non
natura:

nam sancti illi celestia patria spiritus, semper sunt spiritus, sed semper vocati Angeli non possunt. Gregori.

Luk. 1. 13, 18, 19, 20, 28, & 2. 10. 13, 21. Act. 10. 7. 22. & 12. 8, 9. Dan. 3. 28. & 6. 22. Gen. 24. 40. several works and charge: Therefore Scripture tell-eth us of some sent of one message, and some on another: And tells us that the meanest of Christs members on earth, have their Angels before God in Heaven, Matth. 18. 10. *I say unto you, that in Heaven their Angels do always behold the face of my Father which is in Heaven.* Whether each true Believer hath one or more Angels? and whether one Angel look to more than one Believer? are questions which God hath not resolved us of, either in Nature or Scripture: But that each true Christian hath his Angel, is here asserted by our Lord.

1 Pet. 3. 22. Match. 26. 53. §. 6. 4. In this office of Ministration they are servants of Christ as the Head of the Church, and the Mediator between God and man, to promote the ends of his superiour office in mans Redemption, Mar. 28.

§. 18. All power is given to me in Heaven and Earth, John 13. 3. Eph. 1. 20, 21, 22. And set him at his right hand in the celestials, far above all principality, and power, and might, and dominion; and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, and gave him to be head over all things to the Church. Rev. 23. 16. *I Jesus have sent mine Angel to testify unto you these things in the Churches.* Whether the Angels were appointed about the service of Adam in innocency? or only began their Office with Christ the Mediator as his Ministers, is a thing that God hath not revealed: But that they serve under Christ for his Church is plain.

§. 7. 5. This care of the Angels for us is exercised throughout our lives, for the saving of us from all our dangers, and delivering us out of all our troubles.

2 Kings 6. 17. Psal. 34. 6, 7. *This poor man cryed, and the Lord heard him, and saved him out of all his troubles: the Angel of the Lord encampeth about them that fear him, and delivereth them: Psal. 91. 11, 12. For he shall give his Angels charge over thee to keep thee in all thy ways; They shall bear thee up in their hand, lest thou dash thy foot against a stone. In all our ways (that are good) and in every step we tread, we have the care and Ministry of tutelar Angels. They are our ordinary defence and guard.*

Dan. 4. 35. §. 8. 6. In all this Ministry they perfectly obey the Will of God, and do nothing but by his command. Psal. 103. 10. Zech. 1. 8, 10. Matth. 18. 10. being his Messengers to man.

1 King. 22. 19, 20, 21. §. 9. 7. Much of their work is to oppose the malice of evil spirits that seek our hurt, and to defend us from them: against whom they are engaged under Christ in daily War or Conflict, Rev. 12. 7, 9. Psal. 68. 17. & 78. 49. Matth. 4. 11.

Luk. 1. 19, 20, 21. §. 10. 8. In this their Ministration they are ordered into different degrees of superiority and inferiority, and are not equal among themselves. 1 Theff. 4. 16. Jude 9. Dan. 10. 13, 20, 21. Eph. 1. 21. Col. 2. 10. Eph. 3. 10. & 6. 12. Col. 1. 16. Zech. 4. 10. Rev. 4. 5. & 5. 6.

Act. 7. 53. §. 11. 9. Angels are employed not only about our bodies, but our souls, by furthering the means of our salvation: They preached the Gospel themselves, (as they delivered the Law) Luke 2. 10, 9. Luke 1. 11, & c. Heb. 2. 2. Gal. 3. 19. Acts 10. 4. Dan. 7. 16. & 8. 15, 16, 17. & 9. 21, 22 Luke 1. 29. & 2. 19. Especially they deliver particular messages, which suppose the sufficiency of the Laws of Christ, and only help to the obedience of it.

Act. 27. 24. Luk. 1. 13, 20. & 2. 10. Dan. 10. 12. 2 Kings 6. 16. §. 12. 10. They are sometime Gods instruments to confirm, and warn, and comfort, and excite the soul, and to work upon the mind, and will, and affections: That they do this *persuasively*, and have as much access and power to do us good, as Satan hath to do us evil, is very clear: Good Angels have as much power and access to the soul, to move to duty, as Devils

have to tempt to sin. As God hath sent them oft upon monitory and consolatory messages to his servants in visible shapes, so doth he send them on the like messages invisibly, Judg. 5. 23. Mat. 1. 20. Psal. 104. 4. Luke 22. 43. An Angel from Heaven is sent to strengthen Christ himself in his agony.

§. 13. 11. They persecute and chase the enemies of the Church, and sometimes destroy them: as Psal. 35. 5, 6. 2 Kings 19. 35. Isa. 37. 36. and hinder them from doing hurt, Numb. 22. 24.

§. 14. 12. They are a Convoy for the departing souls of the godly, to bring them to the place of their felicity, Luke 16. 22. though how they do it we cannot understand.

§. 15. 13. They are the attendants of Christ at his coming to judgement, and his Ministers to gather his elect, and sever the wicked from the just, in order to their endless Punishment or Joy: 1 Theff. 4. 16. *The Lord himself shall descend from Heaven with a shout, with the voice of the Arch-angel, and with the trumpet of God, and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up, &c. Matth. 13. 41, 49. The Son of man shall send forth his Angels, and they shall gather out of his Kingdom all offences or scandals, and them which do iniquity; and shall cast them into a furnace of fire. At the end of the world, the Angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire, &c.*

§. 16. Direct. 3. Understand our near affinity or relation to the Angels, and how they and we are concerned in each others condition and affairs. As to our Nature our Immortal souls are kin or like unto the Angels, though our Bodies are but like the Brutes. Those Souls that are created after the Image of God, in their very Natural Essence (as Rational and Free agents) besides his Moral Image of sanctity, Gen. 9. 6. may well be said to be like the Angels: He made us little lower than the Angels, Psal. 8. 5. And God hath made us their charge and care; and therefore no doubt hath given them a special Love unto us, to fit them to the due performance of their trust. As Ministers have a special paternal Love to their flocks, and as Christians are to have a special Love to one another to enable and engage them to the duties appointed them by God towards each other; so these excellent Spirits have no doubt a far purer and greater Love, to the Image of God upon the Saints, and to the Saints for the Image and sake of God, than the dearest friends and holiest persons on earth can have. For they are more holy and they are more perfectly conformed to the mind of God; and they love God himself more perfectly than we, and therefore for his sake do love his people much more perfectly than we. And therefore they are more to be loved by us than any mortals are; both because they are more excellent, pure and amiable, and because they have more Love to us. Moreover the Angels are servants of the same God, and members of the same society which we belong to. They are the Inhabitants of the heavenly Jerusalem, of which we are heirs: They have possession, and we have title, and shall in time possess it. We are called to much of the same employment with them: we must love the same God, and glorifie him by obedience, thanks and praise, and so do they. Therefore they are Ministers for our good, and rejoyce in the success of their labours, as the Ministers of Christ on earth do, Heb. 1. 14. There is not a sinner converted, but it is the Angels Joy, Luke 15. 10. which sheweth how much they attend that work. We are come to Mount Zion, and unto the City of the living God, the heavenly Jerusalem, and to myriads of Angels, &c. Heb. 12. 22, 23, 24. They are especially present

present and attendant on us in our holy Assemblies and services of God; and therefore we are admonished to reverence their presence, and do nothing before them that is sinful or unseemly, 1 Cor. 11. 10. Eccles. 5. 6. The presence of God, and the Lord Jesus Christ, and the elect Angels, must continually awe us into exact obedience, 1 Tim. 5. 21. With the Church they pry into the mystery of the dispensations of the Spirit to the Church, 1 Pet. 1. 12. And to by the Church, that is, by Gods dealings with the Church, is made known the manifold wisdom of God, even to these heavenly principalities and powers, Eph. 3. 10. In conclusion, Christ telleth us that in our state of blessedness we shall be equal to the Angels, Luke 20. 36. and so shall live with them for ever.

Dir. 4.

§. 17. Direct. 4. When your thoughts of Heaven are staggering or strange, and when you are tempted to doubt whether indeed there is such a life of glory for the Saints, it may be a great help to your faith, to think of the world of Angels that already do possess it. That there are such excellent and happy inhabitants of the superiour Orbs, besides what Scripture saith, even reason will strongly perswade any rational man: 1. When we consider that Sea, and Land, and Air, and all places of this lower baser part of the world, are replenished with inhabitants suitable to their natures; And therefore that the incomparably more great and excellent Orbs and Regions should be uninhabited, is irrational to imagine: 2. And as we see the Rational Creatures are made to govern the Brutes in this inferiour world, so reason telleth us it is improbable that the higher Reason of the inhabitants of the higher Regions should have no hand in the government of man. And yet God hath further condescended to satisfy us herein, by some unquestionable apparitions of good Angels, and many more of evil spirits, which puts the matter past all doubt, that there are inhabitants of the unseen world. And when we know that such there are, it maketh it the more easie to us to believe that such we may be, either numbered with the happy or unhappy Spirits: considering the affinity which there is between the nature of our souls and them: To conquer senseless Sadducism is a good step to the conquest of irreligiosity: He that is well perswaded that there are Angels and Spirits, is much better prepared than a Sadducee to believe the immortality of the soul: And because the infinite distance between God and man, is apt to make the thoughts of our approaching his Glory either dubious or very terrible, the remembrance of those myriads of blessed Spirits that dwell now in the presence of that glory, doth much embolden and confirm our thoughts. As he that would be afraid whether he should have access to and acceptance with the King, would be much encouraged if he saw a multitude as mean as himself, or not much unlike him, to be familiar attendants on him. I must confess such is my own weakness, that I find a frequent need of remembering the holy Hosts of Saints and Angels, that are with God, to embolden my soul, and make the thoughts of Heaven more familiar and sweet, by abating my strangeness, amazedness and fears: And thus far to make them the Media (that I say not the Mediators) of my thoughts, in their approaches to the Most High and Holy God: (Though the remembrance of Christ the true Mediator is my chief encouragement.) Especially when we consider how fervently those holy Spirits do love every holy person upon earth, and so that all those that dwell with God, are dearer friends to us, than our Fathers or Mothers here on earth are (as is briefly proved before,) this will embolden us yet much more.

Dir. 5.

§. 18. Direct. 5. Make use of the thoughts of the Angelical Hosts, when you would see the Glory and

Majesty of Christ: If you think it a small matter that he is the Head of the Church on earth, a handful of people contemned by the Satanical party of the world, yet think what it is to be Head over all things, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, (that is, Gave him a power, dignity and name, greater than any power, dignity or name of men or Angels), and hath put all things under his feet, Ephes. 1. 21, 22, 23. Being made so much better than the Angels, as he hath by inheritance obtained a more excellent name than they: Of him it is said, Let all the Angels of God worship him, Heb. 1. 4, 6. Read the whole Chapter. Our Head is the Lord of, all these Hosts.

§. 19. Direct. 6. Make use of the remembrance of Dir. 6. the glorious Angels, to acquaint you with the dignity of humans nature, and the special dignity of the servants of God, and so to raise up your hearts in thankfulness to your Creator and Redeemer who hath thus advanced you. 1. What a dignity is it that these holy Angels should be all Ministering Spirits sent for our good? that they should love us, and concern themselves so much for us, as to rejoice in Heaven at our conversion? Lord! What is man; that thou art mindful of him, and the son of man that thou visitest him? For thou hast made him a little lower than the Angels, and hast crowned him with glory and honour, Psal. 8. 4, 5. 2. But yet it is a higher declaration of our dignity, that we should in Heaven be equal with them, and so be numbered into their society, and joyn with them everlastingly in the praise of our Creator. 3. And it is yet a greater honour to us, that our Natures are assumed into union of person with the Son of God, and so advanced above the Angels. For he took not on him the nature of Angels, but the seed of Abraham: Nor hath he put the world to come in subjection to the Angels, Heb. 2. 5, 16. This is the Lords doing, and it is wondrous in our eyes.

§. 20. Direct. 7. When you would admire the works of God and his government, look specially to the Angels part: If God would be glorified in his works, then especially in the most glorious parts: If he take delight to work by Instruments, and to communicate such excellency and honour to them as may conduce to the honour of the principal cause, we must not overlook their excellency and honour, unless we will deny God the honour which is due to him. As he that will see the excellent workmanship of a Watch or any other Engine, must not overlook the chiefeft parts, nor their operation on the rest: So he that will see the excellent order of the works and Government of God, must not overlook the Angels, nor their Offices in the Government, and preservation of the inferiour creatures. so far as God hath revealed it unto us. We spoil the Musick if we leave out these strings. It is a great part of the glory of the works of God, that all the parts in Heaven and Earth are so admirably conjoynd and joyned as they are; and each in their places contribute to the beauty and harmony of the whole.

§. 21. Direct. 8. When you would be apprehensive of the excellency of Love and Humility, and exact obedience to the will of God, look up to the Angels, and see the lustre of all these virtues as they shine in them. How perfectly do they Love God and all his Saints? Even the weakest and meanest of the members of Christ? With what humility do they condescend to minister for the heirs of salvation? How readily and perfectly do they obey their Maker? Though our chiefeft pattern is Christ himself, who came nearer to us, and appeared in flesh, to give us the example of all such duties, yet under him the example of Angels is also to be observed, and with pleasure to be imitated. And

Magna
dignitas
fidelium
animarum
ut utraque
que habet
ab ortu na-
turalitatis
in custodi-
am sui An-
gelum de-
putatum:
im: plures.
Hieron.
Luke 20.
36.

Dir. 8.
Heb. 1. 14.
Psal. 103.
20, 21.

And ask the enemies of Holiness, who urge you with the examples of the Great and Learned, whether they are wiser than all the Angels of God?

Dir. 9. §. 22. Direct. 9. When you are tempted to desire any inordinate communion with Angels, as visibly appearing or affecting your senses, or to give them any part of the Office or honour of Jesus Christ, then think how suitable that Office is to your safety and benefit which God hath assigned them, and how much they themselves abhor aspiring or usurpation of the Office or honour of their Lord: And consider how much more suitable to your benefit this spiritual ministration of the Angels is, than if they appeared to us in bodily shapes. In this spiritual communion they act according to their spiritual nature, without deceit: And they serve us without any terrible appearances; and without any danger of drawing us to sensitive gross apprehensions of them, or enticing us to an unmeet adhesion to them, or honouring of them: whereas if they appeared to us in visible shapes, we might easily be affrighted, confounded and left in doubt, whether they were good Angels indeed or not. It is our communion with God himself that is our Happiness. And communion with Angels or Saints is desirable but in order unto this: That kind of communion with Angels therefore is the best, which most advanceth us to communion with God: And that reception of his mercy by instruments is best, which least endangereth our inordinate adhesion to the Instruments, and our neglect of God. We know not so well as God, what way is best and safest for us: As it is dangerous desiring to mend his Word by any fancies of our own, which we suppose more fit; so it is dangerous to desire to amend his Government and Providence, and Order, and to think that another way than that which in nature he hath stated and appointed, is more to our benefit. It is dangerous wishing God to go out of his way, and to deal with us, and conduct us in by-ways of our own; in which we are our selves unskilled, and of which we little know the issue.

Dir. 10. §. 23. Direct. 10. When you are apt to be terrified with the fear of Devils, think then of the guard of Angels, and how much greater strength is for you than against you. Though God be our only fundamental security, and our chiefest confidence must be in him, yet experience telleth us how apt we are to look to instruments, and to be affected as second causes do appear to make for us or against us: Therefore when appearing dangers terrify us, appearing or secondary helps should be observed to comfort and encourage us.

Dir. 11. §. 24. Direct. 11. Labour to answer the great and holy Love of Angels with such great and holy

Love to them, as may help you against your unwillingness to dye, and make you long for the company of them whom you so much Love. And when death seemeth terrible to you because the world to come seemeth strange, remember that you are going to the society of those Angels, that rejoiced in your conversion, and ministered for you here on earth, and are ready to convey your souls to Christ. Though the thoughts of God and our blessed Mediator should be the only final object to attract our Love, and make us long to be in Heaven, yet under Christ, the Love and company of Saints and Angels must be thought on to further our desires and delight: For even in Heaven God will not be All to us, as to use no creature for our comfort: Otherwise the glorified humanity of Christ would be no means of our comfort there: And the heavenly Jerusalem would not then have been set out to us by its created excellencies as it is Rev. 21. & 22. Nor would it be any comfort to us in the Kingdom of God, that we shall be with Abraham, Isaac and Jacob, Luke 13. 28. Matth. 8. 11.

Cavenda est nobis eorum offensa, & in his maxime exercendum, quibus eos novimus oblectari: Hec autem placent eis quae in nobis invenire delectat, ut est sobrietas, castitas, &c. In quovis angulo reverentiam exhibe Angelo, ne audeas illo praesente, quod me vidente non audeas. Bernard.

§. 25. Direct. 12. Pray for the protection and help of Angels, as part of the benefits procured for the Saints by Christ: and be thankful for it as a Privilege of believers, excelling all the dignities of the ungodly. And walk with a reverence of their presence; especially in the worshipping of God. It is not fit such a mercy should be undervalued or unthankfully received: Nor that so ordinary a means of our preservation should be overlooked, and not be sought of God by prayer. But the way to keep the Love of Angels, is to keep up the Love of God: And the way to please them, is to please him: For His will is theirs.

§. 26. Direct. 13. In all the Worship you perform to God, remember that you joyn with the Angels of Heaven, and bear your part to make up the Consort: Do it therefore with that holiness and reverence, and affection, as remembering not only to whom you speak, but also what companions you have: And let there not be too great a discord either in your hearts or praises. O think with what lively joyful minds they praise their glorious Creator: and how unwearied they are in their most blessed work! And labour to be like them in Love and Praise, that you may come to be equal with them in their Glory, Luke 20. 36.

C A S E S
O F
CONSCIENCE

ABOUT
Matters Ecclesiastical,
Which are not before handled.

By RICHARD BAXTER.



L O N D O N,

Printed, by *Robert White*, for *Nevill Simmons*, at the Sign of the
Princes Arms in *St. Pauls Church-yard*. 1677.

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Printer Arms in St. Pauls Church-yard. 1677.



READER,



Have something to say to thee of the *Number* of these Cases, somewhat of the *Order*, and somewhat of the *manner* of handling and resolving them. I. That they are so *Many* is because there are really so many difficulties which all men are not able to resolve: That they are *no more*, is, partly because I could not remember then any more that were necessarily to be handled, and I was not willing to increase so great a Book with things unnecessary.

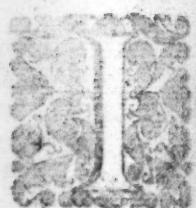
II. As to the *Order* I have some Reasons for the order of most of them, which would be too tedious to open to you: But some of them are placed out of order, because, 1. I could not remember them in due place. 2. And great haste allowed me not Time to transpose them. If you say that in such a work I should take time, I answer, You are no competent judges, unless you knew me and the rest of my work, and the likelihood that my time will be but short: They that had rather take my Writings with such defects which are the effects of haste, than have none of them, may use them, and the rest are free to despise them and neglect them. Two or three Questions about the Scripture, I would have put nearer the beginning if I could have time; But seeing I cannot, it's easie for you to transpose them in the reading.

III. The resolution of these Cases so much avoideth all the extreams, that I look they should be displeasing to all that vast number of Christians, who involve themselves in the opinions and interests of their several sects as such; and that hold the faith of our Lord Jesus Christ, with respect of persons. But there will be still a certain number of truly Catholick impartial Readers, whose favourable acceptance I confidently prognosticate; and who, being out of the dust and noise and passions of contending sides and parties and their interests, will see a self-evidencing Light in those solutions, which are put off here briefly, without the pomp of formal argumentation, or perswading Oratory. The eternal Light reveal himself to us, by Christ who is the Light of the World, and by the Illumination of the spirit and word of Light; that we may walk in the Light, as the Children of Light, till we come to the World of Glorious Everlasting Light. And what other defect soever our knowledge have, if any man hath knowledge enough to kindle in him the Love of God, the same is known of Him, and therefore is Beloved by Him, and shall be Blessed with and in Him for ever, 1 Cor. 8. 1, 2, 3.

CASES



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 in him the love of God, the love is known of Him, and therefore is Beloved by Him,
 and shall be Blessed with and in Adam for ever. (1 Cor. 8. 3.)

CASES



CASES OF CONSCIENCE ABOUT Matters Ecclesiastical.

Quest. 1. *How to know which is the true Church, among all pretenders, that a Christians Conscience may be quiet in his Relation and Communion?*



Have written so much of this already in four Books (*viz.* one called, *The Safe Religion*, another called *A Key for Catholics*, another called *The Visibility of the Church*, another called *A true Catholick*, and the *Catholic Church* described,) that I

shall say now but a little, and yet enough to an impartial considerate Reader.

The terms must first be opened: 1. By a *Church* is meant a *Society of Christians as such*. And it is sometimes taken *Narrowly*, for the *Body* or *Members* as distinct from the *Head*, as the word *Kingdom* is taken for the *Subjects* only as distinct from the *King*; And sometimes more *fully* and *properly* for the whole *Political Society*, as constituted of its *Head* and *Body* or the *Pars Imperans & pars Subdita*.

2. The word *Church* thus taken, signifieth sometime the *Universal Church* called *Catholic*; which consisteth of *Christ* and his *Body Politick*, or *Mystical*; And sometime *some Part* only of the *Universal Church*. And so it is taken either for a *subordinate Political Part*, or for a *Community*, or a *Part* considered as *Consociate*, but not *Political*; or as many *particular Political Churches* Agreeing and holding Concord and Communion without any Common Head, save the *Universal Head*.

3. Such *Political Churches*, are either of *Divine* Constitution and Policy, or only of *Humane*.

2. By *Christians*, I mean such as *Profess* the *Essentials* of the *Christian Religion*. For we speak of the *Church* as *Visible*.

3. By [*True*] may be meant, either *Reality* of *Essence*, opposite to that which is not *really* a *Church* in this univocal acception; or else *Sound* and *Orthodox*, in the *Integrals*, as opposite to *erroneous* and defiled with much enormity. And now I thus decide that question.

Prop. 1. The *True Catholic Church* consisteth of *Christ the Head*, and all *Christians* as his *Body*, or the *Members*. As the *Kingdom* consisteth of the *King* and his *Subjects*. 1 Cor. 11. 3. 12.

Prop. 2. As all the sincere Heart-Covenanters make up the *Church* as regenerate, and mystical or invisible; so all that are *Christened*, that is, *Baptized*, and profess Consent to all the *Essentials* of the *Baptismal Covenant*, not having *Apostatized*, nor being by lawful Power *Excommunicated*, are *Christians*, and make up the *Church* as *Visible*. Eph. 1. 22. 23. 1 Cor. 6. 15. 12. 1 Cor. 12. 27. Eph. 4. 4. 5. Mat. 28. 19, 20.

Prop. 3. Therefore there is but *One Universal Church*, because it containeth *all Christians*; and so leaveth out none to be the matter of *antithesis*. Eph. 4. 4, 5. 1 Cor. 12. 12. Mark 16. 16.

Prop. 4. It is not Ignorance or Error about the *meer Integrals* of Christianity, which maketh them *no Christians* who hold the *Essentials*, that is, the *Baptismal Covenant*. Rom. 14. 1, 2, &c. 15. 1, 3, 4.

Prop. 5. That the *Baptismal Covenant* might be rightly understood and professed, the *Churches* have still used the *Creed* as the explication of the *Covenant*, in point of faith; and taken it for the *Symbol* of the *Christian Belief*. And no further *profession of faith* was or is to be required, as necessary to the *Being of Christianity*. 1 Cor. 15. 1, 2, &c. Mat. 28. 19, 20.

Rom. 14. *Prop. 6.* If proud Usurpers or Censurers take on
John. 3, 4 them to excommunicate, or unchristian, or unchurch
others, without *authority and cause*, this maketh
them not to be *no Christians*, or *no Churches*, that
are so used.

Rom. 6. *Prop. 7.* Therefore to know which is the true Ca-
1, 2, &c. tholick or Universal Church is but to know who are
Baptized-Professed-Christians.

Ephes. 4. *Prop. 8.* The Reformed Churches, the Lutherans,
4, 5, the Abassines, the Copties, the Syrians, the Arme-
nians, the Jacobites, the Georgians, the Maronites,
the Greeks, the Moscovites, and the Romanists, do
all receive *Baptism* in all its *visible Essentials*, and pro-
fess all the *Essentials* of the Christian Religion, though
not with the same *Integrity*.

Tit. 3. 10. *Prop. 9.* He that denyeth any *one essential part*,
3 John. in it self, is so a Heretick as to be *no Christian*, nor
true member of the Church, if it be justly proved,
or notorious; that is, none ought to take him for a
Visible Christian, who know the proof of his deny-
ing that essential part of Christianity, or to whom it
is notorious.

Jam. 3. 2. *Prop. 10.* He that holdeth the *Essentials* primarily,
Phil. 3. and with them holdeth some error which by unseen
15, 16. consequence subverteth some *Essential point*, but hold-
Heb. 5. 1, 2. eth the *Essentials* so much faster, that he would for-
sake his error, if he saw the inconsistency, is a Chri-
stian notwithstanding: And if the name *Heretick* be
applicable to him, it is but in such a sense, as is con-
sistent with Christianity.

Tit. 3. 10. *Prop. 11.* He that is judged a Heretick and no
Mat. 18. 15. Christian justly by others, must be lawfully cited,
and heard plead his Cause, and be judged upon suf-
ficient proof, and not unheard, or upon rash pre-
sumption.

Ezek. 18. *Prop. 12.* Christianity and Heresie being personal
17. qualities, and no where found but in individuals, nor
Gen. 18. one man guilty of anothers error, it followeth that it
23, 24, 25. is *single persons* upon *personal* guits that must be
judged.

1 Cor. 10. *Prop. 13.* Any man may judge another to be a
15. Christian or Heretick, by a private judgement of dis-
Acts 1. 19. cerning, or the reason which guideth all humane
1 Cor. 5. actions: But only *Church Rulers* may judge him by
3, 4, 5. that publick Judgement, which giveth or denyeth
1 Cor. 11. 3. him his publick priviledges and Communion.

Mat. 5. 11. *Prop. 14.* If by notorious injustice Church Rulers
Joh. 16. 2. condemn Christians as no Christians, though they
may thereby deny them communion with those pub-
lick Assemblies, which they govern, yet do they not
oblige the people to take such injured persons for *no*
Christians. Else they might oblige all to believe a
lye, to consent to malicious injuries, and might dis-
oblige the people from *Truth, Righteousness and Cha-
rity*.

1 Cor. 12. *Prop. 15.* There is no one *Natural* or *Collective*
27, 28, 29. Head and Governour of all the Churches in the world
Eph. 4. 5. (the Universal Church) but Jesus Christ; And
6, 7. therefore there is none that by such Governing power,
1 Cor. 1. 12, 13. & can excommunicate any man out of the Universal
3, 22, 23. Church: And such Usurpation would be Treason
Eph. 5. 23. against Christ, whose Prerogative it is.

& 4. 15. *Prop. 16.* Yet he that deserveth to be excommu-
Col. 1. 18. nicated from one Church, deserveth to be excom-
& 2. 19. municated by and from all, if it be upon a Cause
3 John. common to all; or that nullifieth his Christia-
nity.

Prop. 17. And where neighbour Churches are
Confociate and live in Order and Concord, he
Eph. 5. 11. that is orderly excommunicate from one Church, and
1 Cor. 5. 11. it be notified to the rest, should not be taken into the
communion of any of the rest, till he be cleared, or
become fit for their communion. But this obligati-
on ariseth but from the Concord of Confociate

Churches, and not from the Power of one over the
rest: And it cannot reach all the world, where the
person cometh not, nor was ever known; but only
to those who through neighbourhood are capable of
just notice, and of giving or denying communion to
that person.

Prop. 18. From all this it is clear, that it is not
either Papists alone, or Greeks alone, or Protestants
alone, or any party of Christians, who are the Uni- 1 Cor. 12.
versal Church, seeing that Church containeth *All* 12.
Christians. And that reviling others (yea, whole 1 Joh. 13. 35.
Nations) as Hereticks, Schismatics, and no Chri- 1 Cor. 13.
istians, or Churches, will no more prove the Revilers 1, 2, &c.
to be the only Church or Christians, than *Want* of
Love will prove a man to be one of Christs Disciples,
who by *Love* are known to all men to be his.

Prop. 19. It is therefore the shameful language of
distracted men, to cry out against other Christian
Nations, *It is not you, but we that are the Catholick*
or Universal Church. And our shameful Contro-
versie, which of them is the Catholick, is no wiser
than to question, Whether it be this house or that
which is the Street? Or this *Street* or that which is
the City? Or whether it be the Kitchen, or the Hall,
or the Parlour which is the House? Or the Hand, or
Foot, or Eye which is the Man? O when will God
bring distracting Teachers to Repentance, and distra-
cted people to their wits!

Prop. 20. There is great difference in the *Purity*
or *soundness*, of the several parts of the Universal
Church; some being more Orthodox and holy, and Gal. 4. 11,
some defiled with so many Errors and sins, as to make 12.
it difficult to discern whether they do not deny the
very essentials.

Prop. 21. The Reformed Churches are the sound- Rev. 3. 8, 9,
est and purest that we know in the world, and there- 10, 11, 12.
fore their priviledge exceeding great, though they are & 2. 10, 11.
not all the Universal Church. Act. 14. 22.

Prop. 22. Particular Churches consisting of Law- Tit. 1. 5.
ful Pastors and Christian people, associated for per- Rom. 16.
sonal Communion in Worship and holy living are so- 4, 16.
cieties, or true Churches of Christs institution, and 1 Cor. 7. 17.
the chief parts of the Universal Church: As Cities & 11. 16. &
and Corporations are of the Kingdom. 14. 33, 34.
2 Thel. 1. 4.
Rev. 2. 23.

Prop. 23. There are thousands of these in the
world, and a man may be saved in one, as well as in
another: Only the purest give him the best *advan-
tages* for his salvation; And therefore should be pre-
ferred by all that are wise and love their souls, so far
as they are free to choose their Communion.

Prop. 24. The case then being easily resolved
[which is the true Church]? viz. All Christians as
Christians are the Catholick or Universal Church; &
and All Congregations afore described, of true Pastors 1 Cor. 1. 13.
and Christians being particular true Churches, dif- Rom. 16.
fering only in degrees of purity, he is to be suspected 17.
as a designing deceiver and troubler of the world, that
pretending to be a Learned man and a Teacher, doth
still perplex the Consciences of the ignorant with this
frivolous question, and would muddy and obscure
this clear state of the case, lest the people should rest
in the discerned truth.

Prop. 25. The Papal Church as such, being no
true Church of Christs institution (of which by it
self anon) it followeth that a *Papist as a Papist* is no Acts 2. 44.
member of the Church of Christ, that is, *no Chri- 1 Cor. 1. 10.
stian*. But yet whether the same person may not be a 1 Thel. 5.
Papist and a Christian, and so a member of the Ca- 12, 13.
tholick Church, we shall anon enquire.

Prop. 26. There are many things which go to make Heb. 10.
up the fitness and desirableness of that particular 29.
Church, which we should prefer or choose for our 1 Tim. 3. 7.
ordinary personal Communion: As, 1. That it be 3 Joh. 12.
the Church of that *place* where we dwell; If the
place

place be so happy as to have no divided Churches, that it be the *sole Church* there; However that it be so *near* as to be fit for our Communion. 2. That it be a Church which holdeth Communion with other neighbour Churches, and is not singular or divided from them; or at least not from the Generality of the Churches of Christ; nor differeth in any great matters from those that are most pure. 3. That it be under the Reputation of *soundness*, with the other Churches aforesaid, and not under the scandal of Heresie, Schism or gross corruption among those that live about. 4. That it be under the countenance and encouraging favour of the Christian Magistrate. 5. That it be the same Church of which the rest of the Family which we are of, be members; That Husband and Wife, Parents and Children, Masters and Servants be not of several Churches. 6. That the Pastors be able Teachers, prudent Guides, and of holy lives, and diligent in their office. 7. That the Pastors be regularly called to their office. 8. That the members be intelligent, peaceable and of holy, temperate and righteous lives. But when all these cannot be had together, we must choose that Church which hath those qualifications which are most needful, and bear with tolerable imperfections. The most needful are the first, second and sixth of these qualifications.

Prop. 27. He that is free, should choose that Church which is the fittest for his own edification; that is, the best Pastors, people and administrations.

Prop. 28. A mans freedom is many waies restrained herein. As, 1. When it will tend to a greater publick hurt, by disorder, ill example, division, discouragement, &c. 2. When superiours forbid it; As Husbands, Parents, Masters, Magistrates, 3. By some scandal. 4. By the distance or inconvenience of our dwelling. 5. By differences of judgement, and other causes of contention in the said Churches: And many other waies.

Prop. 29. A free man who removeth from one Church to another for his edification, is not therefore a Separatist or Schismarick: But it must not be done by one that is not free, but upon such necessity as freeth him.

Prop. 30. It is Schism or sinful separation to separate from, 1. A true Church as no true Church; 2. From Lawful Worship and Communion, as lawful; But of this more in its proper place.

Quest. 2. whether we must esteem the Church of Rome a true Church? And in what sense some Divines affirm it, and some deny it.

WAnt of some easie distinguishing hath made that seem a Controversie here, which is so plain, that it can hardly be any at all to Protestants, if the question had been but truly stated.

Remember therefore that by a *Church* is meant, not a meer company of Christians, any how related to each other; but a *society* consisting of an Ecclesiastical Head and Body, such as we call a Political society. 2. And that we speak not of an *Accidental Head* (such as the King is, because he Governeth them *suo modo* by the sword): for that is not an *Essential Constitutive Part*: But of a *Constitutive Ecclesiastical Head and body*. 3. That the question is not *Whether the Church of Rome, be a Part of the Church*, but *whether it be a true Church*. And now I answer;

1. To affirm the Church of Rome to be [*the Catholick or Universal Church*], is more than to affirm it to be [*a true Catholick Church*]; that is, a *true part* of the Catholick Church; and is as much as to say that it is the *whole and only Church*, and that there is no other; which is odious falsehood and usurpation, and slander against all other Churches.

2. The Church of Rome is so called in the Question, as it is a Policy or Church in a general sense; And the meaning of the Question is, Whether it be a *Divine* or a *Humane* or *Diabolical Policy*; A *Lawful Church*.

3. The Church of Rome is considered, 1. *Formally*, as a Church or Policy. 2. *Materially*, as the singular persons are qualified. It is the *Form* that denominateth. Therefore the Question must be taken of the Roman Policy, or of the Church of Rome as such; that is, *As it is one Ruler pretending to be the Vicarious constitutive Governing Head of all Christs Visible Church on earth, and the Body which owneth him in this Relation*.

4. Therefore I conclude (and so do all Protestants) that this Policy or Church of Rome is *no true Church of Christs Instituting* or approbation, but a *Humane sinful Policy* formed by the Temptation of Satan the Prince of Pride, deceit and darkness. The proof of which is the matter of whole loads of Protestant Writings. And indeed the proof of their Policy being incumbent on themselves, they fail in it, and are still fain to fly to pretended false Tradition for proof, in which the Sophisters know that either they must be Judges themselves, and it must go for truth because they say it; or else that if they can carry the Controversie into a Thicket or Wood of Fathers and Church History, at least they can confound the ignorant, and evade themselves. Of this see my *Disput. with Johnson*, and my *Key for Catholicks*, &c.

5. The Bishop of the English Papists, *Smith* called Bishop of *Chalcedon*, in his *Survey*, cap. 5. saith, [*To us it sufficeth that the Bishop of Rome is St. Peters successor; and this all the Fathers testifie, and all the Catholick Church believeth: But whether it be jure Divino or humano is no point of faith.*]. The like hath * *Davenport* called *Francisc. à Sancta Clara* + *system.* more largely. By this let the Reader judge whether *Fideli.* we need more words to prove their Church to be such as Christ never instituted, when the belief of their *Divine right*, is no part of their own faith.

6. If the Church of Rome in its formal Policy be but of *humane* institution, it is 1. *Unnecessary to salvation*. 2. *Unlawful*: Because they that first instituted it had no Authority so to do, and were Usurpers. For either the makers of it were themselves a Church or no Church. If no Church, they could not lawfully make a Church. Infidels or Heathens are not to be our Church-makers. If a Church, then there was a Church before the Church of Rome, and that of another form. And if that former form were of Christs institution, man might not change it: If not, who made that form? And so on.

7. Our Divines therefore that say that the Church of Rome is a *True Church*, though corrupt, do not speak of it *formally* as to the Papal Policy or Headship, but *materially*, 1. That all Papists that are visible Christians are visible Parts of the universal Church. 2. That their particular Congregations considered abstractedly from the Roman Headship may be true particular Churches, though corrupt: which yet being the only difficulty shall be the matter of our next enquiry.

Quest. 3. *Whether we must take the Romish Clergy for true Ministers of Christ? And whether their Baptism, and Ordination be nullities?*

I Joyn these two distinct Questions together for brevity.

I. As *True* signifieth Regularly called, so they are commonly *Irregular* and not *True* Ministers. But as *True* signifieth *Real* opposed to a *nullity*, so it is now to be further considered.

2. The doubt lyeth either of the *sufficiency* of his *Call*, or of somewhat that is supposed to destroy it by contradiction or redundancy. 1. Whether he want *any thing* of absolute necessity to the office, who is called in the Church of Rome, or 2. Whether there be *any thing* in his office or entrance, which nullifieth or invalidateth that which else would be sufficient?

For the first *doubt*, it is not agreed on among Papists or Protestants what is of necessity to the Being of the office. Some think real *Godliness* in the person is necessary; but most think not: some think that *Visible*, that is, *seeming* professed *Godliness*, not disproved by mortal sin is necessary; and some think not: some think the peoples Election is necessary, and that ordination is but *ad bene esse*; and some think ordination necessary *ad esse*, and Election *ad bene esse*, or not at all: And some think Both necessary *ad esse*, and some *Neither*: Some think the Election of the people is necessary, and some think only their Consent is necessary, though after Election by others; Some think it must be the Consent of all the flock or near all; And some only of the Major part; And some of the Better part, though the Minor: Some think the Ordination of a Diocesan Bishop necessary *ad esse*, and some not. Some think the Truth of the Ordainers Calling, or power, to be necessary to the validity of his Ordination, and some not: some think the number of two or three or more Ordainers to be necessary, and some not: some think it necessary to the validity of the Ministry that it come down from the Apostles by an uninterrupted succession of truly Ordained Bishops, and some think not: some few think that the *Magistrates* command or licence is necessary, and only it, and most deny both. Johnson, alias, *Terror*, the Papist, in his Disputation against me, maintaineth that *Consecration* is not necessary *ad esse*, nor any *one way* of Election, by these or those, but only the Churches reception upon such an Election as may give them notice; and which may be different, according to different times, places and other circumstances.

In the midst of these confusions, What is to be held? I have opened the Case as fully and plainly as I can, in my second *Disp. of Ch. Gov.* about Ordination, to which I must refer the Reader: Only here briefly touching upon the sum.

1. There are some *personal qualifications* necessary to the being of the office (of which anon) and some only to the well-being.

2. The efficient conveying cause of Power or office, is Gods will signified in his own established Law; in which he determineth that such persons so called shall receive from him such Power, and be obliged to such office-administrations.

3. Any Providence of God which infallibly or satisfactorily notifieth to the Church, who these persons are, that receive such Power from God, doth oblige them to submit to them as so empowered.

4. Gods ordinary established way of Regular designation of the person, is by the Churches consent and the Senior Pastors ordination.

5. By these Actions they are not the proper Donors or efficient of the Power, or office given, but the Consent of the people and the Ordination do determine of the Recipient, and so are Regularly *causa sine qua non* of his Reception. And the Ordination is moreover a *solemn Investiture* in the office, as when a Servant is sent by delivering a Key to deliver possession of an House, by his Masters consent, to him that had before the owners Grant; and so it ceremoniously entereth him into visible possession; Like the solemnizing of Marriage, or the listing of a Souldier, &c.

6. The peoples Consent (before or after) is not only by Institution, but naturally necessary, that a man become a Pastor to those persons (for no man can Learn, obey, &c. without consent): But it is not of necessity to the Being of the Ministry in General, or in the first instant: A man without it may be authorized as a Minister to go Preach the Gospel for Conversion, and Baptize and gather Churches, though not to be their stated Pastor.

7. When death, distance, corruption, heresie or malignity of Pastors within reach, maketh it impossible to have Ordination, Gods choice of the person may be notified without it, as by, 1. *Eminent Qualifications*. 2. The peoples real necessities. 3. And the removal of Impediments, and a concurrence of inviting opportunities and advantages. 4. And sometimes the peoples desire. 5. And sometimes the Magistrates commission or consent; which though not absolutely necessary in themselves, yet may serve to design the person and invest him, when the ordinary way faileth; which is all that is left to man to do, to the conveyance of the power.

The case being thus stated, as to what is necessary to give the power or office, we may next enquire whether any Papists Priest have such Power, by such means.

And, 1. We have sufficient reason to judge that many of them have all the *personal qualifications* which are essentially necessary. 2. Many among them have the consent of a sober Christian people (of which more anon.) And Mr. Jacob who was against Bishops and their Ordination, proveth at large, that by Election or Consent of the people alone, a man may be a true Pastor, either without such Ordination, or notwithstanding both the vanity and error of it. 3. Many of them have Ordination by able and sober Bishops: if that also be necessary. 4. In that Ordination, they are invested in all that is essential to the Pastoral Office.

So that I see not that their Calling is a Nullity through defect of any thing of absolute necessity to its being and validity: though it be many waies irregular and sinful.

II. We are next therefore to enquire whether any Contradicting additions make null that which else would be no nullity. And this is the great difficulty. For as we accuse not their Religion for having too little, but too much, so this is our chief doubt about their Ministry.

And 1. It is doubted, as to the office it self, whether a *Mass-Priest* be a true Minister, as having another work to do, even to make his Maker, and to give Christs real flesh with his hands to the people; and to Preach the unsound Doctrines of their Church; And these seem to be essential parts of his Function.

The case is very bad and sad; But that which I said about the Heresies or Errors which may consist with Christianity, when they overthrow it but by an undiscerned consequence, must be here also considered. The prime part of their office is that (as

to the essentials,) which Christ ordained: This they receive, and to this they sew a filthy rag of mans devising: But if they knew this to be inconsistent with Christianity or the Essentials of the Ministry, we may well presume (of many of them) they would not receive it. Therefore as an error which consequentially contradicted some essential Article of Faith, nullifieth not his Christianity who first and fastest holdeth the faith, and would cast away the error if he saw the contradiction, (as *Davenant, Morton and Hall* have showed *Epist. Conciliat.*) So is it to be said as to practical error in the present case. They are their grievous errors and sins, but for ought I see, do not nullifie their office to the Church. As a *Mass-Priest*, he is no Minister of Christ (As an Anabaptist is not as a *Re-baptizer*, nor a Separatist as a *Separator*, nor an Antinomian, or any erroneous person as a *Preacher* of that error;) But as a *Christian Pastor* ordained to Preach the Gospel, Baptize, administer the Lords Supper, pray, praise God, guide the Church, he may be.

The same answer serveth to the Objection as it extendeth to the erroneous Doctrines which they preach, which are but by Consequence against the Essentials of Religion.

2. But it is a greater doubt, *Whether any power of the Ministry can be conveyed by Antichrist, or from him? And whether God will own any of Antichrists administrations? Therefore seeing they profess themselves to have no office but what they receive from the Pope, and Christ disowning his usurpation, the same man cannot be the Minister of Christ and Antichrist; as the same man cannot be an officer in the Kings Army and his Enemies.*

But this will have the same solution as the former. If this Antichrist were the open professed enemy to Christ, then all this were true: Because their corrupt additions would not by dark consequences, but so directly contain the denial of Christianity, or the true Ministry, that it were not possible to hold both. But (as our Divines commonly note) Antichrist is to sit in the Temple of God, and the Popes Treason is under pretence of the greatest service and friendship to Christ, making himself his Vicar General without his Commission. So that they that receive power from him, do think him to be Christs Vicar indeed, and so renounce not Christ, but profess their first and chief relation to be to him, and dependance on him, and that they would have nothing to do with the Pope, if they knew him to be against Christ. And some of them write, that the Power or Office is immediately from Christ, and that the Pope, Ordainers and Electors do but design the person that shall receive it (Because else they know not what to say of the Election and Consecration of the Pope himself who hath no superiour.) And the Spanish Bishops in the Council of *Trent* held so close to this, that the rest were fain to leave it undetermined; so that it is no part of their Religion, but a doubtful opinion, Whether the power of Bishops be derived from the Pope, though they be Governed by him.

But as to the other, the case seemeth like this: If a subject in *Ireland* usurp the Lieutenantcy, and tell all the people that he hath the Kings Commission to be his Lieutenant; and command all to submit to him, and receive their places from him, and obey him: And the King declareth him a Traytor (antecedently only by the description of his Laws,) and maketh it the duty of the subjects to renounce him: Those now that know the Kings will, and yet adhere to the Usurper, though they know that the King is against it, are Traytors with him: But those from whom he keepeth the knowledge of the

Laws; and who for want of full information, believe him to be really the Kings Lieutenant, (and specially living where all believe it) but yet would renounce him if they knew that he had not the Kings Commission, These are the Kings subjects, though in ignorance they obey an Usurper. And on this account it is that A. Bishop *Usher* concluded, that *An ignorant Papist might be saved, but the Learned hardly.* But when the Learned through the disadvantages of their Education are under the same ignorance, being Learned but on one side to their greater seduction, the case may be the same.

The same man therefore may receive an Office from Christ, who yet ignorantly submiteth to the Pope, and receiveth corrupt additions from him.

But suppose I be mistaken in all this, yet to come to the second Question,

I I I. Whether Baptism and Ordination given by them be Nullities? I answer, no; on a further account, 1. Because that the Ministry which is a nullity to the receiver (that is, God will punish him as an Usurper,) may yet perform those Ministerial Acts which are no Nullities to the Church. Else how confused a case would all Churches be in? For it is hard ever to know whether Ministers have all things essential to their Office. Suppose a man be ignorant or an Heretick against some essential Article of Faith; or suppose that he feigned Orders of Ordination when he had none; or that he was ordained by such as really had no power to do it; or suppose he pretended the consent of the majority of the people, when really the greater part were for another; If all this be unknown, his Baptizing and other administrations are not thereby made Nullities to the Church, though they be sins in him: The Reason is, because that the Church shall not suffer, nor lose her right for another mans sin. When the fault is not theirs, the loss and punishment shall not be theirs. He that is found in possession of the place, performeth valid administration to them that know not his usurpation, and are not guilty of it. Otherwise we should never have done Re-baptizing, nor know easily when we receive any valid administrations, while we are so disagreed about the Necessaries of the Office and Call; and when it is so hard in all things to judge of the Call of all other men.

2. And as the Papists say, that a private man or woman may Baptize in extremity, so many Learned Protestants think, that though a private mans Baptism be a sin, yet it is no nullity, though he were known to be no Minister.

And what is said of Baptism, to avoid tediousness, you may suppose said of Ordination, which will carry the first case far, as to the Validity of the Ministry received by Papists Ordination, as well as of Baptism and Visible Christianity received by them. For my part, God used *Parsons Book* of Resolution corrected, so much to my good, and I have known so many eminent Christians, and some Ministers converted by it, that I am glad that I hear none make a controversy of it, whether the conversion, Faith, or Love to God be valid, which we receive by the Books or means of any Papist?

Quest.

Quest. 4. whether it be necessary to believe that the Pope is the Antichrist?

IT is one question, Whether he be *Antichrist*, and another, Whether it be necessary to believe it? To the first I say, I. There are many Antichrists: And we must remove the ambiguity of the name, before we can resolve the question. If by Antichrist be meant, [*One that usurps the Office of a Universal Vicar of Christ, and Constitutive and Governing Head of the whole Visible Church, and hereby layeth the ground of Schisms, and Contentions, and Bloodshed in the world, and would rob Christ of all his members, who are not of the Popes Kingdom, and that formeth a multifarious Ministry for this service, and corrupteth much of the Doctrine, Worship and Discipline of the Church,*] in this sense no doubt but the Pope is Antichrist.

But if by Antichrist be meant him particularly described in the *Apocalypse* and *Thessalonians*, then the controversy *de re*, is about the exposition of those dark Prophecies. Of which I can say no more but this, 1. That if the Pope be not He; he had ill luck to be so like him. 2. That Dr. Moors Moral Arguments, and Bishop Downhams and many others expository arguments, are such as I cannot answer. 3. But yet my skill is not so great in interpreting those obscure Prophecies, as that I can say, I am sure that it is the Pope they speak of, and that *Lyra*, learned *Zanchy* and others that think it is *Mahomet*, or others that otherwise interpret them, were mistaken.

I I. But to the second question, I more boldly say, 1. That every one that indeed knoweth this to be the sense of those Texts, is bound to believe it.

2. But that God who hath not made it of necessity to salvation to understand many hundred plainer Texts, nor absolutely to understand more than the Articles and fundamentals of our Religion, hath much less made it necessary to salvation to understand the darkest Prophecies.

3. And that as the suspicion should make all Christians cautelous, what they receive from *ome*, so the obscurity should make all Christians take heed, that they draw from it no consequences destructive to Love or order, or any truth, or Christian duty. And this is the advice I give to all.

Quest. 5. whether we must hold that a Papist may be saved?

THIS question may be resolved easily from what is said before.

1. A Papist as a Papist, that is, by Popery, will never be saved, no more than a mans life by a Leprosie.

2. If a Papist be saved, he must be saved against, *Vid. Hun. Eccl. Rom. non est Christiana: & Perkins* and from Popery, either by turning from the opinion, and then he is no Papist, or by preserving his heart from the power of his own opinions. And the same we may say of every error and sin. He that is saved, must be saved from it, at least from the Power of it on the heart, and from the guilt of it by forgiveness.

3. Every one that is a true sincere Christian in Faith, Love and true Obedience shall be saved, what error soever he hold that doth consist with these.

4. As many Antinomians and other erroneous persons, do hold things which by consequence subvert

Christianity; and yet not seeing the inconsistency, do hold Christianity first and faster, in heart and sincere practice, and would renounce their error if they saw the inconsistency, so is it with many Papists. And that which they hold first and fastest and practically, doth save them from the power, operations, and poyson of their own opinions: As an Antidote or the strength of nature may save a man from a small quantity of poyson.

5. Moreover we have cause to judge that there are millions among the Papists, corrupted with many of their lesser errors, who yet hold not their greater; that believe not that none are Christians but the Popes subjects, and that Christs Kingdom and the Popes are of the same extent, or that he can remit mens pains in another world, or that the Bread and Wine are no Bread and Wine, or that men merit of God in point of Commutative Justice, or that we must adore or worship the Bread, or yet the Cross or Image it self, &c. Or that consent to abundance of the Clergies tyrannical usurpations and abuses: And so being not properly Papists, may be saved, if a Papist might not. And we the less know how many or few among them are really of the Clergies Religion and mind, because by terror they restrain men from manifesting their judgement, and compell them to comply in outward things.

6. But as fewer that have Leprosies, or Plagues, or that take poyson scape, than of other men, so we have great cause to believe, that much fewer Papists are saved, than such as escape their errors. And therefore all that love their souls should avoid them.

7. And the trick of the Priests who perswade people that theirs is the safest Religion, because we say that a Papist may be saved, and they say that a Protestant cannot, is so palpable a cheat, that it should rather deter men from their way. For God is Love, and he that dwelleth in Love dwelleth in God: And all men must know us to be Christs Disciples, by loving one another; And he that saith he loveth God, and loveth not his Brother, is a lyar: And charity believeth all things, credible: That Religion is likest to be of God which is most charitable, and not that which is most uncharitable, and malicious, and like to Satan.

To conclude, no man shall be saved for being no Papist, much less for being a Papist. And all that are truly holy, heavenly, humble, lovers of God, and of those that are his servants, shall be saved. But how many such are among the Papists, God only knoweth who is their Judge.

THE questions whether the Greeks, Abassines, Nestorians, Eurychians, Antinomians, Anabaptists, &c. may be saved, must be all resolved as this of the Papists, allowing for the different degrees of their corruption: And therefore I must desire the Reader to take up with this answer for all, and excuse me from unnecessary repetition.

As for such disputers as my Antagonist Mr. Johnson, who insisteth on that of Tit. 3. 10. *A man that is an Heretick—is condemned of himself*; when he hath proved that the word *Heretick* hath but one signification, I will say as he doth. Till then, if he will try who shall be damned by bare equivocal words, without the definition, let him take his course, for I will be none of his imitators.

Quest.

Quest. 6. whether those that are in the Church of Rome, are bound to separate from it? And whether it be lawful to go to their Mass, or other worship?

These two also for brevity I joyn together.

I. To the first, we must distinguish of separation:
1. It is one thing to judge that evil which is evil, and separate from it in judgement. 2. It is another thing to express this by forbearing to subscribe, swear, or otherwise approve that evil. 3. And another thing to forbear communion with them in the Mass and Image Worship, and gross or known sins. 4. And another thing to forbear all communion with them, even as to Baptism, and other lawful things. 5. And another thing to use some open detestations or protestations against them.

2. And we must distinguish much of persons, whether they be Ministers or people, free or bound, as Wives, Children, &c. And now I answer.

1. There is no question but it is a duty to judge all that evil which is evil, among the Papists or any other.

2. It is the duty of all to forbear subscribing, swearing to, or otherwise approving evil.

3. It is the duty of all Mass-Priests to renounce that part of their calling, and not to administer their Mass, or any other unlawful thing.

4. It is the duty of all private Christians to forbear communion in the Mass, because it is a kind of Idolatry, while they worship a piece of Bread as God: As also Image-Worship and all other parts of their Religion, in which they are put upon sin themselves, or that which is notorious scandal and symbolizing with them in their Bread-worship, or other corruptions of the substance of Gods Ordinances.

5. It is their duty who have fit opportunity, (when it is like to do more good than harm,) to protest against the Papal corruptions where they are, and to declare their detestation of them.

6. It is the duty of those that have children to be baptized, or catechized, to make use of more lawful and sound Ministers, when they may be had, rather than of a Papist Priest.

7. But in case they cannot remove or enjoy better, I think it is lawful, 1. To let such baptize their children, rather than leave them unbaptized. 2. To let their children be taught by them to read, or in Arts and Sciences, or the Catechism, and common principles of Religion, so they will mix no dangerous errors. 3. And to hear those of them preach, who preach soundly and piously (such as were *Gerrhard Zutphanensis, Thaulerus, Fernu*, and many more). 4. And to read such good Books as these now mentioned have written. 5. And to joyn with them in such Prayers as are sound and pious, so they go no further.

8. And Wives, Children, and such other as are bound, and cannot lawfully remove, may stay among them, and take up with these helps, dealing faithfully in abstaining from the rest.

II. The second Question is answered in this. Only I add, that it is one thing to be present as *Elias* was, in a way of opposition to them; or as Disputants are, that open their errors; or as a wise man may go to hear or see what they do without complacency; as we read their Books: And it is another thing to joyn with them in their sinful worship, or scandalously to encourage them in it by seeming so to do. See *Calv. contr. Nicod. &c.*

Quest. 7. whether the true Calling of the Minister by Ordination or Election, &c. be necessary to the Essence of the Church?

By a Church here we mean a Political Society of Christians, and not any Assembly or Community. And no doubt Pastor and Flock are the constitutive parts of such a Church; And where either of them are notoriously wanting, it is notorious that there is no true Church. Therefore all the doubt is, whether such parts of his Call be necessary to the being of the Ministry, or not? And here we must conclude, that the word [Ministry] and [Church] are ambiguous: By a Minister or Pastor is meant either one that God so far owneth as to accept and justify his administrations as for himself, even his own good and salvation; or one whose administrations God will own, accept and bless to the people.

I. In the former sense, 1. He is no true Minister that wanteth the essential qualifications of a Minister, viz. that hath not, 1. The understanding and belief of all the essential Articles of Faith, without Heresie. 2. Tolerable Ability to teach these to the people, and perform the other essentials of his office. 3. Sincere Godliness, to do all this in Love and obedience to God as his Servant, in order to life eternal. 2. And he is thus no true Pastor as to Gods acceptance of himself, who hath not a lawful Calling; that is, 1. Ordination, when it may be had. 2. The Consent or Reception of that Church of which he pretendeth to be Pastor, which is still necessary, and must be had, if Ordination cannot.

II. But in the second sense, he is a Pastor so far as that God will own his Administrations as to the Peoples Good, who, 1. Hath Possession. 2. And seemeth to them to have necessary qualifications; and a lawful call, though it prove otherwise, so be it, it be not through their wilful fault, that he is culpable or they mistaken in him. If he be not a true Believer but an Infidel, or Heretic, he is no Minister as to himself, that is, God will use him as an Usurper that hath no title: But if he profess to be a believer when he is not, he is a true Pastor visibly to the people; Otherwise they could never know when they have a Pastor: Even as real faith makes a real Christian, and Professed faith maketh a visible Christian, so is it as to the Ministry. If he seem to understand the Articles of faith and do not, or if he seem to have due ordination when he hath not, if he be upon this mistake accepted by the people, he is a true Visible Pastor as to them, that is, as to their Duty and Benefit, though not as to himself. Yea, the peoples consent to his entrance is not necessary ad esse, nor to his Relation neither, so far as to justify himself, but to his Administrations and to his Relation, so far as their own Right and benefit is interested in it. So that two things are necessary to such a Visible Pastor as shall perform valid administrations to the Church, 1. Seeming necessary qualifications and Calling to it. 2. Possession, by the peoples Reception or Consent to his Administrations and Relation so far as to their benefit.

And III. Thus also we must distinguish of the word [Church] It is, 1. Such an entire Christian society as hath a Minister or Pastor whose office is valid as to himself and them; Or it is such a society only as hath a Pastor whose office is valid to them but not to himself: Let us not confound the question *de re* and

Acts 1.17.
Mat. 7.22.

and *de nomine*. These societies differ as is said. Both may fitly be called True Churches.

As it is with a Kingdom which hath a *Rightful Prince*, and one that hath an *Usurper*, so it is here.

1. If it have a *Rightful King* accepted, it is a Kingdom in the fullest sense. 2. If it have an *Usurper* accepted as King, it is a Kingdom, but faulty. 3. If the *Usurper* be only so far accepted as that the people consent not to his entrance, no nor his Relation so as to justify his title, but wish him cast out if they could procure it; but yet consent to receive that *Protection* and *Justice* which is their own due from the possessor, and consent to his Relation only thus far, this is a *Kingdom truly*, but more defective or maimed than the first. 4. But if the people do not so much as *Receive* him, nor *submit* to his *Administration*, he is but a *Conquerour*, and not a *King*, and it is (in respect to him) *no Kingdom*, (though in respect to some other that hath title and consent without actual possession of the *Administration*, it may be a Kingdom.) And this is the true and plain solution of this question, which want of distinction doth obscure.

Quest. 8. *Whether sincere faith and Godliness be necessary to the Being of the Ministry? And whether it be lawful to hear a wicked man, or take the Sacrament from him, or take him for a Minister.*

This question receiveth the very same solution with the last foregoing, and therefore I need not say much more to it.

1. The first part is too oft resolved mistakingly on both extremes. Some absolutely saying that *Godliness* or *Faith* is not necessary to the *Being* of the Ministry; And some that it is necessary. Whereas the true solution is as aforesaid, *Sincere faith* and *Godliness* is necessary to make a man a Minister so far as that God will own and justify him as sent by himself, as to his own *Duty* and *Benefit*: For he cannot be internally, and heartily a Christian Pastor that is no Christian, nor a Minister of God, who is not Godly, that is, Is not truly *Refigned* to God, obeyeth him not and Loveth him not as God. But yet the Reality of these are not necessary to make him a *Visible Pastor*, as to the *Peoples Duty* and *Benefit*.

2. But the *Profession* of true *Faith* and *Godliness* is necessary so far, as that without it the people ought not to take him for a *Visible Minister*, (as the profession of Christianity is to a visible Christian.)

3. And in their choice they ought to prefer him *ceteris paribus*, whose profession is most credible.

Obj. *That which maketh a Minister is Gifts and a Calling, which are distinct from Grace and real Christianity.* Ans. Every Minister is a Christian, though every Christian be not a Minister or Pastor: Therefore he that is a visible Pastor must visibly or in Profession have both.

Obj. *But a man may be a Christian without saving Grace or Godliness.* Ans. As much as he may be Godly without Godliness. That is, he may be visibly a Christian and Godly, without sincere faith or Godliness, but not without the profession of both. It is not possible that the profession of Christianity in the Essentials, can be without the profession of Godliness: For it includeth it.

II. To the other question I answer, 1. A man that Professeth Infidelity or Impiety, yea that Professeth not faith and Godliness is not to be taken for a Minister or heard as such.

2. Every one that professeth to stand to his *Baptismal Covenant* professeth faith and Godliness.

3. He that by a vicious life or bad application of doctrine contradicth his profession, is to be lawfully accused of it, and heard speak for himself, and to be cast out by true Church-justice, and not by the private censure of a private person.

4. Till this be done, though a particular private member of the Church be not bound to think that the Minister is Worthy, nor that the Church which suffereth him and receiveth him doth well, yet they are bound to judge him one who by the Churches reception is in possession; and therefore a visible Pastor, and to submit to his publick *Administrations*: Because it is not in a private mans power, but the Churches, to determine who shall be the Pastor.

5. But if the case be past Controversie and notorious, that the man is not only scandalous and weak and dull and negligent, but also either, 1. *Intolerably unable*, 2. Or an *Infidel*, or gross *Heretic*, 3. Or certainly *ungodly*, a private man should admonish the Church and him, and in case that they proceed in impenitency, should remove himself to a better Church and Ministry: And the Church itself should disown such a man, and commit their souls to one that is fitter for the trust.

6. And that Church or person who needlessly owneth such a Pastor, or preferreth him before a fitter, doth thereby harden him in his usurpation, and is guilty of the hurt of the peoples souls, and of his own, and of the dishonour done to God.

Quest. 9. *Whether the people are bound to Receive or Consent to an ungodly, intolerable, heretical Pastor, yea or one far less fit and worthy than a competitor, if the Magistrate command it, or the Bishop impose him?*

For the deciding of this take these Propositions.

1. The Magistrate is authorized by God to Govern Ministers and Churches, according to the orders and Laws of Christ (and not against them:) But not to ordain or degrade, nor to make Ministers or unmake them, nor to deprive the Church of the Liberty settled on it by the Laws of Christ.

2. The Bishops or Ordainers are authorized by Christ, to judge of the fitness of the person to the office in general, and solemnly to invest him in it, but not to deprive the people of their freedom, and exercise of the natural care of their own salvation, or of any Liberty given them by Christ.

3. The peoples Liberty in choosing, or consenting to their own Pastors to whom they must commit the care of their souls, is partly founded in nature, (it being they that must have the benefit or loss, and no man being authorized to damn or hazard mens souls, at least against their wills): And partly settled by Scripture, and continued in the Church above a thousand years after Christ, at least in very many parts of it. See *Blondel's* full proof *de jure plebis* in

regim. Eccles. Hildbertus Canonian. (alias Turonensis) even in his time sheweth that though the Clergy were to lead and the people to follow, yet no man was to be made a Bishop, or put upon the people without their own consent: *Epist. 12. Bibl. Pet. To. 3. p. 179. Fiesacus* will direct you to more such testimonies: But the thing is past Controversie. I need not cite to the learned the commonly cited testimony of *Cyprian, Plebs maximam habet potestatem* on them, *indignos recusandi*, &c. And indeed in the nature of their own Orthodox Bishops; especially at *Alexandria* and *Cæsarea* after the greatest urgency for their obedience.

the thing it cannot be: For though you may drench a mad mans body by force, when you give him physick, you cannot so drench mens souls, nor cure them against their wills.

4. Not that the Peoples consent is necessary to the general office of a Gospel Minister, to Preach and Baptize; but only to the appropriation or relation of a Minister to themselves; that is, To the Being of a Pastor of a particular Church as such, but not of a Minister of Christ as such.

5. A mans soul is of so great value above all the favour of man, or treasures of this world, that no man should be indifferent, to what mans care he doth commit it; nor should he hazard it upon the danger of everlasting misery, for fear of displeasing man, or being accused of schism or disorder.

6. There is as great difference between an Able, Learned, Judicious, Orthodox, Godly, diligent lively Teacher, and an ignorant, Heretical, ungodly, dull and slothful man, as is between a skilful and an Ignorant Pilor at Sea; or between an Able, experienced, faithful Physicion, and an ignorant, rash and treacherous one, as to the saving mens lives. And he that would not take a Sor or Empirick for his Physicion who were like to kill him, and refuse the coun-

Mar. 16.

26.

Prov. 1.

32.

& 19. 8.

Luk 12. 4.

sel of an able Physicion, in obedience to a Magistrate or Bishop, hath as little reason to do the like by his soul; nor should he set less by that than by his life. And, if Paul said, we have this power for Edification and not for destruction, we may say so of all Magistrates and Bishops. Sober Divines have lately shewed their errour who teach men that they must be ready to submit to damnation if God require it, or to suppose that his Glory and our salvation are separable ends; because damnation is a thing which nature necessitateth man not to desire or intend! And shall we ascribe more to a Magistrate than to God? and say that we must cast our souls on a likelihood of damnation to keep order, and in obedience to man? No man can be saved without *knowledge* and *Holiness*; An ignorant, dead, ungodly Minister, is far less likely to help us to *Knowledge* and *Holiness*, than an *Able* holy man. To say God can work by the unfittest instrument is nothing to the purpose; Till you prove that God would have us take him for his instrument, and that he useth equally to work by such as well as by the fit and worthy, or that we expect wonders from God, and that ordinarily without tempting him! Yea, when such an Usurper of the Ministry is like to damn himself, as well as the people.

And here to lenifie the minds of Ithacian Prelates towards those that seek their own Edification, in such a case as this, or that refuse unworthy Pastors of their imposing, I will inreat them to censure those near them no more sharply than they do the persons in these following instances. Yea if a separatist go too far, use him no more uncharitably, than you would do these men.

1. *Gildas Brit.* is called *Sapiens*, and our eldest writer; And yet he calleth the multitude of the lewd British Clergy whom he reprehendeth in his *Acris Corruptio*, *Traytors* and *no Priests*; and concludeth seriously, that he that calleth them *Priests*, is not *eximius Christianus*, any excellent Christian. Yet those few that were pious he excepteth and commendeth.

Shall he account them *no Priests*, for their finfulness, and will you force others, not only to call them Priests, but to commit their souls to such mens conduct?

When Christ hath said, *If the blind lead the blind, both will fall into the ditch*? And Paul, *Take heed unto thy self and unto the doctrine; for in so doing, thou shalt save thy self, and them that hear thee*?

The second is our second (and first English) Historian *Beda*, and in him the famous *Johannes Episc.*

Hagustaldensis Eccles. who as he reporteth wrought many very great miracles, as *Eccles. hist. l. 5. cap. 2, 3, 4, & 5.* is to be read: This man had one *Herebaldus* in his Clergy, after an Abbot; who himself told *Beda* as followeth, That this *Johannes Ep.* cured him miraculously of a perillous hurt, taken by disobedient Horsemanship; And when he recovered, he asked him, whether he were sure that he was Baptized? who answered, *That he knew it past doubt, and named the Presbyter that Baptized him.* The Bishop answered him, *If thou wast baptized by that Priest, thou art not rightly baptized: For I know him, and that when he was ordained Presbyter, he was so dull of wit, that he could not learn the Ministry of Catechizing and Baptizing. Wherefore I commanded him altogether to give over the presumption of this Ministry, which he could not regularly fulfill. And having thus said, he himself took care to Catechize me the same hour; And—being cured—vitali etiam unda persusus sum, I was baptized.*

I commend not this example of re-baptizing, the rather because it seems the Priest was not deposed till after he had Baptized *Herebaldus*: But if he went so far as to re-baptize, and account the Baptism a Nullity, which was done by an unable insufficient Presbyter though rightly ordained, judge but as favourably of men that avoid such Presbyters in our age.

The third instance shall be that of *Cyprian* and all the worthy Bishops in the Councils of *Carthage* in his time, who re-baptized those Baptized by Hereticks! And consider withall that in those times many were called Hereticks whom we call but Schismaticks, that drew Disciples after them into separated bodies and parties, speaking perverse things, though not contrary to the very Essentials of Religion. I justify not their opinion. But if so many holy Bishops counted the very Baptism of such a nullity, be not too severe and censorious against those that go not all so far from an insufficient or ungodly, or grossly scandalous man, for the meer preservation of their own souls.

To these I will add the saying of one of the honestest sort of Jesuites, *Acosta*; and in him of an antienter than he: *Lib. 4. c. 1. p. 354. de reb. Indic.* He extolleth the words of *Dionysius Epist. 8. ad Demoph.* which are [*Si igitur que illuminat sacerdotum est sancta distinctio, proculdubio ille a sacerdotali ordine & virtute omnino prolapsus est, qui illuminans non est, multoque sanctius magis qui neque illuminatus est. Atque mihi quidem videtur audax nimium hujusmodi est, si sacerdotalia munia sibi assumit; neque metuit, neque veretur ea qua sunt Divina prater meritum persequi; putatque ea latere Deum, quorum sibi ipse conscius sit; & se Deum fallere existimat, quem falso nomine appellat Patrem; audetque scelestas blasphemias suas (neque enim preces dixerim) sacris aris inferre; easque super signa illa Divina, ad Christi similitudinem dicere. Non est iste sacerdos; non est; sed infestus, atrox, dolosus, illusor sui, & lupus in domesticam gregem ovina pelle armatus.*] His plura aut majora de evangelici ministerii & culmine & precipitio qui expectat, cuique ad resipiscendum non ista sufficiunt, insatiatum se juxta Domini sententiam, & nullo unquam sale saliri posse demonstrat. I will not English it, lest those take encouragement by it, who are bent to the other extreame.

7. Yet it will be a great offence, if any censorious self-conceited person, shall on this pretence, set up his judgement of mens parts, to the contempt of Authority, or to the vilifying of worthy men; and especially if he thereby make a stir and Schism in the Church, instead of seeking his own edification.

8. Yea, if a Minister be weaker, yea, and colder and worse than another, yet if his Ministry be competently fitted to edification, he that cannot leave

him and go to a better, without apparent hurt to the Church, and the souls of others, by division, or exasperating Rulers, or breaking family order, or violating Relation duties, must take himself to be at present denied the greater helps that others have, and may trust God in the use of those weaker means, to accept and bless him; because he is in the station where he hath set him. This case therefore must be Resolved by a prudent comparing of the Good or Hurt which is like to follow, and of the accidents or circumstances whence that must be discerned.

Quest. 10. *what if the Magistrate command the people to receive one Pastor, and the Bishops or Ordainers another, which of them must be obeyed?*

See more
of this
after.

1. **T**He Magistrate, and not the Bishop or people, (unless under him) hath the power and disposal of the Circumstantial or Accidents of the Church; I mean of the Temple, the Pulpit, the Tythes, &c. And he is to determine what Ministers are fit either for his own Countenance or Toleration, and what not. In these therefore he is to be obeyed before the Bishops or others.
2. If a Pope or Prelate of a foreign Church, or any that hath no lawful Jurisdiction or Government over the Church that wanteth a Pastor, shall command them to receive one, their command is null, and to be contemned.
3. Neither Magistrate nor Bishop, as is said, may deny the Church or people any Liberty which God in Nature, or Christ in the Gospel hath settled on them, as to the Reception of their proper Pastors.
4. No Bishop, but only the Magistrate can compell by the Sword, the obedience of his commands.
5. If one of them command the reception of a worthy person, and the other of an intolerable one, the former must prevail, because of obedience to Christ, and care of our souls.
6. But if the persons be equal, or both fit, the Magistrate is to be obeyed, if he be peremptory in his commands, and decide the case in order to the peace or protection of the Church; both because it is a lawful thing, and because else he will permit no other.
7. And the rather because the Magistrates Power is more past controversy, than Whether any Bishop, Pastor or Synod can any further than by counsel and perswasion, oblige the People to receive a Pastor.

Quest. 11. *whether an uninterrupted Succession either of right Ordination or of Conveyance by Jurisdiction, be necessary to the Being of the Ministry, or of a true Church?*

THe Papists have hitherto insisted on the necessity of successive right Ordination: But Voetius de desperata Causa Papatus hath in this so handled them, and confuted Jansenius, as hath indeed shewed the desperateness of that Cause: And they perceive that the Papacy itself cannot be upheld by that way; and therefore Johnson alias Terret, in his Rejoynder against me now concludeth, that it is not for want of a successive Consecration that they condemn the Church of England, but for want of true Jurisdiction, because other Bishops had title to the places whilest they were put in: And that successive

Consecration (which we take to include Ordination) is not necessary to the being of Ministry or Church. And it is most certain to any man acquainted in Church History, that their Popes have had a succession of neither. Their way of Election hath been frequently changed, sometimes being by the people, sometimes by the Clergy, sometimes by the Emperours, and lastly by the Cardinals alone. Ordination they have sometime wanted, and a Lay-man been chosen: And oft the Ordination hath been by such as had no power according to their own Laws. And frequent intercessions have been made, sometime by many years vacancy, when they had no Church, (and so there was none on Earth, if the Pope be the Constitutive Head) for want of a Pope; sometime by long Schisms, when of two or three Popes, no one could be known to have more right than the other, nor did they otherwise carry it, than by power at last: Sometimes by the utter incapacity of the possessors, some being Lay-men, some Heretics and Infidels, so judged by Councils at Rome, Constance, Basil; and Eugenius the fourth continued after he was so censured and condemned and deposed by the General Council. I have proved all this at large elsewhere.

And he that will not be cheated with a bare sound of words, but will ask them, whether by a Succession of Jurisdiction, they mean Efficient Conveying Jurisdiction in the Callers of his Call, or Received Jurisdiction in the Office received, will find that they do but hide their desperate Cause in Confusion and an insignificant noise. For they maintain that none on earth have an Efficient Jurisdiction in making Popes. For the former Pope doth not make his Successor; And both Electors, Ordainers and Consecrators, yea, and the people Receiving, they hold to be Subjects of the Pope when made, and therefore make him not by Jurisdiction giving him the power. Therefore Johnson tells me, that Christ only, and not man, doth give the power, and they must needs hold that men have nothing to do but design the person Recipient by Election and Reception, and to Invest him ceremonially in the possession. So that no Efficient Jurisdiction is here used at all by man. And for Received Jurisdiction, 1. No one questioneth but when that Office is received which is Essentially Governing, he that receiveth it receiveth a Governing power, or else he did not receive the Office. If the question be only, whether the Office of a Bishop be an Office of Jurisdiction, or contain essentially a Governing power, they make no question of this themselves. So that the noise of Successive Jurisdiction is vanished into nothing. 2. And with them that deny any Jurisdiction to belong to Presbyters, this will be nothing as to their case, who have nothing but Orders to receive.

They have nothing of sense left them to say but this, That though the Efficient Jurisdiction which maketh Popes be only in Christ, because no men are their Superiours, yet Bishops and Presbyters who have Superiours, cannot receive their power but by an Efficient Power of man, which must come down by uninterrupted succession.

Ans. 1. And so if ever the Papal Office have an intercession, (as I have proved it hath had as lawful Popes) the whole Catholick Christ is nullified; and it is impossible to give it anew being, but by a new Pope.

But the best is, that by their Doctrine indeed they need not to plead for an uninterrupted succession either of Popes, Bishops or Presbyters, but that they think it a useful cheat to perplex all that are not their Subjects. For if the Papacy were extinct an hundred years, Christ is still alive: And seeing

ing it is no matter (*ad esse*) who be the *Electors* or *Consecrators*, so it be but made known conveniently to the people, and *Men* only *Elect* and *Receive* the person, and *Christ* only giveth the power (by his stated Law) what hindreth after the longest extinction or intercision, but that some body, or some sort of persons may choose a Pope again, and so *Christ* make him Pope? And thus the Catholick Church may dye and live again by a new Creation, many times over.

And when the Pope hath a Resurrection after the longest intercision, so may all the Bishops and Priests in the world, because a new Pope can make new Bishops, and new Bishops can make new Priests. And where then is there any shew of necessity of an interrupted succession of any of them? All that will follow is, that the particular Churches die, till a Resurrection: And so doth the whole Church on earth every time the Pope dyeth, till another be made, if he be the Constitutive Head.

2. But as they say that Christ only *Efficiently* giveth the Power to the Pope, so say we to the Bishops or Pastors of the Church. For there is no act of Christ's Collation to be proved, but the Scripture Law or Grant: And if that standing Law give Power to the Pope, when men have but designed the *Person*, the same Law will do the same to Bishops or Pastors: For it establisheith their Office in the same sort. Or rather in truth there is no word, that giveth power to any such Officer as an Universal Head or Pope, but the Law for the Pastoral Office is uncontrovertible.

And what the Spanish Bishops at *Trent* thought of the Divine Right of the Bishops Office, I need not mention.

I shall therefore thus truly resolve the Question.

1. In all Ordinations and Elections man doth but first choose the Recipient person: 2. And Ceremoniously and Ministerially Invest him in the Possession when God hath given him the power: But the *efficient Collation* or *Grant* of the Power is done only by Christ, by the Instrumentality of his Law or Institution. As when the King by a *Charter* saith, Whoever the *City* shall choose, shall be their Mayor, and have such and such power, and be Invested in it by the Recorder or Steward: Here the person elected receiveth all his Power from the King by his Charter, (which is a standing Efficient, conveying it to the Capable Chosen person,) and not from the Choosers or Recorder; only the last is as a servant to deliver possession. So is it in this case.

2. The regular way of entrance appointed by Christ to make a person capable, is the said Election, and Ordination. And for *order sake* where that may be had, the unordained are not to be received as Pastors.

3. If any get Possession, by false pretended Ordination or Mission, and be Received by the Church, I have before told you that he is a Pastor as to the Churches use and benefit, though not to his own. And so the Church is not extinct by every fraudulent usurpation or mistake, and so not by want of a true Ordination or Mission.

4. If the way of regular Ordination fail, God may otherwise (by the Churches necessity and the notorious aptitude of the person) notify his will to the Church, what person they shall receive: (As if a Lay-man were cast on the *Indian* shore and converted thousands, who could have no Ordination) And upon the peoples Reception or Consent, that man will be a true Pastor.

And seeing the P. pists in the conclusion (as *John-*

son ubi supra) are fain to cast all their cause on the Churches Reception of the Pope, they cannot deny reasonably but *ad esse* the Churches reception may serve also for another Officer: And indeed much better than for a Pope. For 1. The Universal Church is so great, that no man can know when the Greater part Receiveth him, and when not, except in some notorious declarations. 2. And it is now known, that the far greater part of the Universal Church (the Greeks, Armenians, Abassines, Copties, Protestants, &c.) do not receive the Roman Head. 3. And when one part of *Europe* received one Pope, and another part another Pope for above forty years together, who could tell which of the parties was to be accounted the Church? It was not then known, nor is not known yet to this day: And no Papist can prove it, who affirmeth it.

As a Church *e. g.* *Constantinople* may be gathered, or *oriri de novo* where there is none before, so may it be restored where it is extinct. And possibly a Lay-man (as *Fruentius* and *Edeffus* in the *Indies*) may be the instrument of mens conversion. And if so, they may by consent become their Pastors, when regular Ordination cannot be had.

I have said more of this in my *Disputations of Church Government* Disp. 2. The truth is, this pretence of a Necessity of uninterrupted successive Ordination, Mission, or Jurisdictional Collation *ad esse*, to the being of Ministry or Church, is but a cheat of men that have an interest of their own which requireth such a plea, when they may easily know, that it would overthrow themselves.

Quest. 12. whether there be, or ever was such a thing in the world, as one Catholick Church, Constituted by any Head besides or under Christ?

THE greatest and first controversie between us and the Papists, is not *What man*; or Politick person, is the Head of the whole Visible Church: But, Whether there be any such Head at all, either *Personal* or *Collective*, *Monarchical*, *Aristocratical* or *Democratical* under Christ, of his appointment or allowance? Or any such thing as a Catholick Church so Headed or Constituted? Which they affirm and we deny. That neither Pope nor General Council is such a Head, I have proved so fully in my *Key for Catholicks* and other Books, that I will not here stay to make repetition of it. That the Pope is no such Head, we may take for granted, 1. Because they bring no proof of it; whatever they vainly pretend. 2. Because our Divines have copiously disproved it, to whom I refer you. 3. Because the Universal Church never received such a Head, as I have proved against *Johnson*. 4. And whether it be the Pope, their Bishop of *Calcedon ubi sup.* & *Sancta Clara* *Systema* *fid.* say is not *de fide*.

That a Council is no such Head I have largely proved as aforesaid *Part 2. Key for Cath.* And 1. The use of it being but for Concord proveth it. 2. Most Papists confess it. 3. Else there should be seldom any Church in the world for want of a Head (yea, never any.)

For I have proved there and to *Johnson*, that there never was a true General Council of the Universal Church: But only Imperial Councils of the Churches under one Emperours power, and those that having been under it, had been used to such Councils: And that it is not a thing ever to be attempted or expected, as being unlawful and morally impossible.

See also in my *Reasons of Christian Religion* Conf. 2. of the interest of the Church.

Quest. 13. *whether there be such a thing as a Visible Catholick Church? And what it is?*

THe Antients differently used the terms [*A Catholick Church*] and [*The Catholick Church*]. By the first they meant any particular Church which was part of the *Universal*; By the second they meant the *Universal Church* it self. And this is it that we now mean. And I answer Affirmatively, *There is a Visible Universal Church*, not only as a *Community*, or as a *Kingdom* distinct from the King, but as a *Political Society*.

1 Cor. 12. 12. and throughout.
Eph. 4. 1, 5, 6, 7, 16. *This Church is the Universality of Baptized Visible Christians Headed by Jesus Christ himself.*

There is *this*, and there is no other upon earth. The Papists say, that this is no Visible Church because the Head is not Visible.

I answer, 1. It is not necessary that he be *seen*, but *visible*: And is not Christ a Visible person?

2. This Church consisteth of two parts, the *Triumphant* part in *Glory*, and the *Militant* part: And Christ is not only *Visible* but *seen* by the triumphant part. As the King is not seen by the ten thousandth part of his Kingdoms, but by his Courtiers and those about him, and yet he is King of all.

3. Christ was seen on earth for above thirty years: and the Kingdom may be called visible in that the King was once visible on earth, and is now visible in Heaven. As if the King would shew himself to his people, but one year together in all his life.

4. It ill becometh the Papists of any men, to say that Christ is not *visible*, who *make him*, *see him*, *taste him*, *handle him*, *eat him*, *drink him*, *digest him*, in every Church, in every Mass throughout the year, and throughout the world: And this not as divided, but as *whole Christ*.

Obj. *But this is not quatenus Regent.*

Ans. If you *see him* that is *Regent*, and *see his Laws* and *Gospel* which are his *Governing instruments*, together with his *Ministers* who are his *Officers*, it is enough to denominate his Kingdom visible.

5. The Church might be fully denominated *Visible secundum quid*, if *Christ himself were invisible*; Because the *Politic Body* is visible, the dispersed *Officers*, *Assemblies* and *Laws* are visible. But sure all these together may well serve for the denomination.

Quest. 14. *what is it that maketh a Visible Member of the Universal Church? And who are to be accounted such?*

Mat. 28. 19. Mark 16. **B**aptism maketh a Visible member of the Universal Church; and the Baptized, (as to entrance, unless they go out again) are to be accounted such.

2. By *Baptism* we mean, open devotion or dedication to God by the Baptismal Covenant, in which the adult for themselves, and Parents for their Infants, do Profess Consent to the Covenant of Grace; which includeth a Belief of all the Essential Articles of the faith, and a Resolution for sincere obedience; and a Consent to the Relations between God and us, viz. that he be our Reconciled Father, our Saviour and our Sanctifier.

3. The Continuance of this Consent, is necessary to the continuance of our visible membership.

4. He that through ignorance, or incapacity for want of water, or a Minister, is not baptized, and

yet is solemnly, or notoriously dedicated and devoted to God the Father, Son and Holy Ghost, in the same Covenant, though without the outward Sign, and professeth openly the same Religion, is a visible Christian, though not by a compleat and regular visibility; As a Souldier not lifted nor taking his Colours, or a Marriage not regularly solemnized, &c.

5. He that forsaketh his Covenant, by Apostasy, or is totally and duly excommunicated, ceaseth to be a visible member of the Church.

Quest. 15. *whether besides the Profession of Christianity, either Testimony or Evidence of Conversion, or Practical Godliness be necessary to prove a man a Member of the Universal Visible Church?*

1. **A**s the Mediator is the way to the Father, sent to recover us to God, so *Christianity* includeth *Godliness*; and he professeth not Christianity who professeth not *Godliness*. Joh. 14. 6. 1 Tim. 3. 16. & 6. 3, 11. 2 Pet. 1. 3.

2. He that professeth the Baptismal Covenant, professeth *Christianity* and *Godliness*, and true Conversion. And therefore cannot be rejected for want of a Profession of Conversion or Godliness.

3. But he that is justly suspected not to understand his own profession, but to speak general words, without the sense, may and ought to be examined by him that is to baptize him: And therefore though the Apostles among the Jews who had been bred up among the Oracles of God, did justly presume of so much understanding, as that they baptized men the same day that they professed to believe in Christ; yet when they baptized converted Gentiles, we have reason to think, that they first received a particular account of their Converts, that they understood the three essential Articles of the Covenant: 1. Because the *Creed* is fitted to that use, and hath been ever used thereunto by the Churches, as by tradition from the Apostles practice. 2. Because the Church in all ages, as far as Church History leadeth us upward, hath used catechizing before baptizing; yea, and to keep men as Catechumens some time for preparation. 3. Because common experience telleth us, that multitudes can say the Creed that understand it not.

If any yet urge the Apostles example, I will grant that it obligeth us when the case is the like: (And I will not fly to any conceit of their heart-searching, or discerning mens sincerity.) When you bring us to a people that before were the Visible Church of God, and were all their life-time trained up in the knowledge of God, of sin, of duty, of the promised Messiah, according to all the Law and Prophets, and want nothing, but to know the Son and the Holy Ghost, that *this Jesus is the Christ*, who will reconcile us to God, and give us the sanctifying Spirit, then we will also baptize men the same day that they profess to believe in *Jesus Christ*, and in the Father as reconciled by him, and the Holy Ghost as given by him. But if we have those to deal with who know not God, or sin, or misery, or Scripture Prophecies, no nor natural verities, we know no proof that the Apostles so hastily baptized such.

Of this I have largely spoken in my Treatise of Confirmation.

4. It is not Necessary to a mans Baptism and first Church-membership, that he give any testimony of an antecedent godly life: Because it is *Repentance* and *future obedience* professed that is his title; and we must not keep men from Covenanting, till we first see whether they will keep the Covenant which they are

are to make. For Covenanting goeth before Covenant-keeping: And it is any the most impious sinner who Repenteth, that is to be Washed and Justified as soon as he becometh a Believer.

5. Yet if any that Professeth Faith and Repentance, should commit Whoredom, Drunkenness, Murder, Blasphemy, or any mortal sin, before he is baptized, we have reason to make a stop of that mans Baptism, because he contradicteth his own profession, and giveth us cause to take it for hypocritical, till he give us better evidence that he is penitent indeed.

6. Heart-Covenanting maketh an invisible Church-member, and Verbal Covenanting and Baptism make a Visible Church-member. And he that maketh a Profession of Christianity, so far as to declare that he believeth all the Articles of the Creed particularly and understandingly (with some tolerable understanding though not distinct enough and full) and that he openly devoreth himself to God the Father, Son, and Spirit, in the Vow and Covenant of Baptism, doth produce a sufficient title to the Relation of a Christian and Church-member; and no Minister may reject him, for want of telling, when, and by what arguments, means, order, or degrees he was converted.

7. They that forsake these terms of Church entrance, left us by Christ and his Apostles, and used by all the Churches in the world, and reject those that shew the Title of such a Profession, for want of something more, and set up other stricter terms of their own, as necessary to discover mens conversion and sincerity, are guilty of Church tyranny against men, and usurpation against Christ: And of making Engines to divide the Churches; seeing there will never be agreement on any humane devised terms, but some will be of one size, and some of another, when they forsake the terms of Christ.

8. Yet if the Pastor shall see cause upon suspicion of hypocrisie, *ad melius esse*, to put divers questions to one man more than to another, and to desire further satisfaction, the Catechumens ought in conscience to answer him, and endeavour his satisfaction. For a Minister is not tyed up to speak only such or such words to the penitent: And he that should say, I will answer you no further than to repeat the Creed, doth give a man reason to suppose him either Ignorant, or Proud, and to suspend the reception of him, though not to deny it. But still *ad esse* no terms must be imposed as necessary on the Church, but what the Holy Ghost by the Apostles hath established.

Quest. 16. what is necessary to a mans reception into Membership in a particular Church, over and above this foresaid title? whether any other Tryals, or Covenant, or what?

1. A Particular Church is a regular Part of the Universal, as a City of a Kingdom, or a Troop of an Army.

2. Every man that is a member of the particular Church, is a member of the Universal; but every one that is a member of the Universal Church, is not a member of a particular.

3. Every particular Church hath its own particular Pastor (one or more), and its own particular place or bounds of habitation or residence: Therefore he that will be a member of a particular Church, 1. Must co-habit, or live in a proximity capable of Communion. 2. And must Consent to be a

member of that particular Church, and to be under the Guidance of its particular Pastor, in their Office work. For he cannot be made a member without his own Consent and Will; nor can he be a member, that subjecteth not himself to the Governour or Guide.

4. He therefore that will intrude into their Communion and priviledges without expressing his consent before-hand to be a member, and to submit to the Pastoral oversight, is to be taken for an invader.

5. But no other personal qualification is to be exacted of him as necessary, but that he be a member of the Church Universal. As he is not to be baptized again, so neither to give again all that account of his Faith and Repentance particularly which he gave at Baptism: Much less any higher proofs of his sincerity: But if he continue in the Covenant and Church-state which he was Baptized into, he is capable thereby of reception into any particular Church upon particular consent. Nor is there any Scripture proof of any new examinations about their Conversion or sincerity, at their removals or entrance into a particular Church.

6. But yet because he is not now lookt on only as a Covenant-maker, as he was at Baptism, but also as a Covenant-keeper or performer, therefore if any can prove that he is false to his Baptismal Covenant, by Apostasie, Heresie, or a wicked life, he is to be refused till he be Absolved upon his renewed repentance.

7. He that oft professeth to Repent, and by oft revolting into mortal sin, (that is, sin which sheweth a state of death) doth shew that he was not sincere; must afterward shew his Repentance by actual amendment; before he can say, it is his due to be believed.

8. Whether you will call this Consent to particular Church Relation and duty by the name of a Covenant or not, is but *lis de nomine*: It is no more than mutual Consent that is necessary to be expressed: And mutual Consent expressed may be called a Covenant.

9. *Ad melius esse*, the more express the Consent or Covenant is, the better: For in so great matters men should know what they do, and deal above board: Especially when experience telleth us, that ignorance and Imagery is ready to eat out the heart of Religion in almost all the Churches in the world. But yet *ad esse* Churches must see that they feign or make no more Covenants necessary than God hath made; because humane unnecessary inventions have so long distracted and laid waste the Churches of Christ.

10. The Pastors Consent must concur with the persons to be received: For it must be mutual Consent: And as none can be a member, so none may be a Pastor against his will. And though he be under Christs Laws what persons to receive, and is not arbitrary, to do what he list, yet he is the Guide of the Church, and the discernor of his own duty. And a Pastor may have reasons to refuse to take a man into his particular Charge, without rejecting him as unworthy. Perhaps he may already have more in number than he can well take care of. And other such Reasons may fall out.

11. In those Countreys where the Magistrates Laws and common consent, do take every qualified person for a member of that Church where his habitation is, (called a Parish,) and to which he ordinarily resorteth, the Pastor that undertaketh that charge, doth thereby seem to consent to be Pastor to all such persons in that Parish. And there Co-habitation and ordinary conjunction with the Church, may go for

Mat. 28.
19, 20.
Heb. 13.
7, 17.
1 Thess. 5.
12, 13.
1 Tim. 5.
17.

for a signification of consent, and instead of more particular Contract or Covenant, by virtue of the exposition of the said Laws and Customs. Yet so, that a man is not therefore to be taken for a member of the Church, merely because he liveth in the Parish; For so Atheists, Infidels, Hereticks and Papists may do: But because he is, 1. A Parishioner, 2. Qualified, 3. Joyning with the Church, and actually submitting to the Ministry.

12. Where there is this much only, it is a sinful slander to say that such a Parish is no true Church of Christ; however there may be many desirable orders wanting to its better being. Who hath the power of trying and receiving we shall shew anon.

Quest. 17. *wherein doth the Ministerial Office essentially consist?*

THe Office of the Sacred Ministry is a *mixt Relation* (not a simple) I. As the Minister is related to Christ he is *His Servant* or *Minister* by Office, that is, *one Commissioned by him for that sacred work*, where there is, 1. The *Commission it self*, (which is not *Particular*, but *General*, in a *General Law*, applicable to each singular person when qualified.) 2. The determination of the *individual person* who is to receive it: which consisteth in the *Call*, which I have opened before, and therefore repeat not. Only note again, that by *virtue* of the *General Commission* or *Institution* of the *Office in specie*, the *power* is conveyed from Christ to the *Individual person*, and that the *Church* (Electors or Ordainers) are not the *Donors*, *Authorizers* or *Obligers*, but only *instruments of designing an apt recipient*, and *delivering him possession*. 2. That by

virtue of this *Institution, Charter, or Law-Commission*, it is that the acts of a man *seemingly* or *visibly called*, are valid to the Church, though really he were not ordained, or truly called, but deceived them by hypocritical intrusion.

2. The *Causation* or *Efficiency* of Christ in the making any one a Minister, is, 1. *Dispositive*, making him a qualified fit recipient; 2. Then *Applying* the *General Commission* to him, or giving him the *Function* it self.

1. The *Dispositive* acts of Christ are, 1. Giving him *competent knowledge* for a Minister: 2. Giving him *competent Goodness*, that is, *Love to God, Truth* and *Souls*, and *willingness* for the work. 3. Giving him *competent Power* and *Abilities* for *Execution*, which is principally in *Utterance*; and so qualifying his *Intellect, Will* and *Executive Power*.

2. The *Immediate Conveyance* or act of *Collation*, is, 1. An *Obligation* laid on the person to do the work. 2. *Authority* given him to warrant him, and to oblige others: That is, a *Jus docendi, gubernandi, &c.*

3. The form of the Relation is denominated, 1. From the Reception of these *Efficiencies* in general, 2. From the subordination which hereby they are placed in to Christ, as their Relation is denominated a *Termino*.

1. Formally the Office consisteth in 1. An *Obligation* to do the work of the Office. 2. *Authority* to do it, and to oblige others to submit to it.

2. These make up an Office which being denominated also from the *Terminus*, is considered, 1. As to the nearest term, which is the work to be done. 2. The

remote, which is the object of that work.

The work is 1. *Teaching*: 2. *Ruling*: 3. *Worshipping*.

And so it is essentially [An *Obligation* and *Power*, of *Ministerial Teaching, Ruling* and *Worshipping God*.]

2. As to the object it is, 1. The *world to be Converted*. 2. The *Converted to be Baptized and Congregated* or *ordered into particular Societies*, (so far as may be). 3. The *Baptized and Congregate*, to be 1. *Taught*, 2. *Ruled*, 3. *Guided in Worship*.

From all which resulteth an Office, which is *Ministerially* subordinate to Christ, 1. The *Prophet* or *Teacher*, 2. The *Ruler*, 3. The *High Priest* and *Lover* of his Church; And it may be aptly called both, a *Teaching Ministry*, a *Ruling Ministry* (not by the Sword but by the Word) and a *Priesthood* or *Priestly Ministry*.

I. As the Pastor is related to the Church, he is, 1. A *Constitutive* part of particular *Political Churches*: 2. He is *Christ's Minister for the Church* and for Christ; that is, to *Teach, Rule* and *Worship* with the Church. He is *Above* the Church, and *Greater* than it, as to *Order* and *Power*, and not the *Minister of the Church* as the *Efficient* of the *Ministry*: But he is *less* and *worse* than the Church *Finally* and *Materially*; and is *finally* the *Churches Minister*, as the *Physician* is the *Patient's Physician*; not made a *Physician by him*, but *chosen* and *used* as his *Physician* for his cure: So that to speak properly, he is not *from* them, but *for* them. He is *Christ's Minister for their good*; As the *Shepherd* is his *Masters Servant*, for his *Flock*, and so *finally* only the *servant of the Sheep*.

The whole uncontroversible work of the Office is laid down in my small Book called *Universal Concord*, to which I must refer you.

Quest. 18. *Whether the Peoples Choice or Consent is necessary to the Office of a Minister in his first work, as he is to Convert Infidels, and Baptize them? And whether this be a Work of Office? And what Call is necessary to it?*

I Conjoyn these three distinct Questions for expedition.

1. That it is part of the Ministers Office-work to *Teach, Convert* and *Baptize* men, to bring them out of the world into the Church, is undeniable, 1. In Christ's express Commission, *Mat. 28. 19. 20. Go disciple me all Nations, baptizing them*—2. In the execution of this Commission.

2. That this was not peculiar to the Apostles or their age is proved, 1. Because not an extraordinary work, like *Miracles, &c.* but the first great business of the Gospel and Ministry in the world. 2. Because others as well as the Apostles did it in that age, and ever since. 3. Because the promise is annexed to the Office thus described [I am with you *always to the end of the world*]: Or if you translate it [Age] it is the *Age* of the Church of the *Messiah incarnate*, which is all one. 4. Because it was a small part of the world comparatively that heard the Gospel in the Apostles daies: And the far greatest part of the world is without it at this day, when yet God our Saviour would have all men to be saved and to come to the knowledge of the truth. 5. Even where the Gospel hath long continued, for the most part there are many still that are in infidelity. And so great a work is not left without an appointed suitable means for its performance: And if an Office was necessary for it in the first age, it is not credible that it is left to *private mens charity* ever since. 6. Especially considering that *private men* are to be supposed *insufficient*, 1. Because they are not *educated* purposely for it, but usually for something else:

else: 2. Because that they have *other Callings* to take them up. 3. Because they have no *special obligation*. And that which is no mans *peculiar work*, is usually left undone by *all*.

II. The *peoples Call* or *Consent* is not necessary to a Ministers reception of his *Office in General*, nor for this part of his *work in special*: But only to his *Pastoral Relation* to themselves.

1. It is so in other functions that are exercised by *skill*. The Patients or People make not a man a *Physician*, or a *Lawyer*, but only choose what Physician shall be their *Physician*, and what *Lawyer* shall be their *Counsellor*.

2. If the *peoples Call* or *Consent* be necessary, it is either the *Infidels* or the *Churches*. Not the *Infidels* to whom he is to preach: for 1. He is Authorized to preach to them (as the *Apostles* were) before he goeth to them. 2. Their *Consent* is but a *Natural-consequent-requisite* for the Reception and success of their Teaching, but not to the *Authority* which is pre-requisite. 3. *Infidels* cannot do so much towards the making of a *Minister* of Christ. 4. Else Christ would have few such Ministers. 5. If it be *Infidels*, either *all* or *some*? If *some*, why *those* rather than others? Or is a man made a Minister by every *Infidel* auditory that heareth him?

2. Nor is it *Christian* people that must do this much to the making of a *General Minister*; For, 1. They have no such *Power* given for it, in *Nature* or the *Word* of God. 2. They are generally *unqualified* and *unable* for such a work: 3. They are no where *obliged* to it, nor can fitly leave their *Callings* for it; Much less to get the abilities necessary to judge: 4. Which of the people have this power? Is it *any* of them, or any *Church* of private men? Or *some one* more than the rest? Neither one nor all can lay any claim to it. There is some reason why this *Congregation* rather than another should choose their own *Pastors*: But there is no reason (nor *Scripture*) that this *Congregation* choose a Minister to convert the *World*.

III. I conclude therefore that the *Call* of a Minister in *General* doth consist, 1. *Disposively* in the *due qualifications* and enablement of the person: 2. And the *Necessity* of the people, with *opportunity*, is a providential part of the *Call*. 3. And the *ordainers* are the *Orderly* Electors and determiners of the person that shall receive the power from Christ.

1. For this is part of the power of the *Keyes* or Church-Government; 2. And *Paul* giveth this direction for exercising of this power to *Timothy*, which sheweth the ordinary way of *Calling*, 2 Tim. 2. 2. And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Act. 13. 1, 2, 3. There were in the Church at Antioch certain Prophets. As they ministered to the Lord, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them; And when they had fasted and prayed, and laid their hands on them, they sent them away. And they being sent forth by the Holy Ghost, departed. In this (whether it be to be called an Ordination, or rather a *Mission*) there is somewhat *Ordinary* (that it be by men in office) and somewhat *extraordinary* (that it be by a special inspiration of the Holy Ghost.)

And *Timothy* received his Gifts and Office by the Imposition of the hands of *Paul* and of the *Presbytery*. 1 Tim. 4. 14. 2 Tim. 1. 6. 1 Tim. 5. 22. Lay hands suddenly on no man.

These instances make the case the clearer, 1. Because it is certain that all that *Governing* power which is given by Christ to the Church under the name of the *Keyes*, is given to the *Pastors*: 2. Because there are no other competitors to lay a reasonable claim to it.

Quest. 19. wherein consisteth the Power and Nature of Ordination? And to whom doth it belong? And is it an Act of Jurisdiction? And is Imposition of hands necessary in it?

I. This is resolved on the by before. 1. Ordination performeth two things; 1. The designation, election or determination of the person who shall receive the Office: 2. The Ministerial Investiture of him in that office: which is a Ceremonial delivery of Possession; As a servant doth deliver possession of a house by delivering him the *Key*, who hath before received the power or Right from the Owner.

2. The office delivered by this Election and Investiture, is the sacred Ministerial office in General to be after exercised according to particular Calls and opportunities; As Christ called the Apostles, and the Spirit called the ordinary general Teachers of those times; such as *Barnabas*, *Silas*, *Silvanus*, *Timothy*, *Epaphroditus*, *Apollo*, &c. And as is before cited, 2 Tim. 2. 2. As a man is made in General a Licensed Physician, Lawyer, &c.

3. This Ordination is *Ordinis gratia*, necessary to order: and therefore so far necessary as Order is necessary: which is *Ordinarily*, when the greater interest of the substantial duty, or of the Thing Ordered is not against it. As Christ determined the case of Sabbath keeping, and not eating the Shewbread: As the Sabbath was made for man, and not man for the Sabbath, and the end is to be preferred before the separable means: so ordination was instituted for order, and order for the thing ordered and for the work of the Gospel; and the good of souls, and not the Gospel and mens souls for that Order: Therefore when, 1. The death, 2. Distance, 3. Or malignity of the Ordainers depriveth a man of Ordination, these three substitutes may notify to him the Will of God, that he is by him a person called to that office: 1. *Fitness* for the works, in Understanding, Willingness and Ability; 2. The Necessity of souls, 3. Opportunity.

II. The power of ordaining belongeth not, 1. To Magistrates, 2. Or to private men, either single or as the body of a Church; but 3. To the Senior Pastors of the Church (whether Bishops or Presbyters of a distinct order, the Reader must not expect that I here determine):

For, 1. The Power is by Christ given to them, as is before proved; and in Tit. 1. 5.

2. None else are ordinarily able to discern aright the Abilities of a man for the sacred Ministry. The people may discern a profitable moving Preacher, but whether he understand the Scripture, or the substance of Religion, or be sound in the faith and not Heretical, and delude them not with a form of well uttered words, they are not ordinarily able to judge.

3. None else are fit to attend this work, but Pastors who are separated to the sacred office. It requireth more time to get fitness for it, and then to perform it faithfully, than either Magistrates or people can ordinarily bestow.

4. The power is no where given by Christ to Magistrates or people.

5. It hath been exercised by Pastors or Church-officers only both in, and ever since the Apostles daies, in all the Churches of the world. And we have no reason to think that the Church hath been gathered from the beginning till now, by so great an error, as a wrong conveyance of the Ministerial power.

Isa. 33. 22.
Jam. 4. 12.

III. The word *Jurisdiction* as applyed to the Church officers, is no Scripture Word, and in the common sense soundeth too bigg, as signifying more power than the servants of all must claim; For there is *One Law-giver who is able to save and to destroy*. But in a moderate sense it may be tolerated, As *Jurisdiction* signifieth in particular, 1. Legislation, 2. Or Judicial Process or Sentence, 3. Or the Execution of such a Sentence, strictly taken, so *Ordination* is no part of *Jurisdiction*. But as *Jurisdiction* signifieth the same with the power of Government, *Jus Regendi* in general, so *Ordination* is an Act of *Jurisdiction*: As the placing or choosing of Inferiour officers may belong to the Steward of a Family, or as the Calling or authorizing of Physicians belongeth to the Colledge of Physicians, and the authorizing of Lawyers to the Judges Society, or the authorizing of Doctors in Philosophy, to the Society of Philosophers or to particular rulers. Where note that in the three last instances, the Learning or Finenes of the said Persons or Societies, is but their *Dispositio vel aptitudo ad potestatem exercendam*; but the actual Power of conveying authority to others, or designing the Recipient person, is received from the supreme power of the Land, and so is properly an Act of Authority, here called *Jurisdiction*.

So that the common distinguishing of *Ordination* from *Jurisdiction* or Government, as if they were *totâ specie* different, is unsound.

IV. *Imposition of hands* was a sign (like the *Kiss of peace*, and the anointing of persons, and like our kneeling in Prayer, &c.) which having first somewhat in their nature, to invite men to the use; was become a common significant sign, of a *superiours benediction* of an inferiour, in those times and Countreys. And so was here applied ordinarily for its antecedent significancy and aptitude to this use; and was not purposely Instituted, nor had its significancy newly given it by Institution; And so was not like a Sacrament necessarily and perpetually affixed to *Ordination*.

Therefore we must conclude, 1. That *Imposition of hands* in *Ordination* is a decent, apt, significant sign, not to be scrupled by any, nor to be omitted without necessity, as being of Scripture, ancient, and common use.

2. But yet that it is not essential to *Ordination*; which may be valid by any fit designation and separation of the person. And therefore if it be omitted, it nullifieth not the action: And if the Ordainers did it by Letters to a man a thousand miles off, it would be valid: And some persons of old were ordained when they were absent.

V. I add as to the need of *Ordination*, 1. That without this Key, the office and Church doors would be cast open, and every Heretick or Self-conceited person intrude.

2. It is a sign of a proud unworthy person, that will judge himself fit for so great a work, and intrude upon such a conceit, when he may have the Judgment of the Pastors, and avoideth it.

3. Those that so do, should no more be taken for Ministers by the people, than any should go for Christians that are not Baptized, or for married persons whose marriage is not solemnized.

Quest. 20. Is *Ordination* necessary to make a man a Pastor of a particular Church as such? And is he to be made a General Minister and a particular Church-Elder or Pastor at once, and by one *Ordination*?

I Have proved that a man may be made a Minister in general, yea and sent to exercise it in Converting Infidels, and baptizing them, before ever he is the Pastor of any particular Church. To which I add, that in this General Ministry, he is a Pastor in the universal Church, as a Licensed Physician that hath no Hospital or Charge, is a Physician in the Kingdom.

And, 1. As Baptism is as such our Entrance into the universal Church, and not into a particular; so is *Ordination* to a Minister an entrance only on the Ministry as such.

2. Yet a man may at once be made a Minister in general, and the Pastor of this or that Church in particular: And in Kingdoms wholly in church and Christian, it is usually fittest so to do; Left many being ordained *sine titulo*, idleness and poverty of supernumeraries, should corrupt and dishonour the Ministry: Which was the cause of the old Canons in this case.

3. But when a man is thus called to both at once, it is not all done by *Ordination* as such; but his complicate Relation, proceedeth from a complication of Causes. As he is a Minister, it is by *Ordination*. And as he is The Pastor of this People, it is by the conjunct causes of appropriation; which are, 1. Necessarily the Peoples Consent; 2. Regularly, the Pastors approbation and recommendation, and reception of the person into their Communion. 3. And sometimes the Magistrate may do much to oblige the people to consent.

4. But when a man is made a Minister in general before, he needeth no proper *Ordination* to fix him in a particular charge; but only an *Approbation*, recommendation, particular Investiture, and Reception. For else a man must be oft ordained, even as oft as he removeth. But yet *Imposition of hands* may fitly be used in this particular Investiture, though it be no proper *ordination*, that is, no collation of the office of a Minister in general, but the fixing of one that was a Minister before.

Quest. 21. May a man be oft or twice Ordained?

It is supposed, that we play not with an ambiguous word, that we remember what *Ordination* is. And then you will see cause to distinguish, 1. Between entire true *Ordination*, and the external act or words or ceremony only. 2. Between one that was truly ordained before, and one that was not. And so I answer,

1. He that seemed Ordained, and indeed was not, is not Re-ordained when he is after Ordained.

2. It is needful therefore to know the Essentials of *Ordination*, from the Integrals and Accidentals.

3. He that was truly Ordained before may in some cases receive again the Repetition of the bare words and outward Ceremonies of *Ordination* (as *Imposition of hands*). Where I will, 1. Tell you in what Cases. 2. Why.

1. In case there wanted sufficient witnesses of his Ordination; and so the Church hath not sufficient means of notice or satisfaction, that ever he was ordained indeed: Or if the witnesses dye before the notification. Whether the Church should take his word or not, in such a case, is none of my question, but Whether he should submit to the Repetition if they will not.

2. Especially in a time and place (which I have known) when written and sealed Orders are often counterfeited, and so the Church called to extraordinary care.

3. Or if the Church or Magistrate be guilty of some causeless culpable incredulity, and will not believe it was done till they see it done again.

4. Or in case that some real or supposed Integral (though not essential) part was omitted, or is by the Church or Magistrate supposed to be omitted; And they will not permit or receive the Minister to exercise his office, unless he repeat the whole Action again, and make up that defect.

5. Or if the person himself do think that his ordination was insufficient, and cannot exercise his Ministry to the satisfaction of his own Conscience, till the defect be repaired.

1. In these cases (and perhaps such others) the outward Action may be repeated.

2. The Reasons are, 1. Because this is not a being twice ordained. For the word Ordination, signifieth a Moral action, and not a Physical only: As the word Marriage doth, &c. And it essentially includeth the new Dedication and Designation to the Sacred office; by a kind of Covenant between the Dedicated person and Christ to whom he is consecrated and devoted. And the external words are but a part, and a part only as significant of the action of the mind. Now the oft expressing of the same mental dedication doth not make it to be as many distinct dedications. For, 1. If the Liturgie or the persons words were tautological, or at the Ordination should say the same thing often over and over, or for confirmation should say often, that which else might be said but once, this doth not make it an often or multiplyed Ordination: It was but one Love which Peter expressed, when Christ made him say thrice, that he Loved him; nor was it a threefold Ordination which Christ used, when he said thrice to him, Feed my Lambs and Sheep.

2. And if thrice saying it that hour make it not three Ordinations, neither will thrice saying it, at more hours, dayes or months (or years) distance, in some Cases. For the Time maketh not the Ordinations to be many. It is but one Moral Action. But the common error ariseth from the custome of calling the outward action alone by the name of the whole moral Action (which is ordinarily done to the like deceit in the case of the Baptismal Covenant, and the Lords Supper.)

3. The common judgement and custome of the World confirmeth what I say. If persons that are married, should for want of witness or due solemnity be forced to say and do the outward action all over again; it is by no wise man taken in the proper moral full sense, for a second Marriage: but for one marriage twice uttered.

And if you should in witness bearing be put to your Oath, and the Magistrate that was absent should say, [Reach him the Book again, I did not hear him swear,] The doing it twice is not Morally two witnessings nor Oaths, but one only twice Physically uttered.

If you Bind your Son Apprentice, or if you make any Indentures or Contract, and the Writings being lost or faulty, you write and sign, and seal them

all again, this is not morally another Contract, but the same done better, or again recorded. And so it is plainly in this case.

4. But Re-ordination morally and properly so called, is unlawful: For, 1. It is (or implyeth) a lye, viz. that we were not truly Dedicated and Separated to this office before.

2. It is a Sacrilegious renunciation of our former dedication to God: whereas the Ministerial dedication and Covenant is for Life, and not for a tryal; which is the meaning of the Indelible Character, which is a perpetual Relation and obligation.

3. It is a taking the Name of God in vain; thus to do and undo and do again: and to promise and renounce and promise again, and to pretend to receive a power which we had before.

4. It tendeth to great confusions in the Church; As to make the people doubt of their Baptism, or all the Ministerial Administrations of such as are re-ordained, while they acted by the first Ordination.

5. It hath ever been condemned in the Churches of Christ, as the Canons called the Apostles, and the Churches constant practice, testifie.

5. Though the bare Repetition of the outward Action and words be not Re-ordination, yet he that on any of the forementioned occasions is put to repeat the said words and actions, is obliged so to do it, as that it may not seem to be a Re-ordination, and so be a scandal to the Church. Or if it outwardly seem so by the action, he is bound to declare that it is no such thing, for the counterpoising that appearance of evil.

6. When the Ordainers or the common estimation of the Church, do take the Repetition of the words and Action for a Re-ordination, though the Receiver so intend it not, yet it may become unlawful to him by this accident, because he scandalizeth and hardeneth the erroneous, by doing or receiving that which is Interpretative Re-ordination.

7. Especially when the Ordainers shall require this Repetition on notoriously wicked grounds, and so put that sense on the action by their own doctrines and demands: As for instance.

1. If Hereticks should (as the Arrians,) say that we are no Ministers, because we are not of their Heresie, or Ordained by such as they.

2. If the Pope or any proud Papal Usurpers shall say, You are no Ministers of Christ, except we ordain you; And so do it to establish a trayterous usurped Regiment in the Church; It is not lawful to serve such an usurpation. As if Cardinals or Arch-bishops should say, none are true Ministers but those that we Ordain: Or Councils or Synods of Bishops or Presbyters should say, None are true Ministers but those that we Ordain. Or if one Presbyter or one Bishop without Authority would thus make himself master of the rest, or of other Churches, and say, You are no Ministers unless I Ordain you; we may not promote such Tyranny and Usurpation.

3. If Magistrates would usurp the power of the Keys, in Ecclesiastical Ordination, and say that none but they have power to Ordain, we may not encourage such pretences by repetition of the words and Action.

4. If they would make some thing necessary to Ordination which is not, as if it were a false Oath, or false subscription or profession, or some unlawful Ceremony (as if it were Anointing, wearing Horns, or any the like) and say, You are no Ministers without these, and therefore you must be Re-ordained to receive them.

5. Yea if they declare our former Ministry causelily to be Null, and say, You are no Ministers till you are Ordained again, and so publickly put this sense upon our Action, that we take it as Re-ordination; All these Accidents make the Repetition of the words and actions to be unlawful, unless when Greater Accidents notoriously preponderate.

Quest. But if such Church Tyrants should have so great power, as that without their Repetition of Ordination on those terms, the Ministry might not be exercised, is it lawful so to take it in a case of such necessity?

Ans. 1. Every seeming necessity to you, is not a necessity to the Church: 2. Either you may publickly declare a contrary sense in your Receiving their new orders or not.

1. If you may not as publickly declare that you renounce not your former Ministry and Dedication to God in that office, as the Ordainers declare their sense of the Nullity of it, so that your open declaration may free you from the guilt of *seeming consent*, I conceive it is a sinful compliance with their sin.

2. Yea if you may so declare it, yet if there be no necessity of your Ministerial liberty in that place, I think you may not take it on such terms.

As, 1. If there be worthy men enough to supply the Churches wants there without you. 2. And if you may serve God successfully in a persecuted state, though to the suffering of your flesh; 3. Or if your imprisonment for Preaching be like to be as serviceable to the Church and Gospel as your continued Preaching on those scandalous terms.

4. Or if you may remove and Preach in another Country.

9. When any such case doth fall out, in which the Repetition of the outward Action and Words is lawful, It is not lawful to mix any false or scandalous expressions: As if we were required to say falsely, *I accept this Ordination as confessing my self no Minister of Christ till now*: or any such like.

10. In a word, A peaceable Christian may do much as to the meer outward Action and Submission, for obedience, peace, order, or satisfaction to his own or other mens Consciences. But, 1. He may do nothing for *good ends* which is false and injurious to the Church. 2. And he may not do that which otherwise were lawful, when it is for *evil ends*, or tendeth to more hurt than good; As to promote Heresie, or Church-Tyranny and Usurpation; whether in Pope, Prelates, Presbyters or People.

Quest. 22. How many Ordainers are necessary to the validity of Ordination by Gods institution? whether one or more?

MY Question is not of the ancient Canons, or any humane Laws, or customes: For those are easily known: But of *Divine Right*. Now either God hath determined the case as to the number of Ordainers necessary, or not: If not, either he hath given the Church some General rule to determine it by, or not. If not, then the number is not any part of the Divine Order or Law, And then, if we suppose that he hath determined the case as to the *Ordaining office* and not to the *Number*, then it will follow that one may serve. The truth I think may be thus explained.

1. There is *Ordo officialis primarius*, and *ordo ordinis, vel exercitii, vel secundarius*. An Order of Office primary, and an Order of Exercise secondary, in the Church. As to the first, the Order of office,

God hath determined, that the *Ordaining officers*, and no others, shall *ordain officers*, or give Orders. And having not determined whether one or more, it followeth that the ordination of one sole lawful ordainer is no nullity on that account because it is but one, unless somewhat else nullifie it.

2. God hath given General Rules to the ordainers for the due exercise of their office, though he have not determined of any set number. Such as are these: That all things be done in Judgement, Truth, Love, Concord, to the Churches Edification, Unity and peace, &c.

3. According to these General Laws, sometimes the ordination of one sole ordainer, may not only be valid but regular: As when there are no other to concur, or none whose concurrence is needful to any of the aforesaid Ends. And sometimes the concurrence of Many is needful, 1. To the Receivers satisfaction: 2. To the Churches or peoples satisfaction. 3. To the Concord of Pastors, and of Neighbour Churches, &c. And in such cases such Consent or Concurrence is the Regular way.

4. Where there are many Neighbour Pastors and Churches so near, as that he that is ordained in one of them, is like oft to pass and Preach and officiate *obiter* in others, and so other Churches must have some communion with him, it is meetest that there be a concurrence in the Ordination.

5. The ordainer is certainly a *superiour* to the person that cometh to be ordained while he is a private man; And therefore so far his ordination is (as is said) an Act of Jurisdiction in the large sense, that is, of Government: But whether he be necessarily his *superiour* after he is ordained, hath too long been a Controversie. It is certain that the Papists confess, that the Pope is ordained such by no superiour: And it is not necessary that a Bishop be ordained by one or more of any superiour order (or Jurisdiction either.) And though the Italian Papists hold that a superiour Papal Jurisdiction must needs be the secondary fountain of the ordaining power, though the ordainer himself be but of the same Order; yet Protestants hold no such thing. And all acknowledge that as Imposition of hands on a Layman to make him a Minister of Christ or an officer, is a kind of official Generation*, so the Ordained as a Junior in Office, is as it were a Son to the Ordainer, as the Convert is said to be peculiarly to his Converter: How then And that a proportionable honour is still to be given him. But whether he that ordaineth a Presbyter, and not he that ordaineth or Consecrateth a Bishop, must needs be of a superiour order or office is a question which the Reader must not expect me here to meddle with.

Quest. 23. What if one Bishop ordain a Minister, and three or many or all the rest protest against it, and declare him no Minister, or degrade him? Is he to be received as a true Minister or not?

Supposing that the person want no necessary personal Qualification for the office, There are two things more in question; 1. His Office whether he be a Minister. 2. His Regularity, whether he came Regularly to it; and also his Comparative relation, whether this man or another is to be preferred. I answer therefore,

1. If the person be utterly incapable, the one Bishop or the many whosoever taketh him for incapable, is for the Truth sake to be believed and obeyed.

2. If

2. If the man be excellently qualified, and his Ministry greatly Necessary to the Church, whoever would deprive the Church of him be it the One or the Many, is to be disobeyed, and the ordainers preferred.

Obj. But who shall judge? Answ. The Esse is before the Scire: The thing is first True or False before I judge it to be so: And therefore whoever judgeth falsely in a case so notorious and weighty, as that the welfare of the Church and souls is (*consideratio considerandis*) injured and hazarded by his error, is not to be believed nor obeyed on pretence of order. Because all Christians have *judicium discretionis*, a discerning judgement.

3. But if the case be not thus to be determined by the persons notorious qualifications, then either it is, 1. The man ordained, 2. Or the People that the case is debated by, whether they should take him for a Minister; 3. Or the neighbour Ministers.

1. The person himself is *ceteris paribus* more to regard the judgement of many concordant Bishops, than of one singular Bishop; And therefore is not to take orders from a singular Bishop, when the Generality of the wise and faithful are against it; unless he be sure that it is some notorious faction or error that perverteth them, and that there be notorious necessity of his labour.

2. The Auditors are either Infidels to be converted, (and these will take no man upon any of their Authorities,) or else Christians converted. These are either of the particular charge of the singular Bishop who ordaineth, or not: If they be, then *pro tempore* for order's sake, they owe him a peculiar obedience, till some further process or discovery disoblige them, (Though the most be on the other side.) But yet they may be still bound in Reason most to suspect the Judgement of their singular Bishop, while for order's sake they submit to it. But if they are not of his flock, then, I suppose the Judgement and Act of many is to prevail so much against the Act of a single and singular person, as that both neighbour Ministers and people are to disown such an ordained person as unfit for their Communion under the notion of a Minister, (Because Communion of Churches is maintained by the Concord of Pastors.) But whether the ordained mans Ministry, be by their contradictory declaration or degradation, made an absolute nullity, to himself and those that submit to him, neither I will determine, nor should any other Strangers to the particular case: For if he be rejected or degraded without such cause and proof as may satisfy other sober persons, he hath wrong; But if he be so degraded, on proved sufficient cause, to them that it is known to, it giveth the degraders the advantage.

And as 1. All particular members are to be obedient to their proper Pastor:

2. And all particular Churches are to hold correspondence and communion according to their capacity: So must men act in this and such like cases respectively according to the Laws of Obedience to their Pastor, and of Concord of the Churches.

Quest. 24. Hath one Bishop power by Divine right to Ordain, Degrade, or Govern, or Excommunicate, or Absolve in anothers Diocese or Church, either by his consent, or against it? And doth a Minister that officiate in anothers Church, act as a Pastor, and their Pastor, or as a private man? And doth the Ministerial office cease when a man removeth from his flock?

I Thrust these questions all together for their affinity, and for brevity.

1. Every true Minister of Christ, Bishop or Pastor is related to the universal Church by stronger obligations than to his particular charge; As the whole is better than the parts, and its welfare to be preferred.

2. He that is no Pastor of a particular Church, may be a Pastor in the universal, obliged as a consecrated person to endeavour its good, by the works of his office, as he hath particular opportunity and call.

3. Yet he that hath a particular charge is specially and nearer related and obliged to that charge or Church, than to any other part of the universal (though not than to the whole.) And consequently hath a peculiar Authority, where he hath a peculiar obligation and work.

4. He that is (without degrading) removed from a particular Church doth not cease to be a General Minister and Pastor related to the Universal Church; As a Physician put out of a Hospital charge, is a Physician still. And therefore he needeth no new ordination, but only a special designation, to his next particular charge.

5. No man is the Bishop of a Diocese as to the measure of ground, or the place, by divine right, that is, by any particular Law or determination of God: But only a Bishop of the Church or people: For your office essentially containeth a Relation to the People, but Accidentally only to the Place.

6. Yet natural Convenience, and Gods General Laws of Order and Edification, do make it usually (but not alwayes) best, and therefore a duty, to distinguish Churches by the peoples habitation: Not taking a man for a Member *eo nomine*, because he liveth on that ground; But for order sake taking none for members that live not on that ground; and not intruding causelessly into each others bounds.

7. He that by the Call or Consent of a Neighbour Pastor and people doth officiate (by Preaching, Sacraments, Excommunication or Absolution) in anothers special charge for a day, or week, or month, or more, without a fixed relation to that flock, doth neither officiate as a Lay-man, nor yet unlawfully or irregularly; But, 1. As a Minister of Christ in the Church Universal. 2. And as the Pastor of that Church for the present time only, though not steadily: Even as a Physician called to help another in his Hospital, or to supply his place for the time, doth perform his work, 1. As a Licensed Physician, 2. And as the Physician of that patient or Hospital for that time, though not steadily.

8. No man is to intrude into anothers Charge without a Call; Much less to claim a particular stated Oversight and Authority. For though he be not an Usurper as to the Office in General, he is an Usurper as to that particular flock. It is no error in Ordination to say [Take thou authority to preach the Word of God, and administer the holy Sacraments when thou shalt be thereto lawfully called,] that is, when thou hast a particular call to the exercise



cise, and to a fixed Charge, as thou hast now a Call to the Office in general.

9. Yet every Bishop or Pastor by his Relation to the Church Universal, and to mankind, and the interest of Christ, is bound not only as a Christian, but as a Pastor, to do his best for the common good; and not to cast wholly out of his care, a particular Church, because another hath the oversight of it. Therefore if an *Heretick* get in, or the Church fall to *Heresie*, or any pernicious error or sin, the neighbour Pastors are bound both by the Law of Nature and their Office, to interpose their Counsel as Ministers of Christ, and to prefer the substance before pretended order, and to seek to recover the peoples souls, though it be against their proper Pastors will. And in such a case of necessity, they may ordain, degrade, excommunicate and absolve in anothers charge, as if it were a vacancy.

10. Moreover it is one thing to excommunicate a man out of a particular Church, and another thing for many associated Churches or Neighbours to renounce Communion with him. The special Pastors of particular Churches, having the Government of those Churches, are the special Governing Judges, who shall or shall not have Communion as a member in their Churches: But the neighbour-Pastors of other Churches have the power of Judging with whom they and their own flocks will or will not hold Communion. As e.g. *Athanasius* may as Governour of his flock declare any *Arrian*-member excommunicate: and require his flock to have no Communion with him. And all the neighbour Pastors (though they excommunicate not the same man as his special Governours, yet) may declare to all their flocks, that if that man come among them, they will have no Communion with him, and that at distance they renounce that distant Communion which is proper to Christians one with another, and take him for none of the Church of Christ.

1 Cor. 5.
Tit. 2. 10.
2 Thes. 3.
6. 14.
2 Joh. 10.
Rev. 2. 14,
15, 20.

Quest. 25. *Whether Canons be Laws? And Pastors have a Legislative Power?*

ALL men are not agreed what a Law is, that is, what is to be taken for the proper sense of that Word. Some will have the name confined to such Common Laws as are stated durable Rules for the subjects actions: And some will extend it also to personal temporary verbal Precepts and Mandates, such as Parents and Masters use daily to the children and servants of their families. And of the first sort, some will confine the name [Laws] to those acts of Sovereignty which are about the common matters of the Kingdom, or which no inferior Officer may make: And others will extend it to those Orders which by the Sovereigns Charter, a Corporation, or Colledge, or School may make for the subregulation of their particular societies and affairs.

I have declared my own opinion *de nomine* fully elsewhere, 1. That the definition of a Law in the proper general sense, is, To be *A sign or signification of the Reason and Will of the Rector as such, to his subjects as such, instituting or antecedently determining what shall be Due from them, and to them; Jus efficiendo, Regularly making Right.*

2. That these Laws are many more wayes diversified and distinguished (from the efficient, sign, subjects, matter, end, &c.) than is meet for us here to enumerate. It is sufficient now to say, 1. That stated Regulating Laws as distinct from temporary Mandates and Proclamations: 2. And Laws for Kingdoms and other Common-wealths, in regard of Laws for Per-

sons, Schools, Families, &c. 3. And Laws made by the Supreme Power, as distinct from those made by the derived authority of Colledges, Corporations, &c. called *By-Laws* or *Orders*, (For I will here say nothing of Parents and Pastors, whose Authority is directly or immediately from the efficiency of Nature in one, and Divine Institution in the other; and not derived efficiently from the Magistrate, or any man.) 4. That Laws about great substantial matters, distinct from those about little and mutable circumstances, &c. I say the first sort as distinct from the second, are Laws so called by *Excellency* above other Laws. But that the rest are *univocally* to be called Laws, according to the best definition of the Law in *Genere*. But if any man will speak otherwise, let him remember that it is yet but *lis de nomine*, and that he may use his liberty, and I will use mine. Now to the Question.

1. Canons made by *Virtue* of the Pastoral Office and Gods General Laws (in Nature or Scripture) for regulating it, are a sort of Laws to the subjects or flocks of those Pastors.

2. Canons made by the Votes of the Laity of the Church, or private part of that society as private, are no Laws at all, but *Agreements*; Because they are not acts of any Governing power.

3. Canons made by Civil Rulers about the circumstances of the Church, belonging to their office, as orderers of such things, are Laws, and may be urged by moderate and meet civil or corporal penalties, and no otherwise.

4. Canons made by Princes or inferior Magistrates, are no Laws purely and formally Ecclesiastical, which are essentially Acts of Pastoral power: But only *Materially Ecclesiastical*, and *formally Magistratical*.

5. No Church Officers as such, (much less the people) can make Laws with a Co-active or Co-ercive sanction; that is, to be enforced by their Authority with the Sword or any corporal penalty, mulct or force: This being the sole privilege of Secular Powers, Civil or Oeconomical, or Scholastick.

6. There is no obligation ariseth to the subject for particular obedience of any Law, which is evidently against the Laws of God (in Nature or holy Scripture.)

7. They are no Laws which Pastors make to people out of their power: As the Popes, &c.

8. There is no power on earth under Christ, that hath Authority to make *Universal Laws*; to bind the whole Church on all the earth, or all mankind: Because there is no *Universal Sovereign*, Civil or Spiritual, Personal or Collective.

9. Therefore it is no *Schism* but *Loyalty* to Christ, to renounce or separate from such a society of Usurpation; nor no disobedience or rebellion, to deny them obedience.

10. Pastors may and must be obeyed in things Lawful as Magistrates, if the King make them Magistrates: Though I think it unmeet for them to accept a Magistracy with the Sword, except in case of some rare necessity.

11. If Pope, Patriarchs or Pastors shall usurp any of the Kings Authority, Loyalty to Christ and him, and the Love of the Church and State, oblige us to take part with Christ and the King against such Usurpation, but only by lawful means, in the compass of our proper place and Calling.

12. The Canons made by the Councils of many Churches, have a double nature; As they are made for the people and the subjects of the Pastors, they are a sort of Laws: That is, They oblige by the derived Authority of the Pastors: Because the Pastors of several Churches do not Lose any of their Power by their Assembling, but exercise it with the greater advantage

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Question.

of Concord. But as they are made only to oblige the present or absent Pastors who separately are of equal Office-power, so they are no Laws, except in an equivocal sense, but only Agreements or Contracts. So Bishop Usher professeth his judgement to be: And before him the Council of Carthage in Cyprian's time: But it needs no proof, no more than that a Convention of Kings may make no Laws to bind the Kings of England, but Contracts only.

13. But yet we are aliunde obliged even by God, to keep these Agreements in things lawful, for the Churches peace and concord, when greater contrary reasons, à fine, do not disoblige us. For when God saith, *You shall keep Peace and Concord, and keep Lawful Covenants*; The Canons afford us the Minor; [But these are Lawful Contracts or Agreements, and means of the Churches Peace and Concord:] Therefore (saith Gods Law) you shall observe them. So though the Contracts (as of Husband and Wife, Buyer and Seller, &c.) be not Laws, yet that is a Law of God which bindeth us to keep them.

14. Seeing that even the obliging Commands of Pastors may not by them be enforced by the Sword, but work by the power of Divine Authority or Commission manifested, and by holy Reason, and Love, therefore it is most modest and fit for Pastors (who must not Lord it over Gods heritage, but be examples to all) to take the Lower name of *Authoritative Directions*, and *persuasions*, rather than of *Laws*: Especially in a time when Papal Usurpation maketh such ruining use of that name, and Civil Magistrates use to take it in the nobler and narrower sense.

The Questions, 1. [If one Pastor make Orders for his Church, and the multitudes or Synods be against them: which must be obeyed] you may gather from what is said before of Ordination. And 2. [What are the particulars proper Materially to the Magistrates decision, and what to the Pastors,] I here pass by.

Quest. 26. *Whether Church Canons, or Pastors Directive Determinations of matters pertinent to their Office, do bind the Conscience: And what accidents will disoblige the people; you may gather before in the same case about Magistrates Laws, in the Political Directions: As also by an impartial transferring the Case to the Precepts of Parents and Schoolmasters to Children; without respect to their Power of the Rod (or supposing that they had none such.)*

Quest. 27. *What are Christs appointed means of the Unity and Concord of the Universal Church, and consequently of its preservation, if there be no Humane Universal Head and Governour of it upon Earth? And if Christ have instituted none such, whether Prudence and the Law of Nature oblige not the Church to set up and maintain an Universal Ecclesiastical Monarchy or Aristocracy? Seeing that which is Every mans work, is as No mans, and omitted by all?*

I. To the first question I must refer you in part to two small popular yet satisfactory Tractates written long ago, that I do not one thing too oft. Briefly now,

1. The Unity of the Universal Church, is founded in, and maintained by their Common Relation to Christ the Head, (as the Kingdom in its Relation to the King).

2. A Concord in Degrees of Goodness, and in Integrals and Accidentals of Christianity, will never be obtained on earth, where the Church is still imperfect: And perfect Holiness and Wisdom, are necessary to Perfect Harmony and Concord, Phil. 3. 12, 13, 14.

3. Experience hath long taught the Church, if it will learn, that the claim of a Papal Head-ship and Government over the Church Universal, hath been the famous incendiary, and hinderer of Concord in the Christian world:

4. The means to attain such a measure of concord and harmony which is to be hoped for, or endeavoured upon earth, I have so distinctly, fully, and yet briefly described (with the contrary Impediments) in my Treatise of the *Reasons of Christian Religion* Part 7. Chap. 14. pag. 470, 471. in about two leaves, that I will not recite them. If you say, You are not bound to read the Books which I refer you to; I answer, *Nor this.*

II. To the latter Question I answer, 1. To set up such an Universal Head on the supposition of natural Reasons and Humane Policy is, 1. To cross Christs Institution, and the Laws of the Holy Ghost, as hath been long proved by Protestants from the Scripture.

2. It is Treason against Christs Sovereign Office to usurp such a Vicegerency without his Commission.

3. It is against the notorious light of Nature, which telleth us of the *Natural Incapacity* of Mortal man, to be such an Universal Governour through the world.

4. It is to sin against long, and dreadful common experience, and to keep in that fire that hath destroyed Emperours, Kings and Kingdoms, and set the Churches Pastors and Christian world in those divisions, which are the great and serviceable work of Satan, and the impediment of the Churches increase, purity and peace; and the notorious shame of the Christian profession in the eyes of the Infidel world.

And if so many hundred years sad experience, will not answer them that say [If the Pope were a good man, he might unite us all,] I conclude that such deserve to be deceived; 2 Theff. 2. 10, 11, 12.

Quest.

Quest. 28. *Who is the Judge of Controversies in the Church?* 1. *About the Exposition of the Scripture, and Doctrinal points in themselves:* 2. *About either Heresies, or wicked Practices, as they are charged on the persons who are accused of them:* That is, 1. *Antecedently to our Practice, by way of Regulation,* 2. *Or Consequently, by Judicial Sentence (and Execution) on Offenders.*

I Have answered this question so oft, that I can persuade my self to no more than this short, yet clear solution.

The Papists use to cheat poor unlearned persons that cannot justly discern things that differ, by puzzling them with this confused ambiguous question. Some things they cunningly and falsely take for granted, As that there is such a thing on Earth, as a *Political Universal Church*, headed by any *Mortal Governour*. Some things they shuffle together in equivocal words. They confound, 1. *Publick Judgement of Decision*, and *private judgement of discerning*. 2. *The Magistrates Judgement of Church-controversies*, and *the Pastors*, and *the several Cases*, and *Ends*, and *Effects* of their several judgements. 3. *Church-judgement as Directive to a particular Church*, and as a means of the *Concord of several Churches*. Which being but distinguished, a few words will serve to clear the difficulty.

1. As there is no *Universal Humane Church* (Constituted or Governed by a *Mortal Head*) so there is no *Power* set up by Christ to be an *Universal Judge* of either sort of Controversies, by *decisive Judicial Sentence*: Nor any *Universal Civil Monarch* of the world.

Eph. 4. 7, 13, 14, 15, 16. of God, and not to any private man.

1 Cor. 12. 28, 29, 17. Acts 15. See my Key for Calvinists. 3. The publick decision of *Doubts* or *Controversies* about *Faith* it self, or the true sense of Gods Word and Laws, as obliging the whole Church on Earth to believe that decision, or not gainsay it, because of the *Infallibility* or *Governing authority* of the Deciders, belongeth to none but Jesus Christ; Because as is said, he hath made no *Universal Governour*, nor *Infallible Expositor*: It belongeth to the *Law-giver* only to make such an *Universally obliging Exposition* of his own Laws.

4. True Bishops or Pastors in their own particular Churches are *Authorized Teachers* and *Guides*, in Expounding the Laws and Word of Christ: And the people are bound as *Learners* to reverence their Teaching, and not contradict it without true cause: yea, and to believe them *sive humana*, in things pertinent to their Office: For *oportet discentem credere*.

5. No such Pastors are to be *Absolutely believed*, nor in any case of *notorious Error* or *Heretic*, where the Word of God is discerned to be against them.

6. For all the people as Reasonable creatures, have a judgement of *private discerning* to judge what they must Receive as Truth, and to discern their own duty, by the help of the Word of God, and of their Teachers.

7. The same power of *Governing-Judgement* Lawful Synods have over their several flocks, as a Pastor over his own, but with greater advantage.

8. The power of Judging in many Consociate Churches, who is to be taken into *Communion* as *Orthodox*, and who to be refused by those Churches as *Hereticks*, in specie, that is, what *Doctrine* they will

judge sound or unsound, as it is *Judicium discernendi*; belongeth to every one of the Council singly: As it is a *Judgement obliging* themselves by *Contract*, (and not of *Governing* each other) it is in the *Contractors* and *Consenters*: And for peace and order usually in the *Major Vote*. But with the *Limitations* before expressed.

9. Every true Christian believeth all the *Essentials* of Christianity, with a *Divine faith*, and not by a meer humane belief of his Teachers, though by their *Help* and *Teaching*, his faith is generated and confirmed, and preserved. Therefore no essential Article of Christianity is left to any obliging decision of any Church; but only to a *subservient obliging Teaching*: As whether there be a God, a Christ, a Heaven, a Hell, an *Immortality* of souls; whether God be to be believed, loved, feared, obeyed before man? Whether the Scripture be Gods Word, and true? Whether those that contradict it are to be believed therein? Whether Pastors, Assemblies, publick Worship, Baptism, Sacrament of the Lords Supper, be *Divine institutions*? And the same I may say of any known Word of God; No mortals may judge *in partem utramlibet*, but the Pastors are only *Authorized Teachers* and *helpers* of the peoples faith. (And so they be partly to one another.)

10. If the Pope or his Council, were the *Infallible*, or the *Governing Expositors* of all Gods Laws, and Scriptures, 1. God would have enabled them to do it by an *Universal Commentary* which all men should be obliged to believe, or at least not to contradict. For there is no *Authority* and *Obligation* given to men (yea, to so many successively) to do that (for the needful decision of Controversies) which they never have *Ability* given them to do. For that were to oblige them to things impossible. 2. And the Pope and his Council would be the most treacherous miscreants on earth, that in so many hundred years, would never write such an *Infallible*, nor *Governing Commentary*, to end the differences of the Christian world. Indeed they have judged (with others) against *Arim*, that Christ is true God, and one with the Father in substance, &c. But if they had said the contrary, must we have taken it for Gods truth, or have believed them?

11. To judge who for *Heretic* or *Scandal*, shall be punished by the *Sword*, belongeth to none but the *Magistrate* in his own dominions: As to judge who shall have *Communion* or be excommunicated from the Church, belongeth, as aforesaid, to the Pastors. And the said Magistrate hath first as a man his own judgement of discerning what is *Heretic*, and who of his subjects are *guilty* of it, in order to his publick *Governing Judgement*.

12. The Civil Supream Ruler may *Antecedently* exercise this Judgement of Discerning (by the Teaching of their proper Teachers) in order to his consequent sentences on offenders: And so in his Laws may tell the subjects, what *Doctrines* and practices he will either *Tolerate* or punish. And thus may the Church Pastors do in their Canons to their several flocks, in relation to *Communion* or *non-communion*.

13. He that will condemn *particular persons* as *Hereticks* or offenders, must allow them to speak for themselves, and hear the proofs, and give them that which justice requireth, &c. And if the Pope can do so at the *Antipodes*, and in all the world either *per se*, or *per alium* without giving that other his essential claimed power, let him prove it by better experience than we have had.

14. As the prime and sole-universal Legislation belongeth to Jesus Christ, so the final Judgement universal and particular, belongeth to him, which only

only will end all Controversies, and from which there is no appeal.

Quest. 29. *Whether a Parents power over his Children, or a Pastor or many Pastors or Bishops over the same Children, as parts of their flock, be greater, or more obliging in matters of Religion and publick worship?*

THis being toucht on somewhere else, I only now say, 1. That if the case were my own, I would 1. Labour to know their different Powers, as to the matter commanded, and obey each in that which is proper to his place.

2. If I were young and ignorant, *Natural necessity*, and natural obligation together, would give my Parents with whom I lived such an advantage above the Minister (whom I seldom see or understand) as would determine the case *de eventu*, and much *de jure*.

3. If my Parents command me to hear a Teacher who is against Ceremonies or certain Forms, and to hear none that are for them, natural necessity here also (ordinarily) would make it my duty first to hear and obey my Parents: And in many other cases, till I came to understand the greater power of the Pastors, in their own place and work.

4. But when I come to Church, or know that the judgement of all Concordant Godly Pastors, condemneth such a thing as damnable *Heretic* or *Sin*, which any Father commandeth me to receive and profess, I would more believe and follow the judgement of the Pastors and Churches.

Quest. 30. *May an Office Teacher or Pastor be at once, in a stated Relation of a Pastor and a Disciple to some other Pastor?*

That Timothy was still Pauls Son in point of Learning and his Disciple, and so that under Apostles the same persons might be stated in both relations at once, seemeth evident in Scripture.

2. But the same that is a Pastor is not at once a meer Lay-man.

3. That men in the same Office may so differ in Age, Experience, and degrees of knowledge, as that young Pastors may and often ought, many years to continue, not only in occasional reception of their help, but also in an ordinary stated way of receiving it, and so be Related to them as their ordinary Teachers, by such gradual advantages, is past all doubt. And that all Juniors and Novices owe a certain reverence and audience, and some obedience to the elder and wiser.

4. But this is not to be a Disciple to him as in lower Order or Office, but as of lower Gifts and Grace.

5. It is lawful and very good for the Church, that some Ordained persons continue long as Pupils to their Tutors in Schools or Academies, (e. g. to learn the holy Languages, if they have them not, &c.) But this is a relation left to voluntary Contractors.

6. In the ancient Churches the particular Churches had one Bishop and some Presbyters and Deacons, usually of much lower parts, who lived all together (single or chaste in the Bishops or Church-house, which was as a Colledge, where he daily edified them by Doctrine and example.

7. The Controversie about different Orders by

Divine Institution, belongeth not to me here to meddle with: But as to the *Natural* and *Acquired Imparity* of age and gifts, and the unspeakable benefit to the Juniors and the Churches, that it is desirable that there were such a way of their education and edification, I take to be discernable to any that is impartial and judicious.

Ambrose was at once a Teacher and a Learner: Bede *Ecc. Hist.* mentioneth one in England, that was at once a Pastor and a Disciple. And in Scotland some that became Bishops were still to be under the Government of the Abbot of their Monasteries according to their first devotion, though the Abbot was but a Presbyter.

8. Whether a settled private Church-member, may not at once continue his very formal Relation, to the Pastor of that Church, and yet be of the same Order with him in another Church, as their Pastor, at the same time (As he may in case of necessity continue his Apprentiship, or civil service,) is a case that I will not determine. But he that denyeth it, must prove his opinion, (or affirmation of its unlawfulness) by sufficient evidence from Scripture or Nature; which is hard.

Quest. 31. *Who hath the power of making Church Canons.*

THis is sufficiently resolved before. 1. The Magistrate only hath the power of making such Canons or Laws for Church matters as shall be enforced by the Sword.

2. Every Pastor hath power to make Canons for his own Congregation; that is, to determine what hour or at what place they shall meet; what Translation of Scripture, or Version of Psalms shall be used in his Church: what Chapter shall be read: what Psalm shall be sung, &c. Except the Magistrate contradict him, and determine it otherwise, in such points as are not proper to the Ministerial Office.

3. Councils or Assemblies of Pastors have the power of making such Canons for many Churches, as shall be Laws to the people, and Agreements to themselves.

4. None have power to make Church Laws or Canons, about any thing, save 1. To put Gods own Laws in execution, 2. To determine to that end, of such Circumstances as God hath left undetermined in his Word.

5. Canon-making under pretence of Order and Concord, hath done a great deal of mischief to the Churches: whilst Clergy men have grown up from Agreements, to Tyrannical Usurpations and Impositions, and from Concord about needful Accidents of Worship, to frame new Worship Ordinances, and to force them on all others; but especially 1. By encroaching on the power of Kings, and telling them that they are bound in Conscience to put all their Canons into execution by force: 2. And by laying the Union of the Churches, and the Communion of Christians upon things needless and doubtful, yea, and at last on many sinful things; whereby the Churches have been most effectually divided, and the Christian world set together by the Ears, and Schisms, yea, and Wars have been raised: And these maladies cannot possibly be healed, till the tormenting tearing Engines be broken and cast away, and the Voluminous Canons of numerous Councils, (which themselves also are matter of undeterminable Controversie) be turned into the primitive simplicity; and a few necessary things made the terms of Concord.

cord. Doubtless if every Pastor were left wholly to himself for the ordering of Worship Circumstances and Accidents in his own Church, without any Common Canons, save the Scriptures, and the Laws of the Land, there would have been much less division, than that is, which these numerous Canons of all the Councils, obtruded on the Church, have made.

Quest. 32. *Doth Baptism as such enter the Baptized into the Universal Church, or into a particular Church, or both? And is Baptism the Particular Church Covenant as such?*

Ans. 1. **B**aptism as such doth enter us into the Universal Church, and into it alone; and is no particular Church-Covenant, but the solemnizing of the great Christian Covenant of Grace, between God and a believer and his seed.

For, 1. There is not essentially any mention of a particular Church in it.

2. A man may be baptized by a general unfixed Minister, who is not the Pastor of any particular Church: And he may be baptized in solitude, where there is no particular Church. The Eunuch *Act. 8.* was not baptized into any particular Church.

3. Baptism doth but make us Christians. But a man may be a Christian who is no member of any particular Church.

4. Otherwise Baptism should oblige us necessarily to a man, and be a Covenant between the Baptized and the Pastor and Church into which he is baptized: But it is only our Covenant with Christ.

5. We may frequently change our particular Church relation; without being baptized again. But we never change our relation to the Church which we are baptized into, unless by Apostasy.

2. Yet the same person at the same time that he is baptized may be entered into the universal Church, and into a particular; And ordinarily it ought to be so where it can be had.

3. And the Covenant which we make in baptism with Christ, doth oblige us to obey him, and consequently to use his instituted means, and so to hear his Ministers; and hold due Communion with his Churches.

4. But this doth no more enter us into a particular Church, than into a particular family. For we as well oblige our selves to obey him in family relations as in Church-relations.

5. When the baptized therefore is at once entered into the universal and particular Church, it is done by a double consent, to the double relation. By baptism he professeth his consent to be a member of Christ and his universal Church; and additionally he consenteth to be guided by that particular Pastor in that particular Church; which is another Covenant or Consent.

Quest. 33. *Whether Infants should be Baptized? I have answered long ago in a Treatise on that Subject.*

Also what Infants should be Baptized? And who have Right to Sacraments? And whether Hypocrites are univocally or equivocally Christians and Church-members, I have resolved in my Disput. of Right to Sacraments.

Quest. 34. *Whether an unbaptized person who yet maketh a publick profession of Christianity, be a member of the Visible Church? And so of the Infants of Believers unbaptized.*

Ans. 1. **S**uch persons have a certain Imperfect irregular kind of profession; and so of Membership; Their Visibility or Visible Christianity is not such as Christ hath appointed. As those that are Married, but not by Legal Celebration; and as those that in cases of necessity are Ministers without Ordination; so are such Christians as *Constatim* and many of old without Baptism.

2. Such persons ordinarily are not to be admitted to the Rights and Communion of the Visible Church, because we must know Christs sheep by his own mark: But yet they are so far visible Christians, as that we may be persuaded nevertheless of their salvation. As to visible Communion, they have but a remote and incomplete *jus ad rem*, and no *jus in re*, or legal investiture and possession.

3. The same is the case of unbaptized Infants of believers, because they are not of the Church merely as they are their natural seed; but because it is supposed that a person himself devoted to God, doth also devote his Children to God: Therefore not nature only, but this supposition arising from the true nature of his own dedication to God, is the reason why believers Children have their right to Baptism: Therefore till he hath Actually devoted them to God in Baptism, they are not legally members of the Visible Church, but only in *fieri* and imperfectly as is said. Of which more anon.

Quest. 35. *Is it certain by the word of God that all Infants Baptized, and dying before actual sin are undoubtedly saved? Or what Infants may we say so of?*

Ans. I. 1. **W**E must distinguish between certainty objective and subjective, or plainlier, the Reality or Truth of the Thing, and the certain apprehension of it.

2. And this certainty of apprehension, sometime signifieth only the Truth of that apprehension, when a man indeed is not deceived, or more usually that clearness of apprehension joyned with Truth, which fully quieteth the mind and excludeth doubting.

3. We must distinguish of Infants as Baptized Lawfully upon just title, or unlawfully without title.

4. And also of Title before God, which maketh a Lawful claim and Reception at his bar: and Title before the Church, which maketh only the Administration lawful before God, and the Reception lawful only in *foro ecclesie* or externo.

5. The word Baptism signifieth either the external part

Since the writing of this, there is come forth an excellent Book for Infant Baptism by Mr. Jeseph Whiston, in which the Grounds of my present Solutions are notably cleared.

part only, consisting in the words and outward action, or the Internal Covenanting of the heart also.

6. And that internal Covenant is either sincere which giveth right to the benefits of Gods Covenant, or only partial, reserved, and unsound, such as is common to hypocrites.

Conclus. 1. God hath been pleased to speak so little in Scripture of the case of Infants, that modest men will use the words [Certainly and Undoubtedly] about their case, with very great Caution. And many great Divines have maintained that their very Baptism it self, cannot be [Certainly and undoubtedly] proved by the Word of God but by Tradition: Though I have endeavoured to prove the contrary in a special Treatise on that point.

2. No man can tell what is objectively certain or revealed in Gods Word, who hath not subjective certainty or knowledge of it.

3. A mans apprehension may be True, when it is but a wavering opinion, with the greatest doubtfulness. Therefore we do not usually by a Certain apprehension, mean only a True apprehension, but a clear and quieting one.

4. It is possible to baptize Infants unlawfully, or without any Right, so that their Reception and baptizing shall be a great sin, as is the misapplying of other Ordinances. For instance; one in America where there is neither Church to receive them, nor Christian Parents nor Sponsors, may take up the Indians Children and Baptize them against the Parents wills; Or if the Parents consent to have their Children outwardly Baptized, and not themselves, as not knowing what Baptizing meaneth, or desire it only for outward advantages to their Children: Or if they offer them to be Baptized only in open derision and scorn of Christ; such Children have no Right to be received. And many other instances nearer may be given.

5. It's possible the person may have no Authority at all from Christ who doth Baptize them. And Christs part in Reception of the person, and Collation and Investiture in his benefits, must be done by his Commission, or else how can we say that Christ doth it? But open Infidels, Women, Children, madmen, scorners, may do it that have none of his Commission.

6. That all Infants baptized without title or right by mis-application, and so dying, are not undoubtedly saved, nor any word of God doth certainly say so, we have reason to believe on these following grounds.

1. Because we can find no such Text, nor could ever prevail with them that say so, to shew us such an ascertaining Word of God.

2. Because else gross sin would certainly be the way to salvation. For such misapplication of Baptism, by the demanders at least, would certainly be gross sin, as well as mis-applying the Lords Supper.

3. Because it is clean contrary to the tenour of the new Covenant which promiseth salvation to none but penitent Believers and their seed: What God may do for others unknown to us, we have nothing to do with: But his Covenant hath made no other promise that I can find; And we are certain of no mans salvation by Baptism, to whom God never made a promise of it. If by the Children of the faithful, be meant not only their Natural seed, but the Adopted or bought also of which they are true Proprietors, yet that is nothing to all others.

4. To add to Gods words, Especially to his very Promise or Covenant, is so terrible a presumption, as we dare not be guilty of.

5. Because this lyeth Grace or salvation so to the

outward washing of the body or *opus operatum* as is contrary to the nature of Gods Ordinances, and to the tenour of Scripture, and the judgement of the Protestant Divines.

6. Because this would make a strange disparity between the two Sacraments of the same Covenant of Grace: When a man Receiveth the Lords Supper unworshably (in scorn, in drunkenness, or impenitency) much more without any right (as Infidels,) he doth eat and drink damnation or judgement to himself; and maketh his sin greater: Therefore he that gets a Child Baptized unworshably and without right, doth not therefore infallibly procure his salvation.

7. Because the Apostle saith, 1 Cor. 7. 14. *Else were your Children unclean but now are they holy;* and the Scripture giveth this privilege to the Children of the faithful above others: whereas the contrary opinion levelleth them with the seed of Infidels and Heathens, as if these had right to salvation by meer Baptism, as well as the others.

8. Because else it would be the greatest act of Charity in the world, to send Souldiers to catch up all Heathens and Infidels Children and Baptize them; which no Christians ever yet thought their duty. Yea it would be too strong a temptation to them to kill them when they had done, that they might be all undoubtedly saved.

Obj. But that were to do evil that good might come by it. Answ. But God is not to be so dishonoured as to be supposed to make such Laws, as shall forbid me the greatest good in the World, and then to tempt them by the greatness of the benefit to take it to be no evil: As if he said [If Souldiers would go take up a million of Heathens Children and Baptize them, it will put them into an undoubted state of salvation: But yet I forbid them doing it: And if they presently kill them, lest they sin after, they shall undoubtedly be saved; but yet I forbid them doing it.] I need not aggravate this temptation to them that know the power of the Law of nature, which is the Law of Love and good works, and how God that is most Good is pleased in our doing good: Though he tryed Abraham's obedience once, as if he should have killed his Son, yet he stopt him before the execution: And doth he ordinarily exercise mens obedience, by forbidding them to save the souls of others, when it is easily in their power? Especially when with the adult the greatest labour and powerfulllest Preaching, is frequently so frustrate, that not one of many is converted by it.

9. Because else God should deal with unaccountable disparity with Infants and the Adult in the same ordinance of Baptism. It is certain that all Adult persons Baptised, if they dyed immediately, should not be saved. Even none that had no right to the Covenant and to Baptism; such as Infidels, Heathens, Impenitent persons, Hypocrites, that have not true Repentance and faith: And why should Baptism save an Infant without title, any more than the Adult without title? I still suppose that some Infants have no title, and that now I speak of them alone.

Obj. But the Church giveth them all right by Receiving them.

Answ. This is to be farther examined anon. If you mean a particular Church, perhaps they are Baptized into none such: Baptism as such is a Reception only into the Universal Church, as in the Eunuchs tale, Act. 8. appeareth. If you mean the Universal Church, it may be but one single ignorant man in an Infidel Country that Baptizeth; and he is not the Universal Church? Yea perhaps is not a lawfully called Minister of that Church? However this is but to say, that Baptism giveth right to Baptism.

For this *Receiving* is nothing but *Baptizing*. But there must be a *Right* to this *Reception*, if baptism be a distinguishing Ordinance, and all the world have not right to it. Christ saith, *Matth. 28. 19. Disciple me all Nations, baptizing them*: They must be *initially* made *Disciples first*, by *Consent*, and then be Invested in the *visible* State of Christianity by Baptism.

10. If the Children of Heathens have right to baptism and salvation thereby, it is either, 1. As they are *men*, and all have right, or 2. Because the *parents* give them right, 3. Or because *remote ancestors* give them right, 4. Or because the *universal Church* gives them right, 5. Or because a *particular Church* giveth them right, 6. Or because the *Sponsors* give them right, 7. Or the *Magistrate*, 8. Or the *Baptizer*. But it is none of all these, as shall anon be proved.

11. But as to the second question, I answer: 1. It will help us to understand the case the better if we prepare the way by opening the case of the Adult, because in Scripture times, they were the most famous subjects of Baptism. And it is certain of such, 1. That every one outwardly Baptized is not in a state of salvation. That no *hypocrite* that is not a true penitent believer is in such a state. 2. That every true penitent believer is *before God* in a state of salvation, as soon as he is *such*; And *before the Church*, as soon as he is *baptized*. 3. That we are not to use the word *Baptism* as a Physical term only, but as a *moral Theological term*. Because words (as in Law, physick, &c.) are to be understood according to the art or science in which they are treated of. And *Baptism* taken Theologically doth as Essentially include the *Wills consent* or *Heart-Covenanting* with God, as *Matrimony* includeth marriage consent, and as a *man* containeth the soul as well as the body. And thus it is certain that all *truly Baptized persons* are in a state of salvation; that is, *All that sincerely consent to the Baptismal Covenant* when they profess consent by Baptism, (but not hypocrites.) 4. And in this sense all the Ancient Pastors of the Churches, did concur that Baptism did wash away all sin, and put the baptized into a present right to life eternal; as he that examineth their Writings will perceive: not the *outward washing* and *words* alone, but when the inward and outward parts concur, or when by *true faith and repentance*, the Receiver hath right to the Covenant of God. 5. In this sense it is no unfit language to imitate the Fathers, and to say that the truly baptized are in a state of Justification, adoption and salvation, unless when mens misunderstanding maketh it unsafe. 6. The sober Papists themselves say the same thing, and when they have said that even *ex opere operato* Baptism saveth, they add that it is only the meet Receiver; that is, the penitent believer, and no other of the adult. So that hitherto there is no difference.

2. Now let us by this try the case of Infants; concerning which there are all these several opinions among Divines.

1. Some think that all Infants (baptized or not) are saved from Hell and positive punishment, but are not brought to Heaven as being not capable of such joys.

2. Some think that all Infants (dying such) are saved as others are, by actual felicity in Heaven, though in a lower degree. Both these sorts suppose that Christ's death saveth all that reject it not, and that Infants reject it not.

3. Some think that all unbaptized Infants do suffer the *panam dampni* and are shut out of Heaven and happiness, but not sensibly punished or cast into Hell.

For this *Jansenius* hath wrote a Treatise; and many other Papists think so.

4. Some think that all the Children of sincere believers dying in infancy are saved (that is Glorified) whether baptized or not; and no others.

5. Some think that God hath not at all revealed what he will do with any Infants.

6. Some think that he hath promised salvation as aforesaid to believers and their seed, but hath not at all revealed to us what he will do with all the rest.

7. Some think that only the Baptized Children of true believers are certainly (by promise) saved.

8. Some think that all the *adopted* and *bought* Children of true Christians, as well as the *natural*, are saved (if baptized, say some; or if not, say others.)

9. Some think that Elect Infants are saved; and no other, but no man can know who those are. And of these, 1. Some deny Infant Baptism; 2. Most say that they are to be baptized, and that thereby the non-elect are only received into the visible Church, and its privileges, but not to any promise or certainty of Justification, or a state of salvation.

10. Some think that all that are baptized by the Dedication of Christian Sponsors are saved.

11. Some think that all that the Pastor Dedicate to God are saved, (because so dedicated by him say some; or because baptized *ex opere operato* say others.) And so all baptized Infants are in a state of salvation.

12. Some think that this is to be limited to all that have right to Baptism *coram Deo*; which some think the Churches reception giveth them, of which anon.

13. And some think it is to be limited to those that have right *coram Ecclesia*, or are rightfully baptized *ex parte Ministrantis*, where some make the Magistrates command sufficient, and some the Bishops and some the baptizers will.

Of the title to Baptism I shall speak anon. Of the *salvation* of Infants, it is too tedious to confute all that I dissent from: not presuming in such darkness and diversity of opinions to be peremptory, nor to say, *I am certain by the Word of God* who are undoubtedly saved, nor yet to deny the *undoubted certainty* of wiser men, who may know that which such as I do doubt of, but submitting what I say to the judgement of the Church of God and my superiours, I humbly lay down my own thoughts as followeth.

1. I think that there can no promise or proof be produced that all unbaptized Infants are saved, either from the *pana dampni* or *sensus* or both.

2. I think that no man can prove that all unbaptized Infants are damned, or denied Heaven. Nay I think I can prove a promise of the contrary.

3. All that are rightfully baptized *in foro externo* are visible Church members, and have Ecclesiastical right to the privileges of the visible Church.

4. I think Christ never instituted Baptism for the collation of these outward Privileges alone, unless as on supposition that persons culpably fail of the better ends;

5. I think Baptism is a solemn mutual contract or Covenant between Christ and the Baptized person. And that it is but one Covenant, even the Covenant of Grace which is the sum of the Gospel, which is sealed and received in baptism; And that this Covenant essentially containeth our saving relation to God the Father, Son and Holy Ghost, and our Pardon, Justification and Adoption or right to life everlasting: And that God never made any distinct Cove-

Covenant of outward Priviledges alone, to be sealed by Baptism: But that outward mercies are the second and lesser gift of the same Covenant which giveth first the great and saving blessings.

6. And therefore that whoever have right before God, to claim and Receive Baptism, hath right also to the benefits of the Covenant of God, and that is, to salvation: Though I say not so of every one that hath such right before the Church, as that God doth require the Minister to Baptize him. For by *Right before God*, or in *foro calis* I mean such a Right as will justify the claim before God immediately, the person being one whom he commandeth in that present state to claim and receive baptism. For many a one hath no such right before God to claim or receive it, when yet the Minister hath right to give it them if they do claim it.

Mark 16. 66. The case stands thus. God saith in his Covenant, *He that believeth shall be saved, and ought to be baptized to profess that belief and be invested in the benefits of the Covenant; And he that Professeth to believe (whether he do or not) is by the Church to be taken for a visible believer, and by Baptism to be received into the Visible Church.* Here God calleth none but true believers (and their seed) to be Baptized, nor maketh an actual promise or Covenant with any other; and so I say that no other have right in *foro calis*. But yet the Church knoweth not mens hearts, and must take a *serious Profession* for a *credible sign* of the faith professed, and for that outward title upon which it is a duty of the Pastor to Baptize the claimer. So that the most malignant scornful hypocrite that maketh a seemingly serious profession, hath right *coram Ecclesia*, but not *coram Deo*, save in this sense, that God would have the Minister Baptize him. But this I have largelier opened in my *Disputations of Right to Sacraments*.

7. I think therefore that all the Children of true Christians, do by Baptism receive a publick Investiture by Gods appointment into a state of Remission, Adoption and right to salvation at the present: Though I dare not say that I am undoubtedly certain of it, as knowing how much is said against it. But I say as the Synod of Dort, Art. 1. that *Believing Parents have no cause to doubt of the salvation of their Children that dye in infancy, before they commit actual sin*; that is, not to trouble themselves with fears about it.

The Reasons that move me to be of this judgement (though not without doubting and hesitancy) are these, 1. Because whoever hath right to the present Investiture, delivery and possession of the first and great benefits of Gods Covenant made with man in Baptism, hath right to Pardon and Adoption and everlasting life: But the Infants of true Christians have right to the present investiture, delivery and possession of the first and great benefits of Gods Covenant made with man in Baptism. Therefore they have right to pardon and everlasting life.

Either Infants are in the same Covenant (that is, are subjects of the same promise of God) with their believing Parents, or in some other Covenant, or in no Covenant: If they be under no Covenant (or promise) or under some other promise or Covenant only, and not the same; they are not to be Baptized. For Baptism is a mutual Covenanting; where the Minister by Christs Commission in his name acteth his part, and the believer his own and his Infants part: And God hath but one Covenant, which is to be made, sealed and delivered in baptism. Baptism is not an equivocal word, so as to signifie divers Covenants of God.

Obj. But the same Covenant of God hath divers sorts of benefits, The Special God giveth to the sin-

cere, and the Common to the common and hypocritical receiver.

Ans. 1. God indeed requireth the Minister to take Profession for the Visible Church-title; And so it being the Ministers duty so far to believe a liar, and to receive dissemblers who had no right to lay that claim, you may say that God indirectly and improperly, giveth them Church-priviledges: But properly, that is, by his promise or Covenant-deed of gift, he giveth them nothing at all; For his Covenant is one, and undivided in its action, though it give several benefits, and though Providence may give one and not another, yet the Covenant giveth all or none. God saith that Godliness hath the promise of this life and of that to come: but he never said (that I know of) *To the hypocrite or unsound believer I promise or give right to common mercies.*

2. But suppose it were otherwise, yet either the Children of true believers have the true Condition of Right to the special blessings of the Covenant, or they have not the condition of any at all. For there can no more be required of an Infant as to any special blessings of the Covenant, than that he be the Child of believing Parents and by them Dedicated to God. Either this condition entitleth them to all the Covenant promises which the adult believer is entitled to (as far as their natures are capable) or it entitleth them to none at all: Nor are they to be baptized; For God hath in Scripture instituted but one baptism (to profess one faith) And that one is ever for the remission of sins: *He that believeth and is baptized shall be saved*, Mark 16. 16.

3. Or if all the rest were granted you, yet it would follow that all Infants in the World, even of true believers, are left out of Gods Covenant of Grace, that is, the Covenant or promise of pardon and life; and are only taken in to the Covenant of Church-priviledges. And so 1. You will make two Covenants (which you denyed) and not only two sorts of benefits of one Covenant. 2. And two species of Baptism: while all Infants in the World are only under a Covenant of outward priviledges, and have no baptism, but the seal of that Covenant, while believers have the Covenant, promise and seal of pardon and life.

2. And this is my second Reason, Because then we have no promise or certainty, or ground of faith, for the pardon and salvation of any individual Infants in the World. And so Parents are left to little comfort for their Children. And if there be no promise there is no faith of it, nor no Baptism to seal it; and so we still make Antipædobaptism unavoidable. For who dare set Gods seal to such as have no promise? Or pretend to Invest any in a near and saving Relation to God the Father, Son and Holy Ghost (which is the very nature of Baptism) when God hath given no such commission?

Obj. Yes: Baptism and the Covenant of special promises are for all the Elect, though we know not who they are.

Ans. 1. I deny not Gods Eternal antecedent Election; But I deny that the Scripture ever mentioneth his pardoning or Glorifying any, upon the account of Election only, without certain spiritual conditions, which may be given as the reason of the difference in judgement. God may freely give the Gospel to whom he will, and also faith or the first grace by the Gospel, without any previous condition in in man, but according to his free Election only: But he giveth pardon and Heaven as a Rector by his equal Laws and judgement; and always rendereth a reason of the difference, from the qualifications of man.

2. And if this were as you say, it would still overthrow Infant baptism. For either we must

baptize all indifferently, or none, or else know how to make a difference. All must not be baptized indifferently: And Election is a secret thing to us, and by it no Minister in the World can tell whom to baptize; Therefore he must baptize none, if there be no other differencing note to know them by.

Obj. God hath more elect ones among the Infants of true believers than among others: And therefore they are all to be baptized.

Ans. 1. It will be hard to prove that much (that he hath more) if there be no promise to them all as such. 2. If he have more, yet no man knoweth how many, and whether the Elect be one of ten, twenty, forty or an hundred in comparison of the non-elect: For Scripture tells it not. So that no Minister of a Church is sure that any one Infant that he ever baptized is elect. 3. And God hath given no such rule for sealing and delivering his Covenant with the benefits, as to cast it hap hazard among all, because it is possible or probable it may belong to some.

Object. You have no certainty what adult professor is sincere, nor to which of them the special benefits belong; no not of any one in a Church. And yet because there is a probability that among many there are some sincere, you baptize them all. Take then the birth privilege but as equal to the profession of the adult.

Ans. This partly satisfied me sometimes: But I cannot forget that a visible, false or hypocritical profession is not the condition of Gods own Covenant of Grace, nor that which he requireth in us, to make us partakers of his Covenant-benefits, Nay, he never at all commandeth it; but only commandeth that profession of Consent, which followeth the real consent of the heart; He that condemneth lying, maketh it neither the condition of our Church-membership, as his gift by promise, nor yet our duty.

Rom. 10.

Acts 8.37.

And mark well, that it is a *Professed Consent* to the whole Covenant that God requireth, as the condition of our true right to any part or benefit of it. He that shall only say, *I consent to be a visible Church-member*, doth thereby acquire no right to that membership; no not in *foro Ecclesie*: But he must also profess that he consenteth to have God for his God, and Christ for his Lord and Saviour, and the Holy Spirit for his Sanctifier. So that he must be a *lyar* or a *sound believer* that maketh this profession.

But for an Infant to be born of true believers, and sincerely by them dedicated in Covenant to God, is all the Condition that ever God required to an Infant-title to his Covenant; And it is not the failure of the true Condition as a false profession is.

Indeed if the proportion were thus laid, it would hold good; [As we know not who sincerely covenanteth for himself, and yet we must baptize all that soberly profess it; so we know not who doth sincerely Covenant for his Infant, and yet we must baptize all whom the Parents bring with such a profession, for themselves and them.]

But if the sincere dedication of a sound believer, shall be accounted but equal to the lying profession of the adult, which is neither commanded, nor hath any promise, then Infants are not in the Covenant of Grace, nor is the sincerest dedication to God either commanded or hath any promise.

If I were but sure that the profession of the Adult for himself were sincere, I were sure that he were in a state of Grace. And if I am not sure of the same concerning the Parents dedication of his Infant, I must conclude that this is not a condition of the same Covenant, and therefore that he is not in the same Covenant (or Conditional promise of God) unless there be some other Condi-

tion required in him or for him: But there is no other that can be devised.

Object. Election is the Condition.

Ans. Election is Gods act and not mans; and therefore may be an Antecedent, but no Condition required of us. And man is not called to make Profession that he is *Elected*, as he is to make profession of his faith and consent to the Covenant. And God only knoweth who are his by Election, and therefore God only can baptize on this account.

And what is the probability which the objectors mean, that many of the Infants of the faithful are elected? Either it is a promise, or but a prediction: If no promise it is not to be sealed by baptism. If a promise, it is absolute or conditional. If any absolute promise [As, I will save many children of believers] 1. This terminateth not on any singular person, as baptism doth, and 2. It is not the absolute promise that baptism is appointed by Christ to seal. This is apparent in Mark 16. 16. and in the case of the adult. And it is not one Covenant which is sealed to the adult by baptism, and another to Infants. Else baptism also should not be the same. But if it be any conditional Covenant, what is it, and what is the condition?

And what is it that baptism giveth to the seed of believers, if they be not justified by it from original sin? You will not say, that it conveyeth Inherent sanctifying Grace, no not into all the Elect themselves, which many are many years after without. And you cannot say, that it sealeth to them any promise, so much as of visible Church-privileges. For God may suffer them presently to be made *Janizaries*, and violently taken from their Parents, and become strangers and despisers of Church-privileges, as is ordinary with the Greeks Children among the Turks; Now God either promised such Church-privileges absolutely, or conditionally, or not at all? Not absolutely, for then they would possess them. If conditionally, what is the Condition? If not at all, what promise then doth baptism seal to such, and what benefit doth it secure? God hath instituted no baptism, which is a meer present delivery of possession of a Church-state, without sealing any Promise at all. True baptism first sealeth the promise, and then delivereth possession of some benefits.

Yea, indeed outward Church-privileges are such uncertain blessings of the promise, that as they are but secondary, so they are but secondarily given and sealed, so that no man should ever be baptized, if these were all that were in the promise. The holiest person may be cast into a Wilderness, and deprived of all visible Church-communion: And doth God then break his promise with him? Certainly no: It is therefore our saving Relations to God the Father, Son and Holy Ghost, which the promise giveth, and baptism sealeth; and other things but subordinately and uncertainly as they are means to these. So then it's plain, that believers Infants have a promise of salvation, or no promise at all which baptism was instituted to seal.

I have said so much more of this in my Appendix to the Treatise of Infant Baptism, to Mr. Bedford, in defence of Dr. Davenants judgement, as that I must refer the Reader thither.

8. I think it very probable that this ascertaining promise belongeth not only to the natural seed of believers, but to all whom they have a true power and right to dedicate in Covenant to God: which seemeth to be all that are properly their Own, whether Adopted or bought; But there is more darkness and doubt about this than the former, because the Scripture hath said less of it.

Mat. 6.33.
Rom. 8.28,
32, &c.

9. I am not able to prove, nor see any probable reason for it, that any but sound believers have such a promise for their children: nor that any hypocrite shall certainly save his child, if he do but dedicate him to God in baptism. For, 1. I find no promise in Scripture made to such. 2. He that doth not sincerely believe *himself*, nor consent to Gods Covenant, cannot sincerely believe for his *child*, nor consent for *him*. 3. And that faith which will not save the *owner*, as being not the condition of the promise, cannot save *another*. Much more might be said of this. I confess, that the Church is to receive the children of hypocrites as well as themselves: And their baptism is valid *in foro externo Ecclesie*; and is not to be reiterated. But it goeth no further for his child, than for himself.

10. Therefore I think that all that are Rightfully baptized by the Minister, that is, baptized so as that it's well done of him, are not certainly saved by baptism, unless they be also rightfully baptized, in regard of *their right to claim and receive it*. Let them that are able to prove more do it, for I am not able.

11. Whereas some mis-interpret the words of the old Rubrick of Confirmation in the English Liturgie, as if it spake of all that are baptized, whether they had Right or not, the words themselves may serve to rectifie that mistake, [*And that no man shall think any detriment shall come to children by deferring of their Confirmation, he shall know for truth, that it is certain by Gods Word, that children being baptized have all things necessary for their salvation, and be undoubtedly saved,*] Where it is plain that they mean, they have all things necessary *ex parte Ecclesie*, or all Gods applying Ordinances necessary, though they should dye unconfirmed, supposing that they have all things necessary to just baptism on their *own part*. Which is but what the antients were wont to say of the *Baptized Adult*; But they never meant that the Infidel and Hypocrite and Impenitent person was in a state of life, because he was baptized; But that all that truly consent to the Covenant, and signifie this by being baptized are saved. So the Church of England saith, that they receive no detriment by delaying Confirmation, but it never said, that they receive no detriment by their Parents or Sponsors Infidelity and Hypocritie, or by their want of true Right *Coram Deo* to be baptized.

12. But yet before these Questions (either of them) be taken as resolved by me, I must first take in some other questions which are concerned in the same Cause, as

Quest. 36. *What is meant by this speech, that Believers and their seed are in the Covenant of God; which giveth them right to Baptism?*

Ans. **T**Hough this was opened on the by before, I add, 1. The meaning is not that they are in that Absolute promise of the first and all following grace, supposed ordinarily to be made of the Elect (as such unknown) viz. [*I will give them Faith, Repentance, Conversion, Justification and Salvation and all the Conditions of the Conditional promise, without any Condition on their part*] which many take to be the meaning of [*I will take the hard heart out of them, &c.*] For 1: This promise is not now to be first performed to the adult who Repent and believe already: And no other are to be baptized at age: If that Absolute promise be sealed by baptism, either it must be so sealed as a promise *before* it be performed, or *after*: If before, either to *all*, be-

cause some are elect, or only to *some* that are elect. Not to *all*: for it is not common to Infidels: Not to *some* as elect; for 1. They are unknown, 2. If they were known, they are yet supposed to be Infidels. Not *after performance*, for then it is too late.

2. The meaning is not only that the *Conditional Covenant* of Grace is made and offered to them: For so it may be said of Heathens and Infidels and all the world that hear the Gospel.

But 1. The Covenant meant is indeed this *Conditional Covenant* only, Mark 16. 16. *He that believeth and is baptized, shall be saved.*

2. To be in this Covenant is, to be a *Consenting believer*, and so to be one that hath by *Inward Heart Consent*, the true Conditions of right to the benefits of the Covenant, and is thereby prepared solemnly by baptism to Profess this Consent, and to receive an Investiture and seal of Gods part, by his Minister given in his name.

3. Infants are thus in Covenant with their Parents, because Reputatively their Parents Wills are theirs, to dispose of them for their good. And therefore they Consent by their Parents, who Consent for them.

Quest. 37. *Are Believers Children certainly in Covenant before their Baptism, and thereby in a state of Salvation? Or not till they are baptized?*

Ans. **D**istinguish between 1. Heart-Covenanting, and Mouth-Covenanting: 2. Between being in Covenant before God, and Visibly before the Church.

1. No person is to be baptized at age, whose *Inward Heart Consent* before professed, giveth him not Right to baptism. Therefore all the adult must be in Covenant, that is, *Consent* on their part to the Covenant, before they are baptized.

2. Therefore it is so with the seed of the faithful, who must Consent by their Parents, before they have right: Otherwise *all* should have right; and their baptism be essentially another baptism, as sealing some other Covenant, or none.

3. If there be no promise made to the seed of the faithful more than to others, they have no right more than others to baptism or salvation. But if there be a promise made to them as the seed of believers, then are they as such within that promise, that is, performers of its conditions by their Parents, and have right to the benefit.

4. If the Heart Consent or Faith of the Adult, do put themselves into a state of salvation, before their baptism, then it doth so by their children: But &c.—

5. But this Right to salvation in Parents and Children upon Heart Consent before baptism, is only before God. For the Church taketh no Cognizance of secret heart-transactions: But a man then only consenteth in the Judgement of the Church, when he openly *professeth* it, and desireth to signifie it by being baptized.

6. And even before God, there is a *necessitas praecipi* obliging us to open baptism after heart consent: And he that heartily consenteth, cannot refuse Gods way of uttering it, unless either through ignorance he know it not to be his duty, (for himself and his child,) or through want of ability or opportunity cannot have it. So that while a man is unbaptized, somewhat is wanting to the compleatness of his right to the benefits of the Covenant, viz. A reception of Investiture and possession in Gods appointed way; though it be not such a want, as shall frustrate the salvation of those that did truly consent in heart.

7. I take it therefore for certain, that the children of true believers, Consent to the Covenant by their Parents, and are as certainly saved if they dye before baptism, as after; Though those that despise baptism, when they know it to be a duty, cannot be thought indeed to believe or consent for their children or themselves.

Quest. 38. *Is Infants title to Baptism and the Covenant-benefits given them by God in his Promise, upon any proper Moral Condition, or only upon the Condition of their Natural Relation, that they be the Seed of the Faithful?*

Ans. **T**hat which is called a meer *Natural Condition* is properly in Law sense no condition at all, nor doth make a Contract or Promise to be called *Conditional* in a Moral sense. But it is matters of *Morality* and not of *Physicks* only that we are treating of; and therefore we must take the terms in a Moral sense. For a *Physical Condition* is either *past*, or *present*, or *future*, or *not-future*: If it be *past* or *present*, the proposition may indeed be hypothetical, but it is no such *conditional promise* as we are speaking of: For instance, if you say, [If thou wast born in such a City, or if thy name be *John*, I will give thee so much] These are the words of an uncertain promiser; but the Promise is already either equivalent to an *Absolute Gift*, or *Null*. So if the *Physical condition* be *de futuro*, e. g. [If thou be alive to-morrow, I will give thee this or that; or if the Sun shine to-morrow, &c.] This indeed suspendeth the gift or event; but not upon any Moral being which is in the power of the Receiver, but upon a *Natural Contingency* or uncertainty. And God hath no such *Conditional Covenants* or promises to be sealed by baptism. He saith not, *If thou be the child of such or such a man, thou shalt be saved, as his natural off-spring only*. If the Papists that accuse us for holding that the *meer natural progeny of believers are saved as such*, did well understand our doctrine, they would perceive that in this we differ not from the understanding sort among them, or at least, that their accusations run upon a mistake.

I told you before that there are three things distinctly to be considered in the title of Infants to baptism and salvation. 1. By what right the Parent covenanteth for his child? 2. What right the child hath to baptism? 3. What right he hath to the benefits of the Covenant sealed and delivered in baptism?

To the first, two things concur to the title of the Parent to Covenant in the name of his child: One is his *Natural Interest* in him, The child being *his own* is at his dispose. The other is *Gods Gracious will and consent* that it shall be so; that the Parents Will shall be as the childs for his good, till he come at age to have a Will of his own.

To the second, The childs right to baptism is not merely his *Natural* or his *Birth* relation from such Parents, but it is in two degrees as followeth, 1. He hath a *Virtual Right*, on condition of his *Parents faith*: the Reason is, because that a *believers consent and self-dedication to God* doth *Virtually* contain in it a dedication with himself of *all that is his*: And it is a contradiction to say that a man truly dedicateth himself to God, and not *all that he hath*, and that he truly consenteth to the Covenant

for himself, and not for his child, if he understand that God will accept it. 2. His *Actual title-condition* is his Parents (or Owners) *Actual Consent* to enter him into Gods Covenant, and his *Actual mental dedication* of his child to God, which is his title before God, and the Profession of it is his title before the Church. So that it is not a meer *Physical* but a *Moral title-condition*, which an Infant hath to baptism, that is, *His Parents Consent to dedicate him to God*.

3. And to the third, His title-condition to the *Benefits* of baptism, hath two degrees, 1. That he be really dedicated to God by the *heart-consent* of his Parent as aforesaid: And 2. That his Parent express this by the solemn engaging him to God in *baptism*; The first being necessary as a *Means sine quo non*, and the second being necessary as a *Duty* without which he sinneth, (when it's possible,) and as a *Means coram Ecclesia* to the privileges of the Visible Church.

The sum of all is, that our *meer natural* interest in our children is not their title-condition to baptism or to salvation, but only that presupposed state which enableth us by Gods Consent to Covenant for them: But their title-condition to baptism and salvation, is our *Covenanting for them*, or *Voluntary dedicating* them to God; which we do 1. *Virtually*, when we dedicate *our selves*, and *all that we have* or shall have, 2. *Actually*, when our *Hearts consent particularly for them*, and *Actually devote* them to God, before Baptism: 3. *Sacramentally*, when we express this in our solemn baptismal covenanting and dedication.

Consider exactly of this again; And if you loath distinguishing, confess ingenuously that you loath the truth, or the necessary means of knowing it.

Quest. 39. *What is the true meaning of Sponsors, Patrim or God-fathers as we call them? And is it lawful to make use of them?*

Ans. **I.** **T**O the first question; All men have not the same thoughts either of their *Original*, or of their present use.

1. Some think that they were *Sponsors* or *Sureties* for the *Parents* rather than the *child* at first: And that when many in times of Persecution, Heresie and Apostasie, did baptize their children this month or year, and the next month or year apostatize and deny Christ themselves, that the Sponsors were only credible Christians witnessing that they believed that the Parents were credible firm believers, and not like to apostatize. 2. Others think that they were undertakers, that if the Parents did apostatize or dye, they would see to the Christian Education of the child themselves. 3. Others think that they did both these together: (which is my opinion;) viz. That they witnessed the *probability* of the *parents fidelity*; But *promised* that if they should either apostatize or dye, they would see that the children were piously educated. 4. Others think that they were absolute *undertakers* that the children should be piously educated, whether the Parents dyed or apostatized or not: So that they went joint-undertakers with the Parents in their life time. 5. And I have lately met with some that maintain that the God-fathers and God-mothers, become *Proprietors*, and *Adopt* the child, and take him for *their own*, and that this is the *sense of the Church* of

of England. But I believe them not for these reasons.

1. There is no such word in the Liturgie, Doctrine or Canons of the Church of England: And that is not to be feigned and fathered on them, which they never said.

2. It would be against the Law of Nature to force all Parents to give the sole propriety, or joyn-propriety in their children to others. Nature hath given the propriety to themselves, and we cannot rob them of it.

3. It would be heinously injurious to the children of Noble and Learned persons, if they must be forced to give them up to the propriety and education of others, even of such as perhaps are lower and more unfit for it than themselves.

4. It would be more heinously injurious to all God-fathers and God-mothers, who must all make other mens children their own, and therefore must use them as their own.

5. It would keep most children unbaptized; Because if it were once understood that they must take them as their own, few would be Sponsors to the children of the poor, for fear of keeping them; and few but the Ignorant that know not what they do, would be Sponsors for any, because of the greatness of the charge, and their averiness to adopt the children of others.

6. It would make great confusion in the State, while all men were bound to exchange children with another.

7. I never knew one man or woman that was a God-father or God-mother on such terms, nor that took the child to be their own: And if such a one should be found among ten thousand, that is no rule to discern the judgement of the Church by.

8. And in Confirmation the God-father and God-mother is expressly said to be for this use, to be Witnesses that the Party is Confirmed.

9. And in the Priests speech to the Adult that come for baptism, in the Office of baptism of those of riper years, it is the persons themselves that are to promise and covenant for themselves, and the God-fathers and God-mothers are only called [these your witnesses.] And if they be but Witnesses to the adult, it's like they are not Adopters of Infants.

II. Those that doubt of the Lawfulness of using Sponsors for their children, do it on these two accounts: 1. As supposing it unlawful to make so promiscuous an Adoption of children, or of choosing another to be a Covenanter for the child instead of the Parent, to whom it belongeth; or to commit their children to another either propriety, or education, or formal promise of that which belongeth to education, when they never mean to perform it, nor can do. 2. Because they take it for an Adding to the Ordinance of God, a thing which Scripture never mentioneth. To which I answer.

1. I grant it unlawful to suppose another to be the Parent or proprietor that is not: Or to suppose him to have that power and interest in your child which he hath not: Or to desire him to undertake what he cannot perform, and which neither he nor you intend he shall perform: I grant that you are not bound to alienate the propriety of your children, nor to take in another to be joint-proprietors; nor to put out your children to the God-fathers education. So that if you will misunderstand the Use of Sponsors, then indeed you will make them unlawful to be so used.

But if you take them but as the ancient Churches did, for such as do attest the Parents fidelity (in

their perswasion,) and do promise first to mind you of your duty, and next to take care of the childrens pious education if you dye, I know no reason you have to scruple this much.

Yea more, it is in your own power to agree with the God-fathers, that they shall represent your own persons, and speak and promise what they do, as your deputies only, in your names? And what have you against this? Suppose you were sick, lame, imprisoned or banished, would you not have your child baptized? And how should that be done, but by your deputing another to represent you in entering him into Covenant with God?

Object. But when the Church-men mean another thing, this is but to juggle with the world.

Ans. How can you prove that the authority that made or imposed the Liturgie, meant any other thing? And other individuals are not the Masters of your sense. 2. Yea, and if the Imposers had meant ill, in a thing that may be done well, you may discharge your conscience by doing it well, and making a sufficient profession of your better sense.

2. And then it will be no sinful addition to Gods Ordinance, to determine of a lawful circumstance, which he hath left to humane prudence: As to choose a meet Deputy, Witness or Sponsor, who promiseth nothing but what is meet.

Quest. 40. On whose account or right is it that the Infant hath title to Baptism and its benefits? Is it on the Parents, Ancestors, Sponsors, the Churches, the Ministers, the Magistrates, or his own?

Ans. The titles are very various that are pretended: Let us examine them all.

I. I cannot think that a Magistrates Command to baptize an Infant, giveth him right, 1. Because there is no proof of the validity of such a title: 2. Because the Magistrate can command no such thing if it be against Gods Word, as this is, which would level the case of the seed of Heathens and believers. And I know but few of that opinion.

II. I do not think that the Minister as such giveth title to the Infant: For 1. He is no proprietor, 2. He can shew no such power or grant from God: 3. He must baptize none but those that antecedently have right. 4. Else he also might level all, and take in Heathens children with believers: 5. Nor is this pretended to by many, that I know of.

III. I cannot think that it is a particular Church that must give this Right, or perform the condition of it. For 1. Baptism (as is aforesaid) as such, doth only make a Christian, and a member of the Universal Church, and not of any particular Church. And 2. The Church is not the proprietor of the child. 3. No Scripture Commission can be shewed for such a power. Where hath God said, All that any particular Church will receive, shall have right to baptism? 4. By what act must the Church give this right? If by baptizing him; the question is of his antecedent right? If by willing that he be baptized, 1. If they will that one be baptized that hath no right to it, their will is sinful, and therefore unfit to give him right. 2. And the baptizing Minister hath more power than a thousand or ten thousand private men, to judge who is to be baptized.

puzed. 5. Else a Church might save all Heathens children that they can but baptize, and so level Infidels and Christians seed. 6. It is not the Church in general, but some one person, that must educate the child: Therefore the Church cannot so much as promise for its education: The Church hath nothing to do with those that are without: but only with her own; And Heathens children are not her own, nor exposed to her occupation.

IV. I believe not that it is the *Universal Church* that giveth the Infant title to baptism: For, 1. He that giveth title to the Covenant and baptism, doth it as a performer of the *Moral Condition* of that title. But God hath no where made the Churches faith, to be the condition of baptism or salvation, either to Infidels or their seed. 2. Because the *Universal Church* is a body that cannot be consulted with to give their Vote and Consent: Nor have they any Deputies to do it by. For there is no *Universal Visible Government*: And if you will pretend every Priest to be commissioned to act and judge in the name of the *Universal Church*, you will want proof, and that's before confuted. 3. If all have right that the *Universal Church* offereth up to God, or any Minister or Bishop be counted its Deputy or Agent to that end, it is in the power of that Minister (as is said, to level all, and to baptize and save all; which is contrary to the Word of God.

V. I believe that God-fathers as such, being no *Adopters* or *Proprietors*, are not the performers of the condition of salvation for the Infant, nor give him right to be baptized. 1. Because he is not their Own, and therefore their will or act cannot go for his: Because there is no Word of God for it that all shall be baptized or saved that any Christians will be Sponsors for. Gods Church blessings be not tyed to such inventions, that were not in being when Gods Laws were made. Where there is no promise or word, there is no faith. 3. No Sponsors are so much as lawful (as is shewed before) who are not Owners, or their Deputies, or meet *secondary subservient parties*, who suppose the principal Covenanting party. 4. And as to the Infants salvation, the Sponsors may (too oft) be ignorant Infidels and Hypocrites themselves, that have no true faith for themselves; and therefore not enough to save another. 5. And it were strange if God should make no promise to a wicked Parent for his own child, and yet should promise to save by baptism all that some wicked and hypocrite God-fathers will offer him. 6. And that thus the seed of Heathens and Christians should be levelled, and yet an ignorant bold undertaker to carry away the privilege of saving persons from them both. All this is but mens unproved imaginations. He that never commandeth God-fathers; but forbiddeth the *Usurping* sort, and only alloweth humane prudence to use the *Lawful* sort, did never put the souls of all children, Christians and Heathens into their hands, (no more than into the hands of the Priest that baptizeth them.)

VI. I do not find that *remote ancestors* that are dead, or that are not the proprietors of the children, are the performers of the Condition by which they have right to baptism or salvation. 1. Because God hath put that power and work in the hands of others, even the Parents, which they cannot nullify. 2. Because the promise of mercy to thousands is on supposition that the successors make no intercession. 3. Else the threatenings to the seed of the wicked would signifie nothing, nor would any in the world be excluded from right, but all be levelled; Because *Noah* was

the common Father of mankind: And if you lay it on dead Ancestors, you have no rule where to stop till you come to *Noah*.

VII. I conclude therefore that it is, *clearly* the *Immediate Parents*, (both or one) and probably any true domestick Owner of the Child, who hath the power to Choose or Refuse for him; and so to enter him into Covenant with God, and so by Consent to perform the Condition of his Right. For 1. Abundance of promises are made to the faithful and their seed, of which I have spoke at large in my Book of *Infant Baptism*. And besides the punishment of *Adams* sin, there is scarce a Parent infamous for sin in Scripture, but his posterity falleth under the punishment, as for a *secondary Original sin* or guilt. As the case of *Cain*, *Cham*, the *Sodomites*, the *Amalekites*, the *Jews*, *Achan*, *Gebezi*, &c. shew. And 1 Cor. 7. 14. it is expressly said, *Else were your children unclean, but now are they holy* (of the sense of which I have spoke as aforesaid.)

Object. But if Owners may serve, one may buy multitudes, and a King or Lord of slaves, whose Own the people are, may cause them all to be baptized and saved.

Ans. 1. Remember that I say, that the Christian Parents Right is *clear*, but I take the other as more dark: For it is principally grounded on *Abraham* and the *Israelites* circumcising their children born to them in the house or bought with money: And how far the parity of reason here will reach is hard to know. All that I say is, that I will not deny it, because *favores sunt ampliandi*. 2. If such a Prince be an hypocrite, and not a sincere Christian himself, his faith or consent cannot save others, that cannot save himself. 3. It is such a propriety as is conjunct with a *Divine Concession* only that giveth this power of Consenting for an Infant: Now we find *clear proof* of Gods Concession to Natural Parents, and *probable proof* of his Concession of it to *Domestick Owners*; but no further that I know of. For, 1. It is an Act of Gods Love to the child for the Parents sake; and therefore to such children as we are supposed to have a special *Nearness* to, and *Love* for. 2. And it is a Consent and Covenanting which he calls for, which obligeth the promiser to consequent pious education, which is a domestick act. 3. They are comprized in the Name of *Parents*, which those that adopt them and educate them may be called. 4. And the Infants are their *Children*, not their *Slaves*. But now if the Emperour of *Moscow*, *Indostan*, &c. had the propriety in all his people as slaves, this would not imitate *paternal interest and love*, but *tyranny*, nor could he be their *domestical educator*. Therefore I must limit it to a *pro-parent*, or *domestical educating proprietor*.

Quest. 41. Are they really baptized who are baptized according to the English Liturgie and Canons, where the Parent seemeth excluded, and those to Consent for the Infant who have no power to do it?

Ans. I Find some puzzled with this doubt, Whether all our Infants baptism be not a meer Nullity: For, say they, the outward washing without Covenanting with God, is no more baptism than the body or Corpse is a man. The Covenant is the chief essential part of baptism. And he that was never entered into Covenant with God was never baptized. But Infants according to the Liturgie, are not

not entered into Covenant with God; which they would prove thus: *They that neither ever covenanted by themselves, or by any authorized person for them, were never entered into Covenant with God* (For that's no act of theirs which is done by a stranger that hath no power to do it.) *But, &c.* That they did it not *themselves* is undenyable: That they did it not by any person empowered by God to do it for them they prove, 1. Because God-fathers are the persons [by whom] the Infant is said to promise: But God-fathers have no power from God, 1. Not by Nature, 2. Not by Scripture. 2. Because the Parents are, not only not included as Covenanters, but positively excluded, 1. In that the whole Office of Covenanting for the child from first to last is laid on others: 2. In that the twenty ninth Canon saith, [No Parent shall be urged to be Present; nor admitted to Answer as God-father for his own child:] by which the Parent that hath the power is excluded: Therefore our children are all unbaptized.

To all this I answer, 1. That the Parents Consent is supposed, though he be absent: 2. That the Parent is not required to be absent, but only not to be urged to be present; but he may, if he will: 3. That the reason of that Canon seems to be their jealousy, lest any would exclude God-fathers. 4. While the Church hath no where decalred what person the Sponsors bear, nor any further what they are to do, than to speak the Covenanting words, and promise to see to the pious education of the child, the Parents may agree that the God-fathers shall do all this as their deputies, primarily, and in their steads, and secondarily as friends that promise their assistance. 5. While Parents really consent, it is not their silence that nullifieth the Covenant. 6. All Parents are supposed and required to be themselves the choosers of the Sponsors or Sureties, and also to give notice to the Minister before-hand; By which it appeareth that their Consent is presupposed. And though my own judgement be, that they should be the principal Covenanters for the child expressly, yet the want of that expressness, will not make us unbaptized persons.

Quest. 42. *But the great Question is, How the Holy Ghost is given to Infants in Baptism? And whether all the Children of true Christians have inward sanctifying Grace? Or whether they can be said to be justified, and to be in a state of salvation, that are not inherently sanctified? And whether any fall from this Infant state of salvation?*

Ans. OF all these great difficulties I have said what I know, in my Appendix to *Infant Baptism* to Mr. Bedford and Dr. Ward, and of Bishop Davenants judgement. And I confess that my judgement agreeth more in this with Davenants than any others, saving that he doth not so much appropriate the benefits of baptism to the children of sincere believers as I do. And though by a Letter in pleading Davenants cause, I was the occasion of good Mr. Gatakers printing of his answer to him, yet I am still most inclined to his judgement; Nor that all the baptized, but that all the baptized seed of true Christians are pardoned, justified, adopted, and have a title to the Spirit and salvation.

But the difficulties in this case are so great, as drive away most who do not equally perceive the greater inconveniencies which we must choose, if this opinion be forsaken: that is, that all Infants must be taken to be out of the Covenant of God, and to have

no promise of salvation. Whereas surely the Law of Grace as well as the Covenant of Works included all the seed in their capacity.

1. To the first of these Questions, I answer, 1. As all true believers, so all their Infants do receive initially by the promise, and by way of obsequiation and Sacramental Investiture in Baptism, a *Just Relation*, a right of peculiar Relation to all the three persons in the blessed Trinity: As to God, as their reconciled Adopting Father, and to Jesus Christ as their Redeemer and actual Head and Justifier, so also to the Holy Ghost as their Regenerator and Sanctifier. This Right and Relation adhereth to them, and is given them in order to future actual operation and communion. As a Marriage Covenant giveth the Relation and Right to one another, in order to the subsequent Communion and duties of a married life: And as he that sweareth allegiance to a King, or is lifted into an Army, or is entered into a School, receiveth the Right and Relation, and is so correlated, as obligeth to the mutual subsequent Offices of each, and giveth right to many particular benefits. By this Right and Relation, God is his own God and Father; Christ is his own Head and Saviour; and the Holy Spirit is his own Sanctifier, without asserting what operations are already wrought on his soul, but only to what future ends and uses these Relations are. Now as these Rights and Relations are given immediately, so those Benefits which are Relative, and the Infant immediately capable of them, are presently given by way of communion: He hath presently the pardon of Original sin, by virtue of the Sacrifice, Merit and Intercession of Christ. He hath a state of Adoption, and Right to Divine Protection, Provision and Church-communion according to his natural Capacity, and Right to everlasting life.

2. It must be carefully noted, that the Relative Union between Christ the Mediator and the baptized persons, is that which in Baptism is first given in order of nature, and that the rest do flow from this. The Covenant and Baptism deliver the Covenanters, 1. From Divine Displeasure by Reconciliation with the Father, 2. From Legal Penalties by Justification by the Son; 3. From sin itself by the operations of the Holy Ghost. But it is Christ as our Mediator-Head, that is first given us in Relative Union: And then, 1. The Father Loveth us with Complacency as in the Son, and for the sake of his first beloved. 2. And the Spirit which is given us in Relation is first the Spirit of Christ our Head; and not first inherent in us: So that by Union with our Head, that Spirit is next united to us, both Relatively, and as Radically Inherent in the Humane Nature of our Lord, to whom we are united. As the Nerves and Animal Spirits which are to operate in all the body, are Radically only in the Head, from whence they flow into, and operate on the members as there is need (though there may be obstructions); So the Spirit dwelleth in the Humane Nature of our Head, and there it can never be lost; And it is not necessary that it dwell in us by way of Radication, but by way of Influence and Operation.

These things are distinctly and clearly understood but by very few; and we are all much in the dark about them. But I think (however doctrinally we may speak better,) that most Christians are habituated to this perilous misapprehension (which is partly against Christianity itself,) that the Spirit floweth immediately from the Divine Nature of the Father and the Son (as to the Authoritative or Potestative conveyance) unto our souls. And we forget that it is first given to Christ in his Glorified Humanity as our Head, and radicated in Him, and that it is the Office of this Glorified Head, to send or communicate to all his

Matth. 28.
19, 20.
1 Cor. 12.
12, 13.
Eph. 4. 4, 5.

The Spirit is not given radically or immediately to any Christian, but to Christ our Head alone, and from Him to us.

his members from himself, that Spirit which must operate in them as they have need.

This is plain in many Texts of Scripture, Rom. 8. 32. *He that spared not his own Son, but gave him up for us all, how shall he not also with him freely give us all things?* (when he giveth him particularly to us.)

1 John 5. 11, 12. *And this is the record that God hath given us eternal life, and this life is in his Son: He that hath the Son hath the life, and he that hath not the Son hath not the life.*

Rom. 8. 9. *If any man have not the Spirit of Christ, the same is none of his.*

Eph. 1. 22, 23. *And gave him to be the Head over all things to the Church, which is his body, the fulness of him that filleth all in all.*

John 15. 26. *The Advocate or Comforter whom I will send unto you from the Father, &c.*

John 16. 7. *If I depart, I will send him unto you.*

John 14. 26. *The Comforter whom the Father will send in my Name.*

Gal. 4. 6. *And because ye are sons, God hath sent forth the Spirit of his Son into your Hearts, crying Abba, Father.*

Gal. 2. 20. *I live: yet not I, but Christ liveth in me (I know that is true of his Living in us. Objectively and Finally, but that seemeth not to be all.)*

Col. 3. 3, 4. *For ye are dead, and your life is hid with Christ in God, when Christ who is our life shall appear, then shall ye also appear with him in Glory. I know that in vers. 3. by Life is meant Felicity or Glory; But not only, as appeareth by vers. 4. where Christ is called Our Life.*

Matth. 28. 19. *All power is given unto me in Heaven and Earth*—ver. 20. *I am with you alwayes*—Joh. 13. 3. *The Father hath given all things into his hands.*

Joh. 17. 2, 3. *Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him, And this is life eternal to know thee, &c.*

Joh. 5. 21. *The Son quickeneth whom he will:* v. 26. *For as the Father hath life in Himself, so hath he given to the Son to have life in himself.*

Joh. 6. 27. *Labour for that meat which endureth to everlasting life, which the Son of man shall give unto you, For him hath God the Father sealed.*

V. 32, 33. *He giveth Life unto the World.* V. 53, 54, 55, 56. *Who so eateth my flesh and drinketh my blood hath eternal life—dwelleth in me and I in him—my flesh is meat indeed—As the Living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me.* V. 63. *It is the spirit that quickeneth: the flesh profiteth nothing.*

Joh. 7. 39. *This spake he of the spirit which they that believe in him should receive.* Joh. 3. 34. *God giveth not the spirit to him by measure.*

1 Cor. 6. 17. *He that is joyned to the Lord is one spirit.*

2 Cor. 3. 17. *The Lord is the spirit, and where the spirit of the Lord is, there is liberty.*

Phil. 1. 19. *Through the supply of the spirit of Jesus Christ.*

Joh. 15. 4. *Abide in me and I in you: As the branch cannot bear fruit of itself, except it abide in the Vine, no more can ye except ye abide in me.* V. 5. *I am the Vine, ye are the branches: He that abideth in me and I in him, the same bringeth forth much fruit: For without me (or, out of me, or, severed from me) ye can do nothing.*

I will add no more: All this is proof enough that the spirit is not given radically or Immediately from God to any believer, but to Christ, and so derivatively

from him to us. Nor that the Divine nature in the third person is subject to the humane nature in Christ; But that God hath made it the office of our Mediators Glorified Humanity, to be the Cistern that shall first receive the Waters of life, and convey them by the pipes of his appointed means to all the offices of his house: Or to be the Head of the Animal spirits, and by nerves to convey them to all the members.

3. We are much in the dark concerning the degree of Infants Glory: And therefore we can as little know, what degree of grace is necessary to prepare them for their Glory.

4. It is certain that Infants before they are Glorified, shall have all that Grace that is prerequisite to their preparation and fruition.

5. No sanctified person on earth is in an Immediate capacity for Glory: Because their sin and imperfection must be done away, which is done at the dissolution of soul and body. The very accession of the soul to God doth perfect it.

6. Infants have no actual faith or hope or Love to God to exercise; And therefore need not the influence of the spirit of Christ to exercise them.

7. We are all so very much in the dark, as to the clear and distinct apprehension of the true nature of Original inherent pravity or sin, that we must needs be as much ignorant of the true nature of that Inherent sanctity or Righteousness which is its contrary, or cure. Learned Illiricus thought it was a Substance, which he hath in his *Clavis* pleaded for at large. Others call it a *Habit*, Others a *nature*, or natural Inclination, and a privation of a Natural Inclination to God: Others call it an *Indisposition* of the mind and will, to holy Truth and Goodness, and an *Ill disposition* of them to error and evil. Others call it only the Inordinate Lust of the sensitive faculties, with a debility of Reason and Will to resist it. And whilst the nature of the soul it self and its faculties, are so much unknown to it self, the nature of Original pravity and Righteousness must needs be very much unknown.

8. Though an Infant be a distinct natural person from his Parents, yet is he not actually a distinct person Morally, as being not a moral Agent, and so not capable of moral Actions good or evil. Therefore his Parents Will goeth for his.

9. His first acceptance into the Complacential Love of God (as distinct from his Love of Benevolence) is not for any inherent Holiness in himself; but 1. As the Child of a believing Parent who hath Dedicated him to Christ, and 2. As a member of Christ, in whom he is well pleased.

10. Therefore God can complacently as well as benevolently Love an Infant in Christ, who only believeth and Repenteth by the Parents, and not by himself, nor is not yet supposed to have the spirit of sanctification.

11. For the spirit of sanctification is not the pre-supposed Condition of his acceptance into Covenant with God, but a gift of the Covenant of God it self, following both the Condition on our part, and our right to be Covenanters or to Gods promise upon that condition.

12. So the adult themselves have the operation of the spirit by which they Believe and Repent, by which they come to have their Right to Gods part in the Covenant of Baptism; (for this is antecedent to their baptism:) But they have not that gift of the spirit, which is called in Scripture, the spirit of sanctification, and of Power, Love and a sound mind, and is the benefit given by the Covenant of Baptism, till afterward; A. 8. 26. 8. because they must be in that Covenant before it can be made good to them. And their Faith or Consent is their Infants right also, antecedent to the Covenant gift. 2 Tim. 4. 7. Rom. 8. 30. Gal. 4. 6.

13. There

13. There is therefore some notable difference between that work of the spirit by which we first Repent and believe and so have our title to the promise of the spirit, and that gift of the spirit which is promised to believers: which is not only the spirit of Miracles given in the first times, but some notable degree of Love to our Reconciled Father, suitable to the Grace and Gospel of Redemption and Reconciliation, and is called the spirit of Christ, and the spirit of Adoption, which the Apostles themselves seem not to have received till Christs ascension: And this seemeth to be not only different from the Gifts of the spirit common to Hypocrites and the unbelievers, but also from the special gift of the spirit which maketh men believers: So that Mr. Tho. Hooker saith trulier than once I understood, that Vocation is a special Grace of the spirit, distinct from Common Grace on one side, and from sanctification on the other side. Whether it be the same degree of the spirit which the faithful had before Christs Incarnation, which causeth men first to believe, distinct from the higher following degree I leave to enquiry: But the certainest distinction is from the different effects.

Rom. 8. 9.
16, 26.

14. Though an Infant cannot be either disposed to a holy life, or fit for Glory immediately, without an inward Holiness of his own, yet by what is said it seemeth plain, that meerly on the account of the Condition performed by the Parent, and of his Union Relatively with Christ thereupon, and his title to Gods promise on these Grounds, he may be said to be in a state of salvation; that is, to have the pardon of his Original sin, deliverance from hell (in right) adoption, and a right to the needful operations of the Holy Ghost, as given to him in Christ, who is the first receiver of the spirit.

15. But when and in what sort and degree Christ giveth the actual operations of the spirit to all Covenanted Infants, it is wonderful hard for us to know. But this much seemeth clear, 1. That Christ may when he please work on the soul of an Infant to change its disposition, before he come to the use of Reason. 2. That Christ and his spirit as in Covenant with Infants, are ready to give all necessary assistance to Infants for their inherent sanctification, in the use of those means, and on those further conditions, on which we must wait for it and expect it. For the Holy Ghost is not so engaged to us in our Covenant or Baptism, as to be obliged presently to give us all the grace that we want; But only to give it us on certain further conditions, and in the use of certain means. But because this leadeth me up to another question, I will suspend the rest of the answer to this, till that be handled. Only I must answer this objection.

Mr. Whiston
p. 60.
sheweth
[That
even the
promises
of a new
Heart, &c.
Ezek. 36.
37, &c.
Though
they may
run in the
external tenor
of them absolutely,
yet are not absolutely
absolute, but have
a subordinate condition,
and that is, That the parties
concerned in them do faithfully
use the means appointed of
God in a subserviency
to his working in or bestowing
on them the Good promised.]

Obj. It is contrary to the Holy nature of God, complacentially to Love an unsanctified Infant, that is yet in his Original Corruption unchanged, and he justifieth none relatively from the guilt of sin, whom he doth not at once inherently sanctifie.

Ans. 1. Gods complacential Love respecteth every one as he is; For it is Goodness only that he so Loveth. Therefore he so Loveth not those that either Actually or Habitually Love not Him, under any false supposition that they do Love him when they do not. His Love therefore to the Adult and Infants differeth as the objects differ. But there is this Lovely in such Infants, 1. That they are the Children of believing sanctified Parents, 2. That

they are by his Covenant Relatively United to Christ, and so are Lovely as his members; 3. That they are pardoned all their original sin; 4. That they are set in the way to Actual Love and holiness; being thus dedicated to God.

2. All imperfect Saints are sinners; And all sinners are as such abhorred of God, whose pure eyes cannot behold iniquity. As then it will stand with his purity to accept and love the Adult upon their first believing, before their further sanctification, and notwithstanding the remnant of their sins, so may it do also to accept their Infants through Christ upon their Dedication.

3. As the actual sin imputed to Infants was Adams, and their Parents only by Act, and not their own, it is no wonder if upon their Parents faith and repentance, Christ wash and justifie them from that guilt which arose only from anothers act.

4. And then the inherent pravity was the effect of that Act of their Ancestors, which is forgiven them. And this pravity or inherent Original sin may two wayes be said to be mortified radically or Virtually or inceptively before any inherent change in them, 1. In that it is mortified in their Parents from whom they derived it, who have the power of choosing for them, and 2. In that they are by Covenant engrafted into Christ, and so related to the cause of their future sanctification; yea, 3. In that also they are by Covenant and their Parents promise, engaged to use those means which Christ hath appointed for sanctification.

[Gods being a God to any individual person doth require and presuppose that they do for the present, supposing them capable, or for the future as soon as capable, take God in Christ as their God.] Ibid. p. 61.

5. And it must be remembered that as this is but an inceptive preparatory change, so the very pardon of the Inherent viciousness is not perfect (as I have elsewhere largely proved) (however some Papists and Protestants deny it.) While sin remaineth, sin and corruption is still indwelling, besides all the unremoved penalties of it, the very being of it, proveth it to be so far unpardoned, in that it is not yet abolished, and the continuance of it being not its smallest punishment, as permitted, and the spirit not given so far as to cure it. Imperfect pardon may consist with a present right both to further sanctification by the Spirit, and so to Heaven.

Obj. Christs body hath no unholy members.

Ans. 1. 1 Cor. 7. 14. Now are your Children holy: They are not wholly unholy who have all the fore-described holiness. 2. As Infants in Nature want memory and actual reason, and yet initially are men; so, as Christs members, they may want actual and habitual faith and Love, and yet initially be sanctified, by their Union with him and his spirit, and their Parents Dedication; and be in the way for more, as they grow fit; And be Christians and Saints in fieri, or initially only, as they are men.

Q2

Quest.

28.8.
m.4.7.
a.8.
30.
4.6.

Quest. 43. *Is the right of the Baptized (Infants or adults) to the sanctifying operations of the Holy Ghost, now Absolute, or suspended on further Conditions? And are the Parents further duty for their Children such conditions of their Childrens reception of the Actual assistances of the Spirit? Or are Childrens own actions such Conditions? And may Apostate Parents forfeit the Covenant benefits to their Baptized Infants? or not?*

Ans. **T**HE question is great and difficult, and few dare meddle with it. And almost all Infant-cases are to us obscure.

1. It is certain that it is the Parents great duty to bring up their Children in the nurture and admonition of the Lord.

Eph. 6. 4. 2. It is certain that God hath appointed this to be the means of their actual knowledge, faith and holiness.

Col. 3. 21. Gen. 18. 19. 3. And God doth not appoint such means unnecessarily or in vain: nor may we ordinarily expect his grace but in the use of the means of Grace, which he hath appointed us to use.

Deut. 6. 4, 7, 8, 11, 18, 19, 20. 4. It is certain that Gods receiving the Children of the faithful is an act of Gods Love to the Parents as well as the Children, and promised as a part of his blessing on themselves.

5. It is certain that these Parents hold their own mercies upon the condition of their own continued fidelity: And (let their Apostasy be on other reasons never so impossible, or not future, yet) the promise of continuance and consummation of the personal felicity of the greatest Saint on earth, is still conditional, upon the condition of his persevering fidelity.

6. Even before Children are capable of Instruction, there are certain duties imposed by God on the Parents for their sanctification; viz. 1. That the Parents pray earnestly and believingly for them. 2. That they themselves so live towards God as may invite him still to bless their Children for their sakes, as he did Abrahams, and usually did to the faithfuls seed.

Second Commandment. Prov. 20. 7.

7. It is certain that the Church ever required Parents; not only to enter their Children into the Covenant, and so to leave them, but to do their after duty for their good, and to pray for them, and educate them according to their Covenant.

8. It is plain that if there were none to promise so to educate them, the Church would not baptize them. And God himself who allowed the Israelites, and still alloweth us to bring our Children into his Covenant, doth it on this supposition, that we promise also to go on to do our duty for them, and that we actually do it.

9. All this set together maketh it plain, 1. That God never promiseth the adult in Baptism, though true believers, that he will work in them all graces further by his sanctifying spirit, let them never so much neglect or resist him; or that he will absolutely see that they never shall resist him; nor that the spirit shall still help them, though they neglect all his means; or that he will keep them from neglecting the means (Election may secure this to the Elect as such; but the Baptismal Covenant as such, secureth it not to the baptized, nor to believers as such.) 2. And consequently that Infants are in Covenant with the Holy Ghost still conditionally as their Parents are: And that the meaning of it is, that the Holy Ghost

as your sanctifier will afford you all necessary help, in the use of those means which he hath appointed you to receive his help in.

Obj. *Infants have no means to use.*

Ans. While Infants stand on their Parents account, or Wills, the Parents have means to use for the continuance of their grace, as well as for the beginning of it.

10. Therefore I cannot see but that if a believer should apostatize (whether any do so is not the question) and his Infant not to be made anothers Child, he forfeiteth the benefits of the Covenant to his Infant. But if the propriety in the Infant be transferred to another, it may alter the case.

11. And how dangerously Parents may make partial forfeitures of the spirits assistance to their Children, and operations on them, by their own sinful lives, and neglect of prayer, and of prudent and holy education, even in particular acts, I fear many believing Parents never well considered.

12. Yet is not this forfeiture such as obligeth God to deny his spirit: For he may do with his own, as a free benefactor, as he list; And may have mercy freely, beyond his promise (though not against his word) on whom he will have mercy. But I say that he that considereth the woful unfaithfulness and neglect of most Parents, even the Religious, in the Great work of holy educating their Children, may take the blame of their ungodliness on themselves, and not lay it on Christ or the spirit who was in Covenant with them as their sanctifier, seeing he promised but conditionally to give them the sanctifying Heavenly influences of his Life, Light, and Love, in their just use of his appointed means, according to their abilities.

form the conditions of the Covenant — so as a Parent he had something of duty incumbent on him with reference to his (immediate) seed: And as his faithful performance of that duty incumbent on him in his single capacity, so his performing that duty incumbent on him as a Parent in reference to his seed, was absolutely necessary in order to his enjoying the good promised, with reference to himself and his seed: Prov. Gen. 17. 1. & 18. 19.] He proveth that the promise is conditional, and that as to the continuance of the Covenant state the conditions are 1. The Parents upright life. 2. His duty to his Children well done: 3. The Childrens own duty as they are capable.

13. Also as soon as Children come to a little use of Reason, they stand conjunctly on their Parents Wills and on their own. As their Parents are bound to teach and rule them, so they are bound to learn of them and be ruled by them for their good. And though every sin of a Parent or a Child be not a total forfeiture of grace, yet both their notable actual sins may justly be punished, with a denial of some further help of the spirit which they grieve and quench.

11. And now I may seasonably answer the former question, whether Infants Baptismal saving grace may be lost, of which I must for the most that is to be said refer the Reader to Davenant (in Mr. Bedfords Book) on this subject, and to Dr. Sam. Ward joyned with it, (Though Mr. Gatakers answers are very Learned and considerable:) And to my small Book called, *My Judgement of Perseverance*.

Augustine who first rose up for the doctrine of perseverance, against its Adversaries, carried it no higher than to all the Elect as such, and not at all to all the Sanctified; but oft affirmeth that some that were justified, sanctified and love God, and are in a state of salvation, are not elect, and fall away: But since the Reformation, great reasons have been brought to carry it further to all the truly sanctified; of which cause Zanchius was one of the first Learned and zealous Patrons, that with great diligence

The Holy Ghost is promised, in Baptism to give the Child grace in his Parents and his own faithful use of the appointed means.

M. Whitin pag. 53. As Abraham as a single person in Covenant was to accept of and perform

ligence in long disputations maintained it. All that I have now to say is, that I had rather with *Davenant* believe that the fore-described Infant state of salvation, which came by the Parents, may be lost by the Parents and the Children, (though such a sanctified renewed nature in holy Habits of Love as the adult have be never lost) than believe that no Infants are in the Covenant of Grace and to be baptized.

Obj. But the Child once in possession shall not be punished for the Parents sin.

Ans. 1. This point is not commonly well understood. I have by me a large Disputation proving from the current of Scripture, a secondary original sin, besides that from Adam, and a secondary punishment ordinarily inflicted on Children for their Parents sins, besides the common punishment of the World for the first sin. 2. But the thing in question is but a loss of that benefit which they received and hold only by another. It is not so properly called a punishment for anothers Sin, as a non-deliverance, or a non-continuance of their deliverance, which they were to receive on the condition of anothers duty.

Obj. But the Church retaineth them as her members, and so their right is not lost by the fault or apostasie of the Parents.

Ans. 1. Lost it is one way or other, with multitudes of true Christians Children, who never shew any signs of grace, and prove sometimes the worst of men. And God breaketh not his Covenant.

2. How doth the Church keep the Greeks Children that are made Janizaries?

3. No man stayeth in the Church without title. If the Church or any Christians take them as their own, that's another matter: I will not now stay to discuss the question, whether Apostates Baptized Infants be still Church-members? But what I have said of their right before God, seemeth plain.

4. And mark, that on whomsoever you build an Infants Right, you may as well say, that he may suffer for other mens default: For, if you build it on the Magistrate, the Minister, the Church, the God-fathers, any of them may fail: They may deny him Baptism it self: They may fail in his education: Shall he suffer then for want of baptism, or good education when it is their faults? Whoever a Child or man is to receive a benefit by, the failing of that person may deprive him of that benefit. More objections I must pretermitt, to avoid prolixity.

Quest. 44. Doth Baptism alwayes oblige us at the present, and give Grace at the present? And is the Grace which is not given till long after, given by Baptism? or an effect of Baptism?

Ans. I Add this Case for two Reasons; 1. To open their pernicious error who think that a Covenant or Promise made by us to God, only for a future distant duty (as to Repent and believe before we dye,) is all that is essential to our Baptismal Covenanting. 2. To open the ordinary saying of many Divines, who say, that baptism worketh not always at the present, but sometimes only long afterward. The truth I think may be thus expressed.

1. It is not baptism, if there be not the profession of a present belief, a present consent, and a present dedication, or resignation, or dedication of the person to God, by the adult for themselves, and by Parents for their Infants. He that only saith, [I promise to believe, repent and obey only at twenty or thirty years of age,] is not morally baptized; for it is ano-

thers Covenant of his own which he would make, which God accepteth not.

2. It is not only a future, but a present Relation to God, as his Own, his Subjects, his Children by Redemption, to which the baptized person doth consent.

3. It is a present correlation and not a future only, to which God consenteth on his part, to be their Father, Saviour and Sanctifier, their Owner peculiarly, their Ruler graciously, and their chief Benefactor, and Felicity, and End.

4. It is not only a future but a present Remission of sin, and Adoption and right to temporal and eternal mercies, which God giveth to true Consenters by his Covenant and Baptism.

5. But those mercies which we are not at that present capable of, are not to be given at the present, but afterward when we are capable: As the particular assistances of the Spirit, necessary upon all future particular occasions, &c. The pardon of future sins; Rom. 6. 1, Actual Glorification, &c. 4, 5, 7, &c.

6. And the Duties which are to be performed only for the future, we must promise at present to perform only for the future, in their season, to our lives end. Therefore we cannot promise that Infants shall believe, obey or Love God, till they are naturally capable of doing it.

7. If any hypocrite do not indeed Repent, Believe or Consent when he is baptized, or baptizeth his child, he so far faileth in the Covenant professed: Act. 8. 37, And so much of baptism is undone; And God doth not enter into the present Covenant-Relations to him, 13. 20, 21, as being incapable thereof, 22, 23.

8. If this person afterwards Repent and Believe, it is a doing of the same thing which was omitted in baptism, and a making of the same Covenant; But not as a part of his Baptism it self, which is long past.

9. Nor is he hereupon to be Re-baptized; Because the external part was done before, and is not to be twice done. But the Internal part which was omitted, is now to be done, not as a part of baptism (old or new); but as a Part of Penitence, for his omission.

Object. If Covenanting be a part of Baptism; then this person, whose Covenant is never a part of his Baptism, doth live and dye unbaptized.

Ans. As baptism signifieth only the external Ordinance, heart-covenanting is no part of it, but the Profession of it is; And if there was no Profession of faith made, by word or sign, the person is unbaptized. But as baptism signifieth the Internal part with the external, so he will be no baptized person while he liveth; that is, One that in baptism did truly Consent, and receive the spiritual Relations to God: But he will have the same thing in another way of Gods appointment.

10. When this person is after sanctified, it is by Gods performance of the same Covenant in specie, which baptism is made to seal, that God doth pardon, justifie and adopt him: But this is not by his past baptism as a Cause, but by after grace and Absolution. The same Covenant doth it, but not baptism. Because indeed the Covenant of Promise saith, [When ever thou believest and repentest, I will forgive thee: But Baptism saith, Because thou now believest, I do forgive thee, and wash away thy sin;] and maketh present application.

11. So if an Infant or adult person live without grace, and at age be ungodly, his Baptismal Covenant is violated; And his after Conversion (of faith and repentance) is neither the fulfilling of Gods Covenant, nor of his baptism neither. The reason is, because though Pardon and Adoption be given

by that Conditional Covenant of Grace which baptism sealcth, yet so is not that first Grace of Faith and Repentance which is the Condition of Pardon and Adoption, and the title to baptism itself. Else Infidels should have right to baptism, and thereby to faith and repentance. But these are only the free Gifts of God to the Elect, and the fulfilling of some Absolute predictions concerning the Calling of the Elect, and the fulfilling of Gods Will or Covenant to Christ the Mediator, that *He shall see the travail of his soul and be satisfied*, and possess those that are given him by the Father.

12. But when the Condition of the Covenant is at first performed by the Parent for the Infant, and this Covenant never broken on this child's behalf, (notwithstanding sins of Infirmary,) in this case the first Actual faith and repentance of children as they grow up, is from Gods fulfilling of his Baptismal Covenant with them. The reason is, because that God in that Covenant did give them a Right of Relation to the holy Spirit in Christ their Head, as their Sanctifier, to operate on them as they are capable. But if they first prove Apostates and be after converted, God is disobliged (yea, to hypocrites never was obliged) as to the engagement made by him in baptism: And doth now 1. Freely give them faith and repentance as a Benefactor to his elect, and then 2. As a Covenantor give them pardon and adoption, &c.

13. So to the adult, that truly made the Baptismal Covenant and never apostatized from it, all the Grace that God giveth them through their lives, is his fulfilling of his promises made to them, and sealed by baptism, and a fruit of their baptism. But to Hypocrites and Apostates it is otherwise, as is before explained.

Quest 45. *What is a proper Violation of our Baptismal Covenant.*

John 3.16, 17, 18, 36.
John 1.11, 12, 13.
Answ. Note well, that there is a wide difference between these questions, 1. When doth a man misse of, or lose his present part in the Covenant or Promise of God in the Gospel? (This is as long as he is Impenitent, an Unbeliever and Refuser.) 2. When doth a man totally lose his part and hope in that Promise or Covenant of God, so as to be liable to all the penalty of it? That is only by final Impenitence, Unbelief and refusal, when Life is ended.) 3. And when doth a man violate his own Covenant or promise made to God in baptism? Which is our present question. To which I answer,

1. This Promise hath parts Essential and parts Integral: We promise not both these parts alike, nor on the same terms: Though both be promised. The essential parts, are our essential duties of Christianity, (Faith, Love, Repentance in the essential parts,) &c. The Integrals are the Integral duties of Christianity.

2. He that performeth not the essential duties is an Apostate, or Hypocrite.

3. He that performeth not the Integral duties is a sinner, not only against the Law of Nature, and Christs Precepts, but his own Promise; (And in this sense we all confess our breach of Covenant with Christ) But he is no Apostate, Hypocrite, or out of Covenant.

Quest. 46. *May not Baptism in some Cases be repeated? And when?*

Answ. 1. You must distinguish between Baptism, taken Morally, or only Physically. 2. Between Baptism Morally, as it is a Church or Visible Covenant, and as a Heart Covenant. 3. Between Real baptism and seeming baptism, which is a Nullity. 4. Between certain reception of baptism, and that which is uncertain or justly doubted of. And so I answer,

1. Real and Certain Baptism as a visible Church-Ordinance may not be repeated. Though the Heart Covenant was wanting. And though it wanted not only decent modes, but integral parts.

2. But in these cases Baptism may be used where it seemed to have been received before.

1. When the person made no profession of the Christian faith (nor his Parents for him, if an Infant). 2. If that profession notoriously wanted an Essential part; As if he only professed to believe in God the Father, and not in the Son, or the Holy Ghost. 3. If the Minister only baptized him into the name of the Father, or Son, or left out any essential part. 4. If the person or Minister only contracted for a distant futurity, (As I will be a Christian when I am old, &c.) and not for the present: which is not to be christened, but only to promise to be christened hereafter. 5. If all application of water (or any watery element) was omitted, which is the external sin. 6. Of the Baptizers power I shall speak anon. 7. If the Church or the person himself have just cause of doubting whether he was truly baptized or not, to do it again, with hypothetical expressions, [If thou art not baptized, I baptize thee] yea, or simply while that is understood, is lawful, and fit. And it is not to be twice baptized Morally, but only Physically, As I have fully opened in the Question of Re-ordination, to which I must refer the Reader.

3. And I confess I make little doubt but that those in Acts 19. were Re-baptized, notwithstanding the witty evasion invented by Phil. Marnixius Aldegondus and Beza's improvement of it, and the now common reception of that interpretation; For 1. A new and forced exposition which no Reader dreameth of till it be put into his head, is usually to be suspected, lest it deceive us.

2. The omission of the Holy Ghost is an essential defect, and maketh Baptism specifically another thing: And he were now to be re-baptized who should be so baptized.

3. Whatever some say in heat against the Papists, Johns baptism and our Christian baptism are so specifically distinct also, that he that had now but Johns were to be yet baptized: The person of the Messiah himself being not determinately put into Johns baptism as such: Nor can it be supposed that all the Jews that John baptized, were baptized into the profession of faith in this numerical person Jesus, but only to an unknown Saviour undetermined: However he pointed to Christ in the bearing of some of his disciples. We must not run from plain truth in peevishness of opposition to Papists or any other men.

4. The fifth Verse would not be true of Johns baptism as the History sheweth, that [When Johns hearers heard this, they were baptized into the Name of the Lord Jesus]. This is contrary to the Text that recordeth it.

3. In the fourth Verse the words, [that is, on Christ Jesus] are plainly Pauls expository words of Johns, and not Johns words: John baptized them [into the Name of the Messiah that should come after him,] which indeed saith Paul was Christ Jesus, though not then personally determined by John.

6. The connexion of the fourth, fifth and sixth Verses puts all out of doubt: 1. In the fourth Verse the last words are Pauls, [that is, on Christ Jesus]. 2. In the next words, Ver. 4. [When they heard this, they were baptized, &c.] must refer to the last words, or to his that was speaking to them.

3. Ver. 6. The Pronoun [Them] (when Paul had laid his hands on them) plainly referreth to them last spoken of, Ver. 5. which therefore was not Johns hearers as such. 4. And the words [they were baptized into the name of the Lord Jesus] are plainly distinctive from Johns baptism. Saith Grotius, Sic accepere Latinus, Syrus, Arabs, & Veteres omnes ante Maritimum (ut verba Luca). Yet I say not so hardly of Johns baptism, as Tertullian on this Text (de Baptis.) [Adeo postea in Actis Apostolorum invenimus, quoniam qui Johannis baptismum habebant, non accepissent Spiritum Sanctum, quem ne auditu quidem noverant: Ergo non erat caeleste, quod caelestia non exhibebat.] See Dr. Hammond in loc.

Quest. 47. Is Baptism by Lay-men or women Lawful in Cases of necessity? Or are they nullities, and the person to be re-baptized?

Ans. 1. I know some of the Antients allowed it in necessity. But I know no such necessity that can be: For 1. God hath expressly made it a part of the Ministerial Office by Commission, Mat. 28. 19, 20. 2. He hath no where given to any other either Command to oblige them to do it, or Commission to authorize them, or Promise to bless and accept them in it, or Threatning if they omit it. 3. He oft severely punisheth such as invade the Sacred function, or usurp any part of it. 4. Therefore it is a sin in the doer, and then there can be no necessity of it in such a case in the receiver. 5. He that is in Covenant by open professed Consent, wants nothing necessary to his salvation, either *necessitate mediis vel preceptis*, when it cannot be had in a lawful way.

II. As to the nullity I will not determine so controverted a point any further than to say, 1. That if the Lay-man had the Counterfeit Orders of a Minister, and had possession of the place, and were taken for one, his deceit deprived not the Receiver of his right, nor made it his sin, and I should not re-baptize him, if after discovered.

2. But if he were in no possession or pretence of the Office, I would be baptized again, if it were my case: Because I should fear that what is done in Christs name by one that notoriously had no authority from him to do it, is not owned by Christ as his deed, and so is a nullity. As if a deceiver go in my name to make bargains for me.

3. And if any that had after discovered a Minister to be indeed no Minister that baptized him, should doubt of the validity, and for certainty have it done again by an authorized Minister, I would not discommend him: Nor would I account it *Morally twice baptizing*, but a *Physical* repeating of that

act which morally is but one: (As I explained before of Re-ordination).

Therefore if one that was a gross Heretick in the very Essentials, or an Infidel, or one that had not knowledge and parts essentially necessary to the Ministry baptize one (in right words) I would not blame him that for certainty would have an authorized person to do it: Especially if he was notoriously such a one when he did it. Let those that are angry with this resolution be as fair to me as they will be to Venerable Bede, and that great Miracle-working Bishop John, whom in his Ecclesiastical History he reporteth to baptize a man again in England, merely because the Priest that did it was so dull, ignorant and insufficient as in Johns judgement to be incapable of the Office, and therefore had been by him forbidden to use it, though the person baptized (at age) knew not this: viz. *Heretice rebaldus*, in Bed. l. 5. c. 6.

Quest. 48. May Anabaptists, that have no other error, be permitted in Church-communication?

Ans. YEs: And tolerated in their own practice also: For 1. They agree with us in all points absolutely necessary to communion.

2. The ancient Christians had liberty either to baptize, or to let them stay till age, as they thought best: And therefore Tertullian and Nazianzen speak against haste: And Augustine and many children of Christian Parents were baptized at age.

3. The Controversie is of so great difficulty, that if in all such cases none that differ be tolerated, we may not live together in the world or Church, but endlessly excommunicate or persecute one another.

4. Such sober Antipaedobaptists will consent, to profess openly, that they do devote their children to God according to all the power or duty which they can find communicated or laid upon them in the Word of God; And that if they believed that God would accept them into his Covenant upon their dedication, they would willingly do it. And that actually they do offer them to God according to their power, and promise to bring them up in his way. And who can force mens wills to choose aright for themselves or others?

Quest. 49. May one offer his Child to be baptized, with the Sign of the Cross, or the use of Chrism, the white Garment, Milk and Honey, or Exorcisme, as among the Lutherans, who taketh these to be unlawful things?

Ans. I Am not now to meddle with the question, Whether they be lawful: But to this question I answer,

1. He that judgeth them unlawful, must first do his best to be certain whether they be so or not.

2. If so, he must never approve of them, or consent to them.

3. He must not offer his child to be so baptized, when *ceteris paribus*, he may have it done in a better manner on lawful terms.

4. But when he cannot lawfully have better, he may and must offer his child, to them that will so baptize him, rather than to worse, or not at all: Because baptism is Gods Ordinance and his privilege, and the sin is the Ministers and not his. Another mans sinful Mode will not justify the neglect of our duty: Else we might not joyn in any Prayer or Sacrament in which the Minister modally sinneth: that is, with none.

5. The Milk and Honey, White Garment and Chrism, are so antient (called by Epiphanius and others the Traditions and Customs of the Universal Church) that the original of them is not known. And he that then would not be so baptized, must not have been baptized at all.

6. But in this case he that bringeth his child to baptism, should make known, that it is baptism only that he desireth; and that he disowneth and disalloweth the manner which he accounteth sinful: And then he is no confessor to it.

7. But where Law, scandal, or greater inconveniences forbid him, he is not to make this profession openly in the Congregation, but in that prudent manner which becometh a sober peaceable person; whether to the Minister in private, or to his neighbours in converse: It being easie among neighbours to make known a mans dissent, without a disorderly troubling of the Church, or violating the Laws of Obedience, Civility and Peace.

8. But he must not, 1. Either offer his child to baptism, where the Ordinance is essentially corrupted, or worse than none. 2. Or where he cannot be admitted without an actual sin of his own; As by false professions, subscriptions, &c. For we must not do evil for good ends.

Quest. 30. Whence came the antient universal custome of Anointing at Baptism, and putting on a white Garment, and tasting Milk and Honey? And whether they are lawful to us?

Ans. 1. WE must remember that the signification of these was not by a new institution of theirs, but by former custome of the Countreys where they lived. As 1. Anointing in Amos 6. 6. Judaea was like Bathing at Rome: It was taken in those scorching Countreys for a wholesome, and easing, and comforting thing; And therefore used to refresh the weary limbs of travellers, and to comfort the sick.

2. And it was the long accustomed Ceremony also used on Officers accounted sacred, Kings and Priests, who were anointed at their entrance and investiture.

3. White Cloathing and Purple were then and there taken for the noblest attire; Not appropriated to sacred things and persons; but as Scarlet lately in England, the garb only of great men: On which account, not as a Sacred Vestment, but as an honourable cloathing, when the Bishops began to be advanced, they were allowed to wear White Cloathing, not only when they officiated, but at other times.

4. The Milk and Honey were there highly esteemed for food, and accounted the character of the Land of Promise.

2. Hereupon by application the Churches used these signs in the Sacred Ordinance of baptism: Not by new institution of the signification, I say, but by application of the old well known signification.

3. As Natural Signs are commonly allowed to be applyed to holy things, so signs whose signification is of old and commonly stated and well known by Agreement or Customs, do seem in this not to be different from Natural Signs. Such are all Words, as signs of our minds; No word signifying any thing Naturally, but by Agreement or Customs only. And such is kneeling in prayer; and being uncovered; and many the like: About some of which Paul appealeth to the custome of the Churches of 1 Cor. 11. 16.

4. It is most probable that these two things together brought in Anointing; 1. The common use of Anointing then, in both the foresaid Cases, (Common Refreshment and Sacred Investiture). 2. And the mistake of all those Scripture Texts, which command or mention Anointing Metaphorical. As 1 John 2. 27. The Anointing which you have received teacheth you all things. Ezek. 16. 9. & 5. 10. I washed thee, I anointed thee with Oyl, &c. Psal. 105. 15. 1 Chron. 16. 22. Touch not mine anointed. Rev. 3. 18.

And withall reading that we are made Kings and Priests to God, and a Royal Priesthood, they thought this might be signified by the usual honorary signs of such, as well as by words to be called such. So that they took it as if in our age, the baptized should be set in a Chair of State, and sumptuously apparelled, and a feast made to solemnize it, as they do at Weddings, and the baptized person set at the upper end, &c. which are significant Actions and Ceremonies; But they intended them not as new Sacraments, or any part of the Sacrament, but as a pompous celebration of the Sacrament by such additional veremonial accidents.

5. And you must remember that they lived among Infidels, where their profession was made the common scorn, which tempted them by such ostentation and pomp to seek to make it honourable, and to shew that they so accounted it, and to encourage those who were discouragable by the scorn. On which account also they used the Cross, and the memorials of the Martyrs.

6. Yet some, yea, many afterwards did seem to take the Anointing for a Sacramental Action. When they read that the Laying on of hands was the sign of Giving the Holy Ghost, as distinct from baptism, and that the Spirit is called in Scripture the Anointing, they joyned both together, and made that which they now call the Sacrament of Confirmation.

7. Whether the Anointing, Milk and Honey, and the White Garment, were then sinful in themselves to the users, I determine not. But certainly they proved very ill by accident, whilest at this door those numerous and unlawful Ceremonies have entered, which have so troubled the Churches, and corrupted Religion; and among the Papists, Greeks, Armenians, Abassines, and many others, have made the sauce to become the meat, and the lace to go for cloathing, and turned too much of Gods Worship into Imagery, shadows and pompous shews.

Quest.

Quest. 51. *whether it be necessary that they that are baptized in Infancy, do solemnly at age renew and own their Baptismal Covenant, before they have right to the state and privileges of adult members? And if they do not, Whether they are to be numbered with Christians or Apostates?*

Ans. 1. Church-membership is the same thing in Infants and in the Adult.

2. Infants are naturally incapable of doing all that in baptism which the adult must do: As to understand, profess, &c. themselves.

3. The baptism of the Adult, being the most compleat, because of the maturity of the receivers, is made the standing pattern in Scripture: For God formeth his Ordinances to the most perfect ordinary receivers.

4. Though an Infant be devoted acceptably to God by his Parents will, yet when he is at age, it must be done by his own will.

5. Therefore a bare Infant title ceaseth when we come to age, and the persons title ceaseth, unless it be renewed by himself, or his own Consent. The reason is, because the Conditions of his Infant Title then cease. For his Parents will, shall go for his no longer.

See the proofs of all in my Treatise of Confirmation.

6. Regularly and *ad bene esse* the transition out of the state of Infant-membership into the state of Adult-membership should be very solemn; and by an understanding, personal owning of the Baptismal Covenant.

7. There needeth no other proof of this, than 1. That God in Scripture never gave adult persons title to his Covenant, but by their own personal consent: And at the first institution of baptism, both went together; (Personal profession and baptism) because the receivers were adult. 2. And that Infants are capable of baptism, but not of personal profession. 3. Therefore though they are not to repeat baptism, which was done before, yet they are bound to make that profession at age which they never made before.

8. Where this solemn Owning of their Covenant cannot be had (by reason of Church corruptions; and Magistrates prohibition) there the persons ordinary joining with the Church, in the publick profession and worship, is to be taken for an owning it.

9. He that being baptized in infancy, doth no way at full age own his Baptismal Covenant, is to be taken for an Apostate: 1. Because his Infant title ceaseth: 2. And he notoriously violateth his Covenant: 3. Because he can be no adult Christian that no way owneth Christ.

10. But this is to be understood of those that have opportunity: For one in a Wilderness among Heathens only, cannot joyn in publick Worship, nor give testimony of his Christianity to the Church.

11. Though the Sacrament of the Lords Supper be appointed for the renewing of our Covenant at age, yet is it not the first owning of the Covenant, by the aged: For that Sacrament belongeth neither to Infants nor Infidels: And he that claimeth it, must be an adult Church-member or Christian; which those are not, who at full age no way ever owned their baptismal Covenant, nor made any personal profession of Christianity.

But of this I have written purposely in a Treatise of Confirmation long ago.

Quest. 52. *whether the Universal Church consist only of particular Churches and their members?*

Ans. NO: Particular Churches are the most Regular and noble parts of the Universal Church; but not the whole: no more than Cities and Corporations be all the Kingdom. 1. Some may be as the Eunuch baptized before they can come to any particular Church; or as Paul, before they can be received.

Acts 8. 37, &c.
Acts 9. 17, 18, 19, 20, 26, 27, 28.

2. Some may live where Church-tyranny hindereth them, by sinful impositions; As all that live among the Papists.

3. Some may live in times of doubting, distraction and confusion, and not know what Church ordinarily to joyn with, and may providently go promiscuously to many, and keep in an unfixed state for a time.

4. Some may be Wives, Children or Servants; who may be violently hindered.

5. Some may live where no particular Churches are: As Merchants and Embassadors among Mahometans and Heathens.

Quest. 53. *Must the Pastor first call the Church, and aggregate them to himself, or the Church first Congregate themselves, and then choose the Pastor?*

Ans. THE Pastors are in order of Nature, if not in time, first Ministers of Christ in general, before they are related to a particular Charge.

2. As such Ministers they first make men fit to be congregated, and tell them their duty therein.

3. But it is a matter variable and indifferent, Whether the Minister first say, [All that will joyn with me, and submit to me as their Pastor, shall be my particular Charge]: Or the people before Congregated do call a man to be their Pastor.

Quest. 54. *wherein doth a particular Church of Christs institution differ from a Consociation of many Churches?*

Ans. 1. IN that such a particular Church is a company of Christians associated for personal immediate Communion in Gods worship and in holy living: Whereas Consociations of Churches, are combined for mediate distinct Communion, or by Delegates or Representatives (as in Synods.)

Acts 2. 1, 24, 44, 45, & 3. 32, & 5. 12, 1 Thess. 5. 12, 13, 1 Cor. 14. 19, 23, 24, 28, 35, Act. 14. 23, Titus 1. 9, Acts 11. 26, James 1. 14

2. Such a particular Church is constituted of one or more Pastors with the people; officiating in the Sacred Ministry among them, in Doctrine, Worship and Discipline, in order to the said personal Communion. But a Consociation of Churches hath no particular Head as such, of divine institution, to constitute and Govern them as one. In Ignatius's time every particular Church was characterized or known by two marks of Unity, 1. One Altar, (that is, one place of assembling for holy communion): 2. One Bishop with the Presbyters and Deacons: And two Altars and two Bishops proved two Churches.

3. A particular Church under one Bishop or the same Pastors, is a Political holy Society; But a consociation of many Churches consociate, is not so, but only

R. 1. Entries

1. Either a Community agreeing to live in Concord, as neighbour Kingdoms may: 2. Or else a humane Policy or Society, and not of Divine immediate institution. So that if this Confociation of Churches be called a Church, it must be either equivocally or in a humane sense.

Quest. 55. *Whether a particular Church may consist of more Assemblies than one? Or must needs meet all in one place?*

Ans. 1. **T**He true distinguishing note of a particular Church is, that They be associated for holy Communion in Worship and holy living, not by Delegates, nor distantly only, by owning the same faith, and loving one another, as we may do with those at the Antipodes; but Personally in presence.

1 Cor. 14. 19, 23. 2. Therefore they must necessarily be so near, as to be capable of personal present Communion.

Act. 11. 26. 3. And it is most convenient that they be no more than can ordinarily meet in the same Assembly, at least for Sacramental Communion.

4. But yet they may meet in many places or Assemblies, as Chappels, or Oratories, or other subordinate meetings which are appointed to supply the necessity of the weak and aged, and them that cannot travail far: And in times of persecution when the Church dare not at all meet in one place, they may make up several smaller meetings, under several Pastors of the same Church. But they should come all together as oft as they can.

5. And it is to be considered that all the persons of a family can seldom go to the Assembly at one time, especially when they live far off. Therefore if a Church-place would receive but ten thousand, yet twenty thousand might be members, while half meet one day and half another, (or another part of the day).

6. Two Congregations distinctly associated for personal Worship, under distinct Pastors, or having stately (as Ignatius speaketh) two Bishops and two Altars, are two particular Churches, and can no otherwise be one Church, than as that may be called One which is a Confociation of divers.

Quest. 56. *Is any Form of Church-Government of Divine Institution.*

Eph. 1. 22. 23. & 5. 25, 26, &c. & 4. 5, 6, 16. Heb. 1. 6. 25. Ans. **Y**ea: There are two Essentially different Policies or Forms of Church-Government of Christs own Institution, never to be altered by man.

1. The form of the Universal Church, as headed by Christ himself; which all Christians own as they are Christians in their Baptism.

2. Particular Churches which are headed by their particular Bishops or Pastors, and are parts of the Universal, as a Troop is of an Army, or a City of a Kingdom.

Here it is of Divine Institution, 1. That there be bodily Assemblies for the Publick Worship of God.

2. That these Assemblies be Societies, constituted of the people with their Pastors, who are to them as Captains to their Troops, under the General, or as Mayors to Cities under the King.

3. That these Pastors have the power of the Keyes, or the special Guidance and Governance (by the

Word, not by the Sword) of their own particular charge, in the matters of Faith, Worship and holy living; and that the flocks obey them. And when all this is *Jure divino*, why should any say, that No form of Government is *jure divino*?

3. Moreover it is of Divine appointment, that these Churches hold the nearest Concord, and help each other as much as they can; whether by Synods, or other meet ways of correspondency. And though this be not a distinct Government, it is a distinct mode of Governing.

Object. But that there be Pastors with fixed Churches or Assemblies is not of the Law of Nature.

Ans. 1. Hath Christ no Law but the Law of Nature? Wherein then differ the Christian Religion and the Heathenish? 2. Suppose but Christ so be Christ, and man to be what he is, and Nature it self will tell us that this is the fittest way for ordering the Worship of God: For Nature saith, God must be solemnly and ordinarily worshipped, and that qualified persons should be the official Guides in the performance: And that people who need such conduct and private oversight besides, should where they live have their own stated Overseers.

Object. But particular Congregations are not de primaria intentione divina: For if the whole world could joyn together in the publick Worship of God, no doubt that would be properly a Church: But particular Congregations are only accidental, in reference to Gods intention of having a Church, because of the Impossibility of all mens joyning together for Ordinances, &c.

Ans. 1. The question with me is not whether they be of primary Intention, but whether stated Churches headed with their proper Bishops or Pastors be not of Gods institution in the Scripture?

2. This Objection confirmeth it, and not denyeth it. For 1. It confesseth that there is a necessity of joyning for Gods Worship: 2. And an Impossibility that all the world should so joyn: 3. But if the whole world could so joyn, it would be properly a Church: So that it confesseth that [to be a society joyned for Gods publick Worship,] is [to be properly a Church.] And we confess all this: If all the world could be one family, they might have one Master, or one Kingdom, they might have one King. But when it is confessed, that 1. A Natural Impossibility of an Universal Assembly necessitateth more particular assemblies: 2. And that Christ hath instituted such actually in his Word, what more can a confederate man require?

3. I do not understand this distinction, de primaria intentione divina, and accidental, &c. The Primary Intention is properly of the Ultimate End only: And no man thinketh that a Law de mediis, of the means, is no Law, or that God hath made no Laws de mediis: For Christ as a Mediator is a Means. But suppose it be limited to the Matter of Church Laws: If this be the meaning of it, that it is not the principal means, but a subordinate means, or that it is not instituted only propter finem ultimum, no more than propter se, but also in order to a higher thing as its immediate end, we make no question of that. Assemblies are not only that there may be assemblies; but for the Worship and Offices there performed: And those for Man: And all for God. But what of all this? Hath God made no Laws for subordinate means? No Christian denyeth it.

Therefore the Learned and Judicious Disputer of this point declareth himself for what I say, when he saith, [I engage not in the Controversie, Whether a particular Congregation be the first political Church or no: It sufficeth for my purpose, that there

are other Churches besides — The thing in question is, Whether there be no other Church, but such particular Congregations.] Where it seemeth granted that such particular Churches are of Divine institution: And for other Churches I shall say more anon. In the mean time note, that the question is but *de nomine* here, whether the Name [Church] be fit for other societies, and not *de re*.

Dr. Stillington p. 154. to p. 170. By Church here I mean not a particular Congregation, &c. So he granteth that 1. the Universal Church, 2. Particular Congregations are of Divine institution, one *ex intentione primaria*, and the other as he calls it accidentally, but yet of Natural necessity.

But lest any should grow to the boldness to deny that [Christ hath instituted Christian stated Societies consisting of Pastors and flocks, associate for personal Communion in publick Worship and holy living] (which is my definition of a particular Church, as not so confined to one assembly, but that it may be in divers, and yet not consisting of divers such distinct stated assemblies with their distinct Pastors, nor of such as can have no personal communion, but only by Delegates) I prove it thus from the word of God.

1. The Apostles were commissioned by Christ to deliver his commands to all the Churches, and settle them according to his will, John 20. 21. — *Matth.* 28. 19, 20, &c.

2. These commissioned persons had the promise of an infallible Spirit for the due performance of their work, John 16. 13, 14, 15. & 15. 26. & 14. 26. *Matth.* 28. 20.

3. These Apostles where ever the success of the Gospel prepared the materials, did settle Christian stated societies, consisting of Pastors or Elders with their flocks, associated for personal communion in publick worship, and holy living. These settled Churches they gave orders to for their direction, and preservation, and reformation: These they took the chief care of themselves, and exhorted their Elders to fidelity in their work. They gave command that none should forsake such assemblies, and they so fully describe them, as that they cannot easily be misunderstood. All this is proved, *Acts* 14. 23. *Titus* 1. 5. *Rom.* 16. 1. *1 Cor.* 11. 18, 20, 22, 26. *1 Cor.* 14. 4, 5, 12, 19, 23, 28, 33, 34. *Col.* 4. 16. *Acts* 11. 26. & 13. 1. *1 Cor.* 16. 1, 2. *Acts* 14. 27. & 15. 3. to omit many more. Here are proofs enow that such particular Churches were *de facto* settled by the Apostles, *Heb.* 10. 25. *Forsake not the assembling of your selves together.* So *James* 2. 2. they are called Synagogues.

2. It is confessed that there is a natural necessity of such stated Churches or Assemblies, supposing but the Institution of the Worship if self which is there performed: And if so, then we may say that the Law of Nature it self doth partly require them.

1. It is of the Law of Nature, that God be publickly worshipped as most Expositors of the fourth Commandment do confess.

2. It is of the Law of Nature that the people be taught to know God and their duty, by such as are able and fit to teach them.

3. The Law of Nature requireth, that man being a sociable creature, and conjunction working strongest affections, we should use our sociableness in the greatest matters, and by conjunction help the zeal of our prayers and praises of God.

4. Gods Institution of publick Preaching, Prayer and Praise, are scarce denied by any Christians.

5. None of these can be publickly done but by assembling.

6. No Assembly can suffice for these without a Minister of Christ: Because it is only his Office to be

the ordinary Teacher, and to go before the people in prayer and praise, and to administer the Lords Supper, which without a Minister may not be celebrated, because Christs part cannot be otherwise performed, than by some one in his name, and by his warrant, to deliver his sealed Covenant to the receivers, and to invest them visibly in the benefits of it, and receive them that offer themselves in Covenant to him.

7. It is also a Ministerial duty to instruct the people personally, and to watch over them, at other times, *Acts* 20. 20, 28. And to be examples of the flock, *1 Pet.* 5. 1, 2, 3. To have the Rule over the people, and labour among them, and admonish them, *1 Thess.* 5. 12. *Heb.* 13. 7, 17. *1 Tim.* 5. 17. To exercise holy discipline among them, *Titus* 3. 10. *Matth.* 18. 17, 18. *1 Cor.* 5. To visit the sick and pray over them, *James* 5. 14. Yes, to take care of the poor. See Dr. Hammond on *1 Cor.* 12. 28. And all this cannot possibly be well done by uncertain transient Ministers, but only by a resident stated Pastor, no more than transient strangers can rule all our families, or all the Christian Kingdoms of the world.

8. And as this cannot be done but by stated Pastors, so neither on transient persons, ordinarily: For who can teach them that are here to day and gone to morrow: When the Pastor should proceed from day to day in adding one instruction to another, the hearers will be gone, and new ones in their place? And how can vigilancy and discipline be exercised upon such transient persons, whose faults and cases will be unknown? Or how can they mutually help each other? And seeing most in the world have fixed habitations, if they have not also fixed Church-relations, they must leave their habitations and wander, or else have no Church Communion at all.

9. And as this Necessity of fixed Pastors and flocks is confessed, so that such *de facto* were ordinarily settled by the Apostles is before proved, if any Scriptures may pass for proof.

The Institution and settlement then of particular worshipping Churches is out of doubt: And so that two Forms of Church Government are *Jure Divino*, the Universal Church Form, and the particular.

4. Besides this, in the Apostles dayes there were under Christ in the Church Universal, many General Officers that had the care of gathering and overseeing Churches up and down, and were fixed by stated relation unto none. Such were the Apostles, Evangelists, and many of their helpers in their dayes. And most Christian Churches think that though the Apostolical extraordinary Gifts, priviledges and Offices cease, yet Government being an Ordinary part of their work, the same form of Government which Christ and the Holy Ghost did settle, in the first age, were settled for all following ages, though not with the same extraordinary Gifts and Adjuncts. Because 1. We read of the setting of that form, (*viz.* General Officers as well as particular) but we never read of any abolition, discharge or cessation of the institution. 2. Because if we affirm a cessation without proof, we seem to accuse God of mutability, as setting one form of Government for one age only, and no longer. 3. And we leave room for audacious Wits accordingly to question other Gospel Institutions, as Pastors, Sacraments, &c. and to say that they were but for an age. 4. It was General Officers that Christ promised to be with to the end of the world, *Matth.* 28. 20.

Now either this will hold true or not. If not, then this General Ministry is to be numbred with

the humane additions to be next treated of. If it do, then here is another part of the form of Government proved to be of Divine Institution. I say not, *another Church*, (For I find nothing called a Church in the new Testament, but the *Universal Church* and the *particular*): But another part of the Government of both Churches *Universal* and *particular*: Because such *General Officers* are so in the *Universal*, as to have a *General Oversight* of the *particular*: As an Army is *Headed* only by the *General* himself, and a Regiment by the *Colonel*, and a Troop by the *Captain*: But the *General Officers* of the Army (the *Lieutenants General*, the *Majors General*, &c.) are under the *Lord General* in and over the Army, and have a *General oversight* of the *particular bodies* (*Regiments* and *Troops*.) Now if this be the *Instituted form* of *Christ's Church Government*, that he himself *Rule* absolutely as *General*; and that he have some *general Officers* under him (not any one having a charge of the whole, but in the whole unfixedly, or as they voluntarily part their Provinces,) and that each particular Church have its own proper *Pastor* (one or more), then who can say, that *No form of Church Government* is of *Divine Appointment* or *Command*?

Obj^t. But the question is only, whether any sole form be of Gods commanding? And whether another may not have as much said for it as this?

Ans^r. Either you mean [Another instead of this, as a Competitor,] or [Another pars conjunct with these parts.]

1. If the first be your sense, then you have two works to do: 1. To prove that these before mentioned were mutable Institutions, or that they were settled but disjunctively with some other, and that the choice was left indifferent to men. 2. To prove the Institution of your other form (which you suppose left with this to mens free choice).

But I have already proved, that both the *General* and *particular Church form* are settled for continuance as *unchangeable Ordinances* of God. I suppose you doubt not of the continuance of *Christ's Supremacy*, and so of the *Universal form*: And if you will prove that *Church Assemblies* with their *Pastors* may cease, and some other way supply the room, you must be strange and singular undertakers. The other two parts of the Government (by *General Officers*, and by *Consecration of Churches*) are more disputed; But it is the *Circumstances* of the last only that is controverted and not the thing; And for the other I shall now add nothing to what

3. I have said else where.

2. But if you only mean that *Another part of the form* may be *jure divino* as well as this, that will but prove still that *some form* is *jure divino*.

But 3. If you mean, that God having instituted the forms now proved, hath left man at liberty to add more of his own, I shall now come to examine that Case also.

Quest. 57. whether any Forms of Churches, and Church Government, or any new Church Officers, may lawfully be invented and made by man?

Ans^r. To remove ambiguities, 1. By the word [Forms] may be meant either that *Relative form* of such aggregate bodies, which is their *essence*, and denominateth them *essentially*; or only some *Accidental mode* which denominateth them but *accidentally*.

2. By *Churches* is meant either *holy societies* related by the foundation of a *Divine Institution*; or else *societies* related by *accident*, or by *humane contract* only.

3. By [Church Government] is meant, either that Government formerly *Ecclesiastical*, which constitute a Church, of *Christ's making*; or else some Government about the *Matters* of the Church, which is formally either *Magistratical* or *humane*, (by contract) &c.

4. So by *Church Officers* are meant, either such as are accounted *essential* to a Church in the pure *Christian sense*; or *Integral* at least (as *Deacons*): Or else such as are accounted but *Accidental* to it, and *Essential* only to the *humane form*. And so I answer,

1. As there are some things *circa sacra*, or *Accidents* of Gods special Church Worship, which are left to humane prudence to determine of, so the same humane prudence may determine who shall do them. As e. g. Who shall repair the Buildings of the Church; the Windows, the Bells, the Pulpits, the Tables, &c. who shall keep the Clock; who shall keep the Cups, Cloaths, and other Utensils; who shall be the Porter, the keeper of the Books, &c. Who shall call the people to Church; or ring the Bells, or give them notice of Church assemblies: who shall make bread for the Sacrament, or provide Wine, or bring Water for Baptism: who shall make the Graves, and bury the Dead, or attend Marriages, or Baptizings, &c. Who shall set the Tune of the Psalm, or use the Church-Musick (if there be any): who shall summon any of the people on any just occasion to come to their Pastors; or who shall summon the Pastors to any Synod, or lawful Assembly, and give them notice of the time and place: When they are to meet; who shall be called first, and who second? Who shall sit highest, and who lowest? Who shall take the Votes, or moderate or guide the Disputations of the Assembly? Who shall be the Scribe, and record what is done? Who shall send abroad their Agreements; and who shall be the Church-messenger to carry them? The Agents of such Circumstantial may be chosen by the Magistrate; or by the Churches or Pastors, as is most convenient. Though I doubt not but in the beginning the *Deacons* were meer servants to the Pastors, to do as much of such circumstantial work, as they were able; of which serving at Tables, and looking to the poor, and carrying Bread and Wine to the absent, &c. were but parts: And all went under the name of *Ministring* to the Pastors or Churches. And therefore they seem to be such an *Accidental Office*, appointed by the Apostles, on such common reasons, as Magistrates or Churches might have appointed them, if they had not.

2. If one will call all or many of these, [Church Officers] and another will not; it is but a strife about Names, which one will use more largely and the other more narrowly or strictly.

3. If Magistrates by authority, or the Churches by Agreement, shall distribute the Countrey for conveniency into Parishes (not making all to be Church members that dwell in those Precincts, but determining that all persons that are in those proximities, and they only, shall be members of that particular Church) and then shall denominate the Church from this accident of place, it is but what is left to their discretion.

4. And if the said Magistrates or Churches shall divide a Kingdom into Provinces, and say, that whereas God commandeth us the use of correspondencies, mutual advice and Synods, for the due help, concord and communion of Churches, and all things must be done in order and to edification; there-

fore

fore we determine that so many Churches shall make up such a Synod, and the Churches of such a district shall make up another Synod, and so shall be specially related to each other for Concord as advisers, all this is but the prudent determining of Church circumstances or accidents left to man.

5. And if they shall appoint that either a Magistrate or one Pastor shall be for Order sake the appointer of the times and places of meeting, or the President of the Synod, to regulate and order proceedings, and keep peace, as is aforesaid, it is but an Accident of the Sacred Work which man may determine of. Therefore a Lay-man may be such a President or Regulator.

6. And if they will call this man by the Name of a Church-Governour, who doth but a common part therein, and from thence will call this Association or Province by the name of a Church, which is but a company of Churches associated for Concord and Counsel, the Name maketh it not another thing than it is without that name: And the name may be lawful or unlawful as times and probable consequents make it fit or unfit as to use.

7. So much of Church matters as is left to the Magistrates Government, may be under Monarchy, Aristocracy or Democracy, and under such subordinate Officers as the Supreme Ruler shall appoint.

8. And if the Magistrate will make Assemblies or Councils of Pastors, to be his Councils, and require them frequently to meet to advise him in the performance of his own trust and work about Religion and the Church, he may accordingly distribute them into Provinces for that use, or order such circumstances as he please.

9. And if a Province of Churches be called one Church, because it is under one Magistrate, or a Nation of Churches called a National Church, because it is under one King, or many Kingdoms or an Empire called one Catholick Church, because they are all under one Emperour; it must be confessed that this question is but *de nomine*, and not *de re*.

And further, 1. That in sacred things that which is of Divine and primary institution is the *famosius analogatum*, and not that which is but formed by man. 2. That when such an ambiguous word is used without explication or explicating circumstances, it is to be taken for the *famosius analogatum*. 3. That in this case the word Church or Church-form is certainly ambiguous and not univocal. 4. That a National, Imperial, or Provincial Church as Headed by a King, Emperour, Magistrate, or any head of mans appointment, is another thing, from a Church of Christs institution: and is but an Accident or adjunct of it; and the Head of the Humane form, if called the Head of the Church of Christ, is but an Accidental Head, and not Constitutive. And if Christs Churches be denominated from such a Head, they are denominated but from an accident, as a man may be denominated clothed or unclothed, clothed gorgeously or sordidly, a neighbour to this man or that, &c. It is no formal denomination of a Church in the first acception, as it signifieth the *famosius analogatum*; though otherwise many kind of societies may be called Ecclesia or Catho: But Divines should not love confusion.

10. It seemeth to me that the first distribution of Churches in the Roman Empire, into Patriarchal, Primates, Metropolitans, Provincial, Diocesan, were only the determination of such adjuncts or extrinseck things, partly by the Emperours, and partly by Churches Consent upon the Emperours permission: And so that these new Church Governments were partly Magistratical, or by power derived from the Emperours, and partly meet Agreements or Con-

tracts by degrees degenerating into Governments: And so the new forms and names are all but accidental, of adjuncts of the true Christian Churches. And though I cannot prove it unlawful to make such adjunctive or extrinseck constitutions, forms and names, considering the Matter simply it self, yet by accident these accidents have proved such to the true Churches, as the accident of sickness is to the body, and have been the causes of the Divisions, Wars, Rebelions, Ruines and Confusions of the Christian world:

1. As they have served the covetousness and ambition of carnal men: 2. And have enabled them to oppress simplicity and sincerity: 3. And because Princes have not exercised their own power themselves, nor committed it to Lay-Officers, but to Church-men: 4. Whereby the extrinseck Government hath so degenerated, and obscured the Intrinseck, and been confounded with it, that both going under the equivocal name of Ecclesiastical Government, few Churches have had the happiness to see them practically distinct. Nay, few Divines do clearly in their Controversies distinguish them: (Though Marsilius Patavinus and some few more have formerly given them very fair light, yet hath it been but slenderly improved.)

11. There seemeth to me no readier and directer way, to reduce the Churches to holy Concord, and true reformation, than for the Princes and Magistrates who are the extrinseck Rulers, to re-assume their own, and to distinguish openly and practically between the properly-Priestly or Pastoral intrinseck Office, and their extrinseck part, and to strip the Pastors of all that is not Intrinseckally their own (It being enough for them, and things so heterogeneous not well consisting in one person:) And then when the people know what is claimed as from the Magistrate only, it will take off most of their scruples as to subjection and consent.

12. No mortal man may abrogate or take down the Pastoral Office, and the Intrinseck real power thereof, and the Church-form which is constituted thereby; seeing God hath instituted them for perpetuity on earth.

13. But whether one Church shall have one Pastor or many is not at all of the Form of a particular Church: but it is of the Integrity or gradual perfection of such Churches as need many, to have many, and to others not so: Not that it is left merely to the will of man, but it is to be varied as natural necessity and cause requireth.

14. The nature of the Intrinseck Office or power (anon to be described) is most necessary to be understood as distinct from the power of Magistrates, by them that would truly understand this. The number of Governours in a Civil State make that which is called a variety of Forms of Common-wealths, Monarchy, Aristocracy or Democracy: Because Commanding Power is the thing which is there most notably exercised, and primarily magnified. And a wiser and better man, yea, a thousand, must stand by as Subjects, for want of Authority or true Power: which can be but in One Supreme, either Natural or Political person: because it cannot consist in the exercise with self-contradiction. If one be for War and another for Peace, &c. there is no Rule. Therefore the Many, must be one Collective or Political person, and must consent, or go by the major Vote, or they cannot govern. But that which is called Government in Priests or Ministers, is of another nature: It is but a secondary subservient branch of their Office: The first parts are Teaching, and Guiding the people as their Priests to God in publick Worship: And they Govern them by Teaching, and in order to further Teaching and Worshipping God; And that not by Might, but by Reason and Love. Of which

which tempereth the Errands to deny and pull down both together, because they find one in the Pastors hands which belongeth to the Magistrate, and we do not teach them to untwist, and separate them.

which more anon. Therefore if a Sacred Congregation be Taught and conducted in publick Worship, and so Governed as conduceth hereunto, whether by one, two, or many, it no more altereth the Form of the Church, than it doth the Form of a School, when a small one hath one Schoolmaster, and a great one four: Or of a Hospital, when a small one hath one Physician, and a great one many; seeing that Teaching in the one, and Healing in the other is the main denominating work, to which Government is but subservient in the most notable acts of it.

15. No mortal man may take on him to make another Church, or another Office for the Church, as a Divine thing, on the same grounds, and of the same nature pretendedly as Christ hath made those already made. The case of adding new Church Officers or Forms of Churches, is the same with that of making new Worship Ordinances for God, and accordingly to be determined (which I have largely opened in its place.) Accidents may be added. Substantials of like pretended nature may not be added: Because it is an usurping of Christs power, without derivation by any proved commission; and an accusing of him, as having done his own work imperfectly.

16. Indeed no man can here make a new Church Officer of this Intrinsic sort, without making him new work, which is to make new Doctrine, or new Worship (which are forbidden:) For to do Gods work already made belongs to the Office already instituted. If every King will make his own Officers, or authorize the greater to make the less, none must presume to make Christ Officers and Churches without his Commission.

17. No man must make any Office, Church or Ordinance, which is corruptive or destructive, or contrary, or injurious to the Offices, Churches and Ordinances which Christ himself hath made. This *Billarmin* confesseth, and therefore I suppose Protestants will not deny it. Those humane Officers which usurp the work of Christs own Officers, and take it out of their hands, do malignantly fight against Christs institutions: And while they pretend that it is but Preserving and not Corrupting or Opposing additions which they make, and yet with these words in their mouths, do either give Christs Officers work to others, or hinder and oppress his Officers themselves, and by their new Church-forms undermine or openly destroy the old, by this expression of their enmity they confute themselves.

18. This hath been the unhappy case of the Roman frame of Church innovations, as you may observe in the particulars of its degeneracy.

1. Councils were called General or Oecumenical in respect to one Empire only: And they thence grew to extend the name to the whole world: when they may as well say, that *Constantine*, *Martian*, &c. were Emperours of the whole world, seeing by their authority they were called.

2. These Councils at first were the Emperours Councils called to direct him what to settle in Church orders by his own power: But they were turned to claim an imposing authority of their own to command the Churches as by commission from God.

3. These Councils at first, were only for Counsel, or for Agreement by way of contract or mutual Consent to the particular Bishops: But they degenerated into a form of Government, and claimed a Ruling or Commanding power.

4. The Patriarchs, Primates and Metropolitans, at first claimed but a power about circumstantial extrinsecal to the Pastoral office, such as is the Timing and Placing of Councils, the sitting above others, &c. And the exercise of some part of the Magistrates power committed to them, that is, the deposing of other Bishops or Pastors from their station of such Liberty and

Countenance as the Magistrate may grant or deny as there is cause. But in time they degenerated to claim the spiritual power of the Keys, over the other Bishops; in point of Ordination, Excommunication, Absolution.

5. These Patriarchs, Primates and Metropolitans at first claimed their extrinsecal power but from Man, that is, either the Consent and Agreement of the Churches, or the grant of the Emperours: But in time they grew to claim it as of Divine or Apostolical appointment, and as unalterable.

6. At first they were taken only for Adjuncts, ornaments, supports or conveniences to the Churches. But afterwards they pretended to be integral parts of the Church universal, and at last the Pope would needs be an Essential part? And his Cardinals must claim the power of the Church Universal in being the choosers of an Universal Head, or a King-Priest and Teacher for all the Christians of the World.

7. At first Lay men (now called Chancellors, &c.) were only the Bishops Counsellors, or officers to the Magistrate or them, in performing the extrinsecal work about Church adjuncts, which a Lay man might do. But at last they came to exercise the Intrinsic power of the Keys, in Excommunications and Absolutions, &c.

8. At first a number of particular Churches consociated with their several Bishops, were taken to be a Community or company of true Churches prudentially canonized or distributed and consociated for Concord: But after they grew to be esteemed proper political societies, or Churches of Divine appointment, if not the Ecclesia minima, having turned the particular Churches into Oratories or Chappels, destroying *Ignatius* his character of one Church, [To every Church there is one Altar, and one Bishop with his Presbyters and Deacons.] Abundance more such instances may be given.

Obj. Wherever we find the Notion of a Church particular, there must be Government in that Church: And why a national society incorporated into one civil Government, joining into the profession of Christianity, and having a right thereby to participate of Gospel Ordinances, in the convenient distributions of them in the particular Congregations, should not be called a Church, I confess I can see no reason.

Ans. 1. Here observe, that the question is only of the Name (whether it may be called a Church) and not of the thing (whether all the Churches in a Kingdom may be under one King, which no sober man denyeth.)

2. Names are at mens disposal much. But I confess I had rather the name had been used no otherwise, or for no other societies than Scripture useth it. My Reasons are, 1. Because when Christ hath appropriated or specially applied one name to the sacred societies of his institution, it seemeth somewhat bold to make that name common to other societies. 2. Because it tendeth to confusion, misunderstanding, and to cherish errors and controversies in the Churches, when all names shall be made common or ambiguous, and holy things shall not be allowed any name proper to themselves, nor any thing can be known by a bare name without a description. If the name of Christ himself should be used of every anointed King, it would seem not a little thus injurious to him. If the name, Bible, Scripture, Preachers, &c. be made common to all that the notation of the names may extend to, it will introduce the aforesaid inconveniences: so how shall we in common talk distinguish, between sacred societies of Divine institution and of humane, if you will allow us no peculiar name, but make that common which Christ hath chosen?

3. And that the name is here used equivocally is manifest. For the body political is informed and

denominated from the *pars imperans*, the *Governing* part or *Head*: Therefore as a *Head* of Divine institution, authorized for the spiritual or Pastoral work, denominateth the society accordingly; so a *civil Head* can make but a *civil society*, and a head of mans making, but a humane society. It is certain that Christ hath appointed the Episcopal or Pastoral office, and their work; and consequently Episcopal or Pastoral Churches: And it is certain that a King is no constitutive part of one of these Churches, but Accidental; And therefore that he is an *Accidental Head* to a *Pastoral Church* as such, to which the Pastor is essential.

Therefore if you will needs call both these societies [Churches] you must distinguish them into *Pastoral Churches*, and *Regal Churches*, or *Magistratical Churches*; for the word [national] notifieth not the Government which is the constitutive part; and may be used of *Consociated Churches*, though under many Civil Governours (as in the Saxon Heptarchy.)

So that our question is much like this, *Whether all the Grammar Schools in England, as under one King may be called one National School?* *Answ.* Not without unfitness, and inconveniencies: But rather than breed any quarrel, they may call them so that please: But, 1. They must confess that a particular School is the *famosius significatum*. 2. That the King is King of Schools, but not a Schoolmaster, nor a constitutive part of a School; 3. That if you will needs denominate them from the *Regent* part, as One, you must call them all one Royal School, if you will leave the well known sense of words for such uncouth phrases. But give us leave to call the Body which is essentiated by a King, by the name of a *Kingdom* only, though it have in it many Schools, Academies, Colleges, Cities, Churches, which they that please may call all one Royal School, Academy, College, City and Church, if they love confusion.

4. Christianity giveth men right to communion in particular Churches, when they also make known their Christianity to the Bishops of those Churches, and are received (as stated or transient) members by mutual consent; but not otherwise: nor doth meer Regal Government, give any subject right to Church Communion, except by a *Church* you mean a Kingdom.

Obj. A particular Church then I would describe thus [It is a society of men joyned together in the visible profession of the true faith, having a right to, and enjoying among them, the ordinances of the Gospel.]

Answ. 1. When you tell us by your description what you will mean by [a particular Church] we may understand your denomination: But yet while it is unusual, you must not expect that other men so use the Word. Had you called your description a definition, I would have asked you, 1. Whether by [a society] you mean not strictly [a Political society] constituted by a *Pars Gubernans, & gubernata*? If not, it's no Church save equivocally. If so, should not the *Pars regens* which is constitutive have been put in? If private men joyn together, &c. it makes but a community. 2. A right to Gospel Ordinances is supposed, but need not be in the definition. 3. The enjoying of them, is not essential to a Church. The Relation may continue, when the enjoyment is a long time hindered. 4. [Among them] is a very ambiguous word: Is it among them in the same place? or in the same Country or Kingdom? or in the same world? If you difference and define them not, by Relation to the same Bishops or Pastors, and by intended Personal holy Communion, your description confoundeth the universal Church, as well as the National, with a Particular Church: For the whole Christian

world, is [a Society of men joyned together in the visible profession of the true faith, having a right to, and enjoying among them the Ordinances of the Gospel.]

Obj. A Nation joyned in the profession of Christianity is a true Church of God: whence it evidently followeth, that there must be a form of Ecclesiastical Government over a Nation as a Church, as well as of Civil Government over it, as a society governed by the same Laws — For every society must have its Government belonging to it as such a society: And the same reason that makes Government necessary in any particular Congregation will make it necessary for all the particular Congregations, joyned together in one visible society, as a particular national Church. For the unity and peace of that Church, ought much more to be looked after than of any one particular Congregation, &c.

Answ. 1. From one absurdity many follow: our Controversie before was but of the Name: If an Accidental Royal or Civil Head may equivocally denominate an ecclesiastical society, and we grant you the use of an equivocal name (or rather the abuse) you will grow too hard upon us, if thence you will gather a necessity of a real Ecclesiastical policy, besides the Civil. Names abused infer not the things signified by an univocal term.

2. You must first prove the form of Government, and thence infer the denomination, and not contrarily, first beg the name, and then infer the Government.

3. If yet by [a form of Ecclesiastical Government] you meant nothing but the Kings extrinseck Government) which you may as well call also a form of School-Government, of Colledge Government, &c.) we would grant you all. But if I can understand you, you now speak of Ecclesiastical Government as distinct from that. And then,

4. You are now grown up from a *may be*, to a *must be*, and *necessity*: And a greater necessity of one National Ecclesiastical Government, than of a Particular Church Government; which being undeniably of Christs Institution (by the Holy Ghost in the Apostles) you do not make all forms to be indifferent or deny this to be *jure divino*. What I necessary and more necessary than that which is *jure divino*, and yet indifferent and not *jure divino*? If you say, It is necessary only on supposition that there be a national Church: I answer; But your reasons evidently infer that it is also necessary that there be such a National Church, where it may be had: Though you deny the necessity of Monarchical Government by one High Priest in it? But I know you call not this a form of Government, unless as determinately managed by one, many or most. But why a national spiritual Policy as distinct from Congregational, may not be called [a form of Government] as well as One mans distinct from two, over the same people, I see not. But this is at your liberty. But your Necessity of such a National Regiment is a matter of greater moment.

In these three senses I confess a National Church.

1. As all the Christians in a Nation are under one Civil Church Governour; 2. As they are Consociated for Concord and meet in Synods or hold correspondencies; 3. As they are all a part of the universal Church, cohabiting in one Nation. But all these are equivocal uses of the word Church; the denomination being taken in the first from an Accident; In the second the name of a Policy being given to a Community agreeing for Concord; In the third the name of the whole is given to a small integral part.

But the necessity of any other Church, headed by your Ecclesiastical national Governour, personal or Collective, Monarchical, Aristocratical or Democratical, I utterly deny, and find not a word of proof which

which I think I have any need to furnish the Reader with an answer to.

5. And your judgement in this is downright against the constitution, Canons and judgement of the National Church of England: For that they use the Word in the senses allowed by me, and not in yours is proved, 1. From the *visible constitution* in which there is (besides the King) no distinct *Ecclesiastical Head*. For the Arch-bishop of Camerbury is not the proper Governour of the Arch-bishop of York and his Province.

2. From the Canons. Can. 139. [*A National Synod the Church Representative; Whosoever shall affirm that the Sacred Synod of this Nation, in the name of Christ and by the Kings authority assembled, is not the true Church of England by representation, let him be excommunicated, &c.*] so that the Synod is but the *Representative Church*: And therefore not the *Political Head* of the Church: whether it be the Laity, or the whole Clergy or both, which they Represent, Representation of those that are no National Head, maketh them not a National Head.

3. From the ordinary judgement of Episcopal Divines, (maintained by Bishop Bilson and many others at large against the Papists) that all Bishops *jure divino* are Equal and Independent, further than humane Laws, or Agreements or difference of Gifts may difference them, or as they are bound to conformation for Concord.

6. How shall I deny not only the *Lawfulness*, but the *necessity* of such a *Papacy* as really was in the Roman Empire, on your grounds? I have proved against W. Johnson that the Pope was then actually but the Head of the Imperial Churches, and not of all the World. And if there must be one National Ecclesiastical Head under one King, why not one also in one Empire? And whether it be one Monarch, or a collective person, it is still one *Political person* which is now in question. (Either a Ruling Pope, or a Ruling Aristocracy or Democracy, which is not the great matter in Controversie.)

7. And why will not the same Argument carry it also, for one Universal visible Head of all the Churches in the World? at least as Lawful? At least as far as humane capacity and converse will allow? And who shall choose this Universal Head? And who can lay so fair a claim to it as the Pope? And if the form be indifferent, why may not the Churches by consent at least, set up one man as well as many? Whether you carry it to an Imperial Church, or a Papal, to a Patriarchal, or Provincial, or National, till you have proved it to be of Divine institution, (and Particular Churches to be unnecessary, alterable and of humane institution,) I shall never grant you that it is to be preferred before that which is unquestionably of God. For though I easily grant that all the Churches of a Nation, Empire or the World, are to be more esteemed and carefully preserved, than one Bishops or Pastors particular Church; yet I will not grant you that *your humane policy* is more necessary to the safety of all these Churches than the *Divine*. For the safety of these Churches may be better preserved by Gods three great means (1. The policy of particular Churches with the conduct of their present faithful Bishops or Pastors; 2. The loving Confoeciation of Neighbour Churches for Concord; 3. The protection and countenance of Magistrates) without any new Church-form, (or National or Imperial or Universal Pastor) than with it.

Nay when that sort of Usurpation hath been the very Engine of dividing, corrupting and undoing the Christian Churches above a thousand years, we are not easily perswaded now, that yet it is either necessary or desirable,

8. But the best and easiest way to discern how far the making new Churches or Church offices is lawful or unlawful, is by trying it by the quality of their *office-work*. For it is the *work* which giveth us the description of the *office*; and the *office* of the Ruling part, which giveth us the definition of the *Church*, which that office constituteth.

The work which the new humane officer is to do, is either, 1. The same which God hath already appointed Bishops or Pastors to do, Or at least the *unfixed Ministers* in the universal Church; 2. Or it is such as he hath appointed *Magistrates* to do; 3. Or it is such as belongeth to *private* and *lay-men*; 4. Or it is somewhat different from all these.

1. If it be of the first sort, it is a contradiction. For men that are by office appointed to do the same work which Ministers are already appointed to do, are not a new office, but *Ministers* indeed, such as Christ hath instituted: For the office is nothing but an *Obligation* and *Authority* to do the work.

2. If it be the same work which belongeth to the *Magistrate*, then it is no new office, for they are *Magistrates*.

3. If it be that which belongeth to *private men*, by Gods appointment, they cannot disoblige themselves by transferring it to a new officer.

4. If it be none of all these, what is it? I doubt it may prove some needless or rather sinful work, which God committed to none of these three sorts, and therefore unfit to make a *Church-office* of. Unless it be such as I before described and granted. 1. I confess that the Magistrate may make new inferior officers, to do his own part (As Church-Justices, Church-wardens, &c.) 2. I grant that the people may make an office for the better doing of some parts of their own work: They may make *Collectors*, *Door-keepers*, *Artists* by office, to keep the Clock, and Bells, and Church-buildings, &c. if the Magistrates leave it to them.

3. I grant that the Bishops or Pastors may do some *circumstances* of their work by humane officers: As to facilitate their concord in Synods, by choosing one to preside, to choose time and place, to send messengers to take votes, to moderate disputes, to record agreements, &c. as aforesaid: And these circumstances are the things that officers may be made for.

But the very *modes* and *circumstances* which are part of the work to which every Bishop or Pastor is obliged, he cannot commit to another; As to choose his *text*, *subject*, *method*, *words*, &c. These are parts of his own work: Though Concord in these is the work of many.

Now what is the work besides all these that we must have new Churches and offices made for? Is it to Govern all these Bishops and Churches? How? By the Word or by the Sword? If by the Sword, the Magistrate is to do it? If by the Word (or *spiritual Authority*) either God hath made such an office as Arch-bishops or General Bishops over many, or he hath not: If he have, we need no new humane office for it, God having provided for it already: If not, but God hath left all Bishops independent, and to learn of one another, as equals in Office, and unequal only in gifts, then either such an office is fit and necessary, or not. If it be, you accuse God of omission in not appointing a Bishop over Bishops as well as a Bishop of the lowest order. If not, then by what reason or power will you make new needless officers in the Church? When Cyprian and his Carthage Council so vehemently disclaimed being *Episcopi Episcoporum*?

19. I would fain know whether those new made Churches of humane and not of Divine fabrication, (whether Universal (or Papal) Patriarchal, Provincial,

cial, &c.) were made by former Churches, or by no Churches. If by no Churches, then either by other societies or by single persons: If by other societies, by what power do they make new Churches to Christ, who are themselves no Churches? If by single persons, either they are before Church-members, or not. If not, how can those make new Churches that be not so much as members of Churches, without a Commission from Christ? But if either former Churches or their members made these new Churches, then 1. It followeth that there were another sort of Churches before these new or humane Churches. And if so, either those other that made these were themselves made of God or not? And so the question will run up till you bring it either to some Church of Gods making which made these other, or some person commissioned to do it. If you say the first, then he that will confess that there is a species of Churches of Christs Institution, and a species not of his institution, must prefer the former, and must well prove the power of making the later. And so they must do, if they say that it was done by particular persons that were no particular Church-members. For if Christ commissioned them to settle any one species of Churches, those are to be esteemed settled by Christ. But if you say that Christ left them to vary the species of Churches as they saw cause, and so on to the end of the World, 1. You must well prove it, 2. It is before disproved: (unless you take the word Church equivocally.)

20. Lastly, all Christians are satisfied of Christs Authority; And therefore in that they can agree: But so they are not, of any humane Church-makers authority; And therefore in that there will never be an agreement: Therefore such new Churches, and Ecclesiastical Governments will be but (as they ever have been) the Engines of division and ruine in the Churches: And the species of Gods making, with the mutability of mutable Adjuncts and Circumstances, will best preserve the Churches peace.

But if the true nature of Pastoral or Ecclesiastical Government were well understood, it would put an end to all these Controversies. Which may be mostly gathered from what is said before; To which I will add this little following.

Quest. wherein consisteth the true nature of Pastoral Church Government?

Ans. 1. **N**ot in any use of the sword or corporal force.

2. Not in a power to contradict Gods word.

3. Not in a power co-ordinate with Christs, to do his proper work, or that which hath the same grounds, reasons, and nature.

4. Not in an unquestionable Empire, to command things which none must presume to examine, or judge of by a discerning judgement, whether they be forbidden by God or not.

5. Not now in making a new word of God, or new Articles of faith, or new universal Laws, for the whole Church.

6. Not in any thing which derogates from the true power of Magistrates, or Parents, or Masters.

But 1. It is a Ministerial power, of a Messenger or Servant, who hath a commission to deliver his Masters commands and exhortations.

2. As it is over the Laity or flocks, it is a power in the sacred Assemblies to Teach the people by office, and to be their Priests or Guides in holy Worship.

3. And to Rule the Worship-actions for the time, length, method, and orderly performance of them.

3. As to particular persons, it is the power of the Church Keys, which is, 1. To judge who is meet to be by Baptism taken in to the Church. 2. To reprove, exhort and instruct those that by vice or ignorance, in order to Repentance, or Knowledge or confirmation do need the Pastoral help. 3. To judge who is to be forbidden Church-communion as impenitent; or at least, with whom that Church must be forbidden to communicate. 4. To judge who is meet for Absolution as a penitent. 5. To deliver men personally a sealed pardon from Christ in his two Sacraments. 6. To visit the sick, and comfort the sad, and resolve the doubting, and help the poor. This is the true Church Government, which is like a Philosophers or Schoolmasters in his School among volunteers, supposing them to have no power of the rod or violence, but only to take in or put out of their Schools: And what need is there of an Universal, Patriarchal or National Head, to do any of this work, which is but the Government of a personal Teacher and Conductor; and which worketh only on the Conscience?

4. But besides this there is a necessity of Agreeing in the right management of this work: which needeth no new Head, but only the Consultations of the several Bishops or Pastors, and the Magistrates civil rule, or extrinsec Episcopacy (as Constantine called it.)

5. And besides this there is need to Ordain Pastors and Bishops in the Church. And this is not done by any force neither; but 1. By Judging what men are fit, 2. By perswading the people to consent and receive them, and 3. By Investing them by a Delivery of possession by Imposition of hands. Now for all this, there needs no humane species of Bishops or Churches to be made.

6. Besides this there is need of some oversight of these Pastors and Ministers and fixed Bishops when they are made; and of some General care of Pastors and people, if they decline to Heresies, errors, vices, or lukewarmness: But for this, 1. When Magistrates have done their part, 2. And neighbour Ministers to one another, 3. And the consociated Bishops to the particular ones: 4. And unfixed Ministers have done their part in the places where occasionally they come, If moreover any General Pastors or Arch-bishops are necessary, to rebuke, direct, and perswade the Bishops or their flocks, by messengers, Epistles or in presence, no doubt but God hath appointed such as the successors of the Apostles, Evangelists and other General Ministers of those first times. But if no such thing be appointed by Christ, we may be sure it is not necessary nor best.

If it were but considered that the Ruling power in the Church is so inseparable from the Teaching power, that it is exercised by Teaching and only by Gods word, (either generally, or personally applied) and that upon none but those that willingly and by consent receive it, it would quiet the world about these matters. And O that once Magistrates would take the Sword wholly to themselves, and leave Church power to work only by its proper strength and virtue, and then all things would fall into joynt again; Though the Ithacians would be displeased.

1 Cor. 4.
1, 2.

1 Pet. 5.
1, 2, 3.

Matth. 28.
19, 20.

1 Thes. 5.
12, 13.

Quest.

Quest. 58. whether any part of the proper Pastoral or Episcopal power may be given or deputed to a Lay man, or to one of any other office, or the proper work may be performed by such?

Ans. 1. **S**uch Extrinsecal, or Circumstantial, or Accidental actions as are afore-mentioned may be done by deputies or others (As calling the Church together, summoning offenders, recording actions, &c.)

2. The proper Episcopal or Pastoral work or office cannot be deputed, in whole or part, any other way than by *Communication*, which is, by *Ordination*, or making another to be of the same office. For if it may be done by a *Lay-man*, or one that is not of the same order and office, then it is not to be called any proper part of the Pastoral or Episcopal office: If a *Lay man* may Baptize, or administer the Sacrament of Christs Body and Blood, or may ordain, or excommunicate (ecclesiastically) or Absolve, merely because a Bishop authorizeth or biddeth him, Then 1. What need Christ have made an office-work of it, and persons be Devoted and Consecrated to it?

2. And why may not the peoples election and the Kings Commission serve to enable a Lay man to do it? For if Commanding only be proper to the Bishop or Pastor, and executing be common to Lay men, it's certain that the King may Command all Bishops and Pastors to do their office-work; And therefore he may command a Lay man to do that which a Bishop may command him to do.

3. And is it not a contradiction to say that a man is a Lay man, or of another Order, who is Authorized by a Bishop, to do a Bishops work or office? When as the office it self is nothing (as is oft said) but an Obligation and Authority to do the work. If therefore a Bishop authorize and oblige any other man to do the proper work of a Bishop or Pastor (to ordain, to baptize, to give the Sacrament of the Eucharist, to Excommunicate, to absolve, &c.) he thereby maketh that man a Bishop or a Pastor, whatever he call him.

Obj. But doth not a Bishop preach per alios to all his Diocese? and give them the Sacraments per alios, &c?

Ans. Let not the phrase be made the Controverfie instead of the Matter. Those other persons are either Ministers of Christ, or Lay men. If Lay men, their actions are unlawful. If Ministers, they are Commissioned officers of Christ themselves, and it is the work of their own office which they do, and it is they that shall have the reward or punishment. But if preaching to all these Churches or giving to all these persons in a thousand Parishes the Sacraments, &c. were the Bishops or Archbishops work, that is, which they are obliged to do, then they would sin in not doing it. But if they are the Governours only of those that are obliged to do it, and are not obliged to do it themselves, then Governing the doers of it, is only their work; And therefore it is but equivocally said that the work is theirs, which others and not they are obliged to do; and that they do their work per alios, when they do but Govern those others in doing their own work.

Of this read the Lord Bacons Considerations, and Grotius de Imper. summ. Potest. circa Sacra, who soundly resolve the case, against doing the Pastoral work per alium.

Quest. 59. May a Lay man preach or expound the Scriptures? Or what of this is proper to the Pastors office?

Ans. 1. **N**O doubt but there is some Preaching or Teaching and Expounding which a Lay man may use. So did Origen; so did Constantine; so may a King or Judge on the Bench: so may a Parents to his Children, and a Master to his family, and a Schoolmaster or Tutor to his Scholars.

2. It is not any one Method or Sermon-fashion which is proper to a Minister and forbidden to a Lay man: That Method which is most meet to the Master and hearers, may be used by one as well as by the other.

3. It is not the meer publickness of the Teaching, which must tell us what is unlawful for a Lay man. For Writing and Printing are the most publick wayes of Teaching; And these no man taketh to be forbidden the Laity. Scaliger, Casaubon, Grotius, Erasmus, Constantine, King James, the Lord Bacon, and abundance more Lay men have done the Church great service by their Writings. And Judges on the Bench speak oft Theologically to many.

But that which is proper to the Ministers or Pastors of the Church is, 1. To make a stated office of it, and to be separated, set a-part, devoted, or consecrated and appropriated to this sacred work; and not to do it occasionally only, or sometimes, or on the by; but as their Calling and the Employment of their lives.

2. To do it as Called and Commissioned Ministers of Christ, who have a special nunciative and Teaching Authority committed to them; And therefore are in a special manner to be heard, according to their special Authority.

3. To be the stated Teachers of particular Churches, as their Pastors and Guides; (Though they may sometime permit a Lay man when there is cause to Teach them pro tempore) These three are proper to the Ministerial and Pastors office.

But for the regulating of Lay mens Teaching, 1. They must steadily keep in their families or within their proper bounds.

2. They must not presume to go beyond their abilities; especially in matters dark and difficult.

3. They must not thrust themselves without a just call and need into publick or numerous meetings as Teachers, nor do that which savoureth of Pride or Ostentation, or which tendeth to cherish those vices in others.

4. They must not live, or Preach, as from under the Government of the Church Pastors: But being members of their flocks, must do all as under their lawful oversight and guidance: much less must they proudly and schismatically set up themselves against their lawful Pastors, and bring them into contempt to get themselves reputation, and to draw away Disciples after them.

5. Times and places must be greatly distinguished. In Infidel or grossly ignorant Countreys, where through the want of Preachers there is a true necessity, men may go much further than in Countreys where Teachers and knowledge do abound.

Act. 20. 30.
Heb. 13. 7.
17. 24.
1 Thel. 5.
12. 13.
1 Tim. 5.
17.

Quest.

Quest. 60. *what is the true sense of the distinction of Pastoral power, in foro interiore & exteriore, rightly used?*

Ans. 1. **N**ot as if the Pastors had any power of the sword or outward force, or of mens Bodies or Estates immediately: For all the Pastoral power is *Immediately* on the soul, and but secondarily on the body, so far as the perswaded soul will move it. Reason and Love and the Authority of a messenger of Christ, are all the power by which Bishops or Pastors as such can work, in *foro interiore vel exteriore*; They Rule the body but by Ruling the soul.

2. But the true use of the distinction is only to serve instead of the usual distinction of *Publick*, and *personal* obligation. It is one thing to satisfie a mans private Conscience about his own personal case or matters: And another thing to oblige the whole Church, or a particular person, of his duty as a member of the society to the rest. When the Pastor Absolveth a penitent person, in *foro interiore*, that is, in his own Conscience, he delivereth him a discharge in the name of Christ on Condition he be truly penitent: Else not. But in *foro exteriore* he actually and absolutely restoreth him to his visible state of Church Communion. The rest of the members perhaps may justly think this man unlike to prove a true penitent: And then in *foro interiore* they are not bound to believe him certainly penitent or pardoned by God: But in *foro exteriore* that he is restored to Church Communion, and that for order sake they are bound to hold Communion with him, they are bound (internally) to believe. So that it comes near the sense of the distinction of the *secret Judgement* (of God and Conscience) and *Church judgement*.

Quest. 61. *In what sense is it true that some say, that the Magistrate only hath the External Government of the Church, and the Pastors the Internal?*

Ans. 1. **N**ot as *External* and *Internal* are opposed in the nature of the Action. For the Voice of the Pastor in Preaching is *External*, as well as the Kings.

2. Not as they are opposed in the manner of Reception. For the Ears of the Auditors are *external Recipients* from the Preacher as well as from the King.

3. Not as distinguishing the parts that are to obey, the duties commanded, and the sins forbidden, as if the King ruled the Body only and the Pastor the soul. For the soul is bound to obey the King, or else the Body could not be bound to obey him; unless by cords. And the Body must obey the Preacher as well as the soul. Murder, drunkenness, swearing, lying, and such other external Vices, are under the Pastors power to forbid in Christs name, as well as the Kings.

4. Not as if all the external parts or actions of Religion were exempted from the Pastors power. For preaching, praying, reading, Sacraments, Church-assemblies, are external parts of Religion, and under the Pastors care.

But in two respects the *External power* is only the Kings or Civil Magistrates. 1. As it is denominated from the sword or *mults* or *Corporal penalties*, which is the *external means* of execution: Though

in this respect the distinction were far more intelligibly exprest by [*The Government by the sword, and by the sacred word.*]

2. But the principal sense of their distinction is the same with *Constantines*, who distinguished of a Bishop *without* and *within*; or of our common distinction of *Intrinsic* and *Extrinsic* Government: And though *Internal* and *External* have the same signification, yet maketh *Intrinsic* and *Extrinsic* more intelligible. And by *Internal* is meant that power which *Intrinsically* belongeth to the Pastors office as Instituted by Christ; and so is *Intrinsic* to the Pastorship and the Church (as preaching, praying, sacraments, the Keyes of Admission and Exclusion, Ordination, &c.) And by *External* is meant, that which is *Extrinsic* to the Pastorship and the Church; which Princes have sometimes granted them, but Christ hath made no part of their office. In this sense the assertion is good and clear and necessary; that the disposal of all things *Circa Sacra* all accidents and circumstances whatsoever, which by Christs Institution are not *Intrinsic* to the Pastorship and Church, but *extrinsic*, do belong to the power of Kings and Magistrates.

Quest. 62. *Is the tryal, judgement, or consent of the Laity necessary to the admittance of a member into the Universal or particular Church?*

Ans. 1. **I**t is the Pastors office to bear and exercise the Keyes of Christs Church: Therefore by office he is to Receive those that come in; and consequently to be the tryer and Judge of their fitness.

2. It belongeth to the same office which is to Baptize, to Judge who is to be baptized: Otherwise Ministers should not be rational Judges of their own actions, but the executioners of other mens judgement. It is more the Judging who is to be baptized, which the Ministers office consisteth in, than in the bare doing of the outward act of Baptizing.

3. He that must be the ordinary Judge in Church-admissions, is supposed to have both *Ability* and *Leisure* to make him fit; and *Authority* and *Obligation* to do the work.

4. The ordinary body of the Laity have none of all these four qualifications; much less all. 1. They are not ordinarily Able; so to examine a mans faith and resolution with judgement and skill, as may neither tend to the wrong of himself nor of the Church. For it is great skill that is required thereunto. 2. They have not ordinarily *Leisure* from their proper callings and labours, to wait on such a work as it must be waited on; especially in populous places. 3. They are not therefore obliged to do that which they cannot be supposed to have *Ability* or *Leisure* for. 4. And where they have not the other three, they can have no *Authority* to do it.

5. It is therefore as great a crime for the Laity to usurp the Pastors office in this matter, as in preaching, baptizing or other parts of it.

6. And though Pride often blind men (both people and Pastors) so as to make them overlook the burden and look only at the Authority and honour; yet is it indeed an intolerable injury to the Laity, if any would lay such a burden on them which they cannot bear, and consequently would make them responsible for the omissions or misdoing of it, to Christ their Judge.

7. There is not so much as any fair pretence for the Laity having power to judge who shall be

received into the *Universal Church*: For *who* of the Laity should have this power? Not *All*, nor the *Major Vote* of the Church: For *who* ever sought the Votes of all the Christians in the World, before he baptized a man? Not any *one particular Church* or persons above the rest: For they have no Right to shew for it, more than the rest.

8. It is not in the power of the Laity to keep a man out of their own *particular Church-Communion*, whom the *Pastor* receiveth; Because, as is said, it is his Office to judge and bear the *Keyes*.

9. Therefore if it be ill done, and an unworthy person be admitted, the Consciences of the people need not accuse themselves of it, or be disturbed, because it is none of their employment.

10. Yet the *Liberty* of the Church or people must be distinguished from their *Governing power*, and their *Executing duty* from the *power of Judging*. And so, 1. The people are to be Guided by

the *Pastors* as *Volunteers*, and not by *Violence*: And therefore it is the *Pastors* duty, in all doubtful cases, to give the people all necessary satisfaction, by giving them the *Reasons* of his doings, that they

may understandingly and quietly obey and submit.

2. And in case the people discern any notable appearance of danger, by introducing *Hereticks* and grossly impious men to corrupt the Church, and by

subverting the order of Christ, they may go to their *Pastors* to desire satisfaction in the case. 3. And if

by open proof or notoreity it be certain, that by Ignorance, fraud or negligence the *Pastors* thus corrupt the Church, the people may seek their due Remedy from other *Pastors* and *Magistrates*; 4. And

they may protest their own dissent from such proceedings; 5. And in case of extremity may cast off *Heretical* and *Impious* and *Intolerable Pastors*, and

commit their souls to the conduct of *fitter men*; As the Churches did against the *Arrian Bishops*, and as *Cyprian* declareth is his peoples duty to do; as is afore said.

Quest. 62. *what power have the people in Church Censures and Excommunication?*

Ans. This is here adjoined, because it requireth but little more than the foregoing answer. 1. As it is the *Pastors* office to judge who is to be received, so also to judge who is to be excluded.

2. But the *Execution* of his sentence belongeth to the people as well as to himself. It is they that either hold *Communion* with the person, or avoid him.

3. Therefore though ordinarily they must acquiesce in the *Pastors* judgement, yet if he grossly offend against the Law of God, and would bring them e.g. to communion with *hereticks* and openly *impious*, and excommunicate the *Orthodox* and Godly, they may seek their remedy as before.

Quest. 64. *what is the peoples remedy in case of the Pastors male-administration?*

Ans. This also is here annexed for dispatch, as being almost sufficiently answered already.

1. It must be supposed that all Church disorders and male-administrations cannot be expected to be remedied; but many while we are sinners and imperfect must be born.

2. The first Remedy is to speak *submissively* to the *Pastor* of his faults, and to say to *Archippus*, *Take heed to the Ministry which thou hast received*: And if he hear not more *privately*, for the people more openly to warn and intreat him; not as his *Governours*, but as Christians that have Reason to regard Christ's interest and their own, and have charity to desire his reformation.

2. The next remedy is, to consult with the *neighbour Pastors* of other Churches, that they may admonish him; not as his *Governours*, but as *neighbour Pastors*.

3. The next remedy is to seek redress from those *Governours* that have power to correct or cast out the intolerable.

4. The last remedy is that of *Cyprian*, to desert such intolerable *Pastors*.

But in all this, the people must be sure that they proceed not proudly, ignorantly, erroneously, passionately, factiously, disorderly or rashly.

Quest. 65. *May one be a Pastor or a member of a particular Church who liveth so far from it, as to be incapable of personal Communion with them?*

Ans. The Name is taken from the Relation; and the Relation is founded in Capacity, Right, and Obligation to actual Communion, duties and privileges; 1. He that is so *statedly distant* is *incapable statedly* of Communion, and therefore *incapable* of the Relation and Name.

2. He that is but for a *Time accidentally so distant*, is but for that time *incapable* of Communion with them: And therefore retaineth *Capacity*, *Right* and *obligation statedly* for the future, but not for the present exercise. Therefore he retaineth the Relation and name, in respect to his future intended exercise; but not in so plenary a sense, as he that is *capable* of present Communion.

3. It is not the length or shortness of the Time of absence that wholly cutteth off or continueth the Relation and Name, but the probability or improbability of a seasonable accession. For if a man be removed but a day, with a purpose to return no more, his relation ceaseth. And if a man be long purposing and probably like to return, and by sickness or otherwise be hindered, it doth not wholly end his relation.

4. If the delay be so long as either maketh the return *improbable*, or as necessitateth the Church to have another *statedly* in the *Pastors* place, where they can have but one, and so the people by taking another, consent (though with grief) to quit their relation and title to the former, there the Relation is at an end.

5. It is a delusory formality of some, that call themselves members of a separated (or other) Church, from which they most ordinarily and *statedly* live at an utter distance, and yet take themselves to be no members of the Church where they live, and usually joyn with: And all because they *Covenanted* with one and not with the other.

Quest;

Quest. 66. *If a man be injuriously suspended or Excommunicated by the Pastor or people, which way shall he have remedy?*

Ans. **A**S is aforesaid in case of male-administration; 1. By admonishing the Pastor or those that wrong him. 2. By consulting Neighbour Pastors, that they may admonish him; 3. By the help of Rulers, where such are, and the Churches good forbids it not. 4. In case of extremity by removing to a Church that will not so injure you. And what needs there any more, save patience?

Quest. 67. *Doth presence alwayes make us guilty of the errors or faults of the Pastor in Gods worship, or of the Church? Or in what cases are we guilty?*

Ans. 1. **I**F it alwayes made us guilty no man could joyn with any Pastor or Church in the world, without being a wilful sinner. Because no man worshippeth God without sin in matter or manner, omission or commission.

2. If it never made us guilty, it would be lawful to joyn with Mahometans and Bread-worshippers, &c.

3. Therefore the following decision of the question, in what cases it is a duty or a sin to separate, doth decide this case also. For when separation is no duty, but a sin, there our presence in the Worship is no sin: But when separation is a duty, there our presence is a sin.

4. Especially in these two cases our presence is a sin; 1. When the very Assembly and Worship is so bad as God will not accept, but judgeth the substance of it for a sin. 2. In case we our selves be put upon any sin in Communion, or as a previous condition of our Communion (As to make some false profession, or to declare our consent to othermens sin, or to commit corporal visible repurative Idolatry, or the like). But the Pastor and Church shall answer for their own faults, and not we, when we have cause to be present, and make them not ours by any sinful action of our own.

Quest. 68. *Is it lawful to Communicate in the Sacrament with wicked men?*

Ans. **T**He answer may be gathered from what is said before.

1. If they be so wicked for number, and flagitiousness, and notoriety, as that it is our duty to forsake the Church, then to communicate with them is a sin. Therefore the after resolution of the just causes of separation must be perused. As if a Church were so far defiled with Heresie, or open Impiety, that it were justified by the Major Vote, and bore down Faith and Godliness, and the society were become incapable of the Ends of Church Association and Communion: In this and other cases it must be deserted.

2. If we do not perform our own duty to remove unlawful Communion, (whether it be by admonition of the offender or Pastor, or what ever is proved really our duty,) the omission of that duty is our sin.

3. But if we sin not by omitting our own duty, it will be no sin of ours to communicate with the Church, where scandalous sinners or Hereticks are permitted. The Pastors and delinquents sins are not ours.

4. Yea, if we do not omit our own duty in order to the remedy, that will not justify us in denying Communion with the Church while wicked men are there: But it will rather aggravate our sin, to omit one duty first, and thence teach occasion to omit another.

Quest. 69. *Have all the members of the Church right to the Lords table? And is Suspension lawful?*

OF this see the Defence of the Synods Propositions in New England. I answer,

1. You must distinguish between a fundamental Right of State, and an immediate right of present possession; or if you will, Between a Right duly to receive the Sacrament, and a Right to immediate reception simply considered.

2. You must distinguish between a Questioned Controversed right, and an unquestioned right; And so you must conclude as followeth.

1. Every Church-member (at least adult) as such, hath the fundamental right of stated Relation, or a Right duly to receive the Sacrament; that is, To receive it understandingly and seriously at those seasons when by the Pastors it is administered:

2. But if upon faults or accusations, this Right be duly questioned in the Church, it is become a controverted right; and the possession or admission may by the Bishops or Pastors of the Church, be suspended, if they see cause, while it is under tryal, till a just decision.

3. Though Infants are true members, yet the want of natural capacity, duly to receive, maketh it unlawful to give them the Sacrament, because it is to be Given only to Receivers, and Receiving is more than eating and drinking; It is Consenting to the Covenant, which is the real Receiving in a moral sense, or at least Consent professed. So that they want not a state of right, as to their Relation, but a natural capacity to Receive.

4. Persons at age who want not the Right of a stated Relation, may have such actual Natural and Moral indispositions, as may also make them for that time unmeet to Receive. As Sickness, Infection, a Journey, persecution, scattering the Church, a Prison: And (morally) 1. Want of necessary knowledge of the nature of the Sacrament (which by the negligence of Pastors or Parents may be the case of some that are but newly past their childhood;) 2. Some heinous sin, of which the sinner hath not so far repented, as to be yet ready to receive a sealed pardon, or which is so scandalous in the Church, as that in publick respects the person is yet unfit for its priviledges. 3. Such sins or accusations of sin, as make the persons Church-title justly Controversed, and his Communion suspended, till the case be decided. 4. Such fears of unworthy Receiving, as were like to hurt and distract the person, if he should receive till he were better satisfied. These make a man incapable of present Reception; and so are a barr to his plenary right: They have still right to Receive in a due manner: But being yet incapable of that due Receiving, they have not a plenary right to the things.

5. The same may be said of other parts of our duty and privileges. A man may have a relative; habitual or stated right, to praise God, and give him thanks for his justification, sanctification, and adoption, and to godly conference, to exercises of humiliation, &c. who yet for want of present actual preparation, may be incapable, and so want a plenary right.

6. The understanding of the double preparation necessary, doth most clearly help us to understand this case. A man that is in an unregenerate state, must be visibly cured of that state (of utter ignorance, unbelief, ungodliness,) before he can be a member of the Church, and lay a claim to its privileges. But when that is done, besides this *general preparation*, a *particular preparation* also to each duty is necessary to the right doing it. A man must understand what he goeth about, and must consider of it, and come with some suitable affections. A man may have right to go a journey that wants a Horse; or may have a Horse, that is not saddled: He that hath clothes must put them on, before he is fit to come into company: He that hath right to write, may want a pen, or have a bad one: Having of Gracious habits, may need the addition, of bringing them into such acts, as are suitable to the work in hand.

Quest. 70: Is there any such thing in the Church, as a rank or Classis, or Species of Church members at age, who are not to be admitted to the Lords Table, but only to hearing the word and Prayer, between Infant members, and adult confirmed ones?

Ans. Some have excogitated such a classis or species or order, for convenience, as a prudent necessary thing: Because to admit all to the Lords Table they think dangerous on one side; And to cast all that are unfit for it out of the Church, they think dangerous on the other side, and that which the people would not bear. Therefore to preserve the reverence of the Sacrament, and to preserve their own and the Churches peace, they have contrived this middle way or rank. And indeed the controversie seemeth to be more about the title (whether it may be called a middle order of meer Learners and Worshippers,) than about the Matter. I have occasionally written more of it than I can here stay to recite: And the accurate handling of it requireth more words, than I will here use. This breviate therefore shall be all.

1. It is certain that such Catechumens as are in *meer preparation* to faith, repentance and baptism, are no Church-members or Christians at all; and so in none of these ranks.

2. Baptism is the only ordinary regular door of entrance into the visible Church; and no man (unless in extraordinary cases) is to be taken for a Church-member or visible Christian till Baptized.

Two Objections are brought against this. 1. The Infants of Christians are Church-members as such, before baptism, and so are believers: They are baptized because members, and not members, by baptism.

Ans. This case hath no difficulty: 1. A Believer as such, is a member of Christ and the Church invisible, but not of the visible Church, till he be an orderly Professor of that belief. And this Profession is not left to every mans will how it shall be made, but Christ hath prescribed and instituted a certain

way and manner of profession, which shall be the only ordinary symbol or badge, by which the Church shall know visible members; and that is baptism. Indeed when baptism cannot be had, an open profession without it may serve: For Sacraments are made for Man, and not Man for Sacraments. But when it may be had, it is Christs appointed Symbol, Tesseræ and Church-door. And till a person be baptized, he is but Irregularly and initially a Professor; As an Embryo in the Womb is a man; or as a Covenant before the writing, sealing and delivering is initially a Covenant; or as persons privately contracted without solemn Matrimony are married; or as a man is a Minister upon Election and Tryal before Ordination: He hath only in all these cases, the beginning of a title, which is not compleat; nor at all sufficient in foro Ecclesie, to make a man Visibly and Legally, A married man, a Minister, and so here a Christian. For Christ hath chosen his own visible badge, by which his Church-members must be known.

2. And the same is to be said of the Infant-title of the children of believers: They have but an initial right before baptism, and not the badge of visible Christians. For there are three distinct gradations to make up their visible Christianity. 1. Because they are their own, (and as it were parts of themselves) therefore Believers have power and obligation to dedicate their children in Covenant with God. 2. Because every believer is himself dedicated to God, with all that is his own, (according to its capacity) therefore a Believers child is supposed to be Virtually (not actually) dedicated to God in his own dedication or Covenant, as soon as his child hath a being. 3. Being thus Virtually and Implicitly first dedicated, he is after Actually and regularly dedicated in Baptism; and Sacramentally receiveth the badge of the Church; and this maketh him a visible member or Christian, to which the two first were but introductory, as Conception is to humane Nativity.

Object. But the seed of Believers as such are in the Covenant; and therefore Church-members.

Ans. The word Covenant here is ambiguous: Either it signifieth Gods Law of Grace, or prescribed terms for salvation, with his immediate offer of the benefits to accepters, called the single Covenant of God; or it signifieth this with mans Consent, called the Mutual Covenant where both parties Covenant. In the former sense, the Covenant only offereth Church-membership, but maketh no man a Church-member, till Consent. It is but Gods conditional promise, If thou believe thou shalt be saved, &c. If thou give up thy self and children to me, I will be your God, and you shall be my people. But it is only the Mutual Covenant that maketh a Christian or Church-member.

Object. The promise is to us and our children as ours.

Ans. That is, that you and your children dedicated to God, shall be received into Covenant; but not otherwise. Believing is not only bare Assenting, but Consenting to the Covenant, and delivering up your selves to Christ: And if you do not consent that your child shall be in the Covenant, and deliver him to God also, you cannot expect acceptance of him, against your wills; nor indeed are you to be taken for true believers yourselves, if you dedicate not your selves to him and all that are in your power.

Object. This offer or Conditional Covenant belongeth also to Infidels.

Ans. The offer is to them, but they accept it not. But every believer accepteth it for himself, and his,

What makes a visible member?

his, or devoteth to God himself and his children when he shall have them: And by that virtual dedication or Consent, his children are *Virtually* in the Mutual Covenant; And *Actually* upon actual Consent and dedication.

Object. But it is Profession and not Baptism, that makes a visible member.

Ans. That's answered before; It is profession by Baptism: For Baptism is that peculiar act of profession, which God hath chosen to this use, when a person is absolutely devoted, resigned and engaged to God in a solemn Sacrament, this is our regular initiating profession: And it is but an irregular Embryo of a profession, which goeth before baptism ordinarily.

Prop. 3. The time of Infant membership, in which we stand in Covenant by our Parents Consent, cannot be determined by duration, but by the insufficiency of Reason through immaturity of age, (or continuing idiots) to choose for ones self.

Prop. 4. It is not necessary that the doctrine of the Lords Supper be taught Catechumens before Baptism; nor was it usual with the antients so to do (though it may very well be done).

Prop. 5. It is needful that the nature of the Lords Supper be taught all the baptized before they receive it (as was opened before,) else they must do they know not what.

Prop. 6. Though the Sacrament of the Lords Supper seal not another, but the same Covenant that baptism sealeth; yet are there some further truths therein expressed, and some more particular exercises of faith in Christs Sacrifice and coming, &c. and of Hope, and Love, and Gratitude, &c. requisite. Therefore the same qualifications which will serve for Baptism, Justification, and Adoption, and Salvation, are not enough for the right use of Church communion in the Lords Supper, the one being the Sacrament of initiation and our new birth; the other of our Confirmation, Exercise and Growth in Grace.

7. Whether persons be baptized in Infancy or at age, if they do not before understand these higher mysteries, they must stay from the exercise of them till they understand them: And so with most there must be a space of time between their Baptism and fuller Communion.

8. But the same that we say of the Lords Supper must be said of other parts of Worship; Singing Psalms, Praise, Thanksgivings, &c. men must learn them, before they can practise them: And usually these as Eucharistical acts concur with the Lords Supper.

9. Whether you will call men in this state, Church-members of a middle rank and order, between the Baptized, and the Communicants, is but a *lis de nomine*, a verbal Controversie. It is granted that such a middle sort of men there are in the Church.

10. It is to be maintained that these are in a state of salvation, even before they thus communicate. And that they are not kept away for want of a *stated Relation-title*, but of an *immediate capacity*, as is aforesaid.

11. There is no necessity, but upon such unfitness, that there should be one days time between baptism and the Sacrament of the Lords Supper: nor is it desirable: For if the baptized understand those mysteries the first day, they may communicate in them.

12. Therefore as men are prepared, some may suddenly communicate and some stay longer.

13. When persons are at age, if Pastors, Parents and themselves be not grossly negligent, they may and ought to learn these things in a very little time; so that they need not be feiled in a lower Learning

state, for any considerable time, unless their own negligence be the cause.

14. And in order to their Learning, they have right to be Spectators and Auditors at the Eucharist, and not to be driven away with the Catechumens, as if they had no right to be there. For it is a thing best taught by the practice to beholders.

15. But if any shall by scandal or gross neglect of piety, and not only by Ignorance give cause of questioning their title, and suspending their possession of those sacred privileges, these are to be reckoned in another rank, even among those whose title to Church-membership it self becometh controverted, and must undergo a tryal in the Church.

And this much I think may serve to resolve this considerable question.

Quest. 71. Whether a Form of Prayer be lawful.

Ans. I Have said so much of this and some following questions in many Books already, that to avoid repetition, I shall say very little here.

The question must be out of question with all Christians:

I. Because the Scripture it self hath many forms of prayer; which therefore cannot be unlawful.

Object. They were lawful then, but not now.

Ans. He that saith so, must prove where God hath since forbidden them. Which can never be.

Object. They may lawfully be read in Scripture for instruction, but not used as prayers.

Ans. They were used as prayers then, and are never since forbidden: Yea, John and Christ did teach their Disciples to pray, and Christ thus prefaceth his form, *When ye pray, say*—

II. All things must be done to Edification: But to use a form of prayer is for the edification of many persons, (At least those that cannot otherwise do so well, Therefore those persons must use a form. Full experience doth prove the Minor, and nothing but strangeness to men can contradict it.

Quest. 72. Are Forms of Prayer or Preaching in the Church lawful?

Ans. YEs: Most Ministers study the Methodical form of their Sermons before they preach them: And many write the very words, or study them: And so most Sermons are a form. And sure it is as lawful to think before-hand what to say in praying as in preaching.

1. That which God hath not forbidden is lawful: But God hath not forbidden Ministers to study their Sermons or Prayers, either for matter, method or words, and so to make them many wayes a form.

2. That which God prescribed is lawful (if he reverse it not): But God prescribed publick forms of prayer; As the titles and matter of many of the Psalms prove, which were daily used in the Jewish Synagogues.

Object. Psalms being to be sung, are more than Prayers.

Ans. They were Prayers, though more. They are called Prayers, and for the Matter many of them were no more than prayers; but only for the measures of words: Nor was their singing like ours now, but

God gave forms of preaching to Moses and the Prophets: See a large form of prayer for all the people, Deut. 26. 13, 14, 15. And so elsewhere there are many.

but liker to our saying. And there are many other prayers recorded in the Scripture.

3. And all the Churches of Christ at least these thirteen or fourteen hundred years have taken publick forms for lawful: which is not to be gainsayed without proof.

Quest. 73. Are publick Forms of mans Devising or Composing lawful?

Ans. **Y**Es: 1. The Ministers afore mentioned throughout the Christian world, do devise and compose the form of their own *Sermons and Prayers*: And that maketh them not unlawful. 2. And who ever speaketh *ex tempore*, his words are a form when he speaketh them, though not a premeditated form. 3. And when Scripture so vehemently commandeth us to search, meditate, study the Scriptures, and take heed to our selves and unto doctrine, &c. What a person is that who will condemn prayer or preaching, only because we before hand studied or considered what to say? As if God abhorred diligence and the use of reason. Men are not tyed (now) from thinking beforehand what to say to the Judge at the Bar for estate or life, or what to say on an Embassage, or to a King, or any man that we converse with? And where are we forbidden to forethink what to say to God? Must the people take heed how they hear, and look to their feet when they go into the house of God? And must not we take heed what we speak, and look to our words that they be fit and decent?

Object. Forms are Images of prayer and preaching, forbidden in the second Commandment.

Ans. Prove it, and add not to the Word of God. 1. The Scripture and Gods servants, even Christ himself, had broken the second Commandment, when they used or prescribed forms. 2. Forms are no more Images than *extemporate* words are, as they signifie our minds. Are all the Carechisms, printed and written Sermons and Prayers, Images or Idols? All forms that Parents teach their children? O charge not such untruths on God; and invent not falsehoods of his Word, while you cry down mans inventions.

Quest. 74. Is it lawful to Impose Forms on the Congregation or the people in publick worship?

YEs, and more than Lawful: It is the Pastors duty so to do. For whether he fore-think what to pray or not, his prayer is to them a *form* of words: And they are bound in all the lawful parts, to concur with him in Spirit or desire, and to say *Amen*. So that every Minister by Office is daily to impose a form of prayer on all the people in the Congregation. Only some men impose the same form many times over, or every day, and others impose every day a new one.

Quest. 75. Is it lawful to use Forms Composed by man, and imposed not only on the people, but on the Pastors of the Churches?

Ans. **T**He question concerneth not the Lawfulness of Imposing, but of using forms imposed. And 1. It is not lawful to use them merely on that account because they are imposed or commanded, without some greater reason of the unlawfulness. For else it would be unlawful for any other to use imposed forms; as for a Scholar or Child, if the Master or Parent impose them, or for the Congregation when the Pastor imposeth them, which is not true.

2. The using of Imposed forms may by other accidents be sometimes good and sometimes evil, as the Accidents are that make it so.

1. These accidents may make it evil. 1. When the form is bad for matter or manner, and we voluntarily prefer it before that which is better, being willing of the imposition. 2. When we do it to gratifie our slothfulness, or to cover our wilful ignorance and disability. 3. When we voluntarily obey and strengthen any unlawful usurping Pastors or powers that impose it without authority, and so encourage Church-tyranny. 4. When we choose a singular form imposed by some singular Pastor, and avoid that which the rest of the Churches agree in, at a time when it may tend to division and offence. 5. When the weakness and offence of the Congregation is such, that they will not joyn with us in the imposed form, and so by using it, we drive them from all publick Worship or divide them.

2. And in the following circumstances the using of an imposed form is lawful and a duty: 1. When the Minister is so weak that he cannot pray well without one, nor compose so good a one himself: 2. Or when the errors or great weakness of the generality of Ministers is such, as that they usually corrupt or spoil Gods Worship by their own manner of praying, and no better are to be had; and thereupon the wise and faithful Pastors and Magistrates shall impose one sound and apt Liturgy to avoid error and division in such a distempered time; and the Ablest cannot be left at liberty without the relaxing of the rest. 3. When it is a means of the Concord of the Churches, and no hinderance to our other prayers. 4. When our hearers will not joyn with us if we use them not: (For error and weakness must be born with on one side, as well as on the other.) 5. When obedience to just Authority requireth it, and no command of Christ is crost by it. 6. When the imposition is so severe that we must so worship God publicly, or not at all; and so all Gods publick Worship will be shut out of that Congregation, Countrey or Nation, unless we will use imposed prayers. 7. In a word, when the good consequents of Obedience, Union, avoiding offence, Liberty for Gods publick Worship and preaching the Gospel, &c. are greater than the bad consequents which are like to follow the using of such forms: The preponderating accidents must prevail. 8. And if a mans own judgement and Conscience cannot be satisfied, to do Gods work comfortably and quietly any other way, it may go far in the determination. And the common good of many Churches must still be preferred before a less.

Quest.

Quest. 76. Doth not the Calling of a Minister so consist in the exercise of his own Ministerial Gifts, that he may not officiate without them, nor make use of other mens Gifts instead of them?

Ans. 1. **T**HE Office of the Ministry is an Obligation and Authority to do the Ministerial work, by those personal competent abilities which God hath given us.

2. This obligation to use our own abilities, forbiddeth us not to make use of the helps, gifts and abilities of others; either to promote our own abilities and habits, or to further us in the act or the exercise of them. For, 1. There is no such prohibition in Scripture. 2. All men are insufficient for themselves; and Nature and Scripture require them to use the best help they can get from others. 3. Gods service must be done in the best manner we can. But many Ministers cannot do it so well (*consideratis considerandis*) without other mens help as with it.

3. We may use other mens gifts to help us, 1. For Matter, 2. Method, 3. Words, and so for a threefold form, of preaching or prayer.

4. He that useth a Scripture form of Matter, Method or Words, useth his own abilities no more, than if he used a form out of another Book. But it is lawful to use a Scripture form: Therefore it is lawful so far to take in assistance in the use of our own abilities.

5. He that useth a form useth his own abilities also (not only perhaps at other times, but) in the use of it. He useth his understanding to discern the true sense and aptitude of the words which he useth: He useth his holy Desires in putting up those prayers to God: And his other Graces, as he doth in other prayers. He useth his Utterance in the apt and decent speaking of them.

6. A Minister is not always bound to use his own gifts to the utmost that he can, and other mens as little as he can. For, 1. There is no such Command from God. 2. All things must be done to the Churches edification: But sometimes the greater use of another mans gifts, and the less use of his own may be to the Churches greater edification.

Instances of the lawful use of other mens gifts are such as these.

1. For Matter, an Able Minister may tell a young man what subjects are fittest for him in preaching and prayer; and what is the sense of the Scriptures which he is to open; and what is the true solution of several doubts and cases. A Minister that is young, raw or ignorant, (yea, the best may be a Learner while he is a Teacher: But he that is a Learner maketh use so far of the gifts of others. And indeed all Teachers in the world make use of the gifts of others: For all teach what they learn from others.

2. For Method, it is lawful to learn that as well as matter from another. Christ taught his Disciples a Method of prayer: And other men may open that method to us. All Tutors teach their Pupils Method as well as Matter: For Method is needful to the due understanding and using of the Matter. A Method of Divinity, a Method of Preaching, and a Method of Praying may be taught a Preacher by word, and may be written or printed for his use.

3. For Words, 1. There is no more prohibition in Gods Word, against learning or using another mans

Words, than his Method or Matter. Therefore it is not unlawful. 2. A Tutor or Senior Minister may teach the Scripture words to a Pupil or Junior Minister; yea, and may set them together and compose him a Sermon or Prayer out of Scripture in its words. (For he that may use an ill-composed Scripture form of his own gathering, may use a well-composed form of anothers.) 3. All the Books in our Libraries are forms of words; and it is lawful sure to use some of all those words which we read; or else our Books would be a snare and limitation to our Language. 4. All Preachers ordinarily use Citations, Testimonies, &c. in other mens words. 5. All Ministers use Psalms in the Metre of other mens composing (and usually imposing too.) And there is no more prohibition against using other mens words in a Prayer, than in a Psalm. 6. Almost all Ministers use other mens gifts and form of words, in reading the Scriptures, in their Vulgar Tongues: For God did not write them by his Apostles and Prophets in English, French, Dutch, &c. but in Hebrew, Chaldee and Greek: Therefore the wording them in English, &c. is a humane form of words: And few Ministers think they are bound to translate all the Bible themselves, lest they use other mens words or abilities. 7. If a young Minister that can pray but weakly, hear more apt expressions and sentences in another Ministers prayers, than his own are, he may afterward make use of those sentences and expressions. And if of one sentence, why not of two or ten, when God hath not forbidden it? So also in preaching. 8. It is lawful to read another mans Epistles or Sermons in the Church, as the primitive Churches did by Clements and some others. 9. An imposition may be so severe, that we shall not use our own words, unless we will use some of other mens. 10. All Churches almost in the world, have consented in the use of Creeds, Confessions, and Prayers, and Psalms in the words of others.

But yet 1. No Minister must on these pretences stifle his own gifts, and grow negligent; 2. Nor consent to Church-tyranny or Papal usurpations; 3. Nor do that which tendeth to eat out seriousness in the Worship of God, and turn all into dead Imagery or Formality.

Quest. Is it lawful to Read a Prayer in the Church?

Ans. 1. **T**HAT which is not forbidden is lawful: But to Read a prayer is not forbidden (as such, though by accident it may).

2. The Prayers in the Scripture Psalms, were usually Read in the Jewish Synagogues lawfully: For they were written to that end, and were indeed the Jewish Liturgy. Therefore to Read a Prayer is not unlawful.

3. He that hath a weak memory may Read his own Sermon Notes: Therefore he may Read his Prayers.

4. I add as to this case and the former together, that 1. Christ did usually frequent the Jewish Synagogues.

2. That in those Synagogues there were forms of Prayer, and that ordinarily Read: At least Scripture forms: And if either the Jewish Rabbins (cited by Scaliger, Selden in Eusebii Alexandr. &c.) or the strongest probability may be credited, there were also humane forms. For who can imagine that those Pharisees should have no humane forms, 1. Who are so much accused of formality,

and following Traditions: 2. And used *long* and *frequent* prayers: But if indeed they had no such forms, then *long* and *frequent* *extemporare* prayers are not so great a sign of the Spiritus gifts as is imagined, when such Pharisees abounded in them. But there is little probability, but that they used both wayes.

3. That Christ did not separate from the Synagogues for such prayers sake.

4. Yes, that we never read that Christ medled in the Controversie, it being then no Controversie; nor that he once reproved such forms or Reading them, or ever called the Jews to repent of them.

If you say, His general reproof of Traditions was enough: I answer, 1. Even Traditions he reproved not as such, but as *set before*, or *against the Commands of God*. 2. He named many of their particular Traditions and Corruptions, Mat. 15. & 23, &c. and yet never named this. 3. His being usually present at their Assemblies, and so joyning with them in their Worship, would be such an appearance of his approbation, as would make it needful to express his disallowance of it, if indeed he thought it sinful. So that who ever impartially considereth all this, that he joynd with them, that he particularly reproved other corruptions, and that he never said any thing at all against forms or reading prayers, that is recorded, will sure be moderate in his judgement of such indifferent things, if he know what moderation is.

Quest. 77. *Is it lawful to Pray in the Church without a prescribed or premeditated form of words?*

Ans. There are so few sober and serious Christians that ever made a doubt of this, that I will not bestow many words to prove it.

1. That which is not forbidden is lawful. But Church-prayer without a premeditated or prescribed form of words is not forbidden (by God) Therefore (as to Gods Laws) it is not unlawful.

2. To express holy desires understandingly, orderly, seriously and in apt expressions, is lawful praying. But all this may be done without a set form of words; Therefore to pray without a set form of words may be lawful.

3. The Consent of the Universal Church, and the experience of godly men, are arguments so strong, as are not to be made light of.

4. To which Scripture instances may be added.

Quest. 78. *Whether are set Forms of Words, or free praying without them the better way? And what are the Commodities and Incommodities of each way?*

Ans. I Will first answer the later question, because the former dependeth on it.

I. The Commodities of a set form of words, and the discommodities of free-praying are these following.

1. In a time of dangerous Heresie which hath infected the Pastors, a set form of prescribed words tendeth to keep the Church, and the consciences of the joyners from such infection, offence and guilt.

2. When Ministers are so weak as to dishonour Gods Worship by their unapt, and slovenly, and unsound expressions, prescribed or set forms which are well composed, are some preservative and cure. When free praying leaveth the Church under this inconvenience.

3. When Ministers by faction, passion or corrupt interests, are apt to put these vices into their prayers, to the injury of others, and of the Cause and Church of God, free praying cheristheth this, or giveth it opportunity, which set forms do restrain.

4. Concordant set forms do serve for the exactest Concord in the Churches, that all at once may speak the same things.

5. They are needful to some weak Ministers that cannot do so well without them.

6. They somewhat prevent the laying of the reputation of Religious Worship upon the Ministers abilities: when in free praying, the honour and comfort varieth with the various degrees of Pastoral abilities: In one place it is excellently well done, in another but drily, and coldly, and meanly: In another erroneously, unedifyingly, if not dishonourably, tending to the contempt of holy things: Whereas in the way of set Liturgies, though the ablest (at that time) doth no better, yet the weakest doth, (for words) as well, and all alike.

7. And, if proud weak men have not the composing and imposing of it, all know that words drawn up by study, upon sober premeditation and consultation, have a greater advantage, to be exact and apt, than those that were never thought on till we are speaking them.

8. The very fear of doing amiss, disturbeth some unready men, and maketh them do all the rest the worse.

9. The Auditors know before hand, whether that which they are to joyn in be sound or unsound having time to try it.

10. And they can more readily put in their consent to what is spoken, and make the prayers their own, when they know beforehand what it is, than they can do, when they know not before they hear it; It being hard to the duller sort of hearers, to concur with an Understanding and Consent as quick, as the speakers words are. Not but that this may be done, but not without great difficulty in the duller sort.

11. And it tendeth to avoid the pride and self-deceit of many, who think they are good Christians, and have the Spirit of Grace and Supplication, because by learning and use they can speak many hours in variety of expressions in prayer; which is a dangerous mistake.

II. The Commodities of Free extemporare prayers, and the discommodity of prescribed or set forms are these following.

1. It becometh an advantage to some Proud men who think themselves wiser than all the rest, to obtrude their Compositions, that none may be thought wise enough, or fit to speak to God but in their words: And so introduce Church-tyranny.

2. It may become a hindrance to able worthy Ministers that can do better.

3. It may become a dividing snare to the Churches, that cannot all Agree and Consent in such humane impositions.

4. It may become an advantage to Hereticks when they can but get into power (as the Arians of old) to corrupt all the Churches and publick Worship: And thus the Papists have corrupted the Churches by the Mass.

5. It may become an engine or occasion of persecution, the

and silencing all those Ministers that cannot consent in such impositions.

6. It may become a means of depraving the Ministry, and bringing them to a common idleness and ignorance, (if other things alike concur.) For when men perceive that no greater abilities are used and required, they will commonly labour for and get no greater, and so will be unable to pray without their forms of words.

7. And by this means Christian Religion may decay and grow into contempt: For though it be desirable that its own worth should keep up its reputation and success, yet it never hitherto was so kept up without the assistance of Gods eminent gifts and graces in his Ministers: But where ever there hath been a learned, able, holy, zealous, diligent Ministry, Religion usually hath flourished: And where ever there hath been an ignorant, vicious, cold, idle, negligent and reproached Ministry, Religion usually hath dyed and been reproached. And we have now no reason to look for that which never was, and that God should take a new course in the world.

8. And the opinion of imposing forms of prayer, may draw on the opinion of imposing forms of preaching as much, and of restraining free preaching as much as free praying, as we see in Moscow. And then when nothing but bare Reading is required, nothing more will be ordinarily sought; And so the Ministry will be the scorn of the people.

9. And it will be a shameful and uncomfortable failing, when a Minister is not able on variety of occasions, to vary his prayers accordingly; and when he cannot go any further than his Book or Lesson; It being as impossible to make prayers just fitted to all occasions which will fall out, as to make Sermons fit for all, or as they say, to make a Coat for the Moon: And the people will condemn the Ministers when they perceive this great deficiency.

10. And it is a great difficulty to many Ministers to learn and say a form without book; so that they that can all day speak what they know, can scarce recite a form of words one quarter of an hour, the memory more depending upon the body and its temper, than the exercise of the understanding doth. He that is tied just to these words and no other, is put upon double difficulties (like him that on height must walk on a narrow plank, where the fear of falling will make him fall.) But he that may express the just desires of his soul in what words occur that are apt and decent, is like one that hath a field to walk in: For my own part, it is easier to me to pray or preach six hours in freedom, about things which I understand, than to pray or preach the tenth part of an hour in the fetters of a form of words which I must not vary. And so the necessity of a Book coming in, doth bring down the reputation of the Ministers abilities, in the peoples eyes.

11. But the grand incommmodity greater than all the rest is, that it usually occasioneth carelessness, deadness, formality and heartless lip-labour in our prayers to God; whilst the free way of present prayer tendeth to excite our Cogitations to consider what we say. And it is not only the multitude of dead-hearted hypocrites in the Church, that are thus steept to persevere in their lip-labour and hypocrisy, and to draw near to God with their lips when their hearts are far from him, and are gratified in their self-deceit, whilst Parrot-like they speak the words which they regard not, and their tongues do overgo their hearts: But even better men are greatly tempted to dead remissness: I mean both the speakers and the hearers: For, 1. It is natural to mans mind to have a slothful weariness as well as his body; and to do no more than he findeth a necessity

of doing; And though Gods presence alone should suffice to engage all the powers of our souls, yet sad experience telleth us, that Gods eye and mans together will do more with almost all men, than one alone. And therefore no mens Thoughts are so accurately governed as their words. Therefore when a Minister knoweth before-hand that, as to mans approbation, he hath no more to do, but to read that which he seeth before him, he is apt to let his Thoughts fly abroad, and his affections lye down, because no man taketh account of these. But in extemporate diversified prayer, a man cannot do it without an excitation of his understanding to think (to the utmost) what to say; and an excitation of his Affections, to speak with life, or else the hearers will perceive his coldness. And though all this may be Counterfeit and hypocritically affected; yet it is a great help to seriousness and sincerity, to have the faculties all awake: And it is a great help to awaken them, to be under such a constant necessity even from man. As those that are apt to sleep at prayer, will do it less when they know men observe them, than at another time.

2. And both to speaker and hearers, humane frailty maketh it hard to be equally affected with the same thing spoken a hundred times, as we are at first when it is new, and when it is clothed in comely variety of expressions. As the same Book affecteth us not at the twentieth reading as it did at the first. Say not, it is a dishonourable weakness to be thus carried by the novelty of things or words: For though that be true, it is a dishonour common to all mankind, and a disease which is your own, and which God alloweth us all lawful means to cure, and to correct the unhappy effects while it is uncured.

12. Lastly, Set forms serve unworthy men to hide their unworthiness by, and to be the matter of a Controversie in which they may vent their envy against them that are abler and holier than themselves.

11. Having now truly shewed you the Commodities and Incommodities of both the wayes, for the other question, Which of them is the best, I must give you but some Rules to answer it your selves.

1. That is best which hath most and greatest Commodities, and fewest and least discommodities.

2. For neither of them is forbidden, in it self considered, nor evil, but by accident.

3. One may have more Commodities and the other more discommodities in one Country, and age than in another; and with some persons than with others.

4. Sober Christians should be very backward in such cases to quarrel with the Churches where they live or come, but humbly submit to them in lawful things, though they think them inconvenient; Because it is not they that are the Governours and Judges.

5. The Commands of Authority and the Concord of the Churches may weigh down many lighter accidents.

6. I crave leave to profess that my own judgement is, that somewhat of both wayes joyned together will best obviate the incommodities of both. To have so much wholsome, methodical, unquestionable forms as near as may be in Scripture phrase, as is necessary to avoid the inconvenience of a total exclusion of forms, and to the attainment of their desirable Ends; and to have so much without all of freedom in prayer, as is necessary to its ends, and to avoid the deadness, formality, and other incommodities of forms alone. Though by this opinion I cross the conceits of prejudiced

I have a Manuscript of Mr. Cartwright's in which, having

fully proved the fallhood of *Satcliffe's* suspicion that he was acquainted with *Hackett's* project, he answereth his charge, as if he were against forms of prayer, that all the years that he lived at *Middleburg* and *Antwerp* he constantly used the same form before Sermon, and mostly after Sermon, and also did read prayers in the Church; and that since he seldom concluded but with the Lords Prayer.

men on both extreame, I think I cross not the judgement of the Church of England, which alloweth free prayers in the Pulpit, and at the visitation of the sick: And I cross not the opinion of any ancient Church that ever I read of, nor of the Fathers and Pastors whose works are come to our hands; nor yet of *Luther*, *Melancthon*, *Bucer*, *Zuinglius*, *Calvin*, *Beza*, *Zanchinus* and the rest of our famous Reformers; nor yet of the famous Nonconformists of England, *Cartwright*, *Hilderham*, *Greenham*, *Perkins*, *Baine*, *Amesius*, &c. And I less fear erring in all this company, than with those on either of the extreame.

Quest. 79. *Is it lawful to forbear the preaching of some Truths, upon mans prohibition that I may have liberty to preach the rest: yea, and to promise before-hand to forbear them? Or to do it for the Churches peace?*

Ans. 1. **S**ome Truths are of so great moment and necessity, that without them you cannot preach the Gospel in a saving sort. These you may not forbear nor promise to forbear.

2. Some Truths are such as God at that time doth call men eminently to publish and receive (as against some Heresie when it is in the very height, or the Church in greatest danger of it: Or concerning some Duty which God then specially calleth men to perform (As the duty of Loyalty just in the time of a perillous Rebellion, &c.) Such preaching being a Duty, must not be forborn, when it cannot be performed upon lawful terms.

3. But some truths are Controverted among good men; and some are of a lower nature and usefulness: And concerning these I further say,

1. That you may not renounce them or deny them, nor subscribe to the smallest *anathema* for liberty to preach the greatest truth.

2. But you may for the time that the Churches benefit requireth it, both forbear to preach them, and promise to forbear, both for the Churches peace, and for that Liberty to preach the Gospel, which you cannot otherwise obtain. The Reasons are:

1. Because it is not a duty to preach them at that time: For no duty is a duty at all times: Affirmative Precepts bind not *ad semper*, because man cannot alwayes do them.

2. It is a sin to prefer a lesser truth or good before a Greater. You cannot speak all things at once. When you have all done, some, yea, a thousand must be by you omitted. Therefore the less should be omitted rather than the greater.

3. You have your Office to the Churches Edification. Preaching is made for man, and not man for preaching. But the Churches Edification requireth you rather to preach the Gospel, than that opinion or point which you are required to forbear. Without this the hearers may be saved, but not without the Gospel.

And what a man may do and must do, he may on good occasion promise to do.

He that thinketh *Diocelani*, or *Liturgies*, or *Ce-*

remories unlawful, and yet cannot have leave to preach the Gospel (in time of need) unless he will forbear, and promise to forbear to preach against them, may and ought so to do and promise, rather than not to preach the Gospel.

Object. But if men imprison or hinder me from preaching, that is their fault: But if I voluntarily forbear any duty, it is my own fault.

Ans. 1. It is to forbear a sin, and not a duty at that time: It is no more a duty than reading or singing or praying at Sermon time. 2. When you are in Prison, or know in all probability you shall be there, though by other mens fault, it is your own fault if you will deny a lawful means to avoid it: For your not preaching the Gospel is then your own sin, as well as other mens: And theirs excuseth not yours.

Quest. 80. *May or must a Minister silenced, or forbid to Preach the Gospel, go on still to preach it, against the Law?*

Ans. **D**istinguish between, 1. Just silencing and Unjust; 2. Necessary preaching, and unnecessary.

1. Some men are justly forbidden to preach the Gospel, as 1. Those that are utterly unable, and do worse than nothing when they do it. 2. Those that are Hereticks and subvert the Essentials of Christianity or Godliness. 3. Those that are so Impious and Malignant, that they turn all against the Practice of that Religion which they profess; In a word, All that do (directly) more hurt than good.

2. In some places there are so many able preachers, that some tolerable men may be spared, if not accounted supernumeraries; and the Church will not suffer by their silence. But in other Countreys either the Preachers are so few, or so bad, or the people so very ignorant, and hardened and ungodly, or so great a number that are in deep necessity, that the need of preaching is undeniable. And so I conclude

1. That he that is justly silenced, and is unfit to Preach, is bound to forbear.

2. He that is silenced by just Power though unjustly in a Countrey that needeth not his Preaching, must forbear there, and if he can, must go into another Countrey where he may be more serviceable.

3. Magistrates may not Ecclesiastically Ordain Ministers or degrade them, But only either give them Liberty, or deny it them as there is cause.

4. Magistrates are not the fountain of the Ministerial Office, as the Sovereign is of all the Civil power of inferiour Magistrates; But both offices are immediately from God.

5. Magistrates have not power from God to forbid men to Preach in all cases, nor as they please, but justly only and according to Gods Laws.

6. Men be not made Ministers of Christ only pro tempore or on tryal, to go off again if they dislike it; But are absolutely dedicated to God, and take their lot for better and for worse; which maketh the Romanists say, that Ordination is a Sacrament (and so it may be aptly called;) and that we receive an indelible character, that is, an obligation during life, unless God himself disable us.

7. As we are nearer devoted and related to God, than Church lands, goods, and temples are, so the sacrilege of alienating a consecrated person unjustly, is greater and more unquestionable than the sacrilege of alienating Consecrated houses, lands or things. And therefore no Minister may Sacrilegiously alienate himself from God and his undertaken office and work.

8. We

8. We must do any Lawful thing to procure the Magistrates Licence to Preach in his Dominions.

9. *All men silenced or forbidden by Magistrates to Preach, are not thereby obliged or warranted to forbear.* For, 1. The Apostles expressly determine it, *Act. 4. 19. Whether it be better to hearken to God rather than to you, judge ye.* 2. Christ oft foretold his Servants, that they must Preach against the will of Rulers, and suffer by them. 3. The Apostles and ordinary Ministers also for 300 years after Christ did generally preach against the Magistrates will, throughout the Roman Empire and the World. 4. The Orthodox Bishops commonly took themselves bound to Preach when *Arrian* or other Heretical Emperours forbad them. 5. A moral duty of stated necessity to the Church and mens salvation is not subjected to the will of men for *Order* sake: For *Order* is for the thing Ordered and for the End. Magistrates cannot dispense with us, for not *Loving our Neighbours*, or not *shewing mercy to the poor*, or *saving the lives of the needy in famine and distress.* Else they that at last shall hear, *I was hungry and ye fed me not, I was naked and ye clothed me not, I was in prison and ye visited me not*, might oft say, *our Parents, Masters or Magistrates forbad us.* Yet a lesser Moral duty may be forbidden by the Magistrate for the sake of a greater, because then it is no duty indeed, and may be forborn if he forbid it not; as to save one mans life, if it would prove the death of a multitude; or to save one mans house on fire, if to doing would fire many. Therefore,

10. It is lawful and a duty to forbear some certain time or number of Sermons, Prayers or Sacraments, &c. when either the present use of them would apparently procure more hurt than good, or when the forbearance were like to procure more good than the doing of them: For they are all for our Edification, and are made for man and not man for them (though for God.) As if forbearing this day would procure me liberty for many dayes service afterward, &c.

11. It is not lawful at the Command of man to forsake or forbear our Calling and duty, when it is to be judged *Necessary* to the honour of God, to the good of the Church, and of mens souls: that is, when as in *Daniels* case, *Dan. 6.* our Religion it self and our owning the true God, doth seem suspended by the suspense of our duty: Or when the *multitude of ignorant, hardened ungodly souls, and the want of fit men for number and quality,* doth put it *past Controversie,* that our work is *greatly necessary.*

Mat. 28. 12. Those that are not immediately called by
 20. Christ as were the Apostles, but by *men*, being yet
 Rom. 10. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 8

10.
Añ. 5.42. 13. Papists and Protestants concur in this judge-
ment. Papists will preach when the Law forbids
& 10. 42. them: And the judgement of Protestants is, among
2 Tim. 4. others, by Bishop *Bisson* of subjection, and Bishop
Añ. 8. 4. *Andrews* *Tortur.* Tort. plainly so asserted.

14. But all that are bound to preach, are not bound to do it to the same number, nor in the same manner; as they have not the same opportunity and call. Whether it shall be in this place or that, to more or fewer, at this hour or that, are not determined in Scripture, nor alike to all.

15. The Temples, tythes, and such adjuncts of Worship and Ministry, are at the Magistrates dispose, and must not be invaded against his Laws.

16. Where any are obliged to Preach in a forbidden discountenanced State, they must study to do it with such prudence, caution, peaceableness, and obedience in all the Lawful Circumstantial, as may tend to

maintain peace and the honour of Magistracy, and to avoid temptations to sedition, and unruly passions.

Quest. 81. May we lawfully keep the Lords
day as a fast?

Ans. **N**ot ordinarily; Because God hath made it a day of thanksgiving; And we must not pervert it from the use to which it was appointed by God. But in case of extraordinary necessity, it may be done; As, 1. In case that some great judgement call us so suddenly to humiliation and fasting, as that it cannot be deferred to the next day (As some sudden invasion, fire, sickness, &c.) 2. In case by persecution, the Church be denied liberty to meet on any other day, in a time when publick fasting and prayer is a duty. 3. In case the people be so poor, or servants, Children and Wives be so hardly restrained, that they cannot meet at any other time. It is lawful in such cases, because Positives give way to Moral or Natural duties, *ceteris paribus*, and lesser duties unto greater: The Sabbath is made for man, and not man for the Sabbath.

Lnk. 6. 5
& 13. 15
Mit. 2.27.

Quest. 82. How should the Lords day be spent,
in the main?

Answer. I Have so far opened that in the Family-directions, that I will now only say, 1. That *Eucharistical worship* is the *great work* of the day. And that it should be kept as a day of *publick Thanksgiving* for the *whole work of Redemption*, especially for the *Resurrection* of our Lord,

2. And therefore the celebration of the Sacrament of the Lords Supper was always a chief part of its observation in the primitive Churches: Not merely for the *Sacrament* sake; but because with it was still joyned all the *Laudatory and Thanksgivings* worship. And it was the Pastors work to pray, and praise God, and preach to the people, as tenderly most to possess their souls, with the liveliest sense of the *Love of the Father*, the *Grace of the Son*, and the *Communion of the holy Spirit*, on the account of our *Redemption*.

3. Though confession of sin and humiliation must not be the chief work of the day, yet it may and must *come in*, as in due *subordination* to the chief.

1. Because there are usually many persons present, who are members only of the *visible Church*, and are not fit for the *Laudatory and rejoicing* part. 2. Because while we are in the flesh, our *salvation* is imperfect, and so *are we*; and much sin still remaineth, which must be a grief and burden to believers: And therefore while sin is mixt with grace, Repentance and sorrow must be mixt with our Thanksgivings; and we must *rejoice with trembling*: And though we *receive a Kingdom which cannot be moved*, yet must our *acceptable service of God* be with reverence and *Godly fear*, because our God is a consuming fire.

3. Our sin and misery being that which we are *saved from*, doth enter the definition of our salvation. And without the sense of *them*, we can never know aright what mercy is, nor ever be truly glad and thankful. But yet take heed that this subordinate duty be not pretended for the neglecting of that Thanksgiving which is the work of the day.

5, Psal. 2. 9,
10, 11.
Heb. 12,
28, 29.

Quick.

Quest. 83. *May the people bear a Vocal part in worship, or do any more than say, Amen?*

Ans. **Y**Es: The people should say Amen; that is, openly signify their consent: But the meaning is not that they must do no more, nor otherwise express their consent saying by that single word. For, 1. There is no Scripture which forbiddeth more. 2. The people bear an equal part in singing the Psalms; which are prayer and praise and instruction. 3. If they may do so in the Psalms in Metre, there can no reason be given but they may lawfully do so, in the Psalms in prose: For saying them and singing them are but modes of utterance; both are the speaking of Prayer and praise to God: And the ancient singing was liker our saying, than to our tunes, as most judge. 4. The primitive Christians were so full of the zeal and Love of Christ, that they would have taken it for an injury and a quenching of the spirit to have been wholly restrained from bearing their part in the praises of the Church. 5. The use of the tongue keepeth awake the mind; and stirreth up Gods graces in his servants. 6. It was the decay of zeal in the people that first shut out Responses; while they kept up the ancient zeal; they were inclined to take their part vocally in the Worship: And this was seconded by the pride and usurpation of some Priests thereupon, who thought the people of God too prophane to speak in the assemblies, and meddle so much with holy things.

Yet the very remembrance of former zeal, caused most Churches to retain many of the words of their predecessors, even when they lost the Life and spirit which should animate them: And so the same words came into the Liturgies, and were used by too many customarily, and in formality, which their ancestors had used in the fervour of their souls.

6. And if it were not that a dead hearted formal people by speaking the Responses carelessly and hypocritically do bring them into disgrace with many that see the necessity of seriousness, I think few good people would be against them now. If all the serious zealous Christians in the assembly speak the same words in a serious manner, there will appear nothing in them that should give offence. If in the fulness of their hearts, the people should break out into such words of prayer or confession or praise, it would be taken for an extraordinary pang of zeal; and were it unusual, it would take exceedingly. But the better any thing is, the more loathsome it appeareth when it is mortified by hypocrisy and dead formality, and turned into a mockery, or an affected scenical act. But it is here the duty of every Christian to labour to restore the Life and spirit to the words, that they may again be used in a serious and holy manner as heretofore.

7. Those that would have private men pray and prophesie in publick, as warranted by 1 Cor. 14. [*Ye may all speak, &c.*] do much contradict themselves, if they say also that a Lay-man may say nothing but Amen.

8. The people were all to say Amen in Deut. 27. 15, 16, 18, 19, 20, &c. And yet they oftentimes said more. As Exod. 19. 8. in as solemn an Assembly as any of ours, when God himself gave Moses a Sermon (in a form of words) to Preach to the people, and Moses had repeated it as from the Lord (it being the Narrative of his mercies, the command of obedience, and the promises of his great blessings upon that condition,) all the people answered together and said, *All that the Lord hath spoken we will do.* The like was done again, Exod. 24. 3. And Deut.

5. 27. And lest you should think either that the Assembly was not as solemn as ours, or that it was not well done of the people to say more than Amen, God himself who was present declared his approbation, even of the words when the speakers hearts were not so sincere in speaking them as they ought: ver. 28, 29. [*And the Lord heard the voice of your words when you spake unto me, and the Lord said unto me, I have heard the voice of the words of this people. They have well said all that they have spoken. O that there were such a heart in them.*]

Obj. But this is but a speech to Moses and not to God.

Ans. I will recite to you a form of prayer which the people themselves were to make publickly to God; Deut. 26. 13, 14, 15. [*Then shalt thou say before the Lord thy God; I have brought away the hallowed things out of my house, and also have given them to the Levite and to the stranger, to the fatherless and the Widow, according to all thy Commandments which thou hast commanded me: I have not transgressed thy Commandments, neither have I forgotten them: I have not eaten thereof in my mourning, neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead; but I have hearkened to the voice of the Lord my God and have done according to all that thou hast commanded me: Look down from thy holy habitation, from Heaven, and bless thy people Israel, and the Land which thou hast given us, as thou swarest unto our Fathers, a Land that floweth with milk and honey.*] Is not here a full form of Prayer to be used by all the people? And remember that Joseph and Mary and Christ himself were under this Law, and that you never read that Christ found fault with the peoples speech, nor spake a word to restrain it in his Churches.

In Lev. 9. 24. When all the people saw the Glory of the Lord, and the fire that came out from it and consumed the burnt Offering, they shouted and fell on their faces: which was an acclamation more than bare Amen.

2 King. 23. 2, 3. King Josiah went up into the house of the Lord, and all the men of Judah, &c. And the Priests and the Prophets, and all the people both small and great; and he read in their ears all the words of the book of the Covenant, And the King stood by a pillar and made a Covenant before the Lord, to walk after the Lord, and to keep his Commandments, &c. with all their heart, and all their soul, &c. and all the people stood to the Covenant? Where as a King is the speaker, it's like that the people used some words to express their consent.

1 Chron. 16. 35, 36. When David delivered a Psalm for a form of praise: in which it is said to the people, v. 35. [*And say ye, save us O God of our salvation and gather us together, and deliver us from the Heavens that we may give thanks to thy holy name, and glory in thy praise: blessed be the Lord God of Israel for ever and ever.*] All the people said Amen, and praised the Lord. Where it is like that their praising the Lord was more than their Amen.

And it is a command Psal. 67. 3, 5. Let all the people praise thee O God, let all the people praise thee: And he that will limit this to single persons, or say that it must not be Vocally in the Church, or it must be only in metre and never in prose, or only in tunes and not without, must prove it, lest he be proved an adder to Gods word.

But it would be tedious to recite all the repeated sentences in the Psalms, which are commonly supposed to be the Responses of the people, or repeated by

by them. And in Rev. 14. 2, 3. the voice as of many waters and as of a great thunder, and the voice of Harpers harping with their harps, who sung a new song before the Throne, and before the four beasts and the elders, a song which none could learn but the hundred forty and four thousand which were redeemed from the Earth; which were not defiled with women, who were Kings and followed the Lamb, &c. doth seem very plainly to be spoken of the praises of all the Saints. Chap. 17. 19. by waters is meant people, multitudes, &c. And Chap. 19. 5, 6, 7, 8. there is expressly recited a form of praise for all the people, [A voice came out of the Throne saying, Praise our God all ye his servants, and ye that fear him both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters; and as the voice of mighty thundrings saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honour to him; for the marriage of the Lamb is come, and his wife hath made her self ready; and to her was granted, &c.]

And indeed he that hath siled all his people Priests to God and a holy and royal Priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ, and to shew forth the praises (τὰς ἀρετὰς) the virtues, of him that hath called us out of darkness into his marvellous light, doth seem not to take them for so prophane a generation, as to be prohibited from speaking to God in publick any otherwise than by the mouth of a Priest.

Numb. 1. And it seemeth to be more allowed (and not less) under the Gospel, than under the Law; because then the people as under guilt were kept at a greater distance from God, and must speak to him more by a Priest that was a type of Christ our intercessour. But now we are brought nigh, and reconciled to God, and have the spirit of sons, and may go by Christ alone unto the Father. And therefore though it be true that Ministers yet are sub-intercessours under Christ our high Priest, yet they are rarely called Priests, but described more in the new Testament by other parts of their office.

Obj. But the peoples responses make a confused noise in the Assemblies, not intelligible.

Ans. All things are ill done, that are done by ill men that carnally and formally slubber it over: But if the best and holiest people would unanimously set themselves to do it, as they do in singing Psalms, so that they did not only stand by to be the hearers of others, it would be done more orderly and spiritually as well as singing is.

Quest. 84. Is it not a sin for our Clerks to make themselves the mouth of the people, who are no ordained Ministers of Christ?

Ans. 1. IN those places where ordained Deacons do it, this objection hath no place. 2. The Clerks are not appointed to be the mouth of the people, But only each Clerk is one of the people commanded to do that which all should do, lest it should be wholly left undone. If all the Congregation will speak all that the Clerk doth, it will answer the primary desire of the Church-Governours, who bid the People do it: But if they that will not do it themselves, shall pretend that the Clerk doth usurp the Ministry, because he ceaseth not as well as they; they might as well say so by a few that should sing Psalms in the Church, when the rest are against

it and forbear. May not a man do his duty in singing or saying, when you refuse yours, without pretending to be your mouth, or usurping the Ministry?

Quest. 85. Are repetitions of the same words in Church-prayers, lawful?

Ans. 1. IT is not lawful to affect them as the Heathens, who think they shall be heard for their Baccalogie, or saying over the same words, as if God were moved by them as by a charm. 2. Nor is it lawful to do that which hath a strong appearance of such a conceit, and thereby to make Gods worship ridiculous and contemptible: As the Papists in their Psalters, and Prayer Books, repeating over the name of Jesus and Mary so oft together as maketh it seem a ludicrous Canting.

But, 1. It is lawful to speak the same words from fulness and fervency of zeal; 2. And when we are afraid to give over lest we have not yet prevailed with God. 3. And in Gods solemn praises (sung or said,) a word or sentence oft repeated sometime hath an elegancy, and affecting decency; And therefore it is so often used in the Psalms; yea and in many Scripture Prayers. 4. In such cases, to bring a serious urgency of spirit to the repeated words, and not to quarrel with the repetitions, is the duty of one that joyneth with true Christian Assemblies, as a son of piety and peace.

Quest. 86. Is it lawful to bow at the naming of Jesus?

Ans. THE question either respecteth the Person of Jesus, named by any of his names, or else this name Jesus only. And that either simply in it self considered; or else comparatively as excluding, or not including other names.

1. That the person of Jesus is to be bowed to, I never knew a Christian deny.

2. That we may lawfully express our reverence by bowing, when the names [God, Jehovah, Jesus, Christ, &c.] are uttered, I have met with few Christians who deny, nor know I any reason to deny it.

3. Had I been fit to have prescribed directions to other Ministers or Churches, I would not have perswaded, much less commanded them, to bow at the Name of Jesus, any more than at the name of God, Jehovah, Christ, &c. for many Reasons which the Reader may imagine, though I will not now mention them.

4. But if I live and joyn in a Church where it is commanded and peremptorily urged to bow at the name of Jesus, and where my not doing it would be divisive, scandalous or offensive, I will bow at the name of God, Jehovah, Jesus, Christ, Lord, &c. one as well as the other: seeing it is not bowing at Christs name that I scruple, but the consequents of seeming to distinguish and prefer that name alone before all the rest.

Quest.

Quest. 87. *Is it lawful to stand up at the Gospel as we are appointed?*

Ans. 1. **H**AD I been a prescriber to others my self, I should not have required the Church to stand up at the reading of *one part* of a Chapter by the name of the Gospel, and not at the *same words* when the *whole* Chapter is read.

2. But if I live where Rulers *peremptorily command* it (I suppose not forbidding us to stand up at the Gospel read in Chapters, but selecting this as an instance of their signified Consent to the Gospel, who will do no more) I would obey them rather than give offence, by *standing up at the Reading of the Chapters and all*; which I suppose will be no violation of their Laws.

Quest. 88. *Is it lawful to kneel when the Decalogue is read?*

Ans. 1. **I**F I lived in a Church that mistook the Commandments for Prayers, as many ignorant people do, I would not so harden them in that error. 2. And if I knew that many of the people present are of that mind, I had rather do nothing that might scandalize or harden them in it.

But 1. That the thing in it self is Lawful, is past doubt: As we may kneel to the King when we hear him or speak to him; so it is lawful to kneel to God, when we read a Chapter or hear it read, and specially the Decalogue so terribly delivered, and written by his own finger in stone. 2. And if it be peremptorily commanded, and the omission would be offensive, I would use it though mistaking persons are present, 1. Because I cannot disobey, and also differ from the whole Assembly, without a greater hurt and scandal, than seeming to harden that mistaking person! 2. And because I could and would by *other means* remove that persons danger, as from me, by making him know that it is no prayer. 3. And the rather in our times, because we can get the Minister in the Pulpit publicly to tell the people the Contrary. 4. And in Catechizing it is his appointed duty so to do. 5. And we find that the same old silly people who took the Commandments for a prayer, took the Creed to be so too: When yet none kneeled at the Creed: By which it appeareth that it is not kneeling which deceived them.

Quest. 89. *What Gestures are fittest in all the publick worship?*

Ans. 1. **T**HE Customes of several Countreys, putting several significations on gestures, much varieth the Case.

2. We must not lightly differ from the customes of the Churches where we live in such a thing.

3. According to the *present state of our Churches*, and the *signification of gestures*, and the *necessities of mens bodies*, all considered, I like best, 1. To kneel in Prayer and Confession of sin (unless it be in crowded Congregations where there is not room.) 2. To stand up in actions of *meer Praise to God*, that is, at the singing and reading of the *Psalms of praise*, and at the other *Hymnes*. 3. To sit at the *hearing of the Word read and preached* (Because the body hath a necessity of some rest.)

4. Had I my choice, I would receive the Lords Supper sitting: But where I have not, I will use the gesture which the Church useth. And it is to be noted that the Church of England requireth the Communicant only to *Receive it kneeling*; but not to *Eat or drink it kneeling* when they have received it. The ancient Churches took it for an universal custome, established by many general Councils, (and continued many hundred years) that no Churches should kneel in any act of *Adoration* upon any Lords day in the year, or any week day between *Easter and Whitsontide*; but only *stand* all the time. But because the weariness of the body is apt to draw the mind into Consent, and make Gods service burdensome to us, it seemeth a sufficient compliance with their custome and the reasons of it, if we *stand up only in acts of Praise* (and at the profession of our Assent to the Christian faith and Covenant.)

5. And because there is so great a difference between the auditors in most Assemblies, some being weak and not able to stand long, &c. therefore it is utterly unmeet to be *too rigorous* in urging an Uniformity of Gesture, or for any to be too censorious of other men for a Gesture.

Quest. 90. *What if the Pastor and Church cannot agree about singing Psalms, or what Version or Translation to use, or time or place of meeting? &c.*

Ans. 1. **I**T is the office of the Pastor to be the Guide and Ruler in such things, (when the Magistrate interposeth not) And the people should obey him. 2. But if the Pastor injure the Church by his mis-guidance and male-administration, he ought to amend and give them satisfaction: And if he do not, they have their remedy before-mentioned. 3. And if the people be obstinate in disobedience upon causeless quarrels, the Pastor must first labour to convince them by reason and Love, and his authority; And if no means will bring them to submission, he must consider whether it be *better* as to the publick good of the Church of Christ that he comply with them, and suffer them, or that he depart and go to a more tractable people: And accordingly he is to do. For they cannot continue together in Communion if one yield not to the other: Usually or oftentimes it will be better to leave such an obdurate self-willed people, lest they be hardened by yielding to them in their sin, and others encouraged in the like by their example: And their own experience may at last convince them, and make them yield to better things, as Geneva did when they revoked Calvin. But sometimes the publick good requireth that the Pastor give place to the peoples folly, and stay among them, and rather yield to that which is *not best* (so it be otherwise lawful) (as a worse translation, a worse version, Liturgie, order, time, place, &c.) than quite forsake them. And he that is in the right, may in that case yield to him that is in the wrong, in point of practice.

1 Chron.
17-16.
2 Sam. 7.
18.

I meddle
not here
with the
Magistrates
part.

Quest]

Quest. 91. *what if the Pastor excommunicate a man, and the people will not forbear his Communion, as thinking him unjustly Excommunicated?*

Ans. 1. **E**ither the Pastor or the people are in the Error. 2. Either the person is a dangerous Heretick or grossly wicked, or not. 3. Either the people do own the Error or sin, for which he is excommunicated, or only judge the person not guilty. 4. The Pastors, and the peoples part in the execution must be distinguished. And to I conclude,

1. That if the Pastor err and wrong the people he must repent, and give them satisfaction: But if it be *their error* and *obstinacy*, then 2. If the Pastor foreknow that the people will dissent, in some small dispensible cases he may forbear to excommunicate one that deserveth it: or if he know it after, that they will not forbear Communion with the person, he may go on in his office, and be satisfied that he hath discharged his own duty, and leave them under the guilt of their own faults. 3. But if it be an *intolerable wickedness* or *Heresie* (as Arrianism, Socinianism, &c.) and the people own the *error* or *sin* as well as the person; the Pastor is then to admonish them also, and by all means to endeavour to bring them to Repentance; And if they remain impenitent to renounce Communion with them and desert them. 4. But if they own not the *crime*, but only think the person injured, the Pastor must give them the proof for their satisfaction; And if they remain unsatisfied, he may proceed in his office as before.

Quest. 92. *May a whole Church, or the greater part be Excommunicated?*

Ans. 1. **T**O excommunicate is by Ministerial Authority to pronounce the person unmeet for Christian Communion, as being under the guilt of impenitence in heinous sin; and to charge the Church to forbear Communion with him, and avoid him, and to bind him over to the bar of God.

2. The Pastor of a particular Church may pronounce all the Church incapable of Christian Communion and salvation till they repent, *e.g.* If they should all be impenitent Arrians, Socinians, Blasphemers, &c. For he hath authority and they deserve it. But he hath no Church that he is Pastor of, whom he can command to avoid them. 3. The neighbour Pastors of the Churches about them, may upon full proof, declare to their own Churches, that such a neighbour Church that is fallen to Arrianism, &c. is unmeet for Christian Communion and to be owned as a Church of Christ; and therefore charge their flocks not to own them, nor to have occasional Communion with their members when they come among them. For there is *Authority*, and a *meet object*, and *necessity* for so doing; And therefore it may be done. 4. But a single Pastor of another Church may not usurp authority over any neighbour Church, to judge them and excommunicate them, where he hath neither *call* nor *full proof*, as not having had opportunity to admonish them all, and try their repentance. Therefore the Popes Excommunications are rather to be contemned, than regarded. 5. Yet if many Churches turn *Hereticks* notoriously, one single neighbour Pastor may renounce their Communion, and require his flock for to avoid them all. 6. And a Pastor may as lawfully excommunicate the Major part of his Church,

by charging the Minor part to avoid them, as he may do the Minor part; Except that accidentally the inconveniences of a division may be so great, as to make it better to forbear: And so it may oft fall out also, if it were the minor part.

Quest. 93. *what if a Church have two Pastors and one Excommunicate a man, and the other absolve him, what shall the Church and the dissenter do?*

Ans. **I**T was such cases that made the Churches of old choose Bishops, and ever have but one Bishop in one Church. But 1. He that is in the wrong is first bound to repent and yield to the o.h.r. 2. If he will not, the other in a tolerable ordinary case may for peace give way to him, though not consent to his injurious dealing. 3. In a dubious case they should both forbear proceeding till the case be cleared. 4. In most cases, each party should act according to his own judgement, if the Council of neighbour Pastors be not able to reconcile them. And the people may follow *their own* judgements, and forbear obeying either of them formally till they agree.

Quest. 94. *For what sins may a man be denied Communion or Excommunicated? whether for impenitence in every little sin? Or for great sin without impenitence?*

Ans. 1. **I** Have shewed before that there is a suspension which is but a forbearance of giving a man the Sacrament, which is only upon an *Accusation* till his cause be tried: And an Innocent person may be falsely accused, and so tried.

2. Some sins may be of so heinous scandal, that if the person repent of them this day, his absolution and reception may be delayed till the scandal be removed. 1. Because the publick good is to be preferred before any mans personal good. 2. And the Churches, or Enemies about, cannot so suddenly know of a mans repentance. If they hear of a mans Murder, Perjury or Adultery to day, and hear that he is absolved to morrow, they will think that the Church consisteth of such, or that it maketh very light of sin. Therefore the ancient Churches delayed and imposed penances, partly to avoid such scandal. 3. And partly because that some sins are so heinous, that a sudden profession is not a sufficient evidence of repentance, unless there be also some evidence of Contrition.

3. But ordinarily no man ought to be Excommunicated for any sin whatsoever, unless *Impenitence* be added to the sin. Because he is first to be admonished to Repent, *Matth.* 18. 15, 16. *Tit.* 3. 10. And Repentance is the Gospel condition of pardon to believers.

4. A man is not to be excommunicated for *every sin* which he *repenteth not of*. Because, 1. Else all men should be Excommunicated. For there are in all men some errors about sin and duty, and so some sins which men cannot yet perceive to be sins. 2. And *Ministers* are not *Infallible*, and may take that for a sin which is no sin, and so should excommunicate the innocent. 3. And daily unavoidable infirmities, though repented of, yet awaken not the soul sometimes to a notable contrition; nor are they fit matter for the Churches admonition. A man is

Luke 13.
3, 5.
Act. 2. 37,
38, 39, &c.

Gal. 6. 1,
2, 3, 4.
Jam. 3. 1,
2, 3.
not

2 Joh. 10,
11.
3 Joh. 9,
10.
Rev. 2. 9,
16. & 3. 3,
15, 6.

not to be called openly to repentance before the Church for every idle word, or hour.

4. Therefore to Excommunication these two must concur, 1. A heinousness in the sin, 2. Impenitence after due admonition and patience.

Quest. 95. *Must the Pastors examine the people before the Sacrament?*

Ans. 1. **R**egularly they should have sufficient notice after they come to age that they own their Baptismal Covenant, and that they have that due understanding of the Sacrament and the Sacramental work, and such a Christian Profession as is necessary to a due participation.

2. But this is fittest done at their solemn transition out of their Infant-Church-state into their adult: And it is not necessarily to be done every time they come to the Lords Table (unless the person desire help for his own benefit;) but only once, before their first communicating: if it be the satisfaction of the Pastor or Church that is intended by it.

Quest. 96. *Is the Sacrament of the Lords Supper a Converting Ordinance?*

Ans. **Y**ou must distinguish 1. Between the Conversion of Infidels without the Church, and of Hypocrites within it: 2. Between the primary and the secondary intention of the Instructor. 3. Between the primary duty of the receiver, and the event. And so I conclude,

1. That God did not command Ministers to give Infidels the Lords Supper to convert them to Christianity.

2. He requireth us to give it to none but those that profess themselves converted from Infidelity and a state of wickedness, and to none that profess not true saving faith and repentance.

3. God never commanded or allowed any Infidel to demand or receive it to his conversion.

4. God commandeth the Pastors of the Church, to deliver it to Hypocrites, (who at the heart are Infidels or Impenitent and ungodly) if they profess faith and repentance, and desire or require it.

5. There is much in the nature of the Sacrament, which tendeth to the conversion of an hypocrite.

6. And God often blesteth it to the conversion of hypocrites, so that it may thence be said to be his secondary intention.

7. But yet he that knoweth himself to be a meer hypocrite, or void of saving faith and repentance, should not come first and immediately to the Sacrament, to be converted by it: But should first so long hear, read, meditate and pray, till he Repent and believe, and his Heart consent to the Covenant of God: And then he should come with penitent Contrition, and solemnly renew his Covenant in this Sacrament, and there receive a sealed pardon.

Quest. 97. *Must no man come to the Sacrament, that is uncertain or doubtful of the sincerity of his faith and repentance?*

Ans. 1. **H**E that is sure of his unfoundness and hypocrite should not come.

2. He that upon tryal is not sure, but yet as far as he can understand his own heart and life, doth judge himself an Impenitent hypocrite, should use other means to know himself certainly, and fullier to Repent before he cometh. And though some melancholy and timorous persons be falsly perswaded that they are Impenitent, yet it is better that such forbear the Sacrament, while they use other means for their better acquaintance with themselves, than that all the hypocrites and wicked impenitent people be told that it is their duty to come, if they can but make themselves uncertain whether they be impenitent or not.

3. But he that after the best endeavours he can use to know himself, can say, *I am not certain that I truly Repent, but as far as I can know my heart I do;* is not to be hindered from the Sacrament by that uncertainty. 1. For few of the best attain to a full certainty of their own sincerity. 2. And all that can be expected from us is, that we proceed according to the best of our understandings, and the best acquaintance with our selves that we can get. 3. And otherwise it would keep us from all other duties proper to true Christians; As from thanksgiving for our Justification, Sanctification, Adoption, &c.

4. He that only erreth about the Nature of true faith and repentance, and not about the reality of it in himself, should not be kept away by that error: As if he can say, *[As far as I know my heart, I am willing to part with every known sin, and to know every sin that I may part with it; But I am afraid this is not true Repentance]* or he that faith, *[I believe the Gospel to be true, and I am willing to have Christ upon his Covenant terms, and wholly to resign my self unto him; but I am afraid yet that I am not a true believer.]* This person is truly penitent, and is a true believer, and therefore ought to come.

5. The case *de esse*, whether a man be a true Christian or not, is in order before the case *de scire*, whether he be certain of it, or not. He that is an Hypocrite is bound by God first to know that he is so, and then to Repent, and then to Communicate. He that is sincere, is bound by God, to know that he is sincere, and to be thankful, and to communicate: And mans neglect of one duty will not make God change his Laws, which still bind them to all this at once.

Quest. 98. *Is it Lawful or a Duty to joyn Oblations to the Sacrament, and how?*

Ans. 1. **T**here is no question but a Christian must give up himself soul and body, with all that he hath to God, for his service; And this oblation is Christianity it self.

2. It is undoubted that the Lords day is a fit time for our depositing what we have to spare, for charitable and pious uses, and this is partly of Divine appointment, 1 Cor. 16. 1, 2.

3. No doubt but what we give to the poor, should be for Gods sake, and from our Love to God; And therefore must first be devoted or given up to God, and but secondarily to the poor.

4. It is certain that the Lords Supper is as fit a season as any part of that day, for such Oblations and Collections. The ancient Christians did therefore call it the *Communion*, because in it they shewed their Love and Communion, and feasted in common to that end. There are two several sorts of Oblations which may lawfully be made (and fitly) at the Communion. 1. The Creatures of Bread and Wine should be offered or presented before God, as acknowledging him to be the Creator and Giver of all, and to desire his acceptance and benediction of them for that holy use. 2. Our Alms or charitable contribution may be then fitly offered to God, that he may first accept it, and so it may be communicated to the Church and poor. When we receive from God the most obliging benefits, when we return our greatest thanks, when we resign our selves and all to God, it's then sure a seasonable time, to express all by the oblation of our benevolence: That hypocrites may not pretend that they are charitable in secret, but the Church may have due notice of it, and the Pastors be duly entrusted with it.

1 Cor. 16.
1, 2.

Quest. 99. How many Sacraments are there appointed by Christ.

Of which see Martini-
nus fully
in Onom.de
Sacram.
Bellarmine
himself
reckoneth
five.

Ans. The word [Sacrament] hath so many significations, that it is not fit for the Question till it be explained. Passing all others now, we must take notice, 1. That our use of it is not so large as the Latin Interpreter who putteth it for [Mysterie,] but for [A solemn Dedication of man to God by a Vow expressed by some sacred Ceremony, signifying mutually our Covenant to God, and Gods Reception of us and his Covenant with us.] And it is brought into the Church from the Roman Military Oath called a Sacrament, in which as Tertul. de Cor. Mil. sheweth, the Souldier sware fidelity and obedience to Caesar, renouncing Father, Mother, &c. for his service, and swearing to prefer it and his safety before them all: See Martinius reciting the Oath out of divers Authors. This is our sense of the word: Let no man now that taketh it in other sense, pretend therefore that we differ in doctrine.

2. Seeing it is no Scripture word, it is not of necessity to the faith or peace of the Church; but when disputers agree not of the sense of the word they are best lay it by, and use such terms whose sense they can agree on.

3. The name [Sacrament] is either taken from the Covenant sworn to, or from the Sign or Ceremony of Consent by which we oblige our selves, or from both together.

4. The Covenant of Christianity is different from a particular Covenant of some Office; And accordingly the Sacrament is to be distinguished.

5. As Civil, Oeconomical and Ecclesiastical Offices are distinct, so are their several Sacraments.

6. The solemn renewing of the sacred Vow or Covenant, without any instituted obliging sign, is to be distinguished from the renewing it by such a sign of Gods institution: And now I conclude,

1. As the word [Sacrament] is taken improperly *secundum quid*, from the nobler part only, that is, the Covenant, (as a mans soul is called the Man) so there are as many Sacraments as Covenants; and there is *in specie* but one Covenant of Christianity, and so but one Sacrament of Christianity, variously expressed.

2. As the word [Sacrament] is taken properly and fully according to the foresaid description; so there are properly two Sacraments of Christianity, or

of the Covenant of Grace: that is, Baptism, the Sacrament of initiation (most fully so called) and the Lords Supper, or the Sacrament of Confirmation, Exercise and Progress.

3. As the word [Sacrament] is taken less properly, defectively, *secundum quid*, for the same Covenant of Grace or Christianity renewed by any arbitrary sign of our own, without a solemn Ceremony of Divine institution, so there are divers Sacraments of Christianity or the Covenant of Grace, that is, Divers solemn renewals of our Covenant with God. As 1. At our solemn transition from the state of Infancy unto that of the Adult, when we solemnly own our baptismal Covenant, which Calvin and many Protestants (and the English Rubrick) call Confirmation. 2. The solemn owning the Christian Faith and Covenant, in our constant Church-assemblies, when we stand up at the Creed or profession of our faith, and all renew our Covenant with God, and dedication to him: 3. At solemn dayes of Fasting or humiliation, and of Thanksgiving when this should be solemnly done. Specially upon some publick defection. 4. Upon the publick Repentance of a particular sinner before his absolution. 5. When a man is going out of the world, and recommending his soul to God by Christ: All these are solemn renewings of our Covenant with God, in which we may use any Lawful, Natural or Arbitrary signs or expressions, to signifie our own minds by, as speaking, subscribing, standing up, lifting up the hand, laying it upon a book, kissing the book, &c. These Sacraments are improperly so called: And are Divine as to the Covenant renewed, but Humane as to the expressing signs.

4. Ordination is not improperly or unfitly called [a Sacrament,] because it is the solemnizing of a mutual Covenant between God and man, for our dedication to his special service, and his reception of us and blessing on us, though Imposition of hands be not so solemn a Ceremony by meer Institution, as Baptism and the Lords Supper. But then it must be noted, that this is not *Sacramentum Christianitatis*, a Sacrament of the Christian Covenant; but *Sacramentum Ordinis vel officii particularis*; a Sacrament of Orders, or a particular Office; but yet of Divine institution.

5. The solemn Celebration of Marriage, is an Oeconomical Sacrament; that is, a solemn obligation of man and woman by Vow to one another, and of both to God in that relation, which may be arbitrarily expressed by lawful signs or ceremonies.

6. The solemn Covenant of a Master with his servant, is on the same account, an Oeconomical Sacrament.

7. The inauguration of a King, in which he is sworn to his subjects, and dedicated to God in that Office, and his subjects sworn or consent to him, is a Civil Sacrament, whether Unction be added or not. And so is a Judges entrance on his Office, when it is done so solemnly by an obliging Vow or Covenant.

8. Confirmation in the Papists sense, as conferred by Christ on Infants for giving them the Holy Ghost, is but an unwarrantable imitation of the old miraculous operation by the Apostles, and neither a Christian Sacrament, nor a warrantable practice, but a presumption.

9. The same may be said of their Sacrament of Extream Unction.

10. Their Sacrament of Marriage is no otherwise a Sacrament, than the Inauguration of a King is; which is approved by God as well as Marriage, and signifieth also an honourable Collation of Power from the Universal King.

11. Their Sacrament of *Penance* is no otherwise a *Sacrament* than many other fore-mentioned renewings of our Covenant are.

12. Therefore the Papists seven Sacraments, or septenary distribution, is *confused*, partly *redundant*, partly *defective*, and unworthy to be made a part of their faith or Religion, or the matter of their peevish and ignorant contendings. And they that peremptorily say without distinguishing that there are but *two* Sacraments in all, do but harden them by the unwarrantable narrowing of the word.

Quest. 100. How far is it lawful, needful or unlawful for a man to afflict himself by external Penances for sin?

Ans. Neg. 1. **N**ot to the destroying of his body, life or health, or the disabling or unfitting body or mind, for the service of God.

2. Not to be the expression of any sinful inordinate dejection, despondency, sorrow or despair.

3. Not so as may be an outward appearance of such inordinate passions, or as may be a scandal to others, and deter them from Religion as a melancholy hurtful thing.

4. Nor as if God would accept the meer external self-afflicting for it self, or as if he loved our hurt, or as if we merited of him by our unprofitable voluntary troubles.

But 1. It is a duty to express true godly sorrow by its proper exercise and signs, so far as either the acting of it, or the increase or continuance by the means of those expressions is profitable to our selves.

2. And also so far as is needful to the profiting of others, by shewing them the evil of sin, and drawing them to repentance.

3. And so far as is necessary to the satisfying of the Church of the truth of our Repentance, in order to our Absolution and Communion.

4. Especially so far as is necessary to subdue our fleshly lusts, and tame our bodies, and bring them into a due subjection to our faith, and to avoid our sin for the time to come. And also by the exercise of sober mortification prudently, to keep under all our worldly phantasies, and love of this present world, without unfitting our selves for duty.

5. And so far as is needful by such mortification, to fit us for fervent prayer, especially by fasting on dayes of humiliation; and to help us in our meditations of death and judgement, and to further our heavenly contemplations and conversation.

6. The greatest difficulty is, Whether any self-revenge be lawful or due; which is answered by what is said already: None such as disableth us for Gods service is lawful. But true Repentance is an anger or great displeasure with our selves for sin, and a hatred of sin, and loathing of our selves for it. And to judge, condemn and afflict our own souls by a voluntary self-punishing is but that exercise of justice on our selves, which is fit for pardoned sinners that are not to be condemned by the Lord, and indeed the just exercise of Repentance and displeasure against our selves. On which accounts of sober self-revenge we may cherish such degrees of godly sorrow, fasting, course cloathing (as Sackcloth) and denying our selves the pleasures of this world, as shall not be hurtful but helpful to our duty. And if great and heinous sinners have of old on these terms, excused other men in their austerities, and self-afflictions, we cannot condemn them of superstition, unless we more particularly knew more cause for it. But Popishly to

think that self-afflicting without respect to such causes or necessities is a meritorious perfection, fit for others, is superstition indeed. And to think as many of the Melancholy do, that self-murder is a lawful self-revenge, is a heinous sin, and leadeth to that which is more heinous and dangerous.

Quest. 101. Is it lawful to observe stated times of fasting imposed by others, without extraordinary occasion? And particularly, Lent?

Ans. **R**emember that I here meddle not with the question how far it is lawful for Rulers to impose such Fasts on others; save only to say, 1. That it is undoubtedly fit for Kings to do it by Precepts, and Churches by Consent, in extraordinary cases of defection, sin or judgements. 2. That it is undoubtedly sinful usurpation, for either Pope or any pretended Ecclesiastical Universal Rulers, to impose such on the Universal Church (Because there are no Universal Rulers.) Or for a neighbour Bishop by usurpation to impose it on a neighbour Church. 3. And that it is sinful in all or many Churches, to make by their Agreements such things to be necessary to their Union or Communion with their neighbour Churches, so that they will take all those for Schismatics that differ from them in such indifferent things. But as to the Using of such fasts (omitting the imposing) I say,

1. That so great and extraordinary a duty as holy fasting, must not be turned into a meer formality or ceremony.

2. No particular man must be so observant of a publick commanded anniversary fast, as for it to neglect any duty commanded him by God which is inconsistent with it. (As to rejoyce or keep a day of Thanksgiving in Lent, upon an extraordinary obliging cause; To keep the Lords day in Lent, as a day of Thanksgiving and Rejoycing; To preserve our own health; &c.) It is not lawful in obedience to man, to fast so much, or use such dyet as is like to destroy our lives or health: These being not so far put into the power of man: Nor can man dispence with us as to the duty of self-preservation. If God himself require us not to offer him our lives and health needlessly, as an acceptable Sacrifice, nor ever maketh self-destruction our duty, no nor any thing that is not for mans own good; then we are not to believe without very clear proof that either Prince or Prelates have more power than ever God doth use himself.

3. Such an Anniversary fast as is meet for the remembrance of some great sin or judgement, if commanded, is to be kept, both for the Reason of it, and for the Authority of the Commander. For 1. It is not unlawful as Anniversary. (For 1. It is not forbidden, and 2. There may be just occasion: Some arbitrarily keep an anniversary fast on the day of their Nativity (as I have long done;) and some on the day that they fell into some great sin; and some on the day of the death of a friend, or of some personal, domestick, or National Calamity: and none of this is forbidden.) 2. And that which is not unlawful in it self, is not therefore unlawful to be done because it is commanded; seeing obedience to superiours is our duty and not our sin, unless in sinful things.

4. Whether it be lawful or meet to commemorate Christs sufferings by anniversary fasts, is next to be considered.

11. As for *Lent* in particular: We must distinguish, 1. Between the ancient *Lent*, and the later *Lent*; 2. Between keeping it on a Civil account, and on a Religious. 3. Between true fasting, and change of dyet. 4. Between the *Imitation* of Christs forty dayes fasting, and the meer *Commemoration* of it. Which premised I conclude,

1. The keeping a true Fast or Abstinence from food, for forty dayes, on what account soever, being impossible, or self-murder, is not to be attempted.

2. The *Imitation* of Christ in his forty dayes fasting is not to be attempted or pretended to: Because his *miraculous* works were not done for *our imitation*. And it is *presumption* for us to pretend to such a power as is necessary to *Miracles*; or yet to make any *Es-sayes* at such an imitation any more than at the raising of the dead.

3. The pretending of a fast when men do but change their dyet; Flesh for Fish, Fruit, Sweet-meats, &c. is but hypocritical and ridiculous: Most poor labourers, and temperate Ministers do live all the year on a more flesh-denying dyet, and in greater abstinence than many Papists do in *Lent*, or on their fasting dayes. And what a ridiculous dispute is it to hear, e.g. a *Calvin* that never eateth but one small meal a day for many years; to plead against the keeping of the Popish fasts, and their Clergy call him voracious, and carnal, and an Epicure, and plead for fasting as holy mortification, who eat as many meals and as much meat on a *Lent* day or fasting day, as *Calvin* did in three feasting dayes; and drink as much Wine in a *Lent*, as he in twenty years? Sure I am I know many such on both sides: Some that eat but a small meal a day, and never drink Wine at all, and others that drink Wine daily, and eat of many dishes at a meal, and that to the full, and of the sweetest, as Fish, fruits, &c. yet rail at the former for not fasting as they do. So delusory are the outward appearances, and so false the pretensions of the carnal sort!

4. The ancient *Lent* consisted first of one day (*Good-friday*) alone; and after that of three dayes, and then of six, and at last it came up to forty. (Of which read *Dallam ubi supra* at large.)

5. None can question the lawfulness of an obedient keeping of such a *Civil Lent* fast as our *Statutes* command, for the vending of Fish, and for the breed of Cattle; so be it, no bodily necessity or greater duty be against it.

6. It is not unlawful for those that cannot totally fast, yet to use more abstinence and a more mortifying sort of dyet than ordinary for the exercises of repentance and mortification, in due time.

7. If Authority shall appoint such a mortifying abstemious course upon lawful or tolerable grounds and ends, I will obey them, if they peremptorily require it, when my health or some greater duty forbiddeth it not.

8. As for the Commanding such an Abstinence, as in *Lent*; not in *Imitation*, but bare *Commemoration* of Christs forty dayes fast, I would not command it if it were in my power: But being peremptorily commanded, I cannot prove it unlawful to obey; with the fore-mentioned exceptions.

9. It was anciently held a crime to fast on the *Lords* dayes, even in *Lent*; And I take that day to be separated by Christ and the Holy Ghost for a Church Festival or day of Thanksgiving; Therefore I will not keep it as a fast, though I were commanded, unless in such an extraordinary necessity, as aforesaid.

OF Pilgrimages, Saints, Relicks and Shrines, Temples, of their Miracles, of Praying to Angels, to Saints, for the Dead, of Purgatory, of the Popes Pardons, Indulgences, Dispensations; of the Power of true Pastors to forgive sins, with a multitude of such cases, which are commonly handled in our Controversial Writers against the Papists, I must thither refer the Reader for a Solution, because the handling of all such particular Cases would swell my Book to a magnitude beyond my intention, and make this part unsuitable to the rest.

Quest. 102. May we continue in a Church, where some one Ordinance of Christ is wanting, as Discipline, Prayer, Preaching or Sacraments, though we have all the rest?

Ans. Distinguish 1. Of Ordinances: 2. Of a stated want, and a temporary want:

3. Of one that may have better: and one that cannot. 1. Teaching, Prayer and Praise, are Ordinances of such necessity that Church Assemblies have not their proper use without them.

2. The *Lords Supper* is of a secondary need, and must be used when it may, but a Church-Assembly may attain its ends sometimes without it, in a good degree.

3. Discipline is implicitly exercised when none but the Baptized are Communicants, and when professed Christians voluntarily assemble, and the preaching of the Word doth distinguish the precious from the vile: Much more when notorious scandalous sinners are by the Laws kept from the Sacrament (As our Rubrick and Canons do require.)

4. But for the fuller explicate and exacter exercise of discipline, it is very desirable for the well being of the Churches: but it is but a stronger fence or hedge, and preservative of Sacred Order; And both the being of a Church; and the profitable use of holy assemblies, may subsist without it: As in *Helvetia* and other Countreys it is found.

I conclude then, 1. That he that *consideratis considerandis* is a free man should choose that place where he hath the fullest opportunities of worshipping God and edifying his soul. A. 28. ult. & 11. 26. & 20. 7. 20. &c.

2. He is not to be accounted a free-man that cannot remove, without a greater hurt, than the good, either to the Church or Countrey, or to his family, his neighbours, or himself. 1 Cor. 14. A. 2. 42. 1 Tim. 4. 13, 14. 2 Tim. 4. 1, 2.

3. Without Teaching, Prayer and Divine Praises we are not to reckon that we have proper Church-Assemblies and Communion. 2 Tim. 3. 16. Heb. 10. 25, 26.

4. We must do all that is in our power to procure the right use of Sacraments and Discipline. Col. 4. 16. A. 13. 27. & 15. 21.

5. When we cannot procure it, it is lawful and a duty to joyn in those Assemblies that are without it, and rather to enjoy the rest than none. Few Churches have the *Lords Supper* above once a moneth, which in the Primitive Church was used every *Lords* day and after: And yet they meet on other dayes. 1 The. 5. 27. 1 Cor. 5. 34. &c.

6. It is possible that Preaching, Prayer and Praise may be so excellently performed in some Churches that want both Discipline and the *Lords Supper*, and all so coldly and ignorantly managed in another Church that hath all the Ordinances, that mens souls may much more flourish and prosper under the former than the later.

7. If forbearing or wanting some Ordinances for a time, be but in order to a probable procurement of them, we may the better forbear, Mat. 26. 37. A. 8. 1.

8. The

8. The time is not to be judged of only by the length, but by the probability of success. For sometime Gods Providence, and the disturbances of the times, or the craft of men in power may keep men so long in the dark, that a long expectation or waiting may become our duty.

Quest. 103. *Must the Pastors remove from one Church to another when ever the Magistrate commandeth us, though the Bishops contradict it, and the Church consent not to dismiss us; And so of other Cases of disagreement?*

Ans. 1. **A**'S in mans soul, the Intellectual guidance, the Will, and the executive power do concur, so in Church Cases of this nature, the Poteitative Government of the Magistrate, the Directive Guidance of the senior Pastors, and the Attractive Love of the people (who are the chief inferiour final Cause) should all concur: And when they do not, it is confusion: And when Gods order is broken which commandeth their concurrence, it is hard to know what to do, in such a division which God alloweth not: As it is to know whether I should take part with the Heart against the Head, or with the Head against the Stomach and Liver, on supposition of cross inclinations or interests; when as Nature supposeth either a concord of inclination and interest, or else the ruine, sickness or death of the person: And the Cure must be by reconciling them, rather than by knowing which to side with against the rest.

But seeing we must suppose such diseases frequently to happen, they that cannot cure them must know how to behave themselves, and to do their own duty. For my own part in such cases I would do thus.

Eph. 4. 12. 1. I would look at my ultimate end, Gods Glory, and at the next end the Good of souls and welfare of the Church; and so at the Peoples Interest as it is the End of the Order of Magistracy and Ministry: And I would take my self to be so obliged to that end, as that no point of meer Order could disoblige me: the End being better than the Means as such: Therefore I would do all things to edification, supposing that all Power of man is as Paul's was for Edification and not for destruction.

2. But in judging of what is Best for the Church, I must take in every accident and circumstance, and look to many, more than to a few, and to distant parts as well as to those near me, and to the time and ages to come, as well as to the present, and not go upon mistaken suppositions of the Churches good: He that doth not see all things that are to be weighed in such a case, may err by leaving out some one.

3. I would obey the Magistrate formally for conscience sake in all things which belong to his Office; And particularly in this case, if it were but a Removal from place to place, in respect to the Temple, or Tythes, or for the Civil peace, or for the preservation of Church order in cases where it is not grossly injurious to the Church and Gospel.

4. In cases which by Gods appointment belong to the Conduct of Bishops, or Pastors, or the Concord of Consociate Churches, I would formaliter follow them. And in particular, if they satisfy me that the removal of me is an apparent injury to the Church, (As in the Arrians times when the Emperours re-

moved the Orthodox from all the Great Churches to put in Arrians) I would not obedientially and voluntarily remove.

5. If Magistrates and Bishops should concur in commanding my remove in a case notoriously injurious and pernicious to the Church (as in the aforesaid case, to bring in an Arrian) I would not obey formally for conscience sake; supposing that God never gave them such a power against mens souls and the Gospel of Christ: And there is no power but of God.

6. But I would prefer both the Command of the Magistrate, and the Direction of the Pastors, before the meer will and humour of the people, when their safety and welfare were not concerned in the case.

7. And when the Magistrate is peremptory, usually I must obey him Materially, when I do it not formally (in conscience to his meer Command.) Because though in some cases he may do that which belongeth not to his Office, but to the Pastors, yet his violence may make it become the Churches interest, that I yield and give place to his wrath: For as I must not Resist him by force, so if I depart not at his Command, it may bring a greater suffering on the Churches: And so for preventing a greater evil he is to be submitted to in many cases, where he goeth against God and without authority; though not to be formally obeyed.

8. Particular Churches have no such interest in their Ministers or Pastors, as to keep them against their wills and the Magistrates, and against the interest of the Universal Church, as shall be next asserted.

I have spoken to this instance as it taketh in all other cases of difference between the Power of the Magistrate, the Pastors and the peoples interest, when they disagree, and not as to this case alone.

Quest. 104. *Is a Pastor obliged to his Flock for Life? Or is it lawful so to oblige himself? And may he remove without their Consent? And so also of a Church-member, the same questions are put.*

THese four Questions I put together for brevity, and shall answer them distinctly.

I. 1. A Minister is obliged to Christ and the Universal Church for Life, (*durante vita*), with this exception, if God disable him not. 2. But as a Pastor he is not obliged to this or that flock for life. There is no such command or example in Gods Word.

II. To the second: 1. It is lawful to oblige our selves to a people for life in some cases, conditionally; that is, If God do not apparently call us away. 2. But it is never lawful to do it Absolutely: 1. Because we shall engage our selves against God; against his power over us, and interest in us, and his wisdom that must guide us. God may call us whither he please: And though now he speak not by supernatural revelation, yet he may do it by providential alterations. 2. And we shall else oblige our selves against the Universal Church, to which we are more strictly bound, than to any particular Church, and whose good may oblige us to remove. 3. Yea, we may bind our selves to the hurt of that Church it self; seeing it may become its interest to part with us. 4. And we should so oblige our selves against our duty to authority, which may remove us.

III. To

III. To the third question I answer, 1. A Pastor may not causelessly remove, nor for his own worldly commodity when it is to the hurt of the Church and hinderance of the Gospel. 2. When he hath just cause, he must acquaint the people with it, and seek their satisfaction and consent. 3. But if he cannot procure it, he may remove without it: As 1. When he is sure that the interest of the Gospel and Universal Church require it: 2. Or that just authority doth oblige him to it.

The reasons are plain from what is said; And also 1. He is no more bound to the people, than they are to him: But they are not so bound to him, but they may remove on just occasion. 2. If he may not remove, it is either because God forbids it, or because his own Contract with them hath obliged him against it: But 1. God no where forbids it: 2. Such a contract is supposed not made, nor lawful to be made.

IV. As to the peoples case, it needs no other answer; 1. No member may remove without cause: 2. Nor abruptly and uncharitably to the Churches dissatisfaction, when he may avoid it. But 3. He may remove upon many just causes (private or publick) whether the Church and Pastors consent or not, so the manner be as becometh a Christian.

Quest. 105. When many men pretend at once to be the true Pastors of a particular Church against each others title, through differences between the Magistrates, the Ordainers and the Flocks, what should the people do, and whom should they adhere to?

What Pastor to adhere to.

Ans. This case is mostly answered before in Quest. 82. &c. I need only to add these Rules of Caution. 1. Do not upon any pretence accept of an Heretick, or one that is utterly unfit for the Office.

2. Do not easily take a Dividing Course or person, but keep as much as may be in a way of Concord with the united faithful Pastors and Churches in your proximity or Countrey.

3. Look to the publick good and interest of Religion, more than to your particular Congregation.

4. Neglect not the greatest advantages for your own edification: But rather take them by a removal of your dwelling, though you suffer by it in your estates, than by any division, disturbance of the Churches peace, or common detriment.

5. Do not easily go against the Magistrates Commands; unless they be apparently unlawful, and to the Churches detriment or ruine, in the reception of your Pastors.

6. Do not easily forsake him that hath been justly received by the Church, and hath possession, that is, till necessity require it.

Quest. 106. To whom doth it belong to Reform a Corrupted Church? to the Magistrates, Pastors, or people?

Ans. A Church is reformed three several ways, 1. By the personal reformation of every member: 2. By doctrinal Direction; and 3. By publick forcible Execution, and constraint of others.

1. Every member, whether Magistrates, Pastors or People must reform themselves; by forsaking all their own sins, and doing their own duties. If a Ruler command a private person to go to Mass, to own any falshood, or to do any sin, he is not to be obeyed, because God is to be first obeyed. 1 Cor. 11: 28, 29, 31; 1 Cor. 5: 33, 34; Dan. 3: 6.

2. The Bishops or Pastors are to Reform the Church by Doctrine, Reproof, and just Exhortations, and Nunciative Commands in the name of Christ to Rulers and people to do their several duties; and by the actual doing of his own. 1 Cor. 5: 3, 4, 5; 1 Pet. 5: 2, 3; Luke 22: 24, 25, 26, 27.

3. The King and Magistrates under him, only, must Reform by the Sword, that is, by outward force, and Civil Laws and Corporal Penalties: As forcibly to break down Images, to cast out Idolaters, or the Instruments of Idolatry from the Temples, to put true Ministers in possession of the Temples, or the Legal publick maintenance; to destroy, punish or hurt Idolaters, &c. Supposing still the Power of Parents and Masters in their several families.

Quest. 107. Who is to Call Synods, Princes, Pastors or People?

Ans. 1. There are several ways of Calling Synods: 1. By Force and Civil Mandates, 2. By Pastoral Perswasion and Counsel; and 3. By humble intreaty and petition. The question of the power of Synods is sufficiently answered before.

1. Magistrates only (that is, the Supream by his own power, and the Inferiour by power derived from him) may call Synods by Laws and Mandates, enforced by the Sword or Corporal Penalties or Mulets.

2. Bishops or Pastors in due Circumstances may call Synods by Counsel and perswasive invitation.

3. The people in due Circumstances and necessity, may Call Synods by way of Petition and Intreaty.

But what are the due Circumstances?

Ans. 1. The Magistrate may Call them by Command at his discretion, for his own Counsel, or for the Civil peace, or the Churches good.

2. The Pastors and people may not Call them, nor meet when the Magistrate forbiddeth it, except when the necessity of the Church requireth it: Synods may profitably be stated for order, when it may be lawfully obtained (both as to limits of Place, numbers and Time:) But these prudential Orders are not of stated necessity, but must give place to weightier reasons on the contrary.

3. Synods themselves are not ordinarily necessary, by Nature or Institution (Let him that affirmeth it, prove it) But that which is statedly necessary is, The Concord of the Churches as the End, and a necessary correspondency of the Churches as the Means, and Synods when they may well be had, as a convenient sort of means.

4. When Synods cannot be had, or are needless, Messengers and Letters from Church to Church may keep up the Correspondency and Concord.

5. In

5. In cases of real necessity (which are very rare, though usefulness be more frequent) the Bishops and people should first petition the King for his consent: And if that cannot be had, they may meet secretly and in small numbers for mutual consultation and advice about the work of God; and not by keeping up the formality of their set numbers, times, and places, and orders, provoke the King against them.

6. The contempt of Synods by the separatists, and the placing more power in Synods than ever God gave them by others, yea and the insisting on their circumstantial orders, making them like a Civil Senate or Court, have been the two extremes which have greatly injured and divided the Churches, throughout the World.

Quest. 108. To whom doth it belong to appoint days and assemblies for publick Humiliation and Thanksgiving?

Ans. The answer of the last question may serve for this. 1. The Magistrate only may do it by way of Laws, or civil Mandate enforced by the sword.

2. The Pastors may do it in case of necessity, by Pastoral advice and exhortation, and nunciative command in the name of Christ.

3. The people may do it by Petition.

4. As ordinary Church Assemblies must be held if the Magistrate forbid them (of which next) so must extraordinary ones, when extraordinary causes make it a duty.

5. When the Magistrate forcibly hindereith them, natural impossibility resolveth the question, about our duty.

Quest. 109. May we omit Church assemblies on the Lords day, if the Magistrate forbid them?

Ans. 1. It is one thing to forbid them for a time, upon some special cause, (as Infection by pestilence, fire, war, &c.) And another to forbid them steadily or prophanely.

2. It is one thing to omit them for a time, and another to do it ordinarily.

3. It is one thing to omit them in formal obedience to the Law; and another thing to omit them in prudence or for necessity, because we cannot keep them.

4. The Assembly and the circumstances of the Assembly must be distinguished.

1. If the Magistrate for a greater good, (as the common safety) forbid Church Assemblies in a time of pestilence, assault of enemies, or fire, or the like necessity, it is a duty to obey him. Because positive duties give place to those great natural duties which are their end: so Christ justified himself and his disciples violation of the external rest of the Sabbath. For the Sabbath was made for man, and not man for the Sabbath. 2. Because Affirmatives bind not *ad semper*, and out of season duties become sin. 3. Because one Lords day or Assembly is not to be preferred before *Many* which by the omission of that one are like to be obtained.

2. If Princes prophanely forbid holy assemblies and publick worship, either *steadily*, or as a *renunciation of Christ and our religion*; it is not Lawful formally to obey them.

3. But it is lawful prudently to do that *secretly* for the present necessity, which we cannot do publicly, and to do that with *smaller numbers*, which we cannot do with *greater assemblies*, yea and to omit *some assemblies* for a time that we may thereby have opportunity for more: which is not formal but only material obedience.

4. But if it be only some circumstances of Assembling that are forbidden us, that is the next case to be resolved.

Quest. 110. Must we obey the Magistrate if he only forbid us worshipping God, in such a place, or Countrey, or in such numbers, or the like?

Ans. WE must distinguish between such a determination of Circumstances, modes or accidents, as plainly destroy the worship or the end, and such as do not. For instance, 1. He that saith, You shall never assemble but once a year, or never but at midnight; or never above six or seven minutes at once, &c. doth but determine the circumstance of Time: But he doth it so as to destroy the worship, which cannot so be done, in consistency with its ends. But he that shall say, You shall not meet till nine a clock, nor stay in the night, &c. doth no such thing.

So 2. He that saith, You shall not assemble but at forty miles distance one from another; or you shall meet only in a room that will hold but the twentieth part of the Church; or you shall never Preach in any City or popular place but in a Wilderness far from the inhabitants, &c. doth but determine the circumstance of Place. But he so doth it, as tends to destroy or frustrate the work which God commandeth us. But so doth not he that only boundeth Churches by Parish bounds, or forbideth inconvenient places.

3. So he that saith, You shall never meet under a hundred thousand together, or never above five or six doth but determine the accident of Number. But he so doth it as to destroy the work and end. For the first will be impossible; And in the second way they must keep Church assemblies without Ministers, when there is not so many as for every such little number to have one. But so doth not he that only saith, You shall not meet above ten thousand, nor under ten.

4. So he that saith, You shall not hear a Trinitarian, but an Arrian, or you shall hear only one that cannot preach the essentials of Religion, or that cries down Godliness it self, or you shall hear none but such as were ordained at Jerusalem or Rome, or none but such as subscribe the Council of Trent, &c. doth but determine what person we shall hear. But he so doth it as to destroy the work and end. But so doth not he that only saith, You shall hear only this able Minister, rather than that.

2. I need not stand on the application. In the later case we owe formal obedience. In the former we must suffer, and not obey.

For if it be meet so to obey, it is meet in obedience to give over Gods worship. Christ said, when they persecute you in one City, flee to another: But he never said, If they forbid you Preaching in any City, or populous place, obey them. He that said, Preach the Gospel to every Creature, and to all Nations, and all the World, and that would have all men to be saved and to come to the knowledge of the truth, doth not allow us to forsake the souls of all that dwell in

May we omit Church Assemblies on the Lords day, if forbidden by Magistrates.

What if we be forbidden only Place, Numbers, &c.

Mat. 10. 13.
Mar. 16. 13
Mat. 28. 19.
1 Tim. 2. 4.
2 Tim. 2. 25, 26.
Eccl. 4. 12, 13.

in Cities and populous places, and Preach only to some few Cottingers elsewhere: No more than he will allow us to Love, pity and relieve the bodies only of those few, and take none for our Neighbours that dwell in Cities, but with Priest and Levite, to pass them by.

Quest. III. *Must Subjects, or servants forbear weekly Lectures, Reading or such helps, above the Lords dayes worship, if Princes or Masters do command it?*

Ans. I. **T**Here is great difference between a meer *subject*, or person governed, and a servant, slave or child.

2. There is great difference between such as are hindered by just cause and real necessities, and such as are hindered only through prophane malignity.

1. Poor people have not so much leisure from their callings, as the Rich: And so *providing for their families*, may at that time, by necessity become the greater and the present duty.

2. So may it be with Souldiers, Judges and others that have present urgent work of publick consequence; when others have no such impediment.

3. He that is the child or slave of another, or is *his own* by propriety, is more at his power, than he that is only a *subject*, and so is but to be Governed in order to his *own* and the common good.

4. A servant that hath absolutely hired himself to another, is for that time near the condition of a slave: But he that is hired but with limitations, and exceptions of Liberty, (expressed or understood) hath right to the excepted liberty.

5. If the King forbid Judges, Souldiers or others whose labours are due to the publick, to hear Sermons at the time when they should do their work: Or if Parents, or Masters so forbid Children and servants, they must be obeyed, while they exclude not the publick Worship of the Lords own day, nor necessary Prayer and duty in our private daily cases.

6. But he that is under such bondage as hindereth the needful helps of his soul, should be gone to a freer place, if Lawfully he can. But a *Child*, *Wife* or such as are not free must trust on Gods help in the use of such means as he alloweth them. 7. A Prince, or Tutor, or Schoolmaster, who is not a *Proprietor* of the person, but only a *Governour*, is not to be obeyed *formally* and for Conscience sake, if he forbid his Subjects or Scholars such daily or weekly helps for their salvation as they have great need of, and have no necessity to forbear; such as are hearing or assembling with the Church on the week dayes at convenient time, Reading the Scriptures daily, or good Books, accompanying with men fearing God, praying, &c. Because God hath commanded these when we can perform them.

Quest. III. *Whether Religious worship may be given to a Creatures? and what?*

Ans. **W**Hile the terms of the Question remain ambiguous, it is incapable of an answer.

1. By *Worship* is meant either *Cultus in genere*, any honour expressed to another; Or some *special act of honour*. We must understand the Question in the first General sense, or else we cannot answer it, till men tell us, what Acts of honouring they mean.

2. By *Religious* is meant either in general, that

which we are bound to by God, or is done by virtue of a Religious, that is, a Divine obligation, and so is made part of our Religion, that is, of our *obedience to God*; Or else by *Religious* is meant *Divine*, or that which is properly due to God. The question must be taken in the first general sense; or else it is no question, but ridiculous, (to ask whether we may give Gods proper Worship to a creature).

And so I answer, 1. By way of distinction. 2. Of solution.

1. We must distinguish between the honour or worshipping acts of the *mind*, and of the *Body*. 2. Between Idolatry as against the first Commandment; and Idolatry or scandal as against the second.

As. Prop. 1. There is due to every creature, a true estimation of it according to the degree of its dignity or goodness; And a Love proportionable: As also a Belief, a Trust, a Fear, proportionable to every mans credibility, fidelity, power, &c.

2. There is an eminent degree therefore of estimation, reverence and Love and trust due to Good men above bad, and to those in Heaven above those on earth; And a peculiar honour to Rulers as such, which is not due to their inferiours.

3. This is to be expressed by the *Body*, by convenient actions.

4. The highest honour which we owe to any, is for the Image of God in them, viz. 1. His *Natural Image* as men, 2. His *moral Image* as Saints, 3. His *Relative Image* of supereminency, as superiours. And so it is God in them first, and they next as the *Images* of God, who are to be honoured.

5. There is no honour to be given to any Creature, but that of which God himself is the End; viz. as it referreth to his *Glory*.

6. Therefore all honour given to men, must be *thus* far Religious honour (or worship): For as all things are sanctified to and by Saints, so all things that Religious men do, must be Religiously done.

7. As Persons, so places, books, words, utensils, times, &c. must be honoured for Gods sake, as they are Related to God, with such estimations and expressions as are suitable to their Relations.

Neg. 1. No Creature must be esteemed to be a God; nor any of Gods proper attributes or honour given to any Creature whatsoever.

2. No Creature must be esteemed better or greater or wiser than it is; (As far as we have means to know it.)

3. Whatsoever outward expressions of honour (by word or deed) are appropriated to the true God, 1. By Divine Institution, 2. Or by nature, 3. Or by received usage, that expression of honour ought not to be used to a creature, were the heart never so free from honouring it. 1. Because it is *bodily Idolatry*: 2. And scandal as being Idolatry interpretatively, in the just sense of others.

4. Whatsoever outward expressions of honour, Idolaters have used, and do use to signify their inward Idolatry, or taking a Creature or a fiction to be God, and so make it a *tessera* or symbol or *Professing sign* of that their Idolatry, if those actions are so used or esteemed among us, or within the notice of our actions; It is unlawful for us to use the like to any Creature. Because the use of their expression, maketh it to be a *Profession of Idolatry by us*, and so to be interpretative Idolatry and scandal: For to use *Professing symbols* is to *profess*.

Except when there is some notorious reason to use the same words or actions to another lawful signification, which is of greater weight than the scandal; And we make it as publick, to obviate the scandal, that we do it not to the Idolaters intents.

For example, [If the Mahometans make it a symbol of their Religion, to say [*God is but one*] upon a false supposition that the Christians make more Gods than one ; yet it is lawful for us to use that symbolical word to a better end. But if they add to their symbol [*And Mahomet is his Prophet*], we may not use that, because it's 1. Symbolical of a false Religion ; 2. And a falshood of it self.

So if they make it a distinctive note of their religious meetings, to congregate the people by *Voice* and not by *Bells* ; when it will be taken for a professing their Religion to do the same, we must avoid it : But not when there is great cause for it (as if we have no other means) and the reason against it, or scandal may be well avoided.

5. Image Worship, (or bowing or otherwise worshipping towards an Image as an object,) in the time of Divine worship, or when we otherwise pretend to be worshipping God, is so gross an appearance of inward Idolatry, (either as visibly describing God to be like a Creature, or else as seeming to mean what Idolaters did by that action) that God hath thought meet to forbid it to all mankind by a special Law.

Rom. 11. 4. 1 King. 19. (Command. 2.)

6. The scandal of seeming Idolatry is a heinous sin, and not to be excused by the contrary meaning of the heart, no more than lying Idolatrous professions are. Because to blaspheme God as if he were like a Creature, or to tell the World by our actions that a creature is God, are both very heinous. And so is it to murder our brethrens souls, by tempting them to the like.

7. It is no appearance of Idolatry to kneel to a King, or a Father, or Superiour, when we are professing nothing but to Honour them with due honour : But when the Church assemblith professedly to Worship God, if then they mix expressions of veneration to Angels, and Saints in Heaven, or to a King, or any Creature, in their Worshipping of God, without a very notorious signification of sufficient difference, it will seem a joyning them in part of the same Divine honour.

8. So we may put off our hats to the Chair of state, or Kings Image, yea and kneel towards it as to him, if he command it in due time and place, when it is humane Worship only which we profess : But to kneel or bow as an act of honour towards the Image of King, Saints or Angel, in the time of our professed Worshipping of God, is scandalous, and an appearance that we give them a part of that which we are giving to God.

9. Yet it is not unlawful even in the sacred Assemblies, to bow to our Superiour at our entrance, or going out, or in the intervals of Gods Worship ; because the time and custome and manner may sufficiently notifie the distinction, and prevent the scandal.

10. If any presumptuous Clergy-men on pretence of their Authority, will bring Images into the Churches, and set them before us in Divine Worship, as objects only of Remembrance, and means of exciting our affections to God, that they may shew *quam proximè se accedere posse ad peccatum sine peccato*, how near they can come to sin without sin, it is not meet for any good Christians to follow them in their

Lev. 26. 1. Gal. 2. 4. 5. 1 Cor. 7. 23.

presumption, nor by obeying them to invite them to proceed in their Church Tyranny. Though I now determine not, whether in case of necessity, a man may not be present with such a Church, if their Worship of God himself be sound, supposing him sufficiently to notifie his dissent, and that he do not himself scandalously direct his Worship toward such Images ? (As in the Lutheran Churches we may suppose they do not.)

Quest. 113. what Images, and what use of Images is lawful or unlawful?

Ans. 1. **I**t is unlawful to make any Image of God. Because it would be a blaspheming of him, as pretending him to be like to that which he is not like to, that is, a creature. Isa. 40. 18. & 46. 5. Exod. 20.

Obj. Man is Gods Image : It is lawful to make an Image of man ; and so an Image of Gods Image, and that may be a secondary Image of God. Gen. 1. 26. & 5. 1. Deut. 4.

Ans. 1. It is the soul of man, of which no Image can be drawn or made, which is the Image of God, and not the body. 2. The Image of him who se- cundum quid as to the soul, is Gods Image, is not Gods Image, but mans quoad corpus as to another part. We need not contend much about the name whether this may be called a Remote Image of God (though undoubtedly unfit). But we must not really take it to be Like him, or use it for his Image. Dan. 3. Rom. 1. 23. Heb. 12.

Obj. God hath imprinted his Image on the whole Creation ; e. g. He is called a consuming fire ; Therefore fire may be pictured as his Image. Col. 3. 10. Deut. 9. Exod. 23.

Ans. The same answer serveth as to the former objection. And it is not all the Impressions and vestigia of Gods Power, Wisdom and Goodness, which are called his Image ; As the house is not the Image of the builder, or a clock of a Clockmaker, &c. And if God be metaphoricallly called fire, as he is called, a Lyon, &c. because of the similitude of some operation or effect, it followeth not that these are his Image ; much less that the Image of these is his Image. 2 Chron. 19. Hab. 2. 18. Jer. 10. 8. Deut. 27.

2. No Image may be made to be a Teacher of lies : As we may not lye by words, so neither by Images. Therefore false stories, or false Images of realities, when made as true, and pretended to be true Images or representations, are unlawful. Isa. 17. 8. & 41. 29. 2 Chron. 28. 2.

3. Therefore it is unlawful to make an Image of a spirit, pretending it to be a true Image. Because it will be a lye. & 34. 3. 4. Hof. 13. 2. Ezek. 16. 17.

4. It is unlawful so to make, place or use any Image, as is like to do more harm than good. & 23. 14. & 30. 13. Hof. 10. 1.

5. Therefore it is unlawful so to make, place, or use them, as that they are like to tempt a man to any sin, unless necessity for some greater good require it. (Of which more anon.) 2 King. 21. Jer. 8. 19. & 51. 47.

6. Therefore all Images of such Idols or feigned Deities are unlawful, as are like to be any temptation to any to believe in them, or worship them.

7. Therefore also all Images of such creatures as others use to give unlawful worship or honour to, are unlawful when they are like to be a temptation to us or others to do the like. As among Papists the Image of the Crucifix, the Virgin Mary, and Angels may not be made, placed or used so as may tempt any to worship them sinfully as they use to do.

8. The Image of an over-honoured or falsely honoured person, (though not adored) may not be so made, placed or used, as tendeth to tempt others also to such honour. As of Mahomet, or Apollonius, (as Alexander Severus placed him and others, with Abraham and Christ in his Lararium or Chappel). And many give too much honour by Images to Alexander, Caesar, and such other great thieves and murderers of mankind.

9. It is unlawful to make lascivious Images of naked persons, and place or use them so, as tendeth to be a temptation to lust or immodesty. A common sin of persons of unclean imaginations.

10. It is also unlawful so to represent Plays, pom- pous honours, splendid cloathing or buildings as tendeth more to tempt the beholders to sinful desires, than to any good.

11. It is unlawful to place Images in Churches or in

in secret before our eyes when we are Worshipping God, when it tendeth to corrupt the imagination, or by pos-
sessing it, to hinder the spiritual exercise of the mind.
Which is the ordinary effect of Images.

12. It is unlawful to use Images scandalously, as any of the aforesaid sinners use them, though we do it not with the same intent. That is, so to use them as is interpretatively or in outward appearance the same with their use: Because by so doing we shall dishonour God as they do, and harden them in sin. Therefore Images in Churches or in Oratories in those Countreys where others use them sinfully, or near such Countreys, where the same may harden men in their sin, is evil.

13. It is unlawful to make Talismans or shapes, upon false suppositions that the very shape naturally disposeth the matter to receive such influences of the Stars, by which it shall preserve men from plagues, fire, wild-beasts, serpents, diseases, or shall otherwise work wonders; for which Gaffarel vainly pleadeth at large: such as they call naturally Magical and charming shapes.

14. Much more unlawful is it purposely to make shapes to be Symbols or Instruments by which the Devil shall operate, whether it be for good or evil; It being unlawful so far to use him.

15. So is it to make such shapes on conceit that God, or good Angels will operate in or by them; As some use the Cross or other Images to defend them from Devils, to cure the tooth-ache or other diseases, or such like use: when God hath neither appointed any such means to be used, for such ends, nor promised any such blessing or operation by them.

16. It is unlawful to place the Image of a tutelary Saint or Angel in House, Church or Town, on supposition that we shall be the safer while that Image is there placed; or else to profess our trust in that particular guardian. Because no man knoweth what Angel God doth make his Guardian, nor can we distinguish them; Much less that he maketh such or such a Saint our Guardian. And mens own (foolish) choosing such a one to be their Guardian, will not make them so. Nor hath God appointed or promised to bless any such imagery.

17. It is sinful to use such amorous Images of the persons towards whom your lust is kindled, as tendeth to increase or keep up that lust, or to make profession or ostentation of it. As Lustful persons use to carry or keep the pictures of those on whom they dote.

18. It is unlawful to make such use of the pictures of our deceased friends, as tendeth to increase our inordinate sorrow for them.

19. It is unlawful to make such Images, Monuments or Memorials of the best and holiest persons or Martyrs, as may endanger or tempt men to any inordinate veneration of, or confidence in the persons honoured.

20. Inward Images of God imprinted on the phantastic are sinful; And so are other such false and sinful Images as aforesaid, though they be not made externally for the use of the eye.

21. I think it is unlawful to make an Image, or any equal instituted sign to be the publick common Symbol of the Christian Religion (though it be but a Professing sign:) Because God having already instituted the Symbols or publick Testimonies of our Christian profession or Religion, it is usurpation to do the like without his commission. As the King having made the wearing of a George and Star the Badge of the Order of the Garter, would take it ill, if any shall make another Badge of the Order, much more if they impose it on all of the Order; though I presume not to condemn it.

1. All Images painted or Engraven are not unlaw-

ful. For God himself commanded and allowed the use of many in the Old Testament. And Christ reprehendeth not *Cæsars* Image on his Coin. 2 Chron. 3. 10.
Mat. 22. 17.

2. The civil use of Images in Coins, sign-posts, banners, ornaments of Buildings, or of Books, or Chambers, or Gardens, is not unlawful. Numb. 21. 9.
2 King. 16. 17.

3. As the word [Image] is taken in general for signs, there is no question but they are frequently to be used: As all a mans words are the Images, that is, the signifiers of his mind; And all a mans writings are the same made visible. It is therefore a blind confounding error of some now among us (otherwise very sober good men) who accuse all Forms of prayer, and of Preaching as sinful, because (say they) they are Idols, or Images of Prayer and of Preaching: They are neither engraven nor painted Images of any Creature: But all words are or should be signs of the speakers mind. And if you will *secundum quid* call only the inward Desires by the name of Prayer, then the words are the signs of such prayer. But because Prayer in the full sense is Desire expressed, therefore the expressions are not the signs of such prayer, but part of the prayer it self, as the body is of the man: nor is a form, that is, fore-conceived or premeditated words (whether in mind or writing) any more an Image of prayer, than extemporate prayer is. All words are signs, but never the more for being premeditated, or written. And according to this opinion, all Books are sinful Images, and all Sermon-notes, and the Printing of the Bible it self, and all pious Letters of one friend to another, and all Catechisms: Strangers will hardly believe, that so monstrous an opinion as this, should in these very instances be maintained, by men otherwise so understanding and truly godly, and every way blameless, as have and do maintain it at this day.

4. The making and using of the Image of Christ, as born, living, preaching, walking, dying (a Crucifix), rising, ascending, is not unlawful in it self, though any of the forementioned accidents may make it so in such cases. As Christ was man like one of us, so he may be pictured as a man.

Object. His Divine nature and humane soul are Christ, and these cannot be pictured: Therefore an Image of Christ cannot be made.

Ans. It is not the name, but the thing which I speak of: Choose whether you will call it an Image of Christ *secundum corpus*, or an Image of Christs body. You cannot picture the soul of a man, and yet you may draw the picture of a mans body.

5. It is a great part of a believers work, to have Christs Image very much upon his imagination and so upon his mind. As if he saw him in the Manger, in his temptations, in his preaching, in his praying; watching, fasting, weeping, doing good, as crowned with thornes, as crucified, &c. that a Crucified Saviour being still as it were before our eyes, we may remember the price of our Redemption, and the example which we have to imitate; and that we are not to live like a Dives or a Cæsar, but like the servants of a Crucified Christ. A Crucifix well besitteth the Imagination and mind of a believer. Rom. 8. 29.
Rev. 1. 12.
2 Cor. 4. 4.
Col. 1. 15.
Phil. 3. 8, 9, 10, &c.

6. It is a great part of true Godliness, to see Gods Image in the Glasse of the Creation; to Love and honour his Image on his Saints, and all the Impressions of his Power, Wisdom and Goodness on all his works; and to Love and honour Him as appearing in them. 1 Cor. 11. 7.
2 Cor. 3. 18.
Col. 3. 10.

7. It is lawful on just occasion, to make the Image of fire or light as signifying the inaccessible Light in which God is said to dwell, and the Glory in which he will appear to the blessed in Heaven. For by many such resemblances the Scripture setteth these forth, in Rev. 1. & 21. & 22, &c. And Moses saw Gods back parts, viz. a Created Glory. Ezod. 28. 18, 19.
& 37. 8, 9.

1 King. 6. 8. It is lawful to represent an Angel on just occasions, in such a likeness as Angels have assumed in apparitions; or as they are described in *Ezekiel* or elsewhere in Scripture, so be it we take it not for an Image of their true spiritual nature, but an improper representation of them, like a Metaphor in speech.

24, 25, 26, 27. Ezek. 10. 2, 4, 7, 9, 14. 1 King. 7. 29, 36. 2 Sam. 4. 4. 2 King. 19. 15. Psal. 80. 1. & 99. 1. Isa. 6. 2, 6.

9. It is lawful (seasonably and in fit circumstances) to use Images, 1. For memory, 2. For clearer apprehension, 3. For more passionate affection, even in Religious cases; which is commonly called The *Historical use* of them. For these ends the *Geneva Bible*, and some other, have the Scripture Histories in Printed Images: To shew the Papists that it is not all Images, or all use of them, that they were against. And so men were wont to picture *Dives* in his feasting, with *Lazarus* in rags, over their Tables, to mind them of the sinfulness of sensuality. And so the Sacred Histories are ordinarily painted, as useful ornaments of rooms, which may profit the Spectators.

ut Bene Icons Vi-
ror. illu-
strum.

10. Thus it is lawful to honour the memory of Learned, Great, and Virtuous persons, Saints and Martyrs, by keeping their images; and by the beholding of them to be remembered of our duty, and excited to imitation of them.

11. It is lawful to use Hieroglyphicks, or Images expressing Virtues and Vices; As men commonly make Images to decipher Prudence, Temperance, Charity, Fortitude, Justice, &c. and Envy, Sloth, Pride, Lust, &c. As they do of the five senses, and the four seasons of the year, and the several parts of mans age, and the several ranks and qualities of persons, &c.

12. Thus it is lawful to represent the Devil, and Idols, when it tendeth but to make them odious. For as we must not take their names into our mouths, *Psal. 16. 4. Exod. 23. 13. Ephes. 5. 3.* that is, when it tendeth to honour them, or tempt men to it; and yet may name them as *Elias* did in scorn, or as the Prophets did by reproof of sin; so is it also in making representations of them. Even as a Drunkard may be painted in his filth and folly to bring shame and odium on the sin.

13. It is lawful to use Hieroglyphicks instead of Letters, in teaching Children, or in Letters to friends; or to make Images to stand as characters in stead of Words, and so to use them even about sacred things.

14. As it is lawful to use arbitrary Professing signs even about Holy things, which signifie no more than words, and have by nature or custome an aptitude to such a use; while it is extended no farther, than to open our own minds; so it may be lawful to use such a characteristical or hieroglyphical image to that end, when it hath the same aptitude, but not otherwise. As a circular figure or ring being a hieroglyphick of perpetuity, and so of constancy, is used as a significant profession of constancy in Marriage; And so the receiving of each others picture, might be used. And so in Covenanting, or taking an Oath, the professing sign is left to the custome of the Countrey; whether we signifie our consent by gesture, words, action, writing. And as it is lawful to make an Image on a seal which hath a sacred signification, (as a flaming heart on an Altar, a Bible, a Praying Saint, &c.) as well as to write a Religious Motto on a seal; so is it lawful to put this seal to a subscribed Covenant with God and his Church, or our King and Countrey, when we have a Lawful call to seal such a Covenant. But if Law or Custome would make such a seal, to be the common publick badge or symbol of the Christian Religion, I think it would become unlawful.

As the Crucifix for ought I know might thus have

been arbitrarily used as a seal, or as a transient arbitrary Professing sign, as the Cross was by the ancients at the beginning. If any man had scorned me for believing in a Crucified Christ, I know not but I might have made a Crucifix by art, act or gesture, to tell him that I am not ashamed of Christ; as well as I may tell him so by word of mouth. But if mens institution or custome shall make this a symbol or badge of a Christian, and twist it in Baptism, or adjoyn it, as a Dedicating Sign, and as the Common professing Symbol that every baptized person must use, to signifie and declare that he is not ashamed of Christ crucified, but believeth in him, and will manfully fight under his banner against the flesh, the world, and the Devil to the death: Though he call it but a Professing Sign, and say, He doth but signifie his own mind, and not Gods act and grace: I should wish him to distinguish between a private or arbitrary act of Profession, and a common publick badge and professing Symbol of our Religion: And tell him that I think the instituting of the later belongs to God alone: And that he hath made two Sacraments to that end; which Sacraments are essentially, such symbols and badges of our Profession, and are dedicating signs on the receivers part; And that Christ crucified is the chief Grace or Mercy given to the Church, and his Sacrifice is his own act; And therefore objectively, the Grace, and Act of God also, is here signified: And therefore on two accounts set together, I fear this use of the Crucifix is a sin: 1. As it is an Image, (though it should be transient) used as a medium in Gods Worship, and so forbidden in the second Commandment, (For it is not a meer circumstance of Worship, but an outward act of Worship). 2. Because it is a new humane Sacrament, or hath too much of the Essence of a Sacrament, and so is an usurpation of his Prerogative that made the Sacraments: For as I said, It belongeth to the King to make the common badge or symbol of his own subjects, or any Order honoured by him. And the General giveth out his own Colours. And though one may arbitrarily wear another Colour, yet if any shall give out common Colours to his Army, Regiment or Troop, beside his own, to be the symbol or badge of his Souldiers, I think he would take it for too much boldness. Yet if only an inferiour Captain gave but subordinate Colours, not to notify a Souldier of the Army as such, but to distinguish his Troop from the rest, it were not so much as the other: So if a Bishop or Ruler did but make such a symbol by which the Christians of his charge might be discerned from all others, and not as a badge of Christianity it self, though I know no reason for such distinction, and it may be faulty otherwise, yet would it not be this usurping of Sacramental Institution, which now I speak of. All Professing signs are not symbols of Christianity. Christ hath done his own work well already: His Colours, Sacraments or Symbols are sufficient; we need not devise more, and accuse his institutions of insufficiency; nor make more work for our selves in Religion, when we leave undone so much that he hath made us.

15. All abuse of Images will not warrant us to separate from the Church which abuseth them: nor is all such abuse, Idolatry. If the Church or our Rulers will against our will place Images inconveniently in Churches, we may lawfully be there, so that they be not Symbols of Idol Worship, or of a Religion or Worship so sinful in the substance, as that God will not accept it; and so be it we make no sinful use of those inconvenient Images our selves. Though meer Temptation and Scandal make them sinful in those that so abuse them, and set them up; yet he that is not the author of that Temptation or Scandal,

Scandal, may not forsake Gods Worship, because that such things are present, nor is not to be interpreted a Conterter to them, while he cometh only about lawful Worship, (and perhaps hath fit opportunity at other times to profess his dissent.)

16. It is lawful to preserve the honest and sober Love to our friends, by keeping their Pictures; or to shew our Love by decent Monuments.

17. Where we may use *Creatures themselves* to profit us by the sight, we may (ordinarily) use the *Images* of those creatures. As the sight of Trees, Fruits, Cities, &c. may delight us, and mind us of the Power, Wisdom and Goodness of God, (or the sight of the Sun, Moon, Stars, &c.) So may the pictures of the same things. And as a dead body, skeleton, or skull, may profitably mind us of our latter end; so may the picture of any of these, which we may more conveniently keep.

18. It is not unlawful to pray before or towards an Image, in a room where Images are placed only for Ornament, and we have no respect to them as a *medium* or object of our Worship, (except by accident, as aforesaid.)

19. It is not unlawful to make an Image (out of the cases of accidental evil before named) to be *objectum vel medium excitans ad cultum Dei*, an object or medium of our Consideration, exciting our minds to worship God: (As a Deaths-head, or a Crucifix, or an historical Image of Christ or some holy man, yea, the sight of any of Gods Creatures, may be so holily used, as to stir up in us a worshipping affection, and so is *medium cultus excitans vel efficiens*.) But no Creature, or Image, (I think) may lawfully be made the *medium cultus vel terminus*, in genere causa finalis, a worshipped medium, or the terminus, or the thing which we worship mediately, on pretence of representing God, and that we worship him in it ultimately. And this I take to be the thing forbidden directly in the second Commandment; viz. To worship a Creature (with mind or body) in the Act of Divine Worship, as representing God, or as the *Mediate term* of our Worship, by which we send it unto God, as if it were the more acceptable to him. So that it is lawful by the sight of a Crucifix to be provoked to worship God; But it's unlawful to offer him that worship, by offering it to the Crucifix first, as the sign, way or means of our sending it to God.

20. Yet a Creature may be honoured or worshipped with such worship as is due to him, by the means of such a representing *terminus* or Image. If the King command his Subjects to bow towards his Image or Throne when he is absent, as an act of honour, or humane worship to himself, it is lawful so to do, God having not forbid it. But God hath forbid us to do so by *himself*, because he hath no Image, and is confined to no place, and to avoid the danger and appearance of Idolatry.

21. Yet is it lawful to lift up our hands and eyes towards Heaven, as the place of Gods Glory: And I condemn not the ancient Churches that worshipped towards the East: But it was not Heaven, or the Sun, or East that they worshipped, or to which they sent their worship, as any *terminus medius*, or thing mediately worshipped; But only to God himself whose Glory is in the Heavens.

Quest. 114. whether Stage-plays where the Virtuous and Vicious are personated, be lawful?

Because this is a kind of Imagery, the Question may be here fitly handled. But I have said so much before of Stage-plays, and the sin that is used in them, *Lib. 1. Chap. 18. Part 2.* that I have nothing more to say here, but only to decide this particular Case of Conscience concerning them.

As I am not willing to thrust any man into extreams, nor to trouble men with calling those sins which God hath not forbidden; So I have reason to advise men to go in doubtful cases on the safer side; much more to dissuade them from undoubted sin, and especially from great and multiplied sins: And therefore I must thus decide the question.

1. It is not absolutely unlawful to personate another man, nor doth the second Commandment forbid such living Images in this extent. I pass by the instance of the Woman of Tekoah, 2 Sam. 14. because the bare history proveth not the lawfulness. But Pauls speaking as of himself and Apollos the things which concerned others, was approvable: And as Christ frequently taught by Parables, so his Parables were a description of good and evil, by the way of feigned History, as if such and such things had been done by such persons as never were. And this fiction is no falsehood; for the hearer knoweth that it is not meant as an Historical Narrative, but a Parable; And it is but an Image in words, or a painted doctrine. And if a person and action may be feigned by words, I know not where it is forbidden to feign them by personal representation. Therefore to personate another is not simply a sin.

2. To personate good men in good actions, is not simply unlawful: Because 1. It is not unlawful as it is personating, as is shewed: 2. Nor as lying: Because it is not an asserting, but a representing; nor so taken.

3. To personate a bad man, in a bad action, is more dubious; but seemeth not in all cases to be unlawful. To pass by Davids feigning himself mad (as of uncertain quality,) it is common with Preachers, to speak oft the words of wicked men, as in their names or persons, to disgrace them: And Prov. 5. 11, 12, &c. cometh near it. And whether Job be a History, or a Dialogue personating such speakers, is doubted by the most learned Expositors.

4. I think it possible to devise and act a Comedy or Tragedy, which should be lawful, and very edifying. It might be so ordered by wise men.

5. I think I never knew or heard of a Lawful Stage-play, Comedy or Tragedy, in the age that I have lived in: And that those now commonly used, are not only sins, but heinous aggravated sins; for these reasons.

1. They personate odious Vices commonly vitiously, that is, 1. Without need, reciting sinful words, and representing sinful actions; which as they were evil in the first committing, so are they in the needless repetition; Ephes. 5. 3, 12. But fornication, and all uncleanness, or covetousness (or lust) let it not be once named among you as becometh Saints: neither filthiness, nor foolish talking, nor jesting which are not convenient; but rather giving of thanks.

For it is a shame even to speak of those things which are done of them in secret. 2. Because they are spoken and acted commonly without that shame, and hatred, and grief which should rightly affect the hearers with an abhorrence of them;

them; And therefore tend to *reconcile* men to sin, and to tempt them to take it but for a matter of sport.

Psal. 25. 4. 2. There are usually so many words *materially false* (though not *proper lies*) used in such actings of good and evil, as is unfavoury, and tendeth to tempt men to fiction and false speaking.

Matth. 12. 3. There are usually such multitudes of *vain words* poured out on the Circumstantial, as are a sin themselves, and tempt the hearers to the like.

4. They usually mix such amorous or other such ensnaring expressions or actions, as are fitted to kindle mens sinful lusts, and to be temptations to the evils which they pretend to cure.

5. A great deal of precious Time is wasted in them, which might have been much better spent; to all the lawful ends which they can intend.

6. It is the preferring of an unmeet and dangerous Recreation, before many fitter: God having allowed us so great choice of better, it cannot be lawful to choose a worse. The *body*, which most needeth exercise, with most of the Spectators, hath no exercise at all: And the mind might be much more fruitfully recreated many wayes; by variety of Books, of Converse, by contemplating God and his works, by the fore-thoughts of the heavenly Glory, &c. So that it is unlawful as unfitted to its pretended ends.

7. It usually best suiteth with the most carnal minds, and more corrupteth the affections and passions; as full experience proveth; Those that most love and use them are not reformed by them, but commonly are the most loose ungodly sensual people.

8. The best and wisest persons least relish them, and are commonly most against them. And they are best able to make experiment, what doth most help or hurt the soul. Therefore when the sensual say, *We profit by them, as much as by Sermons*, they do but speak according to their *sense* and *lust*: As one that hath the Green-Sickness may say, *Coals and Clay and Ashes do me more good than meat*: because they are not so fit to judge, as those that have a healthful state and appetite. And it seldom pleaseth the *Conscience* of a *dying man*, to remember the time he spent at *Stage-plays*.

9. Usually there is much cost bestowed on them, which might be better employed, and therefore is unlawful.

10. God hath appointed a *stated means* of instructing souls, by Parents, Ministers, &c. which is much more fit and powerful: Therefore that time were better spent. And it is doubtful whether *Play-houses* be not a *stated means* of mans institution, set up to the same pretended use as the Church and Ministry of Christ, and so be not against the second Commandment. For my part I cannot defend them, if any shall say that the Devil hath apishly made these *his Churches*, in competition with the Churches of Christ.

11. It seemeth to me a heinous sin for Players to live upon this as a *Trade* and *Function*, and to be educated for it, and maintained in it. That which might be used as a *recreation*, may not alwayes be made a Trade of.

12. There is no mention that ever such Plays were used in Scripture times by any godly persons.

13. The Primitive Christians and Churches were commonly against them. Many Canons are yet to be seen, by which they did condemn them. Read but Dr. Jo. Reynolds against *Albericus Gentilis*, and you shall see unanswerable testimonies, from Councils, Fathers, Emperours, Kings, and all sober antiquity against them.

14. Thousands of young people in our time have been undone by them: Some at the Gallows, and many Apprentices who run out in their accounts, neglect their Masters business, and turn to Drunkenness, and Whoredom, and Debauchery, do confess that *Stage-plays* were not the last or least of the temptations which did overthrow them.

15. The best that can be said of these Plays is, that they are controverted and of doubtful lawfulness: But there are other means enough of *undoubted* and uncontroverted lawfulness, for the same honest ends: And therefore it is a sin to do that which is doubtful without need.

Upon all these reasons, I advise all that Love their time, their souls, their God and happiness, to turn away from these nurseries of vice, and to delight themselves in the Law and Ordinances of their Saviour, *Psal. 1. 2, 3.*

Quest. 115. Is it ever unlawful to use the known Symbols and Badges of Idolatry?

Ans. 1. Ordinarily it is unlawful, as being the thing forbidden in the second Commandment. For he that useth them, 1. Is corporally Idolatrous, what ever his secret thoughts may be. 2. And he is *interpretatively* an Idolater, and actually perswadeth others to be so.

2. But yet though no man may ever use such symbols of Idolatry *formaliter, quâ tales, as such*; yet *materially* he may use them in some cases.

As 1. When an Idolater will take an *Ordinance of God*, and an *appointed duty*, and turn it into a *symbol* of his Idolatry: (As in the foregoing instance of the Mahometans.) We may not therefore forsake that duty; but we must do it in such a manner, as may sufficiently disclaim the Idolaters use of it. As if any Idolaters will make a symbol of some Scripture Texts, or of the Lords Day, or of the Sacramental Bread and Wine, &c. we must not therefore disuse them.

2. When a thing *Indifferent* is made an Idolatrous symbol or badge, though I must not use it as Idolaters do, yet if any act of Divine Providence make it become *Necessary* as a *Moral duty*, I may be obliged to use it, disclaiming the Idolaters manner and end: And then it will be known that I use it not as their symbol. As if a man by famine or a swoon, were dying in an Idols Temple, I might give him meat or drink there to save his life, though such as was a badge of their Idolatry, while I disclaim their ends and use: The reason is, 1. Because at such a time, it is a *natural duty*, and therefore may not be omitted for fear of scandal, or seeming sin, which at that time is no sin. 2. Because Christ hath taught us in the instance of himself and his disciples, that Positive Commands give place to *natural, ceteris paribus*. And that the Sabbath was made for man, and not man for the Sabbath: And that we must learn what this meaneth, *I will have mercy and not sacrifice*. And if we must break the Rest of the Sabbath for the life, yea, the feeding of an Ox or Ass, much more of a man: And the Positives of the second Commandment must be regulated as the Positives of the fourth. 3. And the scandal in such a case may be avoided, by declaring that I do disclaim their use and ends.

In a Countrey where kneeling or being uncovered to the Prince is a Civil honouring Custome, if the Prince should be a *Caligula*, and command the Subjects to worship him and his Image as a God, and make *bowing, kneeling, or being uncovered* the badge

Mat. 9. 13.
& 12. 7.
Mark 2. 17.

or symbol of it: Here I would ordinarily avoid even that which before was a duty, because it was but by Accident a duty, and now interpreted a heinous sin. But in case that the Life of any man lay on it, or that the scandal on Religion for my denying Civil honour to the Prince, would be greater and of more perillous consequence, than the scandal of seeming Idolatry, I would perform that *Civil honour* which I did before, and which God enjoyneth me to perform to my Prince: But I would avoid the scandal by open protesting (seasonably) against the Idolatry.

Quest. 116. *Is it unlawful to use the Badge or Symbol of any Error or Sect in the worship of God?*

Every Sect of erring Christians according to their worship, and have some badge and symbol of their Sect and error.

Ans. 1. **I**T is unlawful to use it formally as such.

2. But not materially, when 1. There are just and weighty reasons for it: 2. And I may disown the error.

For 1. All Sects and Erroneous persons may turn *holy words and duties* into symbols of their errors. 2. All Christians in the world being imperfect do sometime err in *matter or manner* in their worship. And he that will *materially* avoid all the badges or symbols of their errors, shall have no communion with any Church or Christian. 3. As we must do our best so to avoid all their errors, that we *choose* them not, and make them not formally our own practice; (as tautologies, vain repetitions, disorders, unfit phrases, &c. We must our selves when we are the *speakers* do as much better as we can:) So we must not therefore separate from them that do use them, nor deny them our Communion when they use them: Else we must separate from all others, and all others from us. 4. But when we are present with them, our minds must disown all the faults of the holiest prayer in the world which we joyn in: We may be bound to stay with them, and joyn in all that's good and warrantable, and yet as we go along, to disown in our minds all that we know to be amiss.

Quest. 117. *Are all Indifferent things made unlawful to us, which shall be abused to Idolatrous worship?*

Ans. **Y**OU must distinguish 1. Of the symbols of Idolatry before spoken of, and other by-abuses: 2. Of an abuse done in former ages or remote Countreys, and in our own age and Country. 3. Of the Reasons inviting us to use them, whether necessary or not?

1. The Case of Symbols or Badges is not here spoken of, but other abuses.

2. An abuse committed in the age and place we live in, or any other, which will by the scandal embolden others to the like, may not be complied in without so great reason, as will notably preponderate the evil consequents.

3. But yet in many cases such abused Indifferent things may after be lawfully used by believers: For instance.

1. Names may be things indifferent, abused to

Idolatry, and yet lawfully used by us. As the name [God, Dem, Lord, Holy, Just, Good, Temple, Altar, Sacrifice, Priest, Heaven, Sun, Moon, Jupiter, Saturn, and a hundred such:] I mean these Letters and Syllables in these languages. That these names are all in themselves indifferent appeareth in that they are neither *Naturally necessary*, nor by *Gods Institution*, but *arbitrary* signs of humane invention and choice: For we may easily and lawfully make new words to signify all the same things that these do. And that they are abused to Idolatry is notoriously known. And that yet they are lawfully used, the practice of all Christians, English and Latin, even the most scrupulous themselves doth judge.

2. And the use of Temples (these individuals which have been used to Idolatry) is lawful.

3. So also of Bells, Pulpits, Cups, Tables, and Fonts, and other Utensils.

4. The Bible it self, as it is this individual Book rather than another, is a thing indifferent. Yet it may be read in after it hath been abused to Idolatry.

5. If the King would give not only the Garments, but the Money, Lands, Lordships, Houses, which have been Consecrated or otherwise abused to Idolatry, to any poor people, or most of the scrupulous, they would think it lawful to receive and use them: yea, it's lawful to dedicate the same Lands and Money afterwards to holy uses, and to maintain Religious Worship.

6. Otherwise it were in the power of any Idolater when ever he pleased to deprive all the Christian world of their Christian liberty, and to make nothing indifferent to us, seeing they can abuse them all.

7. Yea, almost nothing is then already indifferent, there being few things that some person in some time and place hath not abused to Idolatry.

8. If the question be only of all Individual things abused to Idolatry, the decision now given will hold good: But if it be also of all Species of such things, it will be a dishonour to a mans reason to make a question of it.

Quest. 118. *May we use the names of week dayes which Idolatry honoured their Idols with; as Sunday, Munday, Saturday, and the rest? And so the Moneths?*

Ans. 1. **I**T were to be wished that the custome have been so grossly abused: 2. And we have no need of them: 3. And as the Papiests say, [Our Monuments, Temple-names and other Relicks among you prove ours to be the old Religion, and keep possession for us till it be restored.] So the Heathens say to all the Christians, [Your very names of your dayes and moneths prove our Religion to be elder than yours, and keep possession for us, till it be restored.]

2. It is meet that we wisely do our duty toward the reformation of this abuse.

3. But yet long custome and sound doctrine hath so far taken away the scandal and ill effects, that rather than be an offence to any by seeming singularity, it is as lawful still to use these names, as it was to Luke to use the names of Castor and Pollux, Jupiter and Mercury historically.

4. In such cases the true solution of the question must be, by weighing accidents and foreseen consequents together wisely and impartially: And he that can foresee which way is likely to do most good or hurt, may satisfactorily know his duty.

Quest.

Quest. 119. *Is it lawful to pray secretly when we come first into the Church, especially when the Church is otherwise employed?*

Ans. 1. **T**his is a thing which God hath given us no particular Law about; but the General Laws must regulate us, *Let all be done decently, in order, and to edification.*

2. Our great and principal business in coming to the Church assembly is to joyn with them in the public Worship; And this is it that accordingly as our great business we must intend and do.

3. In a place where superstition makes ignorant people think it a matter of necessity, so to begin with secret prayer, when the Church is otherwise employed, the use of it is the more scandalous, as encouraging them in their error.

4. It is the best way to come before the public worship begin, and then they that think it most decent may do it without scruple or just offence.

5. But as a mans heart may put up a short ejaculation as he walketh up the Church, without losing what else he might hear, so a man may on his knees be so brief, as that his loss shall be but small: And whether his profit preponderate that little times loss, he can judge better than another. Therefore though I like best keeping to Concord with the Assembly in our devotion, yet these are things in which it ill becometh Christians to judge or despise each other: And I shall take on either side the judging and despising of those that differ from us, to be a far greater sin, than the doing or not doing of the thing.

Object. *Is it not called in Eccles. 5. 1, 2. the sacrifice of fools who know not they do evil?*

Ans. No: I have wondered to hear that Text so ordinarily thus perverted. The Text is, *[Keep thy foot when thou goest to the house of God, and be more ready to hear, than to offer the sacrifice of fools—]* Which is no more, than that it is the imagination and custome of fools to think to please God by their sacrifices, and bringing somewhat to him, while they refuse or neglect to hear his commands and obey him: Whereas Obedience is better than Sacrifice; and the sacrifice of the wicked is abomination to the Lord: And he that turneth away his ear from hearing the Law, his prayer is abominable: And because they hate instruction—they shall cry and God will not hear them. Therefore be first careful to hear what God saith to thee, and to learn his will and do it, and then bring thy sacrifice to him: Leave thy gift at the Altar, and go and be reconciled to thy brother: Obey first, and then come and offer thy gift. This is all the meaning of the Text. See also *Psal. 50. 8.* and compare these cited Texts, *1 Sam. 15. 22. Prov. 15. 8. & 21. 17. Matth. 5, &c.* But whether we should begin with Prayer or Hearing when we enter into the Church, God hath left to prudence to be decided by the General rules.

Quest. 120. *May a Preacher kneel down in the Pulpit, and use his private Prayers, when he is in the Assembly?*

Ans. **T**his will have the same answer with the former; and therefore I shall trouble the Reader with no more.

Quest. 121. *May a Minister Pray publicly in his own name singly, for himself or others? Or only in the Churches name, as their mouth to God?*

Ans. **I**t is good to be as exact in order and decency as we can: But they that would not have other mens Ceremonies brought in on that pretence, should not bring in their own made doctrines.

1. It is certain that all the Assembly come thither, not only to hear a prayer, but to pray as well as the Minister: And therefore the practice of all Churches in the world (as is seen in all the Liturgies) is for the Minister to speak in the plural number, and usually to pray in the Churches name. And so he is both their Guide and mouth in prayer. Therefore even when he prayeth for himself, it is usually fittest (or very fit) for him rather to say, *[We beseech thee give the speaker thy assistance, &c.]* than *[I beseech thee.]*

2. And even subjectively it is not inconvenient to speak of himself in the third person *[Give him]* or *[Give the speaker thy help,]* instead of *[Give me.]*

3. But they that will place a necessity in either of these, and make the contrary a sin, must have more knowledge than I have to be able to prove it.

For 1. In the latter case the Minister doth not pray in his own person, but only for his own person, when he saith, *[We beseech thee give me thy help, &c.]*

2. And I know no word of God that saith, either 1 Tim. 2. 1, 2. that the Minister is only the mouth of the people, or that he is to speak only in their names, or that he may not pray for himself or them in his Ministerial capacity in the first person. Isa. 59. 16. Jer. 27. 18. & 7. 16. & 29. 7.

For, 1. He is a Minister of Christ for the Church, and not the Minister of the Church properly. And he is subordinate to Christ in his Priestly Office, as well as in his Teaching and Ruling Office: And the Priests did alwayes take it for their Office not only to speak as the Peoples mouth, but as Sub-mediators or Intercessors for them to God: And as then they were Types of Christ by standing between God and the people, so they were his Officers as well as Types: And so they are his Officers to this day: And as they Teach and Rule in his Name by Office, so do they intercede in his Name: All men confess that they may do this in private: And where it is forbidden to be done in publick? 1 Sam. 7. 5. & 12. 19. 2 Cor. 13. 7. Phil. 1. 9. Col. 1. 9, 3. 1 Thes. 5. 23. 2 Thes. 1. 11. 1 Thes. 3. 10.

2. And there are some cases in which it is fittest that it should be so. That is, when it is supposed that the Congregation doth not joyn with him. As 1. When the whole Church is fallen into some error of judgement, (as who hath not many) and he knoweth that they differ from him, It is fitter for him to pray as a Sub-intercessor for them in his own person, than to speak as in their persons, who he knoweth joyn not with him: For that hath a plain untruth in it. 2. If the whole Church be fallen into some little sin, which seduction

seduction yet hindereth them from *Repenting of*, he were better confels it, and profess sorrow for it, in his own person, than in theirs that joyn not with him in it. 3. When he prayeth for somewhat for himself and them that is above their understanding (as for direction in some difficult Controversies, &c.) I know not that he is bound to speak in their names that understand him not.

Therefore this is no business for Christians that are not posselt with a proud, peevish, self-conceited, quarrellsome humour, to censure or despise a Minister for: Nor should any introduce that false doctrine of mans invention into the Church, that the Minister is only to pray in publick as the peoples mouth. But the power of prejudice is great.

Quest. 122. *May the name Priests, Sacrifice, and Altars be lawfully now used instead of Christs Ministers, Worship and the Holy Table?*

Ans. 1. **H**E that useth them in design to bring in the Popish Transubstantiation and Real Sacrifice of the Mass, doth heinously sin in such a design and use.

2. In a time and place where they may not be used without scandal, or tempting or encouraging any to their errors, the scandal will be a grievous sin.

3. The New Testament useth all the Greek names which we translate, *Priests, Sacrifice and Altars*, therefore we may use the same in Greek: And our Translation and English names are not intolerable. If *Priest* come from *Presbyter* I need not prove that: If it do not, yet all Ministers are subordinate to Christ in his Priestly Office as essentially as in the rest. And *Rev.* 1. 6. & 5. 10. & 20. 6. it is said, that we are or shall be made *Priests of God*, and unto God. And *1 Pet.* 2. 5. we are [*an holy Priesthood*] and *ver.* 9. a [*royal Priesthood*]: If this be said of all, then especially of Ministers.

And the word *Sacrifice* is used of us and our offered Worship, *1 Pet.* 2. 5. *Heb.* 13. 15, 16. *Pil.* 4. 18. *Ephes.* 5. 2. *Rom.* 12. 1.

And *Heb.* 13. 10. saith, *We have an Altar whereof they partake not*, &c. And the word is frequently used in the *Revelations*, *Chap.* 6. 9. & 8. 3, 5. & 16. 7, &c. in relation to Gospel times. We must not therefore be quarrellsome against the bare names, unless they be abused to some ill use.

4. The ancient Fathers and Churches did ever use all these words so familiarly without any question or scruple raised about them, either by the Orthodox or any Hereticks that at present I can remember to have ever read of, that we should be the more wary how we condemn the bare words, lest thence we give advantage to the Papists to make them tell their followers, that all *Antiquity was on their side*. Which were very easie for them to prove, if the Controversie were about the Names alone. Extreame and passionate imprudence do give the Adversaries great advantages.

5. The names of *Sacrifice* and *Altar*, were used by the Antient Churches, not properly, but meerly in allusion to the Jewish and Heathen *Sacrifices and Altars*, together with a tropical use from the Christian reasons of the Names.

As the Lords Supper is truly the Commemoration of Christs Sacrifice: and therefore called by Protestants, *A Commemorative Sacrifice*; so that our Controversie with the Papists, is not, Whether it may be called a *Sacrifice*; But whether it be only the

Sacrament of a Sacrifice, or a *Sacramental Commemorative Sacrifice*, or also a *Real proper Sacrifice* of the very body and blood it self of Christ. For we acknowledge, That [*This is a Sacrifice*] is no more tropical a speech, than [*This is my body and blood.*]

6. Yet it must be noted, that the Scripture useth the word [*Sacrifice*] about our selves, and our *Thanksgivings*, and praises, and works of Charity, rather than of the *Lords Supper*: and the word [*Priests*] of all men Lay or Clergy that offer these foresaid Sacrifices to God. Though the ancient Doctors used them familiarly, by way of allusion, of the Sacrament and its administrators.

7. In a word, as no Christian must use these or any words, to false ends or senses, or deceiving purposes, nor yet to scandal; so out of these cases, the words are lawful: And as the Fathers are not to be any further condemned for using them, than as the words (which they foresaw not) have given advantage to the Papists, to bring in an ill sense and doctrine; so those that now live in Churches and Countreys, where the publick professed doctrine doth free them from the suspicion of a Popish ill sense, should not be judged nor quarrelled with for the terms: But all sober Christians should allow each other the liberty of such phrases without censoriousness or breach of charity or peace.

Quest. 123. *May the Communion-Tables be turned Altar-wise? and Railed in? And is it lawful to come up to the Rails to Communicate?*

Ans. **T**HE answer to this is mostly the same with that to the foregoing question.

1. God hath given us no particular Command or prohibition about these circumstances; but the General Rules, for *Unity, Edification, Order and Decency*: Whether the Table shall stand this way or that way, here or there, &c. he hath not particularly determined.

2. They that turn the Table Altar-wise and Rail it in, out of a design to draw men to Popery, or in a scandalous way which will encourage men to, or in Popery, do sin.

3. So do they that Rail in the Table to signifie that the *Vulgar* or *Lay-Christians* must not come to it, but be kept at a distance; when Christ in his personal presence admitted his disciples to communicate at the Table with himself.

4. But where there are no such ends, but only to imitate the Antients that did thus, and to shew reverence to the Table on the account of the Sacrament, by keeping away Dogs, keeping Boyes from sitting on it: And the professed doctrine of the Church condemneth Transubstantiation, the Real Corporal presence, &c. (as ours doth). In this case Christians should take these for such as they are, Indifferent things, and not censure or condemn each other for them; nor should any force them upon those that think them unlawful.

5. And to communicate is not only lawful in this case, where we cannot prove that the Minister sinneth, but even when we suspect an ill design in him, which we cannot prove; yea, or when we can prove that his personal interpretation of the *place, name, situation and rails* is unsound: For we assemble here to communicate in, and according to the professed doctrine of Christianity and the Churches, and our own open profession, and not after every private opinion and error of the Minister. As I may receive from

an Anabaptist or Separatist notwithstanding his personal errors; so may I from another man, whose error destroyeth not his Ministry, nor the Ordinance, as long as I consent not to it, yea, and with the Church profess my dissent.

6. Yet *ceteris paribus*, every free man that hath his choice, should choose to communicate rather where there is most purity and least error, than with those that swerve more from regular exactness.

Quest. 124. *Is it lawful to use Davids Psalms in our Assemblies?*

Matth. 26. 30. **Ans.** **Y**Es: 1. Christ used them at his last Supper, as is most probable: And he ordinarily joyned with the Jews that used them. And Luke 4. 16. so did the Apostles.

John 6. 59. 2. It is confessed Lawful to read or say them: Therefore also to sing them. For saying and singing difference not the main end.

Mar. 1. 21, 23, 29. 3. They are suitable to our use, and were the Liturgy of the Jewish Church, not on a Ceremonial account, but for that *finest* which is common to us with them.

1 Chron. 16. 7. 4. We are commanded in the New Testament to sing Psalms: And we are not commanded to compose new ones: Nor can every one make Psalms who is commanded to sing Psalms. And if it be lawful to sing Psalms of our own or our neighbours making, much more of Gods making by his Spirit in his Prophets.

Object. They are not suitable to all our cases, nor to all in the Assembly.

Ans. 1. We may use them in that measure of suitableness to our cases which they have. You may joyn with a man in prayer who expresseth part of your wants, though he express not all. Else you must joyn with no man in the world.

2. If ungodly men are present when the faithful speak to God, must we not speak our proper case, because they are present? The Minister in Church-administrations speaketh principally in the name of the faithful, and not of hypocrites. Must he leave out of his prayers all that is proper to the Godly, merely because some wicked men are there? No more must the Church do in singing unto God.

3. They that cannot speak every word in a Psalm just as their own case; may yet speak it as instructive: Otherwise they might not read or say it.

Jam. 5. 13. But the Sectarian Objections against singing Davids Psalms are so frivolous, that I will not tire the Reader with any more.

Quest. 125. *May Psalms be used as Prayers, and Prayes, and Thanksgivings, or only as Instructive? Even the Reading as well as the Singing of them?*

Ans. **T**He sober Reader who knoweth not what errors others hold, will marvel that I trouble men with such questions. But I have oft been troubled with those that (having no other shift to deny the Lawfulness of written and set forms of prayer) do affirm that Psalms are neither to be read or sung at all as Prayers, but only as doctrinal Scriptures for instruction. But that this is false appeareth,

1. In that those that are real material prayers, and praises, and thanksgivings, and were penned for

that very use, as the Titles shew, and those that were so used by the Jewish Synagogues where Christ was ordinarily present, may be so used by us: But such are the Psalms both as said and sung.

2. And those that we are commanded to sing as Psalms, and have Christs example so to use (who sung a Hymn or Psalm of Praise at his last Supper), we also may so use. But, &c.

3. And those that are by Gods Spirit fitted for our use in Prayer, Praise and Thanksgiving, and never forbidden so to be used; may by us be so used: But such are the Psalms, &c. I will weary you with no more:

Quest. 126. *Are our Church-Tunes Lawful, being of mans invention?*

Ans. **Y**Es: They are a lawful invention, allowed us by God, and fitted to the General Rules of Edification. Scripture is no particular Rule for such Modes and Circumstances.

Object. They breed a carnal pleasure by the melody, which is not fit for spiritual devotion.

Ans. It is a lawful sensitive pleasure, sanctified to a holy use, not hindering, but greatly helping the soul, in spiritual worship.

Either you call it carnal, because it gratifieth the sinful corrupt inclinations of man: or only because it is sensitive, or a pleasure in the imagination and lower faculties. If the former, 1. There is nothing in it which is a necessary cause of any sinful pleasure, nor an impediment to spiritual pleasure. 2. But a lustful person will turn all sensitive pleasure into sin: Our Meat, and Drink, and Clothes, and Houses, and Friends, and Health: The Bread and Wine in the Sacrament may be thus abused. Luke 12. 17, 18, 19. & 16. 20, 21, 22.

2. But you must know, that as our Bodies are here united to our souls, so they act together, and while the sensitive part is subordinate to the rational, it is serviceable to it, and not a hindrance: When you come to have souls that are separated from the body, you shall use no bodily instruments; And yet even then it is uncertain to us, whether the sensitive powers of the soul do not accompany it, and be not used by it. But certainly in the mean time, he that will not use sense, shall not use reason. And he that acteth not sensibly, acteth not as a man: It is not a sin to be a man: And therefore not to see, to hear, to taste, to smell, &c. Nor is it a sin to taste sweetness in our meat or drink, nor is it a sinful pleasure for the eyes to behold the Light, or the variety of the beauteous works of God, or to take pleasure in them. His works are great, sought out of all them that have pleasure therein, Psal. 111. 2.

You know not what it is to be a man, if you know not that God hath made all senses, to be the inlets of objects, and so of holy pleasure into the soul. Would he have given us eyes, and ears, and appetites, and made his creatures sweet and beauteous, that all might either be sin or useless to us? No: all things are sanctified, and pure to the pure. The sense is the natural way to the Imagination, and that to the Understanding: And he that will have no sensible and natural pleasure, shall have no spiritual pleasure: And he that will have none but sensitive pleasure, were better have none at all. It is therefore a foolish pretence of spirituality, to dream of acting without our senses, or avoiding those delights, which may and must be sanctified to us. Harmony and Melody are

Psal. 72. 20.
Psal. 90.
Title.
Psal. 86.
Title.
Psal. 17.
Title, &c.

Rom. 8. 18,
32.
Titus 1.
15.
Rom. 14.
20.
1 Cor. 3.
21.
2 Cor. 4.
15

are so high a pleasure of the sense, that they are nearest to Rational delights, if not participating of them, and exceedingly fitted to elevate the mind and affections unto God.

And as it is the very nature of true Holiness, to be so suited to Holy things, as that they may be our Delight, and he is the genuine Saint, and the best of Christians, who most *Delighteth* in God and Holiness: So that is the best means to make us the best Christians, which helpeth us best to these Delights: And if any thing on Earth be like to Heaven, it is to have our Delight in God. And therefore if any thing may make us Heavenly, it is that which raiseth us to such delights. And therefore a Choe of holy persons, melodiously singing the Praises of *Jehovah*, are likest to the Angelical Society. *Psal.* 150.

Quest. 127. *Is Church-Musick by Organs or such Instruments lawful.*

Rev. 14. 2. *Ans.* I Know that in the persecuted and poorer times of the Church, none such were used (when they had not Temples, nor always a fixed meeting place). And that the Author of the *Quest. & Resp.* in *Justin. Martyr* speaketh against it: (which *Perkins* and others cite to that purpose.) And I grant,

1. That as it is in the power of weak diseased Christians, to make many things unlawful to their brethren lest we be hurtful to them, and to deprive us of much, not only of our *Liberties* but our *Helps*; so in abundance of Congregations, Church-Musick is made unlawful by accident, through their mistake. For it is unlawful (*ceteris paribus*) by an unnecessary thing to occasion divisions in the Churches: But where one part judgeth Church *Musick* unlawful, for another part to use it, would occasion divisions in the Churches, and drive away the other part. Therefore I would wish Church-musick to be no where set up, but where the Congregation can accord in the use of it; or at least where they will not divide thereupon.

2. And I think it unlawful to use such strains of Musick as are Light, or as the Congregation cannot easily be brought to understand: Much more on purpose to commit the whole work of singing to the Choristers, and exclude the Congregation. I am not willing to joya in such a Church where I shall be shut out of this noble work of praise.

3. But plain intelligible Church-musick, which occasioneth not divisions, but the Church agreeth in, for my part I never doubted to be lawful. For, 1. God set it up long after *Moses* Ceremonial Law, by *David*, *Solomon*, &c.

2. It is not an instituted Ceremony meerly, but a natural help to the minds alacrity: And it is a duty and not a sin to use the helps of nature and Lawful art, though not to institute Sacraments, &c. of our own. As it is lawful to use the comfortable helps of spectacles in reading the Bible, so is it of Musick to exhilarate the soul towards God.

3. Jesus Christ joyned with the Jews that used it, and never spake a word against it.

4. No Scripture forbiddeth it, therefore it is not unlawful.

5. Nothing can be against it, that I know of, but what is said against Tunes and Melody of Voice. For whereas they say that it is a humane invention: so are our Tunes (and *Metre*, and *Versions*) Yea it is not a humane invention: As the last *Psalme* and many other shew, which call us to praise the Lord with instruments of musick.

And whereas it is said to be a carnal mind of pleasure, they may say as much of a Melodious harmonious consort of Voices, which is more excellent Musick than any Instruments.

And whereas some say that they find it do them harm, so others say of melodious singing: But as wise men say they find it do them good. And why should the experience of some prejudiced self-conceited person, or of a half-man that knoweth not what melody is, be set against the experience of all others, and deprive them of all such helps and mercies, as these people say they find no benefit by.

And as some deride Church-musick by many scornful names, so others do by singing (as some Congregations near me testify, who these many years have forsaken it and will not endure it: but their Pastor is fain to unite them, by the constant and total omission of singing *Psalms*). It is a great wrong that some do to ignorant Christians, by putting such whimsies and scruples into their heads, which as soon as they enter, turn that to a scorn and snare and trouble, which might be a real help and comfort, to them as it is to others.

Quest. 128. *Is the Lords day a Sabbath, and so to be called and kept, and that of Divine institution? And is the seventh day Sabbath abrogated? &c.*

Ans. ALL the Cases about the Lords day (except those practical directions for keeping it, in the Oeconomical part of this Book) I have put into a peculiar Treatise on that subject by it self; and therefore shall here pass them over, referring the Reader to them in that discourse.

Quest. 129. *Is it Lawful to appoint humane Holy dayes, and observe them?*

Ans. THIS also I have spoke to in the foresaid Treatise, and in my *Disput. of Church-Govern. and Cer.* Briefly, 1. It is not lawful to appoint another weekly Sabbath, or day wholly separated to the Commemoration of our redemption: For that is to mend (pretendedly) the institutions of God; Yea and to contradict him who hath judged one day only in seven to be the fittest weekly proportion.

2. As part of some dayes may be weekly used in holy assemblies, so may whole days on just extraordinary occasions, of prayer, preaching, humiliation, and thanksgiving.

3. The holy doctrine, lives and sufferings of the Martyrs and other holy men, hath been so great a mercy to the Church, that (for any thing I know) it is lawful to keep anniversary Thanksgivings in remembrance of them, and to encourage the weak, and provoke them to constancy and imitation.

4. But to dedicate dayes or Temples to them in any higher sense, as the Heathens and Idolaters did to their *Hero's* is unlawful; or any way to intimate an attribution of Divinity to them, by word or Worship.

5. And they that live among such Idolaters must take heed of giving them scandalous encouragement.

6. And they that scrupulously fear such sin more than there is cause, should not be forced to sin against their Consciences.

7. But yet no Christians should causelessly refuse that which is lawful, nor to joyn with the Churches in holy exercises on the dayes of thankful commemoration of the Apostles and Martyrs; and excellent instruments in the Church: Much less petulantly to work and set open Shops to the offence of others: But rather to perswade all to imitate the holy lives of those Saints to whom they give such honours.

Quest. 130. *How far is the holy Scriptures a Law and perfect Rule to us?*

Ans. 1. **F**Or all thoughts, words, affections, and actions, of *Divine faith and obedience*: (supposing still Gods Law of Nature.) For it is no *Believing God* to believe what he never revealed; nor no *Trusting God*, to trust that he will certainly give us that which he never either directly nor indirectly promised: Nor no obeying God, to do that which he never commanded.

2. The *Contents* will best shew the Extent: Whatever is *Revealed, promised and commanded* in it, for that it is a perfect Rule. For certainly it is perfect in its kind and to its proper use.

3. It is a perfect Rule for all that is of *Universal Moral necessity*: That is, Whatever it is necessary that man believe, think, or do, in all ages and places of the World, this is of Divine obligation. Whatever the World is *Universally bound* to (that is, All men in it) it is certain that Gods Law in Nature or Scripture or both, bindeth them to it. For the World hath no *Universal King or Lawgiver* but God.

4. Gods own Laws in Nature and Scripture are a perfect Rule for all the duties of the *understanding, thoughts, affections, passions*, immediately to be exercised on God himself; For no one else is a discernor or judge of such matters.

5. It perfectly containeth all the *Essential and Integral parts* of the *Christian Religion*: so that nothing is of it self and directly any part of the *Christian Religion* which is not there.

6. It instituteth those *Sacraments* perfectly, which are the seals of Gods Covenant with man, and the delivery of the benefits, and which are the Badges or Symbols of the Disciples and Religion of Christ in the World.

7. It determineth what Faith, Prayer and obedience, shall be his appointed means and Conditions of Justification, Adoption, and Salvation. And so what shall be Professed and Preached in his name to the World.

8. It is a perfect Instrument of donation or Conveyance of our Right to Christ, and of Pardon and Justification, and Adoption, and the Holy Spirits assistances, and of Glory. As it is Gods Covenant, promise or deed of gift.

9. It instituteth certain Ministers as his own Church-officers, and perfectly describeth their office, as instituted by him.

10. It instituteth the form of his Church Universal which is called, his body: And also of Particular holy societies for his Worship: And prescribeth them certain Duties, as the Common Worship, there to be performed.

11. It determineth of a *weekly day*, even the first, to be separated for and used in this holy Worship.

12. It is a perfect *General Rule* for the Regulating of those things, which it doth not command or forbid in particular. As that all be done *wisely, to edification, in charity, peace, concord, season, order, &c.*

13. It giveth to Magistrates, Pastors, Parents and other Superiours, all that power by which they are

authorized, to oblige us under God, to any undetermined particulars.

14. It is the perfect Rule of Christs Judging, Rewarding and punishing at last, according to which he will proceed.

15. It is the only Law that is made by Primitive Power.

16. And the only Law that is made by Infalible wisdom.

17. And the only Law which is faultless, and hath no thing in it that will do the subject any harm.

18. And the only Law which is from Absolute Power, the Rule of all other Laws, and from which there is finally no appeal. Psal. 12.6.
& 19. 7.8,
9, 10.
Psal. 119.

Thus far the holy Scripture with the Law of nature is our perfect Rule. But not in any of the following respects.

1. It is no particular revelation or perfect Rule of natural Sciences, as Physicks, Metaphysicks, &c.

2. It is no Rule for the Arts, for Medicine, Music, Arithmetick, Geometry, Astronomy; Grammar, Rhetorick, Logick; nor for the Mechanicks, as Navigation, Architecture; and all the Trades and occupations of men: no not Husbandry by which we have our food.

3. It is no particular Rule for all the mutable subordinate duties of any societies: It will not serve instead of all the Statutes of this and all other Lands, nor tell us, when the Terms shall begin and end, nor what work every Parent and Master shall set his Children and Servants in his family, &c.

4. It is no full Rule in particular for all those Political principles which are the ground of humane Laws: As whether each Republick be Monarchical, Aristocratical or Democratical? What person or of what Family shall Reign? Who shall be his Officers and Judges, and how diversified? so of his Treasury, Munition, Coin, &c.

5. It is no Rule of Propriety in particular, by which every man may know which is his own Land, or house, or goods or Cattle.

6. It is no particular Rule for our natural actions, what meat we shall eat, what Cloaths we shall wear; So of our rest, labour, &c.

7. It is no particular Law or Rule for any of all those Actions and Circumstances about Religion or Gods own Ordinances, which he hath only commanded in *general*, and left in *specie* or particular to be determined by man according to his General Laws: But of these next.

Quest. 131. *What Additions or humane Inventions in or about Religion, not commanded in Scripture, are lawful or unlawful?*

Ans. 1. **T**Hese following are unlawful. 1. To feign any new Article of faith or doctrine, any precept, promise, threatening, prophetic or revelation, and falsely to farther it upon God, and say, that it is of him, or his special Word. Deut. 12.
32.
Rev. 22.
18.
Col. 2. 18,
19, 20, 21,
22, 23, 16,
17.

2. To say that either that is written in the Bible which is not, or that any thing is the sense of a Text which is not; and so that any thing is a *sin* or a duty by Scripture which is not. Or to father Apocryphal Books or Texts or words upon the spirit of Christ. Mat. 15.3,
8, 9.
Gal. 1.8, 9.
Jer. 5. 12,
Jer. 14. 14.
& 23. 25,
26, 32.
Ezek. 13.
9, 19.
& 22. 28.
Zech. 13.
2, 3, 4, 5, 6.

3. To make any Law for the Church universal, or as obligatory to all Christians; which is to usurp the sovereignty of Christ: For which treasonable Usurpation it is that Protestants call the Pope Antichrist.

4. To

4. To add new parts to the Christian Religion.
5. To make any Law, which it did properly belong to the Universal Sovereign to have made, if it should have been made at all : Or which implyeth an accusation of ignorance, oversight, errour or omission in Christ and the holy Scriptures.

6. To make new Laws for mens inward Heart-duties towards God.

7. To make new Sacraments for the sealing of Christs Covenant and Collation of his benefits therein contained, and to be the publick *Tesserae*, *Badges* or *Symbols* of Christians and Christianity in the World.

8. To feign new *Conditions* of the Covenant of God, and necessary means of our Justification, Adoption and salvation.

9. To alter Christs instituted Church-Ministry, or add any that are supra-ordinate, co-ordinate, or derogatory to their office, or that stand on the like pretended ground, and for equal ends.

Gal. 2. 5. 10. To make new spiritual Societies or Church-forms which shall be either *supra-ordinate*, *co-ordinate* or *derogatory* to the Forms of Christs Institution.

Act. 15. 28, 24, 25 2 Cor. 10. 8 & 13. 10. 11. Any impositions upon the Churches (be the thing never so lawful) which is made by a pretended power not derived from God and the Redeemer.

12. Any thing that is contrary to the Churches good and Edification, to justice, charity, piety, order, unity or peace.

13. Any unnecessary burden imposed on the Consciences of Christians; especially as necessary either to their salvation, communion, liberty or peace.

14. And the exercise of any power, pretended to be either *Primitive* and underived, or *Infalible*, or *Impeccable*, or *Absolute*.

15. In general, any thing that is contrary to the Authority, matter, form, obligation, honour or ends of the Laws of God, in Nature or Scripture.

16. Any thing which setteth up those Judaical Laws and Ceremonies which Christ hath abrogated, in that form and respect in which he abrogated them.

17. Where there is a doubt among sober Conscienceable Christians, left in obeying man they should sin against God and disobey his Laws, and the matter doubted of is confessed unnecessary by the Imposers; So Infinite is the distance between God and Man, and so wholly dependent on him are the Highest, that they should be exceeding unwilling to vie with the Authority of their maker in mens Consciences, or to do any thing unnecessary which tendeth to compel men to tread down Gods Authority in their Consciences, and to prefer mans. Much more unwilling should they be, to silence the sober Preachers of Christs Gospel upon such accounts.

Quest. 132. Is it unlawful to obey in all those cases, where it is unlawful to impose and command? Or in what cases? And how far Pastors must be believed and obeyed?

Ans. I Must intreat the Reader carefully to distinguish here, 1. Between Gods Law forbidding Rulers to do evil, and his Law forbidding Subjects or private men.

2. Between Obedience formally so called, which is, when we therefore obey in conscience, because it is commanded, and the commanders Authority is the Formal Reason and object of our obedience: And Obedience Material only, which is properly no obedi-

ence, but a doing the thing which is commanded upon other Reasons, and not at all because it is commanded.

3. Between Formal obedience to the Office of the Ruler in General, and formal obedience to him, as commanding this very Matter in particular.

4. Between such Authority in the Ruler as will warrant his Impositions before God for his own justification, And such Authority as may make it my duty to obey him. And so I answer,

1. We shall not be judged by those Laws of God, which made the Rulers duty, but by that which made our own. It is not all one to say, Thou shalt not command it; and to say, Thou shalt not do it.

2. Whatever God absolutely forbiddeth men to do, we must not do whoever command it.

3. There are many of the things forementioned Absolutely and alwayes unlawful, as being evil of themselves, which no man may either command or do: And there are some of them, which are only evil by accident, which may not be commanded, but may be done when contrary weightier Accidents do preponderate.

4. Many such things may be done Materially on other reasons (as for the Churches good, the furtherance of the Gospel, the winning of men to God, the avoiding of scandal, or of hurt to others or our selves, &c.) when they are not to be done in formal obedience, out of Conscience to the Authority imposing: (As if it be commanded by one that hath no just power).

5. Our Actions may participate of obedience in general, as being actions of subjects, when they are not obedience in the full and perfect formality as to the particular. The last leaf of Ric. Hooker's eighth Book of Eccl. Polit. will shew you the reason of this. He that hath not just power to command me this one particular Act, yet may be my Ruler in the General, and I am bound to Honour him in General as my Ruler; And to disobey him in a thing Lawful for me to do, though not for him to command, may be dishonouring of him, and an appearance of disobedience and denial of his power. A Parent is forbidden by God to command his Child to speak an idle word, or to do a vain and useless action (much more a hurtful). Yet if a Parent should command a Child to speak an idle word, or do a vain action, the duty of obedience would make it at that time, not to be vain and idle to him; yea if he bid him throw away a cup of Wine, or a piece of bread, which is evil when causeless, the Child may be bound to do it: not only because he knoweth not but the Parents may have lawful ends and reasons for their command (as to try and exercise his obedience); but also if he were sure that it were not so; Because he is a subject, and the honouring of a Parent is so great a good, and the dishonouring him by that disobedience may have such ill consequents, as will preponderate the evil of the loss of a Cup of Wine, &c. Yet in this case, the Act of obedience is but mixt: It is an act of subjection or Honour to a Parent, because in General he is a Governour: But it is but Materially obedience in respect of that particular matter, which we know he had no Authority to command.

6. In this respect therefore, A Ruler may have so much power as may induce on the subject an obligation to obey, and yet not so much as may justify his commands before God, nor save himself from Divine punishment.

I add this so distinctly, lest any should misapply Mr. Ric. Hooker's doctrine aforesaid, Eccl. Pol. l. 8. p. 223, 224. [As for them that exercise power altogether against order, though the kind of power which they have may be of God, yet is their exercise

exercise thereof against God, and therefore not of God, otherwise than by permission as all injustice is ———— *Usurpers of power whereby we do not mean them that by violence have aspired unto places of highest authority, but them that use more authority than they did ever receive in form and manner, before mentioned ———— Such Usurpers thereof, as in the Exercise of their power, do more than they have been authorized to do, cannot in Conscience, bind any man to obedience.*]

Joh. 19. 11. Left any should gather hence that they are never
Rom. 13. 1. bound in Conscience, to obey their Parents, their

King, their Pastors, in any point wherein they exercise more power than God gave them, I thought meet to speak more exactly to that point, which needed this distinguishing. For the ground is sure that *There is no power but of God; And that God hath given no man power against himself, his Laws and service: But yet there are many cases in which God bindeth children and subjects to obey their superiours, in such matters as they did sinfully command.*

7. It greatly concerneth all sober Christians therefore to be well studied in the Law of God, that we may certainly know what those things are which God hath absolutely forbidden us to do, whoever command them, and to distinguish them from things that depend on mutable accidents: That as the three Witnesses, and *Daniel, Dan. 3. & 6.* we may be true to God whatever we suffer for it, and yet may obey men in all that is our duty to them.

Thus the Apostles knew that no man had power from God to silence them, or persecute them for the Gospel. Therefore they would not obey those that forbade them to Preach: And yet they would appear before any Magistrate that commanded them, and obey their summons; And so we may do even to an Usurper, or a private man.

8. The principal and most notable Case, in which we must obey when a Ruler sinfully commandeth, is, when the matter which he commandeth is not such as is either forbidden us by God, or out of the *Verge* of his place and calling at all to *meddle with and command*, nor yet such as is destructive of our duty to God; but *such as in General belongeth to his office to determine of according to Gods general Rules; but he misseeth it in the manner and goeth against those Rules; yet not so far as to destroy the duty we owe to God, or the end of it.*

For instance, it is not in the Rulers power to determine whether there shall be Preaching or none; true doctrine or false, &c. But it is in his power to Regulate the circumstances of Time, Place, &c. (next to be recited.) Now if he do these to *Order, Unity and Edification*, I will obey him formally and fully for Conscience sake: If he so do it as is destructive to the end (as is aforesaid), as to say, You shall meet only at twenty miles distance, or only at midnight, &c. I will obey him no farther than necessity and the common good requireth me: If he do it only with a tolerable inconvenience (as to say, You shall meet no where but in the open fields, &c.) I will obey for Conscience sake as I am in general a subject bound to honour the Magistrate; but not as he nameth an unmeet circumstance; in that respect my obedience shall be but material.

I need not handle it as a distinct question, Whether Pastors are to be believed or obeyed any farther than they shew a Word of God Revealing or Commanding the particular thing? *Divine Faith and obedience* is one thing, and *Humane* is another. 1. If as a Preacher he say, *This is Gods word, believe it and obey it as such*, you must believe with a humane faith that it is liker that he knoweth what he saith, than you do (unless, 1. You see evidence, 2. Or the con-

sent of more credible persons to be against him, and then you are not to believe him at all). Even as a Child believeth his Teacher in order to learn the things himself, so you are so far to take his word while you are Learning to know whether it be so or nor. But not to rest in it as certain, nor to take your belief of him and obedience to him, to be a believing and obeying God formally, though a duty.

Quest. 133. *What are the additions or inventions of men, which are not forbidden by the word of God, (whether by Rulers or by private men, invented)?*

Ans. **T**His is handled under the Directions for Worship: to which I refer the Reader, as also for part of the answer to the former cases: Yet here I shall trouble you with so much repetition, as to say that,

1. Such inventions and additions are lawful as God hath commanded men (Rulers, Pastors, Parents, or private persons) to make under the regulation of his General Laws.

2. All such additions are Lawful as are merely *subordinate and subservient* to Gods Laws and Orders, and not forbidden by him, among the fore-mentioned prohibited additions.

Instances are many. 1. All such *modes* of a duty as are necessary in *genre*, or one way or other to be determined of, but left to humane prudence as to particulars. As 1. Whether I shall (this Week or Month) publish the Gospel by *Speaking*, or by *Writing*, or by *Printing*. 2. Whether I shall use *this method or that*, or another method in this Sermon. 3. Whether I shall use *these phrases and words*, or other words. 4. Whether I shall use *Notes* for my memory or not? And whether large ones or short ones? 5. Whether I shall be an *hour or two* in preaching. 6. Whether I shall preach with a *loud voice or a low*. 7. Whether I shall at this time more endeavour *explication or application, comfort or terror, reprehension or direction, &c.* All which are to be varied by mans lawful invention according to Gods general Rules.

2. It is also lawful and needful, that our own Invention or our Superiours, according to Gods general Laws, do determine of the *particular subjects* of our office; which Scripture doth not particularly determine of, *viz.* 1. Scripture telleth not Ministers what Countrey, Parish or Church they shall bestow their Labours in. 2. Nor to how many they shall be a Pastor. 3. Nor what Text or Subject they shall Preach on. 4. Nor what singular persons they shall apply comfort, counsel or terror to, this or that. 5. Nor whom they shall admit to the Sacrament (but by the General Rule or description). 6. Nor whom they shall openly rebuke or excommunicate. 7. Nor whom they shall absolve. It telleth them not who the persons be to whom the Scripture Character doth belong, in any of these cases. 8. Nor whether the witnesses say *truly or falsely* who accuse a man. 9. Nor whether the accused be to be taken as guilty of Heresie, scandal or schism, &c.

3. It is also a lawful Invention of man, to find, choose and use, such *natural Helps*, as are useful to further us in the obedience of Gods Laws, and the practice of his worship, and are not forbidden by him. (Yea in *genre* they are commanded, and yet never particularly determined of in the Scripture: As, 1. What will *clear a preachers voice*, to speak

Speak audibly. 2. The advantage of a Pulpit to be above the people. 3. The use of *Spectacles* to them that need them to read the Scripture. 4. The *translating* the Scriptures into our *native language*. 5. Which *translation* of many we shall use in the Churches. 6. The *Printing* of the Bible. 7. The dividing it into *Chapters* and *Verses*. 8. The *Printing* of good Books, to expound and apply the Scripture: Commentaries, Sermons, &c. 9. The forms of School-exercises, disputations, &c. to prepare Students for the Ministry; and what Books of Divinity Tutors shall read to their Pupils, or every Student shall have in his Library? 10. The *manner* and *tune* of singing Psalms in the Churches. 11. What *version* or *metre* to use, this or that? 12. What form of Catechism, (verbal, written or Printed) to use among many, in the Church or family. 13. Whether to pray in the *same words* often or in *various*. 14. Whether to use words of our own composing or invention primarily, or of other mens? and that by direction, perswasion or command. 15. To use a written or Printed form, or neither: To read it on the Book, or speak it by memory? 16. To use Scripture forms only, of prayer, praise, Psalms and Hymns, or those that are of later compoſure also. 17. To Print the Bible and use it with Marginal Notes, and Contents, or without. 18. To Baptize in a River, Well, Pool or Font. 19. to have Sponsors or Witnesses of the Parents trustiness, and the Childs Covenant, or nor. 20. At how many dayes old, Children shall be Baptized. 21. Whether they shall be Named in Baptism, or before or after. 22. Whether one of the Ministers shall be a Tutor or Teacher to the rest, that are younger. 23. How far the rest shall submit their judgements to one that is eldest and ablest, and be ruled by him. 24. Whether there shall be any Deaconesses in the Church? 25. Whether a Church shall have one Minister, two or more? 26. Who shall be the men? 27. What space of ground shall be the Church bounds, for the cobabitation of the members. 28. How many Neighbour Churches shall make a Synod; and which be they. 29. How many members a Synod shall consist of. 30. Who shall be president? Or whether any? And who shall gather the Votes. 31. Who shall record their Acts as Scribe? 32. What Messenger shall carry them to the Churches? 33. What Letters for Correspondence and Communion shall be written to the Churches? 34. When Pastors shall remove from one Church to another? And to which? 35. Who shall be ordained Ministers to Preach, Baptize and gather Churches? 36. How many the Ordainers shall be? 37. Whether there shall be any Musick by Instruments in the Church or house, for the praises of God? and what? 38. Who shall lead the Psalm? 39. Who shall read? 40. What words the Churches Profession of faith shall be expressed by? 41. By what signes the Church shall signifie their consent? Whether lifting up the hand, standing up, bowing the head, or by voice, or writing. 42. By what sign or ceremony men shall take an oath? Whether lifting up the hand toward Heaven, or laying it on a Book, or kissing the Book, &c. 43. Whether the people at the Sacrament sit near the Table, or keep farther off. 24. Whether it be put into each persons hand, or they take it themselves. With many more such like.

4. And it is a lawful Invention to determine of meer Circumstances of *Time* and *place* which God hath not determined of in Scripture. As, 1. At how many times in the *year* or *week*, Baptism shall be administered? 2. At what age persons be admitted to the Lords Supper. 3. On what dayes and hours of the *week* there shall be Lectures, or Church-assemblies.

4. How oft and when Ministers shall Catechise and instruct the people privately. 5. On what hour the Church shall assemble on the Lords dayes, and receive the Sacrament. 6. How long Prayer, Reading and Sermon shall be? 7. At what hour to *end* the publick exercises? 8. At what hours to pray in Families or in secret? 9. How often Disciplinary meetings shall be held, for the trying of accused members? 10. How often Synods shall meet? and how long continue? Of Holy days before.

5. The same is to be said for the *Places* of Holy Exercises. 1. What Edifices the Churches shall have for such uses? 2. In what *places* they shall be situate? 3. Where the Pulpit shall stand? 4. And where the Font? 5. And where the Table? 6. Where each of the people shall sit? 7. Where Synods shall meet? 8. How many Temples shall be in a City, &c.

6. The same is to be said of all Accidental subordinate Officers? As Lectors, Clerks, Door-keepers, Church-wardens and many more before mentioned.

7. The same is to be said of Church Utensils. As Table, Cups, Linen, Pulpits, Fonts, Clock, Hour-glass, Bells, Seats, decent habit of Cloaths, &c.

8. The same may be said of Decent Gestures, not particularly commanded: As what Gesture to Preach in, standing or sitting? What Gesture to Read in? What Gesture to Hear in? What Gesture to sing Psalms in? Whether to be covered or bare-headed? In what gesture to receive the Lords Supper (In which Scripture no more regulateth us, than of the room, the hour of communicating, the number of Communicants, the place, in all which Christs example was not a particular Law.)

9. The same may be said of Order: 1. Whether the Pastor shall begin with Prayer, reading or exhortation? 2. Whether the people shall begin with prayer or ejaculations privately. 3. Whether we shall make but one or two long continued prayers, or many short ones. 4. Whether we shall pray before Sermon immediately and after, in the Pulpit or in the Reading place? 5. When the Psalms shall be said or sung, and how many? 6. How many Chapters shall be read? and which and in what order? 7. Whether Baptism shall be before or after or when? 8. When the Catechumens and Learners shall be dismissed, and the proper Eucharistical Church-Exercises begin. 9. When Collections made, &c.

But, O Lord, have compassion on thy scattered flocks, who are afflicted and divided by the Imperiousness of those Pastors, who think it not enough for the exercise of their Domination, to promote all thine own holy Laws and doctrines, and to make their own Canons in all these cases, or such like; but they must needs make *more work* than *all this cometh to*, for themselves and for the flocks, even unto those distractions and dissipations and fierce persecutions and contentions, which many hundred years have exercised the Greek and Latine Churches, and many more throughout the World.

Quest. 134. *what are the mischiefs of unlawful Additions in Religion?*

Ans. **A** Las; many and great. 1. They tend to dethrone Christ from his Sovereignty, and Legislative prerogative. 2. And to advance Man, blind and sinful man into his place. 3. And thereby to *debase Religion*, making it but a *humane* or a *mixed* thing: (And it can be no more noble than its Author is.) 4. And thereby they *debase* also

also the Church of God, and the Government of it, while they make it to be but a *Humane policy*, and not Divine. 5. They tend to depose God from his Authority in mens Consciences, and to level or joyn him there but with man. 6. They tend to mens *doubtfulness* and *uncertainty* of their Religion; seeing man is fallible, and so may his constitutions be. 7. They tend to drive out all true Religion from the World, while Man that is so Bad is the maker of it; and it may be suspected to be *bad*, that is made by so bad an Author. 8. And it taketh off the fear of God, and his judgement: For it is man that must be feared so far as man is the maker of the Law. And it destroyeth the consolation of believers which consisteth in the hopes of a reward from God: For he that serveth man, must be rewarded by man: And though they do not *exclude* God, but joyn him with themselves, yet this mixture debaseth and destroyeth Religion, as the mixture of God and Mammon in mens Love, and as mixt and debased metals do the Sovereigns coin. 9. It hardeneth Infidels and hindereth their Conversion: For they will reverence no more of our Religion than we can prove to be *Divine*: And when they find *one part* of it to be humane, they suspect the rest to be so too, and condemn it all, Even as Protestants do Popery for the abundance of humane trinkets and toys with which we see them exercise, and delude their silly followers. 10. It is the great engine of dividing all the Churches, and breeding and feeding contentions in the Christian World. 11. And because men that *will command*, *will be obeyed*, and they that are *absolutely subjected to God*, *will obey none against him*, whatever it cost them (as *Dan. 3. & 6. Heb. 11. Luke 14. 26, 33. Matth. 5. 10, 11, 12.*) therefore it hath proved the occasion of bloody persecutions in the Churches, by which professed Christians draw the guilt of Christian blood upon themselves. 12. And hereby it hath dolefully hindered the Gospel, while the persecutors have silenced many worthy Conscienceable Preachers of it. 13. And by this it hath quenched Charity in the hearts of both sides, and taught the sufferers and the afflictors to be equally bitter in censuring if not detesting one another. 14. And the Infidels seeing these dissensions and bitter passions among Christians, deride and scorn and hate them all. 15. Yea, such causes as these in the Latine and Greek Churches have engaged not only Emperours and Princes against their own subjects, so that Chronicles and Books of Martyrs perpetuate their dishonour, as *Pilate's* name is in the Creed, but also have set them in bloody Wars among themselves. These have been the fruits, and this is the tendency of usurping Christs prerogative over his Religion, and Worship in his Church.

And the greatness of the sin appeareth in these aggravations. 1. It is a mark of pitiful *Ignorance* and *Pride* when dost shall thus (like *Nebuchadnezzar*) exalt it self against God, to its certain infamy and abasement.

2. It sheweth that men little *know themselves*, that think themselves fit to be the makers of a Religion for so many others: and that they have base thoughts of all other men, while they think them unfit to Worship God any other way, than that of their making; And think that they will all so far deny God as to take up a Religion that is made by man.

3. It shews that they are much void of Love to others, that can thus use them on so small occasion.

4. And it sheweth how little true sense or reverence of Christian Religion they have themselves who can thus *debase* it, and equal their own inventions with it.

5. And it leaveth men utterly unexcusable, that will not take warning by so many hundred years experiences of most of the Churches through the World? Even when we see the yet continued divisions of the Eastern and Western Churches, and all about a humane Religion (in the parts most contended about): When they read of the Rivers of Blood that have been shed in *Piedmont, France, Germany, Belgia, Poland, Ireland*, and the flames in *England*, and many other Nations, and all for the humane parts of mens Religion? He that will yet go on and take no warning, may go read the 18th. and 19th. of the *Revelation*, and see what Joy will be in Heaven and Earth, when God shall do Justice upon such.

But remember that I speak all this of no other, than those expressly here described.

Quest. 135. *What are the mischiefs of mens error on the other extream, who pretend that Scripture is a Rule where it is not, and deny the foresaid lawful things, on pretence that Scripture is a perfect Rule (say some, for all things)?*

Ans. 1. **T**hey fill their own minds with a multitude of causeless scruples, which on their principles can never be resolved, and so will give themselves no rest.

2. They make themselves a Religion of their own, and superstition is their daily devotion; which being erroneous, will not hang together, but is full of contradictions in it self; and which being humane and bad, can never give true stability to the soul.

3. Hereby they spend their dayes much in melancholy troubles, and unsettled distracting doubts and fears; instead of the Joyes of solid faith, and hope, and love.

4. And if they escape, this their Religion is contentious, wrangling, censorious and factious, and their zeal flyeth out against those that differ from their peculiar superstitions and conceits.

5. And hereupon they are usually mutable and unsettled in their Religion: This year for one, and the next for another; because there is no Certainty in their own inventions and conceits.

6. And hereupon they still fall into manifold parties, because each man maketh a Religion to himself, by his mis-interpretation of Gods Word: So that there is no end of their divisions.

7. And they do a great deal of hurt in the Church, by putting the same distracting and dividing conceits into the heads of others. And young Christians, and Women, and ignorant well-meaning people, that are not able to know who is in the right, do often turn to that party which they think most strict and godly, (though it be such as our Quakers.) And the very good conceit of the people whom they take it from, doth settle so strong a prejudice in their mind, as no argument or evidence scarcely can work out: And so Education, Converse and humane estimation, breedeth a succession of dividers and troubles of the Churches.

8. They sin against God by calling *good evil*, and *light darkness*, and honouring superstition, which is the work of Satan, with holy names. [Isa. 5. 20.]

9. They sin by *adding* to the Word of God; while they say of abundance of Lawful things, *This is unlawful*, and *that is against the Word of God*, and pretend that their Touch not, taste not, handle not, [Col. 2. 22.]

not, is in the Scriptures. For while they make it a Rule for every Circumstance in particular, they must squeeze, and force, and wrest it, to find out all those Circumstances in it which were never there; and so by false expositions make the Scriptures another thing.

10. And how great a sin is it to Father Satans works on God, and to say that all these and these things are forbidden or commanded in the Scripture, and so to belye the Lord and the Word of Truth.

11. It engageth all Subjects against their Rulers Laws and Government, and involveth them in the sin of denying them just obedience: while all the Statute Book must be found in the Scriptures, or else condemned as unlawful.

12. It maintaineth disobedience in Churches, and causeth Schisms and Confusions unavoidably: For they that will neither obey the Pastors, nor joyn with the Churches, till they can shew Scriptures particularly for every Translation, Method, Metre, Tune, and all that's done, must joyn with no Churches in the world.

13. It bringeth Rebellion and Confusion into families, while Children and Servants must learn no Catechism, hear no Minister, give no account, observe no hours of prayer, nay, nor do no work, but what there is a particular Scripture for.

14. It sets men on Enthusiastical expectations, and irrational scandalous worshipping of God, while all men must avoid all those Methods, Phrases, Books, Helps, which are not expressly or particularly in Scripture, and men must not use their own Inventions, or prudence in the right ordering of the works of Religion.

15. It destroyeth Christian Love and Concord, while men are taught to censure all others, that use any thing in Gods Worship which is not particularly in Scripture, and so to censure all true Worshipers in the world.

16. Yea, it will tempt men at last to be weary of their own Religion, because they will find it an unsatisfactory, uncomfortable, tiresome thing, to do their own superstitious work.

17. And they will tempt all that they draw into this opinion, to be weary of Religion also. And truly had not Gods part, which is *wise*, and *good*, and *pleasant*, prevailed against the hurtfulness of mens superstition, which is foolish, bad and unpleasant, Religion had ere this been cast off as a wearisome & distracting thing: or which is as bad, been used but to delude men.

18. Yea, it will tempt men at last to Infidelity: For Satan will quickly teach them to argue, that if Scripture be a perfect particular Rule, for forty things that were never there, then it is defective, and is not of God, but an undertaking of that which is not performed, and therefore is but a deceit.

19. And the notoriousness and ridiculousness of this error, will tempt the prophane to make Religious people a scorn.

20. Lastly, And Rulers will be tempted in Church and State, to take such persons for intolerable in all Societies, and such whose principles are inconsistent with Government. And no thanks to this opinion, if they be not tempted to dislike the Scripture it self, and instead of it to fly to the Papists Traditions, and the Churches Legislative Sovereignty or worse.

But here also remember that I charge none with all this, but those before described.

Quest. 136. How shall we know what parts of Scripture Precept or Example, were intended for universal constant obligations, and what were but for the time and persons that they were then directed to?

Ans. **I**T is not to be denied, but some things in Scripture, even in the New Testament, are not Laws, much less universal and perpetual. And the difference is to be found in the Scripture it self. As,

1. All that is certainly of *universal and perpetual* obligation, which is but a Transcript of the *Universal and perpetual Law of Nature*.

2. And all that which hath the expresse Characters of *Universality and Perpetuity* upon it: And such are all the substantial parts of the Gospel; As [*Except ye Repent, ye shall all perish*, Luke 13. 3, 5. *Except a man be born again, he cannot enter into the Kingdom of Heaven*, John 3. 3, 5. *He that believeth in him, shall not perish, but have everlasting life*, John 3. 16. *He that believeth and is baptized, shall be saved, and he that believeth not, shall be damned*, Mark 16. 16. *Without Holiness none shall see God*, Heb. 12. 14. *Go, preach the Gospel to all Nations, baptizing them, &c. teaching them to observe all things that I have commanded you*. Matth. 28. 19, 20.] Abundance such Texts have the expresse Characters of *Universality and Perpetuity* (which many call *Morality*.)

3. And with these we may number those which were given to all the Churches, with commands to keep them, and propagate them to posterity.

4. And those that have a plain and necessary connexion to these before mentioned.

5. And those which plainly have a full parity of reason with them: And where it is evident that the Command was given to those particular times and persons, upon no reasons proper to them alone, but such as were common to all others. I deny not but (as *Amesius* noteth after others) many ceremonial and temporary Laws, are urged (when they are made) with natural and perpetual motives: But the reasons of *making* them were narrower, what ever the reasons of *obeying* them may be.

On the other side, Narrow and temporary precepts and examples, 1. Are void of all these fore-said characters. 2. They are about *Materials* of temporary use. 3. Or they are but the ordering of such customs as were there before, and were proper to those Countrys. 4. And many speeches are plainly appropriated to the time and persons. 5. And many actions were manifestly occasional, without any intimation of reason or purpose of obliging others to imitation.

For instance, 1. Christs preaching sometimes on a Mountain, sometimes in a Ship, sometimes in a House, and sometimes in the Synagogues, doth shew that all these are lawful in season on the like occasion: But he purposed not to oblige men to any one of them alone.

2. So Christs giving the Sacrament of his Body and Blood, in an upper room, in a private house, after Supper, to none but Ministers, and none but his family, and but to twelve, and on the fifth day of the Week only, and in the gesture of a decumbent leaning sitting; all these are plainly occasional, and not intended as obliging to imitation: For that which he made a Law of, he separated in his speeches, and commanded them to do it in remembrance of him till his coming. And *Paul* expoundeth the distinction, 1 Cor. 11. in his practice.

So the promise of the Spirit of Revelation and Miracles is expounded by the event, as the seal of the Gospel and Scripture, proper to those times in the main.

So the primitive Christians selling their estates, and distributing to the poor, or laying it down at the Apostles feet, was plainly appropriated to that time, or the like occasions, by the Reason of it; which was suddenly to shew the world what the belief of Heaven through the promises of Christ, could make them all, and how much their Love was to Christ and one another, and how little to the world: And also by the cessation of it, when the persecutions abated, and the Churches came to any settlement; Yea, and at first it was not a thing commended to all, but only voluntarily done.

So the womens Vail, and the custome of kissing each other as a token of Love, and mens not wearing long hair, were the customs of the Countrey there ordered and improved by the Apostles about sacred things; but not introduced into other Countrys that had no such custome.

So also Anointing was in those Countreys taken for *salubrious*, and *refreshing* to the body, and a ceremony of initiation into places of great honour; Whereupon it was used about the sick, and Gods giving the gift healing in those times was frequently conjunct with this means. So that hence the anointing of the sick came up; and the ancient Christians turned it into an initiating Ceremony, because we are Kings and Priests to God. Now these occasions extend not to those Countreys where Anointing neither was of such use, or *value*, or *signification*.

So also Pauls becoming a Jew to the Jews, and being shaved, and purifying himself, and circumcising Timothy, are evidently temporary compliances in a thing then lawful, for the avoiding of offence, and for the furtherance of the Gospel; and no obligatory perpetual Law to us. And so most Divines think the eating of things strangled and blood were forbidden for a time to them only that conversed with the Jews, *Acts 15*. Though Beckman have many Reasons for the perpetuity, not contemptible.

So the Office of Deaconesses (and some think of Deacons) seemeth to be fitted to that time, and state, and condition of Christians. And where the Reasons and Case is the same, the Obligations will be the same. In a word, the Text it self will one way or other shew us, when a Command or Example is universally and durably obligatory, and when not.

Quest. 137. How much of the Scripture is necessary to Salvation, to be believed, and understood?

Ans. **T**His question is the more worthy consideration, that we may withall understand the use of Catechisms, Confessions and Creeds (of which after), and the great and tender mercies of God to the weak, and may be able to answer the Cavils of the Papists against the Scriptures, as insufficient to be the Rule of Faith and Life, because much of it is hard to be understood.

1. He that believeth God to be true, and the Scripture to be his Word, must needs believe all to be true, which he believeth to be his Word.

2. All the Scripture is profitable to our knowledge, love and practice; and none of it to be neglected, but all to be loved, revered and studied, in due

time and order, by them that have time and capacity to do it.

3. All the Holy Scriptures, either as to matter or words, are not so necessary, as that no man can be saved, who doth not either believe or understand them: But some parts of it are more necessary than others.

4. It is not of necessity to salvation to believe every Book or Verse in Scripture, to be Canonical, or written by the Spirit of God. For as the Papists Canon is larger than that which the Protestants own; so if our Canon should prove defective of any one Book, it would not follow that we could not be saved for want of a sufficient faith. The Churches immediately after the Apostles time, had not each one all their Writings, but they were brought together in time, and received by degrees, as they had proof of their being written by authorized inspired persons. The second of Peter, James, Jude, Hebrews and Revelations were received in many Churches since the rest. And if some Book be lost, (as *Henochs* Prophecy, or *Pauls* Epistle to the *Laodiceans*, or any other of his Epistles not named in the rest) or if any hereafter should be lost or doubted of, as the *Canticles*, or the second or third Epistles of *John*, the Epistle of *Jude*, &c. it would not follow, that all true faith and hope of salvation were lost with it.

It is a Controversie whether 1 *John* 5. 7. and some other particular Verses be Canonical or not, because some Greek Copies have them, and some are without them: But whoever erreth in that only, may be saved.

5. There are many hundred or thousand Texts of Scripture, which a man may possibly be ignorant of the meaning of, and yet have a saving faith, and be in a state of salvation. For no man living understandeth it all.

6. The holy Scripture is an entire comely body, *Rom. 14.* which containeth not only the *essential parts* of the *17, 18.* true Religion, but also the *Integral* parts, and the *Rom. 13. 8.* ornaments and many accidents: which must be distinguished, and not all taken to be equal. *9, 10.* *1 Cor. 15.*

7. So much as containeth the *Essentials* of true Religion, must be understood and believed of necessity to salvation: And so much as containeth the *Integrals* of Religion doth greatly conduce to our salvation, both that we may be the surer and the better Christians, as having greater helps to both. *2, 3, 4, 5, 6.* *Mar. 16.* *16.*

8. The very adjuncts also have their use to make us the more adorned Christians, and to promote our knowledge of greater things.

Quest. 138. How may we know the Fundamentals, Essentials, or what parts are necessary to Salvation? Ana is the Papists way allowable that (some of them) deny that distinction, and make the difference to be only in the degrees of mens opportunities of knowledge?

Ans. 1. **T**Hose Papists perverseness can mean no better than that Christianity it self is not necessary to salvation, to those that have not opportunity to know it (As *Johnsons* Rejoynd. to me, and *Sancta Clara* and many others plainly intimate). And were that never so true and certain, it were nothing to the question between them and us, which is, What are the Essentials of Christianity? And what is necessary to salvation, where Christianity is necessary? or where the Christian

Christian Religion is made known, and men may come to the knowledge of it, if they will do their best? This is the true state of our Controversie with them. And whereas they would make all the parts of Christian faith and practice equally necessary, where men have a capacity and ability to know, believe and practise them, It is a gross deceit, unworthy of men pretending to a mediocrity of knowledge in the nature of Religion: And thereby they make all sins and errors as equal as all duties and truths. Whereas 1. There is no man that hath not some error and some sin. 2. There is no man that doth all that ever he was able to do, to understand all the truth. 3. Therefore there is no man whose errors themselves are not (many of them at least) culpable or sinful. 4. And they that distinguish between Mortal and Venial sins, and yet will not distinguish between Mortal and Venial Errors, are either blind, or would keep others blind. As it is not so damning a sin for a man to think a vain thought, or to speak a vain word, as not to Love God, or Holiness, (no though he was more able to have forborn that idle word, than to have Loved God:) So it is not so mortal a sin, (that is, inconsistent with a justified state) to mistake in a small matter, (as who was the Father of *Arphaxad*, or what year the world was drowned in, &c.) as to blaspheme the Holy Ghost or deny Jesus Christ to be the Saviour of the world or to deny that there is a God, or everlasting life, or a difference between Good and Evil. All sins are not equal in magnitude or danger. Therefore all errors are not equal in magnitude, finfulness or danger.

2. And what Priest is able to know whom to take for a Christian and baptizable upon such terms as these? Who knoweth just what opportunities of knowledge other men have had? and what impediments? And will they indeed baptize a man that is a Heathen, because he had not opportunity to come to the knowledge of Christianity? I think they will not: Or will they deny Baptism to one that knoweth and believeth only all the Articles of the Creed, and the chief points of Religion, because he knoweth not as much more, as he had opportunity to know? I think not. Do not these men perceive how they condemn themselves? For do they not say themselves, that Baptism to the due receiver washeth away sin, and puts the person in a state of life? O when will God deliver his poor Church from factious deceivers?

3. Either Christianity is something, and discernable, or nothing, and undiscernable? If the later, then Christians are not to be distinguished from Heathens and Infidels. If the former, then Christianity hath its Constitutive parts, by which it is what it is. And then it hath essential parts distinguishable from the rest.

4. The word Fundamentals being but a Metaphor, hath given room to deceivers and Contenders to make a Controversie, and raise a dust about it. Therefore I purposely use the word [Essentials] which is not so lyable to mens Cavils.

5. Those are the Essentials of Christianity, which are necessary to the Baptism of the Adult. Know but that, and you answer all the pratings of the Papists, that bawle out for a list of Fundamentals. And sure it is not this day unknown in the Christian world, either what a Christian is, or who is to be baptized: Do not the Priests know it, who baptize all that are Christened in the world? And why is Baptism called our Christening, if it make us not Christians? And why hath Christ promised, that He that believeth and is baptized, shall be saved, Mark 16. 16 if that so much faith as is necessary to baptism, will not also serve to a mans state of salvation?

6. The Baptismal Covenant of Grace therefore is the Essential part of the Gospel, and of the Christian Religion: And all the rest are the Integrals, and Accidents, or Adjuncts.

7. This Covenant containeth,

I. Objectively, 1. Things True as such, 2. Things Good as such, 3. Things Practicable or to be done, as such: The Credenda, Diligenda, (& Eligenda) & Agenda; as the objects of mans Intellect, Will, and Practicall power.

The Credenda or things to be known and believed are, 1. God as God, and our God and Father, 2. Christ as the Saviour and our Saviour, 3. The Holy Ghost as such, and as the Sanctifier and our Sanctifier (as to the offer of these Relations in the Covenant).

The Diligenda are the same three persons in these three Relations as Good in themselves and unto us, which includeth the grand benefits of Reconciliation and Adoption, Justification, and Sanctification, and Salvation.

The Agenda in the time of baptism that make us Christians, are 1. The actual Dedition, resignation or dedication of our selves, to God the Father, Son and Holy Ghost in these Relations. 2. A Promise or Vow to endeavour faithfully to live according to our undertaken relations (though not in perfection); that is, as Creatures to their Creator, and their Reconciled God and Father; as Christians to their Redeemer, their Teacher, their Ruler, and their Saviour; And as willing Receivers of the Sanctifying and Comforting operations of the Holy Spirit.

II. The Objects tell you what the Acts must be on our part, 1. With the Understanding, to know and believe; 2. With the Will to love, choose, desire and resolve; and 3. Practically to deliver up our selves for the present, and to promise for the time to come. These are the Essentials of the Christian Religion.

8. The Creed is a larger explication of the Credenda, and the Lords Prayer of the Diligenda, or things to be willed, desired and hoped for; and the Decalogue of the Natural part of the Agenda.

9. Suffer not your own Ignorance, or the Papists Cheats to confound the Question, about Fundamentals, as to the Matter, and as to the expressing words. It is one thing to ask, What is the Matter Essential to Christianity? And another, What Words, Symbols or Sentences are Essential to it? To the first, I have now answered you. To the second I say, 1. Taking the Christian Religion as it is an Extrinsicall Doctrine in signis, so the Essence of it is, Words and Signs expressive or significant of the Material Essence. That they be such in specie is all that is essential. And if they say, But which be those words? I answer, 2. That no particular Words in the world are essential to the Christian Religion. For, 1. No one Language is essential to it. It is not necessary to salvation, that you be baptized, or learn the Creed or Scriptures, in Hebrew, or Greek, or Latine, or English, so you learn it in any Language understood. 2. It is not necessary to salvation that you use the same words in the same Language, as long as it hath more words than one to express the same thing by. 3. It is not necessary to salvation, that we use the same, (or any one single) form, method or order of words, as they are in the Creeds without alteration. And therefore while the Ancients did tenaciously cleave to the same Symbol or Creed, yet they used various words to express it by. (As may be seen in Irenaeus, Tertullian, Origen and Ruffin elsewhere cited by me; so

See the Appendix to my Reformed Pastor.

that it's plain, that by the same Symbol they meant the same *Matter*, though exprest in some variety of words) Though they avoided such variety as might introduce variety of *sense* and *matter*.

10. Words being needful, 1. To make a Learner understand, 2. To tell another what he understandeth, it followeth that the great variety of mens capacities maketh a great variation in the necessity of Words or Forms. An Englishman must have them in English, and a Frenchman in French. An understanding man may receive all the Essentials in a few words: But an Ignorant man must have many words to make him understand the matter. To him that Understandeth them, the words of the Baptismal Covenant exprest all the Essentials of Christianity: But to him that understands them not, the Creed is necessary for the explication: And to him that understandeth not that, a Catechism or larger Exposition is necessary. This is the plain explication of this question, which many Papists seem loth to understand.

Quest. 139. What is the Use and Authority of the Creed? And is it of the Apostles framing or not? And is it the Word of God, or not?

Ans. 1. **T**HE Use of the Creed is, to be a plain explication of the Faith professed in the Baptismal Covenant: 1. For the fuller instruction of the duller sort, and those that had not preparatory knowledge, and could not sufficiently understand the meaning of the three Articles of the Covenant, what it is to believe in God the Father, Son and Holy Ghost without more words. 2. And for the satisfaction of the Church, that indeed men understood what they did in baptism, and professed to believe.

2. The Creed is the Word of God, as to all the Doctrine or Matter of it, what ever it be as to the order and composition of words.

3. That is oft by the Antients called the Apostles, which containeth the matter derived by the Apostles, though not in a form of words compiled by them.

4. It is certain that all the words now in our Creed, were not put in by the Apostles, 1. Because some of them were not in, till long after their days. 2. Because the ancient formula agree not in words among themselves.

5. It is not to be doubted of, but the Apostles did appoint and use a Creed commonly in their dayes. And that it is the same with that which is now called the Apostles and the Nicene in the main; but not just the same composition of words, nor had they any such precise composition as can be proved: But this much is easily provable,

1. That Christ Composed a Creed when he made his Covenant, and instituted Baptism, Mat. 28. 19.

2. That in the Jewish Church, where men were educated in the knowledge of the Scriptures, and expectation of the Messiah, it was supposed that the people had so much preparatory knowledge, as made them the more capable of Baptism as soon as they did but seriously profess to Believe, and Consent to the terms of the Covenant: and therefore they were presently baptized, Acts 2. 38, 39, 40.

3. That this could not be rationally supposed among the Gentiles, and common Ignorant people of the world. And Ignorantis non est Consensus. He doth not Covenant who understandeth not the

Covenant, as to what is promised him, and what he promiseth.

4. That the Apostles baptized, and caused others to baptize many thousands, and settle many Churches, before any part of the New Testament was written, even many and many years.

5. That the Apostles did their work as well and better than any that succeeded them.

6. That their successors in the Common Ministry, did as far as any Church History leadeth us up, Instruct and Catechise men in the meaning of the Baptismal Covenant, (which is the Christian faith,) before they baptized them: Yea, they kept them long in the state of Catechumens usually, before they would baptize them. And after baptized but twice a year, at Easter and Whitsontide (as our Liturgy noweth) And they received an account of their tolerable understanding of Religion, before they would receive them into the Church.

7. No doubt then, but the Apostles did cause the baptizable, to understand the three Articles of Christs own Creed and Covenant, and to give some account of it before they baptized them, ordinarily among the Gentiles.

8. No doubt therefore but they used many more Explicatory words, to cause them to understand those few.

9. There is neither proof nor probability, that they used a Composition of just the same words, and no more or less: Because they had to do with persons of several capacities, some knowing, who needed fewer words, and some ignorant and dull, who needed more: Nor is any such Composition come down to our hands. Heb. 5. 11, 12. & 6. 1, 2, 3.

10. But it is more than probable, that the Matter opened by them to all the Catechumens was still the same, when the words were not the same. For Gods Promises and mans Conditions are still the same (where the Gospel cometh). Though since by the occasion of Heresies, some few material clauses are inserted. For all Christians had one Christianity, and must go one way to Heaven.

11. It is also more than probable, that they did not needlessly vary the words, lest it should teach men to vary the matter: But that all Christians before baptism, did make the same profession of faith as to the sense, and very much the same as to the very words; using necessary caution, and yet avoiding unnecessary preciseness of formality: But so as to obviate damnable Heresies, that the Christian profession might attain its ends.

12. Lastly, no doubt but this practice of the Apostles was exemplary and imitated by the Churches, and that thus the Essentials of Religion were by the tradition of the Creed and Baptism delivered by themselves, as far as Christianity went, long before any Book of the New Testament was written: And every Christian was an Impress, or Transcript, or Specimen of it. And that the following Churches using the same Creed, (wholly in sense, and mostly in words) might so far well call it The Apostles Creed: As they did both the Western and the Nicene. 2 Tim. 1. 13. 2 Cor. 3. 2. Heb. 8. 10. & 10. 16.

Quest.

Quest. 140. *What is the use of Catechisms?*

Ans. **T**O be a more familiar explication of the Essentials of Christianity, and the principal Integrals, in a larger manner than the Creed, Lords Prayer and Decalogue do; that the ignorant may the more easily understand it. Every man cannot gather out of the Scripture the Greatest matters in the true method, as distinct from all the rest: And therefore it is part of the work of the Churches Teachers, to do it to the hands and use of the ignorant.

Quest. 141. *Could any of us have known by the Scriptures alone, the Essentials of Religion from the Rest, if Tradition had not given them to us in the Creed, as from Apostolical Collection?*

Ans. **Y**Es: For the Scripture it self telleth us what is necessary to salvation: It describeth to us the Covenant of Grace, both Promises and Conditions: And it were strange if so large a Volume, should not as plainly tell us what is necessary to salvation, as fewer words? The Scripture hath not Less than the Creed, but more.

Quest. 142. *What is the best Method of a true Catechism or Sum of Theology?*

Ans. **G**Od willing I shall tell the Church my opinion of that at large in a peculiar Latine Treatise, called, *Methodus Theologiae*, which here I cannot do. Only I shall say, that among all the great variety of Methods used in these times, I think none cometh nearer the *Order of the Matter* (which is the true Commendation of a Method) than those which open Theology, 1. In the breviate of the Baptismal Covenant. 2. In the three explanatory sums, the Creed, Lords Prayer, and Decalogue, with the added Gospel Precepts. 3. In the *Largest form*, which is the whole Scripture: And that our common English Catechism, and *Parsus* or *Ursine*, and many such who use that common easie Method, are more truly Methodical, than most that pretend to greater accurateness (Though I much commend the great industry of such as *Dudley*, *Fenner*, *Gomarus*, and especially *George Selninus*.)

Quest. 143. *What is the use of various Church Confessions or Articles of Faith?*

Ans. **I** Will pass by the *very ill* use that is made of them in too many Countrys, where unnecessary opinions, or uncertain are put in, and they that can get into favour with the Secular Power, take advantage under pretence of *Orthodoxnes* and *Uniformity, Truth and Peace*, to set up their opinions and judgements to be the common rule, for all to bow to, though wiser than themselves: And to silence all Ministers, and scatter and divide the flocks that will not say or swear as they do, that is, that they are wise men, and are in the right.

The true and commendable use of various Church *Professions*, or *Confessions* of faith is, 1. To be an Instruction to the more ignorant how to understand the Scriptures in most of the most weighty points. 2. To be an enumeration of those doctrines, against which no Minister shall be allowed to Preach, and according to which he is to instruct the people. 3. To be a testimony to all neighbour or foreign Churches in an heterodox, contentious and suspicious age, how we understand the Scriptures, for the Confuting of scandals and unjust suspicions, and the maintaining Communion in Faith, and Charity, and Doctrine.

Quest. 144. *May not the Subscribing of the whole Scriptures serve turn for all the fore-said ends, without Creeds, Catechisms, or Confessions?*

Ans. **B**Y Subscribing to the Scriptures you mean either, Generally and *Implicitly* that All in them is True and Good (though perhaps you know not what is in it.) Or, else *particularly* and *explicitly*, that every point in it is by you both understood and believed to be true.

In the first sense, it is not sufficient to salvation: For this *Implicit* faith hath really no act in it, but a Belief that all that God saith is true: which is only the formal object of Faith, and is no more than to believe that there is a God (for a Liar is not a God). And this he may do, who never believed in Christ, or a word of Scripture, as not taking it to be Gods Word; yea, that will not believe that God forbidderh his beastly life. Infidels ordinarily go thus far.

In the second sense (of an *explicit*, or particular Actual belief) the belief of the whole Scripture is enough indeed, and more than any man living can attain to. No man *understandeth* all the Scripture. Therefore that which no man hath, is not to be exacted of *all men*, or *any man* in order to Ministration or Communion. While, 1. No man can subscribe to any one Translation of the Bible, that it is not faulty, being the work of defective man: 2. And few have such acquaintance with the Hebrew, and Chaldee, and Greek, as to be able to say that they understand the Original Languages perfectly: 3. And no man that understands the words, doth perfectly understand the *matter*. It followeth that no man is to be forced or urged to subscribe to all things in the Scriptures, as particularly understood by him, with an *Explicit* faith. And an *Implicit* is not half enough.

2. The true *Mean* therefore is the ancient way, 1. To select the Essentials for all Christians, to be believed particularly and explicitly. 2. To Collect certain of the most needful Integrals, which Teachers shall not Preach against. 3. And for all men moreover to profess in General that they implicitly believe all which they can discern to be the holy Canonical Scripture, and that all is true, which is the Word of God: Forbearing each other even about the number of Canonical Books and Texts.

And it is the great wisdom and mercy of God, 1 Cor. 8.1, which hath so ordered it, that the Scripture shall 2. & 13. 1, have enough to exercise the strongest, and yet that 2. 3. 4. the weakest may be ignorant of the meaning of a 1 Cor. 8.3, thousand sentences, without danger of damnation, so Rom. 8.28. they do but understand the Marrow or Essentials, and labour faithfully to increase in the knowledge of the rest.

Quest.

Quest. 145. May not a man be saved that believeth all the Essentials of Religion, as coming to him by Verbal Tradition, and not as contained in the holy Scriptures, which perhaps he never knew?

Ans. 1. **H**E that believeth shall be saved, which way ever he cometh by his belief: So be it it be found as to the object and act; that is, if it contain all the Essentials, and they be predominantly Believed, Loved and practised.

2. The Scriptures being the Records of Christs Doctrine delivered by Himself, his Spirit and his Apostles, it is the Office of Ministers, and the duty of all Instructors to open these Scriptures to those they teach, and to deliver particulars upon the authority of these Inspired sealed Records which contain them.

3. They that thus receive particular Truths, from a Teacher explaining the Scripture to them, do receive them in a subordination to the Scripture Materially, and as to the Teachers part; though not formally and as to their own part: And though the Scripture authority being not understood by them, be not the formal object of their faith, but only Gods authority in general.

4. They that are ignorant of the being of the Scripture, have a great disadvantage to their faith.

5. Yet we cannot say, but it may be the case of thousands to be saved by the Gospel delivered by Tradition, without resolving their faith into the authority of the Scriptures. For,

1. This was the case of all the Christians (as to the New Testament) who lived before it was written: And there are several Articles of the Creed now necessary, which the Old Testament doth not

Matth. 16.
16. reveal.

Rom. 10.
9, 10, 13.
14, 15.

2. This may be the case of thousands in Ignorant Countreys where the Bible being rare, is to most unknown.

3. This may be the case of thousands of Children who are taught their Creed and Catechism, before they understand what the Bible is.

4. This may be the case of thousands among the Papists, where some perverse Priests do keep not only the Reading, but the Knowledge of the Scriptures from the people, for fear lest they should be taught to resolve their faith into it; and do teach them only the Articles of Faith and Catechism, as known by the Churches tradition alone.

Quest. 146. Is the Scripture fit for all Christians to read, being so obscure?

Ans. 1. **T**HE Essentials and points necessary to salvation are plain.

2. We are frequently and vehemently commanded to delight in it, and meditate in it day and night; to search it; to teach it our very children, speaking of it at home and abroad, lying down and rising up, and to write it on the posts of our houses, and on our doors, &c.

3. It is suited to the necessity and understanding of the meanest, to give light to the simple, and to make the very foolish wise.

4. The ancient Fathers and Christians were all of this mind.

5. All the Christian Churches of the world, have been used to Read it openly to all, even to the sim-

plest: And if they may Hear it, they may Read the same words which they hear.

6. God blessed the ignorant Ethiopian Eunuch when he found him Reading the Scriptures, though he knew not the sense of what he read, and sent him Philip to instruct him and convert him.

7. Timothy was educated in the knowledge of the Scriptures in his childhood.

8. That which is written to and for all men, may be read by all that can: But the Scripture was written to and for all, — &c.

Object. But there are many things in it hard to be understood?

Ans. 1. And there are many things easie to be understood. 2. We never said that men should not use the help of their Teachers, and all that they can to understand it. 3. Were not those Teachers once ignorant? And yet they did read it by the help of Teachers: And so may others. 4. As the King for Concord commandeth all the Schoolmasters to teach one Grammar: So God maketh it the Ministers Office to instruct people in the Scriptures. And were it not a question unworthy of a Schoolmaster, to dispute, Whether the Scholars must learn by their Book, or by their Master? Yea, to conclude that it must be by their Master, and not by their Book? or that they must never open their Book, 'till when their Master is just at hand to teach them? The Doctrine of the Papists who tell us that the Scriptures should not be read by the Vulgar, it being the rise of all Heresies, is so inhumane and impious, as favouring of gross enmity to Scriptures, and to knowledge, that were there no other, it would make the Lovers of Religion and mens souls, to pray earnestly to Christ to save his flocks from such seducers, who so Jewishly use the Key of Knowledge.

Object. But many wrest the Scriptures to their own destruction, and what Heresie is not defended as by their authority?

Ans. 1. And many thousands receive saving knowledge and grace by them: The Law of the Lord is perfect, converting the soul. All Scripture is profitable to instruction, &c. to make the man of God perfect. It is the incorruptible seed by which we are born again, and the sincere milk, by which we are nourished.

2. And is it not as true, 1. That the Law of the Land is abused by every false Pretender, Lawyer and Corrupt Judge? What title so bad, that is not defended in Westminster Hall sometimes under pretence of Law? And what action so bad, that some pretend not Law for? What then? Must the Law be forbidden the common people for this?

2. Nay, what is so much abused to unrighteousness and sin as Reason it self? What Heresie or Crime do not men plead Reason for? Must Reason therefore be forbidden the Vulgar?

3. Yea, Contrarily, this signifieth that Law and Reason are so far from being things to be forbidden men, that they are indeed those things by which Nature and Necessity have taught all the world to try and discern right from wrong, good from bad: Otherwise good and bad men would not all thus agree in pretending to them, and appealing to their decisions.

4. If many men are poisoned or killed in eating or drinking, If many mens eye-sight is abused to mislead them unto sin, &c. the way is not, to eat nothing but what is put into our mouths; nor to put out our eyes, or wink, and be led only by a Priest, but to use both the more cautiously, with the best advice and help that we can get.

5. And do not these Deceivers see, that their Reason pleadeth as strongly that Priests and Prelates them-

2 Tim. 3.
15.
Rom. 15.4.
Mat. 12.24

2 Pet. 3.16.
Psal. 19.3.
8, 9, 10.
2 Tim. 3.
16.
1 Pet. 1.23.

Joh. 5. 39.
Psal. 1. 2.
Deut. 6. &
11.
Psal. 19. 7.
8, 9, 10, 11.
2 Tim. 3.
15.
Psal. 119.
98, 103.
133, 148.
Act. 17. 11.
Acts 8.

themselves should never read the Scripture, (and consequently that it should be banished out of the world?) For who that is awake in the world can be ignorant, that it is Priests and Prelates, who have been the Leaders of almost all Heresies and Sects : who differ in their Expositions and opinions? and lead the Vulgar into all the Heresies which they fall into? Who then should be forbidden to read the Scripture, but Priests and Prelates, who wrest them to their own and other mens destruction?

Quest. 147. *How far is Tradition and mens words and Ministry to be used or trusted in, in the exercise of faith?*

Heb. 2. 3, 4.
1 Pet. 1. 17,
18, 19, 20,
21.
2 Joh. 1. 1,
2, 3, 4, 5,
8, 4. 6.
2 Tim. 2. 2.
Titus 1. 5.

Ans. 1. **T**He Churches and Ministers received the Gospel in Scripture from the Apostles, and the Creed as the summary of faith : And they delivered it down to others, and they to us :
2. The Ministers by Office are the *Instructors* of the people in the *meaning* of it. And the keepers of the Scriptures, as Lawyers are of the Laws of the Land.

Quest. 148. *How know we the true Canon of Scripture from Apocrypha?*

Ans. **B**Y these means set together : 1. There is for the most part, a special venerable excellency in the Books themselves, which helpeth us in the distinct reception of them.
2. The Tradition of infallible Church History telleth us, which Books they are which were written by men inspired by the Holy Ghost, and who sealed their Doctrine with Miracles in those times : It being but matter of fact (which Books such men wrote whom God bare witness to) infallible Church History (such as we have to know which are the Statutes of the Land, and which are counterfeit) is a sufficient notification and proof.
3. The sanctifying Spirit still in all Ages and Christians attesteth the Divinity and Truth of the Doctrine of the *main body* of the Bible ; especially the Gospel : And then if we should err about the authority of a particular Book, it would not overthrow our Faith. It is not necessary to salvation, to believe this particular Text to be Divine. But it is sin and folly to doubt causelessly of the parts, when the Spirit attesteth the Doctrine and the Body of the Book. I pass these things briefly, because I have largelier handled them elsewhere.

Quest. 149. *Is the publick Reading of the Scripture the proper work of a Minister? or may a Lay-man ordinarily do it? or another Officer?*

Ans. **I**N such cases as I before shewed that a Lay-man may *Preach*, he may also Read the Scriptures. Of which look back.

2. No doubt but it is a work well befitting the ordained Ministers or Pastors, and an integral part of their Office ; and should not be put off by them when they can do it.

3. When they need help the Deacons are ordained Ministers authorized to help them in such work, and fittest to do it.

4. Whether in a case of necessity a Lay-man may not ordinarily Read the Scripture to the Congregation, is a Case that I am loth to determine, being loth to suppose such a necessity. But if the Minister cannot, and there be no Deacon, I cannot prove it unlawful for a Lay-man to do it under the direction of the Pastor. I lived sometime under an old Minister of about eighty years of age (who never preached himself), whose eye-sight failing him, and having not maintenance to keep an assistant, he did by Memory say the Common-prayer himself, and got a Taylor one year, and a Thresher or poor day-labourer another year to Read all the Scriptures. Whether that were not better than nothing, I leave to consideration.

And I think it is commonly agreed on, that where there is no Minister, it is better for the people to meet and hear a Lay-man Read the Scriptures and some good Books, than to have no publick helps and Worship.

Quest. 150. *Is it lawful to read the Apocrypha, or any good Books besides the Scriptures to the Church? as Homilies, &c.*

Ans. 1. **I**T is not lawful to Read them as Gods Word, or to pretend them to be the Holy Scriptures, for that is a falshood, and an addition to Gods Word.

2. It is not lawful to read them scandalously, in a title and manner tending to draw the people to believe that they are Gods Word, or without a sufficient distinguishing of them from the holy Scriptures.

3. If any one of the Apocryphal books, (as *Judith, Tobit, Bel and the Dragon, &c.*) be as fabulous, false and bad as our Protestant Writers (*Reignol-dus, Amesius, Whitakers, Chamier,* and abundance more) affirm them to be, it is not lawful ordinarily to Read them, in that honourable way as Chapters called Lessons are usually read in the assemblies. Nor is it lawful so to Read heretical, fabulous, or erroneous books.

But it is lawful to Read publicly Apocryphal and humane Writings, Homilies, or edifying Sermons on these conditions following.

1. So be it they be indeed sound doctrine, holy, and fitted to the peoples edification.

2. So be it they be not Read scandalously without sufficient differencing them from Gods Book.

3. So they be not Read to exclude or hinder the Reading of the Scriptures, or any other necessary Church-duty.

4. So they be not Read to keep up an ignorant lazy Ministry that can or will do no better; nor to exercise the Ministers sloth, and hinder him from preaching.

5. And specially if Authority command it, and the Churches Agreement require it, as a signification what doctrine it is which they profess.

6. Or if the Churches Necessities require it; As if they have no Minister, or no one that can do so much to their Edification any other way.

7. Therefore the use of Catechisms is confessed lawful in the Church, by almost all.

Quest. 151. May Church Assemblies be held where there is no Minister? Or what publick worship may be so performed by Lay-men? (As among Infidels, or Papists, where Persecution hath killed, imprisoned, or expelled the Ministers.)

Ans. 1. Such an Assembly as hath no Pastor, or Minister of Christ, is not a Church, in a political sense as the word signifieth a Society consisting of Pastor and flock: But it may be a Church in a larger sense, as the word signifieth only a Community or Association of private Christians for mutual help in holy things.

2. Such an Assembly ought on the Lords dayes, and at other fit times to meet together for mutual help, and the publick worshipping of God, as they may, rather than not to meet at all.

3. In those meetings they may do all that followeth.

1. They may pray together; a Lay-man being the Speaker. 2. They may sing Psalms. 3. They may Read the Scriptures. 4. They may read some holy edifying Writings of Divines, or repeat some Ministers Sermons. 5. Some that are ablest may speak to the instruction and exhortation of the rest, as a Master may do in his family, or neighbours to stir up Gods graces in each other, as was opened before. 5. And some such may Catechize the younger and more ignorant. 6. They may by mutual Conference open their cases to each other, and communicate what knowledge or experience they have, to the praise of God and each others edification. 7. They may make a solemn profession of their Faith, Covenant, and Subjection to God the Father, Son and Holy Ghost: And all this is better than nothing at all.

But 1. None of them may do any of this as a Pastor, Ruler, Priest, or Office-Teacher of the Church: 2. Nor may they Baptize: 3. Nor administer the Lords Supper; 4. Nor excommunicate by sentence (but only executively agree to avoid the notoriously impenitent). 5. Nor Absolve Ministerially, or as by authority: nor exercise any of the power of the Keyes, that is, of Government. 6. And they must do their best to get a Pastor as soon as they are able.

Quest. 152. Is it lawful to subscribe or profess full Assent and Consent to any Religious Books besides the Scripture, seeing all are fallible?

Ans. 1. IT is not lawful to profess or subscribe that any Book is truer or better than it is: or that there is no fault in any that is faulty; or to profess that we believe any mortal man to be totally Infallible in all that he shall write or say, or impeccable in all that he shall do.

2. Because all men are fallible, and so are we in judging, it is not lawful to say of any large and dubious Books, in which we know no fault, that there is no fault or error in them; we being uncertain, and it being usual for the best men even in their best writings, prayers or works to be faulty, as the consequent or effect of our common culpable imperfection. But we may say, That we know no fault or error in it, if indeed we do not know of any.

3. It is lawful to profess or subscribe our Assent and Consent to any humane Writing which we judge to be True and Good, according to the measure of its Truth and Goodness: As if Church-Confessions that are found be offered us for our Consent, we may say or subscribe, I hold all the Doctrine in this Book to be true and good. And by so doing I do not assert the Infallibility of the Authors, but only the Verity of the Writing. I do not say that He cannot err, or that he never erreth; but that he erreth not in this, as far as I am able to discern.

Quest. 153. May we lawfully swear Obedience in all things Lawful and honest, either to Usurpers, or to our lawful Pastors?

Ans. 1. IF the question were of Imposing such Oaths, I would say, that it was many a hundred years before the Churches of Christ (either under persecution, or in their prosperity and glory) did ever know of any such practice, as the people or the Presbyters swearing obedience to the Bishops. And when it came up, the Magistracy, Princes and Emperours fell under the feet of the Pope; and the Clergy grew to what we see it in the Roman Kingdom, called a Church. And far should I be from desiring such Oaths to be imposed.

2. But the question being only of the Taking such Oaths, and not the Imposing of them, I say, that 1. It is not lawful to swear obedience to an Usurper Civil or Ecclesiastical, in *licitis & honestis*; Because it is a subjecting our selves to him, and an acknowledging that authority which he hath not; For we can swear no further to obey the King himself but in things lawful and honest: And to do so by an Usurper is an injury to the King, and unto Christ.

2. But if the King himself shall command us to swear obedience to a subordinate Civil Usurper, he thereby ceaseth to be an Usurper, and receiveth authority, and it becometh our duty. And if he that was an Ecclesiastical Usurper, quoad personam, that had no true Call to a Lawful Office, shall after have a Call, or if any thing fall out, which shall make it our duty to Consent and Call him, then the impediment from his Usurpation is removed.

3. It

3. It is not lawful, though the Civil Magistrate command us to swear obedience even in *licitis & honestis*, to such an Usurper, whose Office it self is unlawful, or forbidden by Christ, as he is such an Officer. No Protestant thinketh it lawful to swear obedience to the Pope as Pope: nor do any that take Lay-Elders to be an unlawful Office, think it lawful to swear obedience to them as such.

4. If one that is in an unlawful Ecclesiastical Office, be also at once in another that is lawful, we may swear obedience to him in respect of the Lawful Office. So it is Lawful to swear obedience to the Pope in Italy, as a Temporal Prince in his own Dominions: And to a Cardinal, (as Richelieu, Mazarine, Ximenes, &c.) as the Kings Ministers, exercising a power derived from him: So it is lawful for a Tenant, where Law and Custome requireth it, to swear fidelity to a Lay-Elder, as his Land-lord or Temporal Lord and Master. And so the old Non-conformists, who thought the English Prelacy an unlawful Office, yet maintained that it is Lawful to take the Oath of Canonical obedience, because they thought it was imposed by the King and Laws, and that we swear to them not as Officers claiming a Divine Right in the Spiritual Government, but as Ordinaries, or Officers made by the King to exercise so much of Ecclesiastical Jurisdiction under him, as he can delegate; according to the Oath of Supremacy, in which we all acknowledge the King to be Supream in all Ecclesiastical Causes, that is, Not the Supream Pastor, Bishop or Spiritual Key-bearer or ruler, but the Supream Civil Ruler of the Church, who hath the power of the Sword, and of determining all things extrinsick to the Pastoral Office; and so of the Coercive Government of all Pastors and Churches, as well as of other Subjects. And if Prelacy were proved never so unlawful, no doubt but by the Kings Command we may swear or perform formal obedience to a Prelate as he is the Kings Officer. Of the Nonconformists judgement in this, read Bradshaw against Canne, &c.

5. But in such a case no Oath to Inferiours is lawful without the Consent of the Soveraign power, or at least against his will.

6. Though it be a duty for the flock to obey every Presbyter, yet if they would make all the people swear obedience to them, all wise and conscientious Christians should dissent from the introduction of such a custome, and deny such Oaths as far as lawfully they may: that is,

1. If the King be against it, we must refuse it.
2. If he be neutral or merely passive in it, we must refuse unless some apparent necessity for the Churches good require it.

1. Because it savoureth of Pride in such Presbyters.

2. Because it is a new Custome in the Church, and contrary to the ancient practice.

3. It is not only without any authority given them by Christ, that they exact such Oaths, but also contrary to the great humility, lowliness and condescension, in which he describeth his Ministers, who must be Great, by being the servants of all.

4. And it tendeth to corrupt the Clergy for the future.

5. And such new impositions give just reason to Princes and to the People to suspect, that the Presbyters are aspiring after some inordinate exaltation, or have some ill project for the advancement of themselves.

7. But yet if it be not only their own ambition which imposeth it, but either the King and Laws command it, or necessity require it for the avoid-

ance of a greater evil, it may be Lawful and a duty to take an Oath of Obedience to a Lawful Presbyter or Bishop. Because 1. It is a duty to Obey them: 2. And it is not forbidden us by Christ to promise or swear to do our duty, (even when they may sin in demanding such an Oath.)

8. If an Office be Lawful in the essential parts, and yet have unlawful integrals, or adjuncts, or be abused in exercise, it will not by such additions or abuses be made unlawful to swear Obedience to the Officer as such.

9. If one Presbyter or Bishop would make another Presbyter or Bishop to swear obedience to him without authority, the Case is the same as of the Usurpers before mentioned.

Quest. 154. Must all our preaching be upon a Text of Scripture?

Ans. 1. **I**N many Cases it may be lawful to preach without a Text; to make Sacred Orations like Greg. Nazianzenes, and Homilies like Macarius's, Ephrem Syrus's and many other antients, and like our own Church-Homilies.

2. But ordinarily it is the fittest way to preach upon a Text of Scripture. 1. Because it is our very Office to Teach the people the Scripture: The Prophets brought a new word or message from God; but the Priests did but keep, interpret, and teach the Law already received: And we are not successors of the inspired Prophets, but as the Priests were, Teachers of Gods received Word. And this practice will help the people to understand our Office. 2. And it will preserve the due esteem and reverence of the Holy Scriptures, which the contrary practice may diminish.

Quest. 155. Is not the Law of Moses abrogated, and the whole Old Testament out of date, and therefore not to be Read publickly and preached on?

Ans. 1. **T**HE Covenant of Innocency is ceased cessante subditorum capacitate, as a Covenant or promise. And so are the Positive Laws proper to Adam, in that state, and to many particular persons since.

2. The Covenant mixt of Grace and Works proper to the Jews, with all the Jewish Law as such, was never made to us, or to the rest of the world; and to the Jews it is ceased by the coming and perfecter Laws and Covenant of Christ.

3. The Prophecies and Types of Christ, and the Promises made to Adam, Abraham and others of his Coming in the flesh, are all fulfilled, and therefore not useful to all the ends of their first making: And the many Prophecies of particular things and persons past and gone, are accomplished.

4. But the Law of Nature is still Christs Law: And that Law is much expounded to us in the Old Testament: And if God once, for another use, did say, This is the Law of Nature, the truth of these words as a Divine Doctrine and Exposition of the Law of Nature is still the same.

5. The Covenant of Grace made with Adam and Noah for all mankind, is still in force as to the great benefits and main condition, that is, as to

A a pardon

pardon given by it to true penitent believers, with a right to everlasting life, and as to the obligation to sincere obedience for salvation: though not as to the yet future coming of Christ in the flesh. And this Law of Grace was never yet repealed any further than Christs coming did fulfill it and perfect it: Therefore to the rest of the world who never can have the Gospel or perfecter Testament as Christians have, the former Law of Grace is yet in force: And that is the Law, conjoynd with the Law of Nature, which now the world without the Church is under: Under I say, as to the force of the Law, and a former promulgation made to Adam and Noah, and some common intimations of it in merciful forbearances, pardons and benefits; though how many are under it as to the knowledge, reception, belief and obedience of it, and consequently are saved by it, is more than I or any man knoweth.

6. There are many Prophecies of Christ and the Christian Church in the Old Testament yet to be fulfilled; and therefore are still Gods Word for us.

7. There are many Precepts of God to the Jews and to particular persons, given them on Reasons common to them with us; where parity of Reason will help thence to gather our own duty now.

8. There are many holy expressions (as in the Psalms) which are fitted to persons in our condition, and came from the Spirit of God; and therefore as such are fit for us now.

9. Even the fulfilled Promises, Types and Prophecies, are still Gods Words, that is, his Word given to their several proper uses: And though much of their Use be changed or ceased, so is not all: They are yet useful to us, to confirm our faith, while we see their accomplishment, and see how much God still led his Church to Happiness in one and the same way.

10. On all these accounts therefore we may still read the Old Testament, and preach upon it in the publick Churches.

Quest. 136. *Must we believe that Moses Law did ever bind other Nations; or that any other parts of the Scripture bound them, or belong to them? or that the Jews were all Gods Visible Church on Earth?*

Ans. I Conjoyn these three Questions for dispatch.

I. 1. Some of the Matter of Moses Law did bind all Nations, that is, The Law of nature as such. 2. Those that had the knowledge of the Jewish Law, were bound collaterally to believe and obey all the expositions of the Law of nature in it, and all the Laws, which were given upon reasons common to all the world (As about degrees of Marriage, particular rules of Justice, &c.) As if I heard God from Heaven tell another that standeth by me, [Thou shalt not marry thy fathers Widow; for it is abominable.] I ought to apply that to me, being his subject which is spoken to another on a common reason.

3. All those Gentiles that would be proselytes, and joyn with the Jews in their policy, and dwell among them, were bound to be observers of their Laws. But 1. The Law of Nature as Mosai- cal did not formally and directly bind other Nations. 2. Nor were they bound to the Laws of their peculiar policy, Civil or Ecclesiastical, which were positives. The reason is, 1. Because they were all one body of Political Laws, given peculiarly to one political body. Even the Decalogue it self was to

them a political Law. 2. Because Moses was not authorized or sent to be the Mediator or deliverer of that Law to any Nation but the Jews. And being never in the enacting or Promulgation sent or directed to the rest of the World, it could not bind them.

II. As to the second Question, Though the Scripture as a writing bound not all the World, yet, 1. The Law of Nature as such which is recorded in Scripture did bind all. 2. The Covenant of Grace was made with all mankind in Adam and Noe: And they were bound to promulgate it by Tradition to all their offspring: And no doubt so they did; whether by word (as all did) or by writing also (as it's like some did, as Henochs Prophecies were it's like delivered, or else they had not in termes been preserved till Judes time.) 3. And God himself as aforesaid by actual providences, pardoning, and benefits given to them that deserved hell, did in part promulgate it himself. 4. The neighbour Nations might learn much by Gods doctrine and dealing with the Jews.

III. To the third Question, I answer, 1. The Jews were a people chosen by God out of all the Nations of the Earth, to be a holy Nation, and his peculiar treasure, having a peculiar Divine Law and Covenant, and many great privileges, to which the rest of the World were strangers; so that they were advanced above all other Kingdoms of the world though not in wealth nor worldly power nor largeness of Dominion, yet in a special dearneſs unto God.

2. But they were not the only people to whom God made a Covenant of Grace in Adam and Noe, as distinct from the Law or Covenant of Innocency.

3. Nor were they the only people that professed to Worship the true God; neither was holiness and salvation confined to them; but were found in other Nations. Therefore though we have but little notice of the state of other Kingdoms in their times, and scarcely know what National Churches, that is, whole Nations professing saving faith, there were, yet we may well conclude that there were other visible Churches besides the Jews. For, 1. No Scripture denyeth it: and charity then must hope the best. 2. The Scriptures of the Old Testament give us small account of other Countreys, but of the Jews alone, with some of their Neighbours.

3. Sem was alive in Abrahams dayes (yea about 34 years after Abrahams death and within 12. years of Ismaels death, viz. till about An. Mundi 2158.) And so great and blessed a man as Sem, cannot be thought to be less than a King and to have a Kingdom governed according to his holiness; and so that there was with him not only a Church, but a National Church, or holy Kingdom. 4. And Melchizedeck was a holy King and Priest; and therefore had a Kingdom holily governed; and therefore not only a visible, but also a National Church (supposing that he was not Sem, as the Jews and Broughton, &c. think; For the situation of his Countrey doth make many desert that opinion). 5. And Job and his friends shew that there were Churches then besides the Jews. 6. And it is not to be thought that all Ismaels posterity suddenly apostatized. 7. Nor that Esau's posterity had no Church state; (for both retained Circumcision). 8. Nor is it like that Abrahams off-spring by Keturah were all apostates, being once in church. For though the special promise was made to Isaac's seed, as the peculiar holy Nation, &c. yet not as the only Children of God, or persons in a state of salvation. 9. And the passages in Jonah about

It is this
Jew with
pride of
their own
preroga-
tives
which
Paul so
much la-
boureth in
all his
Epistles to
pull down.

about *Ninive* give us some such intimations also. 10. And *Japhet* and his seed being under a special blessing, it is not like that they all proved Apostates. And what was in all other Kingdoms of the World is little known to us.

We must therefore take heed of concluding (as the proud Jews were at last apt to do of themselves) that because they were a chosen Nation priviledged above all others, that therefore the Redeemer under the Law of Grace made to *Adam*, had no other Churches in the World, and that there were none saved but the Jews and proselytes.

Quest. 157. *Must we think accordingly of the Christian Churches now, that they are only advanced above the rest of the world as the Jews were, but not the only people that are saved?*

Ans. **T**His question being fitter for another place, what hope there is of the salvation of the people that are not Christians, I have purposely handled in another Treatise (in my *Method. Theologia*), and shall only say now, 1. That those that receive not Christ and the Gospel revealed and offered to them cannot be saved. 2. That all those shall be saved (if such there be) who never had sufficient means to know Christ incarnate, and yet do faithfully perform the common conditions of the Covenant of Grace as it was made with *Adam* and *Noe*; And particularly, all that are truly sanctified, who truly hate all known sin, and Love God as God above all, as their merciful reconciled pardoning Father, and lay up all their hopes in Heaven, in the everlasting fruition of him in glory, and set their hearts there, and for those hopes deny the interest of the flesh, and all things of this World.

3. But how many or who doth this abroad in all the Kingdoms of the world, who have not the distinct knowledge of the Articles of the Christian faith, it is not possible for us to know.

4. But (as *Aquinas* and the Schoolmen ordinarily conclude this question) we are sure that the Church hath this Prerogative above all others, that salvation is incomparably more common to Christians, than to any others, as their Light and helps and means are more. The opinions of *Justin*, and *Clem. Alexandr.* *Origen*, and many other Ancients of the Heathens salvation I suppose is known. In short:

1. It seems plain to me, that all the World that are no Christians, and have not the Gospel, are not by Christs incarnation put into a worse condition than they were in before: But may be saved on the same terms that they might have been saved on before.

2. That Christs Apostles were in a state of salvation before they believed the Articles of Christs dying for sin, his Resurrection, Ascension, the giving of the Holy Ghost, and Christs coming to judgement as they are now to be believed.

3. That all the faithful before Christs coming were saved by a more general faith than the Apostles had, as not being Terminated in *This person, Jesus*, as the Messiah, but only expected the Messiah to come.

4. That as more articles are necessary to those that have the Gospel than to those that have it not, and to those since Christs Incarnation that hear of him, than to the Jews before, so before, there were more things necessary even to those Jews (that had a shorter Creed than that which the apostles believed before the Resurrection) than was to the rest of the world

that had not promises, prophecies, types and Laws, so particular, distinct and full as they had.

5. That the Promises, Covenant or Law of Grace was made to all lapsed mankind in *Adam* and *Noe*.

6. That this Law or Covenant is still of the same tenour, and not repealed.

7. That this Covenant giveth pardoning mercy, and salvation, and promiseth Victory over Satan, to and by the holy seed.

8. That the condition on mans part, is Repentance, and faith in God as a merciful God thus pardoning sin, and saving the penitent believer. But just how particular or distinct their belief of the incarnation of Christ was to be, is hard to determine.

9. But after Christs Incarnation, even they that know it not, yet are not by the first Covenant bound to believe that the Messiah is yet to be incarnate, or the Word made flesh; For they are not bound to believe an untruth, and that as the condition of salvation.

10. Men were saved by Christ about 4000. years before he was man, and had suffered, satisfied or merited as man.

11. The whole course of Gods actual providence since the fall, hath so filled the world with mercies contrary to mans demerit, that it is an actual universal proclamation of the pardoning Law of Grace; which is thereby now become even a Law of nature, that is of Lapsed pardoned nature, as the first was the natural Law of Innocence.

12. Christ giveth a great deal of mercy to them that never heard of him or know him; And he giveth far more mercy to believers, than they have a particular knowledge and belief of.

13. There is no salvation but by Christ the saviour of the world; Though there be more mercy from Christ, than there is faith in Christ.

14. No man could ever be saved without Believing in God as a merciful pardoning saving God, though many have been saved who knew not the person of Christ, determinately. For he that cometh to God must believe that God is, and that he is the Rewarder of them that diligently seek him: who is no respecter of persons, but in every Nation, he that seareth God and worketh righteousness is accepted of him.

15. All Nations on Earth that have not the Gospel, are obliged by God to the use of certain means, and improvement of certain mercies, in order or tendency to their Salvation. And it is their sin if they use them not.

16. God hath appointed no means in vain; which men must either not use, or use despairingly. But his Command to use any means for any end, containeth (though not an explicate promise, yet) great and comfortable encouragement to use that means in hope.

17. Therefore the world is now in comparison of the Catholick Church, much like what it was before Christs incarnation in comparison of the Jews Church; who yet had many wayes great advantage, though God was not the God of the Jews only, but also of the Gentiles, who had a Law written in their hearts, and an accusing or excusing Conscience.

18. Those over-doing Divines who pretend to be certain, that all the world are damned that are not Christians, do add to Gods word, and are great agents for Satan to tempt men to Infidelity, and to Atheism it self, and to dissuade mankind from discerning the Infinite goodness of God; and occasion many to deny the Immortality of the soul, rather than they will believe, that five parts in six

of the world now, and almost all before Christs incarnation, have Immortal souls purposely created in them, to be damned without any propounded means and possibility-natural of remedy: And as I know they will pour out their bitter censure on these lines (which I could avoid if I regarded it more than truth) so with what measure they mete, it shall be measured to them: and others will damn them as confidently as they damn almost all the world: And I will be bold to censure that they are UNDOERS of the Church by OVER-DOING. See more in my *Vindication of Gods Goodness*.

Quest. 158. *Should not Christians take up with Scripture wisdom only, without studying Philosophy and other Heathens humane Learning?*

Ans. I Have already proved the usefulness of common knowledge called Humane Learning, by twenty Reasons in my book called the *Unreasonableness of Infidelity*, pag. 163. part. 2. sect. 23. to which I refer the Reader: And only say now, 1. Grace presupposeth Nature; We are men in order of nature at least before we are Saints, and Reason is before supernatural Revelation. 2. Common knowledge therefore is subservient unto faith: We must know the Creator and his works; And the Redeemer restoreth us to the due knowledge of the Creatour: Humane Learning in the sense in question is also Divine, God is the Author of the light of nature, as well as of grace. We have more than Heathens, but must not therefore have less, and cast a way the good that is common to them and us: Else we must not have souls, bodies, reason, health, time, meat, drink, cloathes, &c. because Heathens have them. Gods works are honourable, sought out of all them that have pleasure therein. And physical Philosophy is nothing but the knowledge of Gods works. 3. And the knowledge of Languages is necessary both for humane converse, and for the understanding of the Scriptures themselves. The Scriptures contain not a Greek and Hebrew Grammar to understand the languages in which they are written, but suppose us otherwise taught those tongues that we may interpret them. 4. The use of the Gospel is not to teach us all things needful to be known, but to teach us, on supposition of our common knowledge, how to advance higher to supernatural saving knowledge, faith, Love and practice. Scripture telleth us not how to build a house, to plow, sow, weave, or make our works of art. Every one that learneth his Country tongue of his Parents hath humane Learning of the same sort with the learning of Greek and Hebrew: He that learneth not to read, cannot read the Bible. And he that understandeth it not in the Original tongues must trust other mens words that have *Humane Learning*, or else remain a stranger to it.

Prov. 2. & 3.
& 4. & 5. & 6.
Psal. 92. 5.
& 104. 24.
& 113. 5.
& 107. 8.
15. 21.
Psal. 66. 3.
Psal. 111.
2. 3. 4. 5. 6.
& 145. 7. 8.
9. 10. 11.
17. 18. 19.
Act. 2. 6. 7.
8. 9.
& 21. 40.
& 24. 2.
1 Cor. 14.
24. 9. 13.
14. 19. 26.
27.
Rev. 9. 11.
& 14. 16.
& 3. 9.
Psal. 19. 1.
2. 3.
& 54. 10.
& 139. 6.

Prov. 2. 1, 2, 3, 4. & 8. 9, 10, 12. 1 Cor. 15. 34. Prov. 19. 2. Job 32. 8. & 38. 36. Yet I refer the Reader to my *Treat. of Knowledge* which sheweth the Vanity of pretended Learning.

But though none but proud fools will deny the need of that humane Learning which improveth nature, and is subservient to our knowledge of supernatural Revelations, yet well doth Paul admonish us to take heed that none deceive us by vain Philosophy, and saith that the wisdom of the world is foolishness with God, and that the knowledge of Christ Crucified is the true Christian Philosophy or

Wisdom. For indeed the dark Philosophers groping after the knowledge of God, did frequently stumble, and did introduce abundance of Logical and Physical vanities, uncertainties, and falsities under the name of Philosophy, by metrical niceties and high pretendings, seeking for the glory of wisdom to themselves; when as it is one thing to know Gods works and God in them, and another thing to compose a systeme of physicks and Metaphysicks containing abundance of errors and confusion, and jumbling a few certainties with a great many uncertainties and untruths, and every sect pulling down, what others asserted, and all of them disproving the methods and assertions of others, and none proving their own. And the truth is, after all latter discoveries, there is yet so much error, darkness, uncertainty and confusion in the Philosophy of every pretending sect, (the Peripateticks, the Stoicks, the Pythagoreans and Platonists, much more the Epicureans, the Lullianists, the Cartesians, *Teleseus*, *Campanella*, *Paricinus*, *Gassendus*, &c.) that it is a wonder that any that ever thoroughly tryed them, can be so weak as to glory much of the certainties and methods of any, which hitherto are so palpably uncertain, and full of certain errors. We may therefore make use of all true humane Learning, Real and Organical, (And he is the happy Scholar who fastneth upon the CERTAIN and the USEFUL parts well distinguished from the rest, and truly useth them to their great and proper ends): But niceties, and fooleries which some spend their lives in for meer ostentation, and also uncertain presumptions, should be much neglected; And the great, certain, necessary, saving Verities of Morality and the Gospel must be dearly loved, and thankfully embraced, and studiously learned, and faithfully practised, by all that would prove wise men at last.

21. 21. Eccl. 1. 16, 17, 18. 1 Cor. 8. 1, 11. 1 Cor. 13. 2, 3, 8, 4. Rom. 20. Jam. 3. 13, 14, 17. Jer. 4. 22. 1 Cor. 8. 2.

Quest. 159. *If we think that Scripture and the Law of Nature do in any point contradict each others, which may be the standard by which the other must be tryed?*

Ans. IT is certain that they never do contradict each other: 2. The Law of Nature is either that which is very clear by Natural evidence, or that which is dark (as degrees of Consanguinity unfit for Marriage, the evil of officious lies, &c.). 3. The Scriptures also have their plain and their obscure parts. 4. A dark Scripture is not to be expounded contrary to a plain natural Verity. 5. A dark and doubtful point in Nature is not to be expounded contrary to a plain and certain Scripture. 6. To suppose that there be an apparent contradiction in cases of equal clearness or doubtfulness, is a case not to be supposed; But he that should have such a dream, must do as he would do if he thought two Texts to be contradictory, that is, he must better study doth till he see his error; still remembering that natural evidence hath this advantage, that it is, 1. first in order, 2. and most common and received by all; But supernatural evidence hath this advantage, that it is for the most part the more clear and satisfactory.

Col. 2. 8, 9.
23.
1 Cor. 2. 1.
4. 5, 6, 13.
& 3. 19.
2 Cor. 1.
12.
Job 28. 28.
Prov. 1. 7.
& 9. 10.
Joh. 17. 3.
Gal. 4. 9.
Eph. 3. 10.
1 Joh. 2. 13.
14.
Col. 1. 9.
27, 28.
Eph. 6. 19.
1 Cor. 2.
11.
Col. 3. 16.
Act. 17.
18. 19, 20.
Eph. 4. 18.
19.
Hos. 4. 1.
& 6. 6.
Psal. 119.
59.
2 Pet. 3. 18.
2 Pet. 1. 3.
58.
Col. 2. 3.
& 3. 10.
Phil. 3. 8.
Eph. 3. 19.
Eph. 1. 17.
Rom. 1. 23.
1 Cor. 5.
13.
1 Joh. 1. 1.
2. 3.
Heb. 2. 3.
4.

Quest.

Quest. 160. May we not look that God should yet give us more Revelations of his will, than there are already made in Scripture?

Ans. You must distinguish between, 1. New Laws or Covenants to mankind, and new predictions or informations of a particular person. 2. Between what may possibly be, and what we may expect as certain or probable. And so I conclude.

1. That it is certain that God will make no other Covenant, Testament or Universal Law, for the Government of mankind or the Church as a Rule of Duty and of Judgement. Because he hath oft told us, that this Covenant and Law is perfect, and shall be in force as our rule till the end of the world.

Obj. So it was said of the Law of Moses, that it was to stand for ever, yea of many Ceremonies in it?

Ans. 1. It is in the Original only [for ages and ages;] or to generations and generations which we translate [for ever] when it signifieth but [to many generations]. 2. It is no where said, of Moses Law as such, that it should continue either till the end of the world, or till the day of Judgement, as it is said of the Gospel. And 3. It is not said that he will add no more to the former Testament, but contrarily, that he will make a new covenant with them, &c. But here in the Gospel he peremptorily resolveth against all innovations and additions.

2. It is certain that God will make no new Scripture or inspired word as an infallible universal Rule for the exposition of the word already written. For 1. This were an addition which he hath disclaimed, and 2. It would imply such an insufficiency in the Gospel to its ends (as being not intelligible) as is contrary to its asserted perfection, and 3. It would be contrary to that established way for the understanding of the Scripture, which God hath already settled and appointed for us till the end.

3. It is certain that God will give all his servants in their several measures, the help and illumination of his spirit, for the understanding and applying of the Gospel.

4. It is possible that God may make new Revelations to particular persons about their particular duties, events or matters of fact, in subordination to the Scripture, either by inspiration, vision, or apparation or voice. For he hath not told us that he never will do such a thing. As to tell them, what shall befall them, or others; or to say [Go to such a place, or dwell in such a place, or do such a thing] which is not contrary to the Scripture, nor co-ordinate, but only a subordinate determination of some undetermined case, or the circumstantiating of an action.

5. Though such Revelation and Prophecies be Possible, there is no certainty of it in general, nor any probability of it to any one individual person, much less a promise. And therefore to expect it, or pray for it, is but a presumptuous tempting of God.

6. And all sober Christians should be the more cautious of being deceived by their own Imaginations, because certain experience telleth us, that most in our age that have pretended to prophecies or to inspirations or revelations, have been melancholy crackt-brained persons, near to madness, who have proved to be deluded in the end: And that such crazed persons are still prone to such imaginations.

7. Therefore also all sober Christians must take heed of rash believing every Prophet or pretend-

ed spirit, lest they be led away from the Sacred Rule, and before they are aware, be lost in vain expectations and conceits.

Quest. 161. Is not a third Rule of the Holy Ghost, or perfecter Kingdom of Love to be expected, as different from the Reign of the Creator and Redeemer?

Ans. 1. The works *ad extra* and the Reign of the Father, word and Spirit are undivided. But yet some things are more eminently attributed to one person in the Trinity and some to another.

2. By the Law and Covenant of Innocency the Creator eminently ruled Omnipotently. And the Son Ruled eminently sapientially initially under the Covenant of promise or grace from Adam till his Incarnation and the descent of the Holy Ghost, and more fully and perfectly afterward by the Holy Ghost. And the Holy Ghost ever since doth Rule in the Saints as the Paraclete, Advocate or Agent of Christ, and Christ by him, eminently by holy Love; which is yet but initially: But the same Holy Ghost by perfect Love shall perfectly Rule in Glory for ever; even as the spirit of the Father and the Son. We have already the Initial Kingdom of Love by the Spirit, and shall have the perfect Kingdom in Heaven: And besides the initial and the perfect there is no other. Nor is the perfect Kingdom to be expected before the day of Judgement or our removal unto Heaven: For our Kingdom is not of this World. And they that sell all and follow Christ, do make the exchange for a Reward in Heaven: And they that suffer persecution for his sake, must rejoice because their reward in Heaven is great: And they that relieve a prophet or righteous man for the sake of Christ, and that lose any thing for him, shall have indeed an hundred fold (in value) in this life but in the world to come eternal life. We shall be taken up in the clouds to meet the Lord in the air, and so shall we ever be with the Lord: And those are the words with which we must comfort one another, and not Jewishly with the hopes of an earthly Kingdom. And yet we look for a new Heaven and a new Earth wherein dwelleth righteousness, according to his promise. But who shall be the inhabitants, and how that Heaven and Earth shall differ, and what we shall then have to do with Earth, Whether to be Overseers of that Righteous Earth (and so to judge or Rule the World) as the Angels are now over us in this World, are things which yet I understand not.

Quest. 162. May we not look for Miracles hereafter?

Ans. 1. The answer to Quest. 160. may serve to this. 1. God may work Miracles if he please, and hath not told us that he never will.

2. But he hath not promised us that he will, and therefore we cannot believe such a promise, nor expect them as a certain thing. Nor may any pray for the gift of miracles.

3. But if there be any probability of them it will be to those that are converting Infidel Nations, when they may be partly of such use as they were at first.

4. Yet it is certain, that sometimes God still worketh Miracles : But *arbitrarily and rarely*, which may not put any individual person in expectation of them.

Object. *Is not the promise the same to us as to the Apostles and primitive Christians, if we could but believe as they did?*

Ans. 1. The promise to be believed goeth before the faith that believeth it, and not that faith before the promise. 2. The promise of the Holy Ghost was for perpetuity, to sanctify all believers : But the promise of that special gift of Miracles, was for a time, because it was for a special use : that is, to be a standing seal to the truth of the Gospel, which all after ages may be convinced of in point of fact, and so may still have the use and benefit of. And providence (ceasing Miracles,) thus expoundeth the promise. And if Miracles must be common to all persons and ages, they would be as no Miracles. And we have seen those that most confidently believed they should work them, all fail.

But I have written so largely of this point in a set Disputation in my Treatise called *The Unreasonableness of Infidelity*, fully proving those first Miracles satisfactory and obligatory to all following ages, that I must thither now refer the Reader.

Quest. 163. *Is the Scripture to be tried by the Spirit, or the Spirit by the Scripture, and which of them is to be preferred.*

Ans. I Put the question thus confusedly, for the sake of those that use to do so, to shew them how to get out of their own Confusion. You must distinguish, 1. Between the Spirit in it self considered, and the Scripture in it self. 2. Between the several operations of the Spirit. 3. Between the several persons that have the Spirit. And so you must conclude,

1. That the Spirit in it self is infinitely more excellent than the Scripture. For the Spirit is God and the Scripture is but the work of God.

2. The operation of the Spirit in the Apostles was more excellent than the operation of the same Spirit now in us ; As producing more excellent effects and more infallible.

3. Therefore the holy Scriptures which were the infallible dictates of the Spirit in the Apostles, are more perfect than any of our apprehensions which come by the same Spirit (which we have not in so great a measure).

4. Therefore we must not try the Scriptures by our most spiritual apprehensions, but our apprehensions by the Scriptures : that is, we must prefer the Spirits inspiring the Apostles to indite the Scripture, before the Spirits illuminating of us to understand them, or before any present inspirations, the former being the more perfect : Because Christ gave the Apostles the Spirit to deliver us infallibly his own Commands, and to indite a Rule for following ages : But he giveth us the Spirit but to understand and use that Rule aright.

5. This trying the Spirit by the Scriptures, is not a setting of the Scripture above the Spirit in it self, but is only a trying the Spirit by the Spirit ; that is, the Spirits operations in our selves and his Revelations to any pretenders now, by the Spirits operations in the Apostles, and by their Revelations recorded for our use. For they and not we, are called Foundations of the Church.

Quest. 164. *How is a pretended Prophet, or Revelation to be tried?*

Ans. 1. If it be contrary to the Scripture, it is to be rejected as a deceit.

2. If it be the same thing which is in the Scripture, we have it more certainly revealed already : Therefore the Revelation can be nothing but an assistance of the persons faith, or a call to obedience, or a reproof of some sin : which every man is to believe according as there is true evidence that indeed it is a Divine Revelation or Vision : which if it be not, the same thing is still sure to us in the Scripture.

3. If it be something that is only Besides the Scripture (as about events and facts or Prophecies of what will befall particular places or persons) we must first see whether the evidence of a Divine revelation be clear in it or not : And that is known, 1. To the person himself by the self-attesting and convincing power of a Divine Revelation, which no man knoweth but he that hath it (And we must be very cautelous lest we take false conceptions to be such.) But to himself and others it is known,

1. At present by clear uncontroled Miracles, which are Gods attestation ; which if men shew, we are bound (in this case) to believe them. 2. For the Future, by the event, when things so plainly come to pass, as prove the prediction to be of God. He therefore that giveth you not by certain Miracles uncontroled, a just proof that he is sent of God, is to be heard with a suspended belief ; you must stay till the event shew whether he say true or not : And not act any thing in the mean time upon an unproved presumption either of the truth or falshood of his words.

4. If you are in doubt whether that which he speaketh be contrary to Gods Word or not, you must hear him with a proportionable suspicion, and give no credit to him till you have tried whether it be so or not.

5. It is a dangerous snare and sin to believe any ones Prophecies or Revelations meerly because they are very Holy persons, and do most confidently aver or swear it. For they may be deceived themselves. As also to take hysterical, or melancholy delirations or conceptions for the Revelations of the Spirit of God, and so to father falshood upon God.

Quest. 165. *May one be saved who believeth that the Scripture hath any mistake or error, and believeth it not all?*

Ans. The chief part of the answer to this must be fetcht from what is said before about Fundamentals. 1. No man can be saved who believeth not that God is no lyar ; and that all his Word is true : Because indeed he believeth not that there is a God.

2. No man can be saved who believeth not the points that are essential to true Godliness ; nor any man that heareth the Word who believeth not all Essential to Christianity, or the Christian Covenant and Religion.

3. A man may be saved who believeth not some Books of Scripture, (as Jude, 2 Pet. 2 John, 3 John, Revelations) to be Canonical, or the word of God ; so he heartily believe the rest ; or the Essentials.

4. He

Mark. 16.

16

Rom. 10.

12, 13
Job 3, 16

John 3. 10.
18

1 Joh. 4. 2

100

Quest. 166. who be they that give too little to the Scriptures, and who too much; and what is the danger of each extreams?

1. On either extrem; but only to give some instances of each. 1. They give too little to the Scripture who deny it to be *indited by inspiration of the Infallible Spirit of God*, and to be *wholly true*. 2. And they that *detract* from some *parts or Books* of it while they believe the rest. 3. And they that think it is not given as a *Law of God*, and as a *Rule of faith and life*. 4. And they that think it is not an *Universal Law and Rule* for all the world, but for *some parts only* (supposing the predication of it). 5. And they that think it an *Imperfect Law and Rule*, which must be made up with the *supplement of Traditions or Revelations*. 6. And they that think it was adapted only to the *time* it was written in, and not to *ours*, as not foreseeing what would be. 7. And they that think it is culpably defective in *Method*. 8. And they that think it culpably defective in *phrase, aptness, or elegance of style*. 9. And they that think that it containeth not all that was necessary or fit for *universal determination*, of that kind of things which it doth at all universally determine of: As *e. g.* that it made two Sacraments, but not all of that kind that are fit to be made, but hath left men to invent and make more of the same nature and use. 10. And those that think that it is fitted only to the *Learned*, or only to the *unlearned*, only to *Princes*, or only to *subjects, &c.* 11. And those that think that it is but for a time, and then by alteration to be perfected as *Moses Law* was. 12. And those that think that the *Pope, Princes or Prelates*, or any men may change or alter it.

2. And they that feign it to be instead of all Grammars, Logick, Philofophy, and all other Arts and Sciences, and to be a perfect particular Rule for every Ruler, Lawyer, Phylicion, Mariner, Architect, Husbandman and Tradesman, to do his work by.

4. And those that think that it is sufficient for its own promulgation, or the peoples instruction, without the Ministry of man to preserve, deliver, translate, expound and preach it to the people.

6. And they that say that no can man be saved by the knowledge, belief, love and practice of all the substantial parts of Christianity brought to him by Tradition, Parents or Preachers, who tell him nothing of the Scriptures, but deliver him the Doctrines as attested by Miracles and the Spirit without any notice of the Book.

8. And they that say, no other *Books of Divinity* but *Scripture* are useful, yea or lawful to be read of Christians; or at least in the Church.

10. And those that say that the *Logical Method*, and the *phrase* is as perfect as God was able to make them.

12. And they that say, that all passages in the Scripture were *equally obligatory to all other places and ages*, as to those that first received them (As the kifs of peace, the Veils of women, washing feet, anointing the sick, Deaconesses, &c.)

14. And those that think men may not translate the Scripture, turn the *Psalms* into *Metre*, tune them, divide the *Scripture* into *Chapters* and *Verses*, &c. as being derogatory alterations of the perfect word.

16. And those that Jewishly feign a multitude of unproved mysteries to lie in the Letters, Orders, Numbers and proper Names in Scripture, (though I deny not that there is much mysterie which we little observe).

17. They that say that the Scripture is all so plain, that there is no obscure or difficult passages in them, which men are in danger of wresting to their own destruction;

18. And they that say that all in the Scripture Heb. 5:14
is so necessary to salvation (even the darkest pro- 11, 12
phesies,) that they cannot be saved that understand
them not all; or at least endeavour not studiously
and particularly to understand them.

19. And they that say that every Book and Text must of necessity to salvation be believed to be Canonical and true.

20. And those that say that God hath so preserved the Scripture, as that there are no various readings and doubtful Texts thereupon, and that no written or printed Copies have been corrupted (when Dr. Heylin tells us, that the Kings Printer printed the seventh Commandment, [*Thou shalt commit adultery*]) All these err in over-doing.

III. The dangers of the former detracting from the Scripture are these. 1. It injureth the Spirit who

who is the author of the Scriptures. 2. It striketh at the foundation of our faith, by weakening the Records which are left us to believe: And emboldeneth men to sin, by diminishing the authority of Gods Law: And weakeneth our Hopes, by weakening the promises. 3. It shaketh the universal Government of Christ, by shaking the authority or perfection of the Laws by which he governeth. 4. It maketh way for humane Usurpations, and Traditions, as supplements to the holy Scriptures: And leaveth men to contrive to amend Gods Word and Worship, and make Co-ordinate Laws and Doctrines of their own. 5. It hindereth the Conviction and Conversion of sinners, and hardeneth them in unbelief, by questioning or weakening the means that should convince and turn them. 6. It is a tempting men to the Cursed adding to Gods Word.

I V. The dangers of over-doing here are these: 1. It leadeth to downright Infidelity: For when men find that the Scripture is imperfect or wanting in that which they fantasie to be part of its perfection, and to be really insufficient, e. g. to teach men Physicks, Logick, Medicine, Languages, &c. they will be apt to say, It is not of God, because it hath not that which it pretends to have. 2. God is made the Author of defects and imperfections. 3. The Scripture is exposed to the scorn and confutation of Infidels. 4. Papists are assisted in proving its imperfection. But I must stop, having spoke to this point before in *Quest. 35.* and partly *Quest. 30.* & 31. & 33. more at large.

Quest. 167. How far do good men now Preach and Pray by the Spirit?

Ans. 1. Not by such Inspiration of new matter from God as the Prophets and Apostles had which indited the Scriptures.

2. Not so as to exclude the exercise of Reason, Memory or Diligence; which must be as much and more than about any common things.

3. Not so to exclude the use and need of Scripture, Ministry, Sermons, Books, Conference, Examples, Use, or other means and helps.

But 1. The Spirit indited that Doctrine and Scripture which is our Rule for prayer and for preaching.

2. The Spirits Miracles and works in and by the Apostles seal that doctrine to us, and confirm our faith in it.

3. The Spirit in our faithful Pastors and Teachers teacheth us by them to pray and preach.

4. The Spirit by Illumination, Quickning and Sanctification, giveth us an habitual acquaintance with our sins, our wants, with the word of precept and promise, with God, with Christ, with Grace, with Heaven. And it giveth us a Habit of holy Love to God, and Goodness and Thankfulness for mercy and faith in Christ, and the life to come, and desires of perfection, and hatred of sin: And he that hath all these, hath a constant Habit of prayer in him: For prayer is nothing but the expression with the tongue of these Graces in the heart: So that the Spirit of Sanctification is thereby a Spirit of Adoption and of Supplication. And he that hath freedom of utterance can speak that which Gods Spirit hath put into his very heart, and made him esteem his greatest and nearest concernment, and the most necessary and excellent thing in all the world. This is the Spirits principal help.

5. The same Spirit doth incline our hearts to the

diligent use of all those means, by which his abilities may be increased: As to read, and hear, and confer, and to use our selves to prayer and to meditation, self-examination, &c.

6. The same Spirit helpeth us in the use of all these means, to profit by them, and to make them all effectual on our hearts.

7. The same Spirit concurrerth with Means, Habits, Reason, and our own endeavours, to help us in the very act of praying and preaching: 1. By illuminating our minds to know what to desire and say: 2. By actuating our Wills to Love, and holy desire and other affections. 3. By quickning and exciting us to a liveliness and fervency in all. And so bringing our former habits into acts, the Grace of prayer is the heart and soul of gifts; And thus the Spirit teacheth us to pray.

Yea, the same Spirit thus by common helps assisteth even bad men in praying and preaching, giving them common habits and acts that are short of special saving grace. Whereas men left to themselves without Gods Spirit, have none of all these forementioned helps. And so the Spirit is said to intercede for us by exciting our unexpressible groans; and to help our infirmities when we know what to ask as we ought.

Quest. 168. Are not our own Reasons, Studies, Memory, Strivings, Books, Forms, Methods and Ministry needful, yea a hurtful quenching or preventing of the Spirit, and setting up our own, instead of the Spirits operations?

Ans. 1. YEs; if we do it in a conceit of the sufficiency of our selves, our reason, memory, studies, books, forms, &c. without the Spirit: Or if we ascribe any thing to any of these which is proper to Christ or to his Spirit. For such proud self-sufficient despisers of the Spirit, cannot reasonably expect his help: I doubt among many such, * that know not mans insufficiency or corruption, nor the necessity and use of that Holy Ghost into whose name they were baptized, and in whom they take on them to believe. But think that all that pretend to the Spirit are but Phanaicks and Enthusiasts, and self-conceited people; when yet the Spirit himself saith, Rom. 8. 9. *If any man have not the Spirit of Christ, the same is none of his.* And Gal. 4. 6. *Because we are sons of God hath sent forth the Spirit of his Son into our hearts whereby we cry Abba, Father.*

2. But if we give to Reason, Memory, Study, Books, Methods, Forms, &c. but their proper place in subordination to Christ and to his Spirit, they are so far from being quenchers of the Spirit, that they are necessary in their places, and such means as we must use, if ever we will expect the Spirits help. For the Spirit is not given to a Brute to make him a man, or rational; nor to a proud despiser, or idle neglecter of Gods appointed means, to be instead of means, nor to be a Patron to the vice of pride or idleness, which he cometh chiefly to destroy: But to bless men in their laborious use of the means which God appointed him: Read but *Prov. 1. 20.* &c. & 2. & 3. & 5. & 6. & 8. and you will see that knowledge must be laboured for, and instruction heard: And he that will lie idle till the Spirit move him, and will not stir up himself to seek God, or strive to enter in at the strait gate, nor give all diligence to make his Calling and Election sure,

Heb. 11.6. sure, may find that the Spirit of sloth hath destroyed him, when he thought the Spirit of Christ had been saving him. He that hath but two Articles in his Creed, must make this the second: For he that cometh to God must believe that God is, and that he is the Rewarder of them that diligently seek him.

Quest. 169. How doth the Holy Ghost set Bishops over the Churches.

Ans. 1. BY making the Office it self, so far as the Apostles had any hand in it, Christ himself having made their Office.

2. The Holy Ghost in the Electors and Ordainers directeth them to discern the fitness of the persons elected and ordained, and so to call such as God approver of, and calleth by the Holy Ghost in them.

3. Which was done, 1. By the extraordinary gift of discerning in the Apostles. 2. By the ordinary help of Gods Spirit in the wise and faithful Electors and Ordainers ever since.

3. The Holy Ghost doth qualifie them for the work, by due Life, Light and Love, Knowledge, Willingness, and Active ability; and so both enclining them to it, and marking out the persons by his gifts whom he would have elected and ordained to it: Which was done, 1. At first by extraordinary gifts, 2. And ever since by ordinary, 1. Special and saving in some; 2. Common, and only fitted to the Churches instruction in others. So that who ever is not competently qualified, is not called by the Holy Ghost: When Christ ascended, he gave gifts to men, some Apostles, Prophets and Evangelists, some Pastors and Teachers, for the edifying of his body, &c.

Quest. 170. Are Temples, Fonts, Utensils, Church-lands, much more the Ministers holy: And what reverence is due to them as holy?

Ans. THE question is either *de nomine* whether it be fit to call them holy, or *de re*, whether they have that which is called Holiness.

I. The word [Holy] signifieth in God, essential transcendent Perfection; and so it cometh not into our question. In creatures it signifieth, 1. A Divine nature in the Rational Creature (Angels and Men) by which it is made like God, and disposed to him and his service, by Knowledge, Love, and holy Vivacity; which is commonly called Real saving Holiness as distinct from meer Relative. 2. It is taken for the Relation of any thing to God as his own peculiar appropriated to him: so infinite is the distance between God and us, that whatever is His in a special sense, or separated to his use, is called Holy: And that is, 1. Persons. 2. Things. 1. Persons are either, 1. in general devoted to his Love and Service; 2. Or specially devoted to him in some special office.

Which is, 1. Ecclesiastical, 2. Oeconomical, 3. Political. Those devoted to his general service are, 1. Either Heartily and sincerely so devoted (who are ever sanctified in the first Real sense also,) or only by word and outward profession. 2. Things devoted to God are, 1. Some by his own immediate choice, designation and command, 2. Or by general directions to man to do it. And these are, 1. Some things more Nearly, 2. Some things more Remotely

separated to him. None of these must be confounded: And so we must conclude,

1. All that shall be saved are Really Holy by a Divine Inclination, and nature, and Actual exercise thereof; and Relatively Holy in a special sense, as thus devoted and separated to God.

2. All the Baptized and professors (not apostate) are Relatively Holy as verbally devoted and separated to God.

3. All that are ordained to the Sacred Ministry are Relatively Holy as devoted and separated to that office. And the well qualified are also really Holy, as their qualifications are either special or common.

4. All that are duly called of God to the Place of Kings, and Judges and Rulers of families, are Relatively Sacred, as their offices and they are of God and for him, and devoted to him.

5. Temples and other utensils designed by God himself, are Holy as Related to him by that designation.

6. Temples, Utensils, Lands, &c. devoted and lawfully separated by man, for holy uses, are Holy as justly Related to God by that lawful separation. To say as some do, that [They are indeed consecrated and separated, but not Holy] is to be ridiculously wise by self-contradiction, and the masterly use of the word Holy contrary to custome and themselves.

7. Ministers are more Holy than Temples, Lands or Utensils, as being nearer related to holy things. And things separated by God himself are more holy than those justly separated by man. And so of days.

8. Things Remotely devoted to God, are Holy in their distant place and measure; As the Meat, Drink, House, Lands, Labours of every Godly man, who with himself devoteth all to God: But this being more distant, is yet a remoter degree of Holiness.

I. I. Every thing should be Reverenced according to the measure of its Holiness: And this expressed by such signs, gestures, actions, as are fittest to Honour God, to whom they are Related: And so to be uncovered in Church, and use Reverent carriage and gestures there, doth tend to preserve due Reverence to God and to his Worship, (1 Cor. 16. 20.)

Quest. 171. what is Sacrilege, and what not?

Ans. I. SACRILEGE is Robbing God by the unjust alienation of holy things. And it is measured according as things are diversified in Holiness: as,

1. The greatest Sacrilege is a prophane unholy alienating a person to the flesh and the world, from God and his Love and his service, who by Baptism was devoted to him. And so all wicked Christians are grossly Sacrilegious.

2. The next is alienating consecrated persons from the sacred work and office, by deposing Kings, or by unjust silencing or suspending true Ministers, or their casting off Gods work themselves. This is far greater sacrilege than alienating Lands or Utensils.

3. The next is the unjust alienating of Temples, Utensils, Lands, days, which were separated by God himself.

4. And next such as were justly consecrated by man; as is aforesaid in the degrees of Holiness.

I. I. It is not Sacrilege, 1. To cease from the Ministry or other holy service, when sickness, disability of body, or violence utterly disable us.

B b

2. Nor

2. Nor to alienate Temples, Lands, goods or utensils, when providence maketh it needful to the Churches good: so the fire in London hath caused a diminution of the number of Churches: so some Bishops of old, sold the Church plate to relieve the poor: And

Mat. 12. 5. some Princes have sold some Church Lands to save the Church and State in the necessities of a lawful war.

3. It is not Sacrilege to alienate that which man devoted, but God accepted not, nor owned as appropriate to him (which his prohibition of such a dedication is a proof of.) As if a man devote his wife to chastity, or his Son to the Ministry against their wills: or if a man Vow himself to the Ministry that is unable and hath no call: or if so much Lands or goods be consecrated, as is superfluous, useles and injurious to the common welfare and the State. Alienation in these cases is no sin.

Quest. 172. Are all Religious and private meetings, forbidden by Rulers, unlawful Conventicles? Or are any such necessary?

Ans. **T**Hough both such Meetings and our Prisons tell us how greatly we now differ about this point, in the application of it to persons and our present case, yet I know no difference in the doctrinal resolution of it among most sober Christians at all: (which makes our case strange.)

For ought I know, we are agreed,

I. 1. That it is more to the honour of the Church and of Religion and of God, and more to our safety and edification, to have Gods Worship performed solemnly, publickly and in great assemblies, than in a corner, secretly, and with few.

2. That it is a great mercy therefore where the Rulers allow the Church such publick Worship.

3. That *ceteris paribus* all Christians should prefer such publick worship before private; And no private meetings should be kept up, which are opposite or prejudicial to such publick meetings.

4. And therefore if such meetings (or any that are unnecessary to the ends of the Ministry, the service of God and good of souls) be forbidden by Lawful Rulers, they must be forborn.

I I. But we are also agreed, 1. That it is not the Place but the presence of the true Pastors and people that make the Church.

2. That God may be acceptably Worshipped in all places when it is our duty.

3. That the ancient Churches and Christians in times of persecutions ordinarily met in secret against the Rulers wills, and their meetings were called Conventicles, (and slandered, which occasioned Pliny's examination, and the right he did them.)

4. That no Minister must forsake and give over his work while there is need, and he can do it.

5. That where there are many thousands of ignorant and ungodly persons, and the publick Ministers, either through their paucity (proportioned to the people) or their disability, or unwillingness, or negligence, or all, are insufficient for all that publick and private Ministerial work, which God hath appointed for the instruction, perswasion and salvation of such necessitous souls, there is need of more Ministerial help.

6. That in cases of real (not counterfeit) necessity, they that are hindered from exercising their Ministerial Office publickly, should do it privately, if they have true Ordination, and the call of the

peoples necessity, desire, and of opportunity; so be it they do it in that peaceable, orderly and quiet manner, as may truly promote the interest of Religion, and detract not from the lawful publick Ministry and work.

7. That they that are forbidden to Worship God publickly, unless they will commit some certain sin, are so prohibited as that they ought not to do it on such terms. See much of this case handled before 2. 109. and 110.

8. That the private meetings which are held on these forementioned terms, in such cases of necessity, are not to be forsaken, though prohibited: (Though still the honour of the Magistrate is to be preferred, and obedience given him in all Lawful things: And such Meetings are not sinful nor dishonourable (to the assemblers;) For as Tertullian (and Dr. Heylin after him) saith, *Cum pii, cum boni coeunt, non factio dicenda est, sed curia: When pious, and good people meet (especially as aforesaid) it is not to be called a faction, but a Court.* Thus far I think we all agree.

And that the Church of England is really of this mind is certain; 1. In that they did Congregate in private themselves, in the time of Cromwells Usurpation, towards the end when he began to restrain the use of the Common Prayer. 2. In that they wrote for it: see Dr. Hide of the Church in the beginning. 3. Because both in the reign of former Princes since the Reformation, and to this day, many laborious conforming Ministers, have still used to repeat their Sermons in their Houses, where many of the people came to hear them. 4. Because the Liturgie alloweth private Baptism, and restraineth not any number from being present, nor the Minister from instructing them in the use of Baptism (which is the sum of Christianity). 5. Because the Liturgie commandeth the visitation of the sick, and alloweth the Minister there to pray and instruct the person according to his own ability, about Repentance, faith in Christ, and preparation for death and the life to come; and forbiddeth not the friends and neighbours of the sick to be present. 6. Because the Liturgie and Canons allow private Communion with the sick, lame or aged that cannot come to the assembly; where the nature of that holy work is to be opened, and the Eucharistical work to be performed; And some must be present, and the number not limited. 7. And as these are express testimonies, that all private meetings are not disallowed by the Church of England, so there are other instances of such natural necessity as they are not to be supposed to be against: As, 1. For a Captain to Pray, and read Scripture or good Books and sing Psalms with his Spouldiers, and with Mariners at Sea, when they have no Minister. 2. There are many thousands and hundred thousands in England, that some live so far from Church, and some are so weak that they can seldom go, and some Churches have not room for a quarter of the Parish; and none of the thousands now meant can read, and so neither can help themselves, nor have a Minister that will do it; And thousands that when they have heard a Sermon cannot remember it, but lose it presently. If these that cannot Read or Remember, nor teach their own families, nor go to Church, do take their Families, many of them, to some one Neighbours house, where the Sermon is repeated, or the Bible or Liturgie read, methinks the Church should not be against it.

But it must be still remembred, that 1. Rulers that are Infidels, Papiests, Hereticks or persecutors, that restrain Church-meetings to the injury of mens souls, must be distinguished from pious Princes that only restrain Hereticks and real Schismatics for the Churches good. 2. And that times of Heresie and

and Schism may make private meetings more dangerous than quiet times: And so even the Scottish Church forbade private meetings in the Separatists days of late. And when they *do more hurt than good*; and are *justly forbidden*, no doubt in that case, it is a duty to obey and to forbear them, as is aforesaid.

Quest. 173. *what particular Directions for Order of Studies, and Books should be observed by young Students.*

§. 1. **B**ecause disorder is so great a disadvantage to young Students, and because many have importuned me to name them some few of the best Books, because they have no Time to read, nor money to buy many, I shall here answer these two demands.

§. 2. 1. The Order of their studies is such as respecteth their *whole lives*, or such as respecteth every Day. It is the first which I now intend.

§. 3. *Direct. 1.* The knowledge of so much of Theologie as is necessary to your own *Duty* and *Salvation*, is the first thing which you are to learn (when you have learnt to speak). Children have souls to save; and their Reason is given them to use for their Creators service and their salvation. 1. They can never begin to Learn that too soon which they were *made* and *Redeemed* to Learn, and which their whole lives must be employed in practising. And that which *absolute Necessity* requireth, and without which there is no salvation. 3. And that which must tell a man the only ultimate end which he must intend, in all the moral actions of his life. For the right Intention of our end is antecedent to all right use of means; And till this be done, a man hath not well begun to *Live*, nor to use his *Reason*; nor hath he any other work for his Reason, till this be first done. He liveth but in a continual sin, that doth not make God and the publick good and his salvation his end. Therefore they that would not have Children begin with Divinity, would have them serve the Devil and the Flesh. God must be our First and Last and All.

§. 4. Not that any exact or full Body or Method of Divinity is to be Learnt so early. But 1. The Baptismal Covenant must be well opened betime, and frequently urged upon their hearts. 2. Therefore the *Creed*, the *Lords Prayer* and *Decalogue*, must be opened to such betime; that is, They must be wisely Catechised. 3. They must be taught the Scripture History, especially *Genesis* and the Gospel of Christ. 4. They must with the other Scriptures, read the most plain and suitable Books of practical Divines (after named). 5. They must be kept in the company of *suitable, wise* and *exemplary* Christians, whose whole conversation will help them to the *sense* and *Love* of Holiness; And must be kept strictly from perverting wicked company. 6. They must be frequently, lovingly, familiarly yet seriously, treated with about the state of their own souls, and made to know their need of *Christ* and of his *holy spirit*, of Justification and Renovation. 7. They must be trained up in the Practice of Godliness, in Prayer, pious speeches, and obedience to God and man. 8. They must be kept under the most powerful and profitable Ministers of Christ that can be had. 9. They must be much urged to the study of their own hearts; To know themselves; what it is to be a Man, to have Reason, Free-will and an Immortal soul: what it is to be a Child of Lapsed *Adam*; and an unregenerate unpardoned sinner: what it is

to be a Redeemed, and a sanctified, Justified person, and an adopted heir of life eternal. And by close examination to know which of these conditions is their own; To know what is their daily duty; and what their danger and what their Temptations and impediments, and how to escape?

§. 5. For if once the soul be truly sanctified, then 1. Their salvation is much secured, and the main work of their lives is happily begun, and they are ready to Die safely when ever God shall call them hence. 2. It will possess them with a *right end*, in all the studies and labours of their lives; which is an unspeakable advantage, both for their pleasing of God, and profiting themselves and others; without which they will but prophane Gods name and word, and turn the Ministry into a worldly fleshly life, and study and Preach for Riches, Preferment, or applause, and live as he *Luk. 12. 18. 19.* Soul, take thy ease, eat, drink and be merry; and they will make Theologie the way to hell, and study and preach their own condemnation. 3. A Holy heart will be alwayes under the *Greatest Motives*; and therefore will be constantly and powerfully impelled (as well in secret as before others) to *diligence* in studies and all good endeavours. 4. And it will make all *sweet* and *easy* to them, as being a noble work, and relishing of Gods Love, and the endless Glory to which it tendeth. A holy soul will all the year long be employed in sacred studies and works, as a good stomach at a feast, with constant pleasure! And then O how happily will all go on! When a carnal person with a dull, unwilling, weary mind, taketh now and then a little, when his carnal interest it self doth prevail against his more slothful sensual inclinations; but he never followeth it with hearty affections, and therefore seldom with good success. 4. And a holy soul will be a continual *Treasury* and *fountain* of holy matter, to pour out to others, when they come to the Sacred Ministry; so that such a one can say more from the feeling and experience of his soul, than another can in a long time gather from his Books. 5. And that which he saith will come *warm* to the hearers in a more lively experimental manner, than usual carnal Preachers speak. 6. And it is liker to be attended by a greater blessing from God. 7. And there are many Controversies in the Church, which an experienced holy person, (*ceteris paribus*) hath great advantage in above all others, to know the right, and be preserved from errours.

§. 6. *Direct. 2.* Let young mens time (till about 18, 19, or twenty,) be spent in the improvement of their *Memories*, rather than in studies that require much judgement: Therefore let them take that time to get *Organical* knowledge; such as are the Latine and Greek tongues first and chiefly, and then the Hebrew, Chaldee, Syriack and Arabick; with the exactest acquaintance with the true Precepts of Logick: And let them learn some Epitome of Logick without Book. In this time also let them be much conversant in History; both Civil, Scholastical (of Philosophers, Orators, Poets, &c.) and Ecclesiastical. And then take in as much of the Mathematicks as their more necessary studies will allow them time for (still valuing Knowledge according to the various degrees of usefulness.)

§. 7. *Direct. 3.* When you come to seek after more *abstruse* and *real wisdom*, joyn together the study of Physicks and Theologie; and take not your Physicks as separated from or independent on Theology; But as the study of God in his works, and of his *works* as leading to himself. Otherwise you will be but like a Scrivener or Printer, who maketh his Letters well, but knoweth not what they signifie.

§. 8. Direct. 4. Unite all *diversa* or knowledge of Real entities into one science; both spirits and Bodies; God being taken in as the First and Last, the Original, Director and End of all: And study not the doctrine of Bodies alone, as separated from spirits: For it is but an imaginary separation, and a delusion to mens minds. Or if you will call them by the name of several sciences, be sure you so link these severals together that the due dependance of bodies on spirits, and of the Passive natures on the Active may still be kept discernable: And then they will be one while you call them divers.

§. 9. Direct. 5. When you study only to know what is True, you must begin at the *Primum cognoscibile*, and so rise in *ordine cognoscendi*: But when you would come to see things in their proper Order, by a more perfect satisfying knowledge, you must draw up a *synthetical scheme, juxta ordinem essendi*, where God must be the First and Last; the first Efficient Governor and End of all.

§. 10. Direct. 6. Your first study of Philosophy therefore should be, of your selves; To know a man. And the Knowledge of mans soul is a part so necessary, so near, so useful, that it should take up both the first and largest room in all your Physicks, or knowledge of Gods works: Labour therefore to be accurate in this.

§. 11. Direct. 7. With the knowledge of your selves join the Knowledge of the rest of the works of God; but according to the usefulness of each part to your moral duty; and as all are Related to God and You.

§. 12. Direct. 8. Be sure in all your progress that you keep a distinct knowledge of things certain and things uncertain, searchable and unsearchable, revealed and unrevealed; And lay the first as your foundation, yea rather keep the knowledge of them as your Science of Physick by it self, and let no obscurity in the rest cause you to question certain things; nor ever be so perverse as to try things known, by things unknown, and to argue a *minus nois*. Lay no stress on small or doubtful things.

§. 13. Direct. 9. Metaphysicks as now taken is a mixture of Organical and Real Knowledge; And part of it belongeth to Logick (the Organical part), and the rest is Theologie, and Pneumatologie, and the highest parts of Ontologie, or Real Science.

§. 14. Direct. 10. In studying Philosophy, 1. See that you neither neglect any helps of those that have gone before you, under pretence of taking nothing upon trust, and of studying the naked Things themselves: (For if every man must begin all a new, as if he had been the first Philosopher, knowledge will make but small proficiency). 2. Nor yet stick not in the bare Belief of any Author whatsoever, but study all things in their naked natures and proper evidences, though by the helps that are afforded you by others. For it is not science but humane belief, esse, whoever you take it from.

§. 15. Direct. 10. So certain are the numerous errors of Philosophers, so uncertain a multitude of their assertions, so various their sects, and so easie is it for any to pull down much which the rest have built, and so hard to set up any comely structure that others in like manner may not cast down, that I cannot persuade you to fall in with any one sort or sect, who yet have published their sentiments to the World. The Platonists made very noble attempts in their enquiries after spiritual beings: But they run into many unproved fanaticisms, and into divers errors, and want the desirable helps of true method. The wit of Aristotle was wonderful for subtilty and solidity. His knowledge vast; His method (oft) accurate; But many precarious, yea erroneous conceptions and as-

sertions, are so placed by him, as to have a troubling and corrupting influence into all the rest: The Epicureans or Democrasists, were still and justly the contempt of all the sober sects; And our late Somatists that follow them, yea and Gassendus, and many that call themselves Cartesians, yea Cartesius himself, much more Berigardus, Regius and Hobbes, do give so much more to meer Matter and Motion, than is truly due, and know or say so much too little of Spirits, Active Natures, Vital Powers, which are the true principles of motion, that they differ as much from true Philosophers, as a Carcase or a Clock from a living man. The Stoicks had noble Ethical principles, and they (and the Platonists with the Cynicks) were of the best lives: But their writings are most lost, and little of their Physicks fully known to us, and that also hath its errors. Patricius is but a Platonist so taken with the nature of Light, as insisting on that in Fanatical terms, to leave out a great deal more that must be conjoynd. Teleseus doth the like by Heat and Cold, Heaven and Earth, and among many observable things, hath much that is unsound and of ill consequence. Campanella hath improved him, and hath many hints of better Principles (especially in his Primalties) than all the rest: But he fanatically runs them up into so many unproved and vain, yea and mistaken superstructures, as that no true body of Physicks can be gathered out of all his works. The attempt that pious Comenius hath made in his small Manual hath much that is of worth; but far short of accurateness. The Hermetical Philosophers have no true method of Philosophy among them; And to make their three or five Principles to be so many Elements, or simple bodies, constituting all compounds, and form up a systeme of Philosophy on their suppositions, will be but a trifle and not to satisfie judicious minds; especially considering how defective their Philosophy is made by their omissions. Lullius and his followers fit not their Method to the true order of the Matter. Scaliger, Scheggius, Wendeline and Sennertus (especially in his *Hypomnemata*) were great men, and have many excellent things: But too much of Aristotle goeth for currant with them. My worthy, Learned and truly pious friend Mr. Sam. Gott in his new Book on Gen. 1. hath many excellent notions, and much that is scarce elsewhere to be met with: But the tedious paragraphs, the defect of method, and several unproveable particulars, make it like all humane works imperfect.

Therefore if I must direct you according to my judgement, I must advise you, 1. To suppose that Philosophers are all still in very great darkness, and there is much confusion, defectiveness, error and division and uncertainty among them. 2. Therefore addict not your selves absolutely to any Sect of them. 3. Let your first studies of them all leave room for the changing of your judgement, and do not too hastily fix on any of their sentiments as sure, till you have heard what others say, and with ripened understandings have deeply and long studied the Things themselves. 4. Choose out so much of the *Certainties* and *Useful* parts of Physicks as you can reach to, and make them know their places in subserviency to your holy principles and ends; and rather be well content with so much, than to lose too much time in a vain fatigue of your brains for more.

I have made some attempt to draw out so much, especially de Mundo & de Homine, in my *Methodus Theologiae*, though I expect it should no more satisfie others, than any of theirs have satisfied me.

§. 16. Direct. 11. When you have well stated your Ontologie, or Real Science, then review your Logick and Organical part of Metaphysicks; and see that *Verba rebus aptentur*; Fetch then your words and

and *Organical notions* from the *Nature* of the *Things*. Abundance are confounded by taking up Logical Notions first which are unsuitable to true Physical beings.

§. 17. Direct. 12. Somewhat of *Ethicks* may be well learnt of Philosophers, but it's nothing to the *Scriptures* Christian *Ethicks*.

§. 18. Direct. 13. Somewhat of artificial Rhetorick and Oratory should be known: But the Oratory which is most natural, from the evidence of things; well managed by a good understanding and elocution, which hath least of appearing art or affectation, is ever the most effectual, and of best esteem.

§. 19. Direct. 14. The doctrine of *Politicks*, especially of the *Nature of Government and Laws in General*, is of great use to all that will ever understand the *Nature of Gods Government and Laws*, that is, of Religion. Though there be no necessity of knowing the *Government and Laws of the Land* or of other Countreys, any further than is necessary to our obedience or our outward concernments, yet so much of *Government and Laws as Nature and Scripture* make common to all particular forms and Countreys, must be known by him that will understand *Morality or Divinity*, or will ever study the *Laws of the Land*. And it is a preposterous course, and the way of Ignorance and error, for a Divine to study *Gods Laws*, and a Lawyer mans *Laws*, before either of them know, in general what a *Law*, or what *Government* is, as nature notifieth it to us.

§. 20. Direct. 15. When you come to *Divinity*, I am not for their way that would have you begin with the *Fathers*, and thence form a body of *Divinity* to your selves: If every young student must be put on such a task, we may have many Religions quickly, but shall certainly have much ignorance and error. We must not be so blind or unthankful to God as to deny that later times have brought forth abundance of *Theological writings*, incomparably more methodical, judicious, full, clear, and excellently fitted also by application, to the good of souls, than any that are known to us since the writing of the *Sacred Scriptures*. Reverence of antiquity hath its proper place and use, but is not to make men fools, non-proficients, or contemners of *Gods greater mercies*.

My advice therefore is, that you begin with a conjunction of *English Catechisms*, and the *Confessions of all the Churches*, and the *Practical holy writings of our English Divines*: And that you never separate these asunder. These *Practical Books* do commonly themselves contain the *Principles*, and do press them in so warm a working manner as is likest to bring them to the heart: And till they are there, they are not received according to their use, but kept as in the porch. Get then six or seven of the most judicious *Catechisms* and compare them well together, and compare all the *Confessions of the Churches*, (where you may be sure that they put those which they account the weightiest and surest truths). And with them read daily the most spiritual heart-moving *Treatises*, of *Regeneration*, and our *Covenant with God in Christ*, of *Repentance*, *Faith*, *Love*, *Obedience*, *Hope*, and of a *Heavenly mind and life*; as also of *Prayer* and other particular duties, and of *Temptations and particul r sins*.

And when you have gone through the *Catechisms*, read over three or four of the soundest systemes of *Divinity*. And after that proceed to some larger *Theses*, and then to the study of the clearest and exactest *Methodists*; And think not that you well understand *Divinity*, till 1. You know it as methodized and joynted in a due Scheme, and the several parts of it in their several Schemes, seeing you know not the beauty nor the true sense of things, if you know

know them not in their proper places, where they stand in their several respects to other points: And 2. Till it be wrought into your very hearts, and digested into a *holy nature*; For when all is done, it is only a holy and Heavenly life, that will prove you wise, and make you happy, and give you solid peace and comfort.

§. 21. Direct. 16. When you have gone so far, let your selves to read the *Ancients*: 1. And take them in order as they lived. 2. Observe most the *Historical part*, what *doctrines*, and *practises de facto* did then obtain. 3. Some must be read wholly, and some but in part. 4. *Councils and Church History* here have a chief place.

§. 22. Direct. 17. With them read the best *Commentators on the Scriptures*, old and new.

§. 23. Direct. 18. And then set your selves to the study of *Church-Controversies* (Though those that the Times make necessary must be sooner looked into). Look first and most into those which your own *Consciences and practice* require your acquaintance with: And above all here, read well those *Writings* that confute *Atheists and Infidels*, and most solidly prove the truth of the *Christian Religion*: And then those that defend the greatest points. And think not much to bestow some time and labour in reading some of the old *School Divines*.

§. 24. Direct. 19. When you come to form up your *Belief of certainties* in Religion, take in nothing as *sure and necessary*, which the ancient Churches did not receive. Many other things may be taken for *truths*; and in perspicuity and method the late times much excell them: But *Christian Religion* is still the same thing, and therefore we must have no other Religion in the great and necessary parts than they had.

§. 25. Direct. 20. Still remember, that mens various capacities do occasion a great variety of Duties: Some men have clear and strong Understandings, by nature: These should study *Things* as much as *Books*; For possibly they may excell and correct their Authors. Some are naturally of duller or less-judicious heads, that with no study of *Things* can reach half so high, as they may do by studying the *Writings* of those who are wiser than ever they are like to be. These must take more on trust from their Authors, and confess their weakness.

§. 26. Direct. 21. After or with all *Controversies*, be well versed in the *Writings* of those *Reconcilers*, who pretend to narrow or end the differences: For usually they are such as know more than the *Contenders*.

I proceed now to give you some Names of Books.

Quest. 174. What Books Especially of Theologie should one choose, who for want of money or time, can read but few?

Ans. General. The truth is, 1. It is not the reading of many Books which is necessary to make a man wise or good: But the well reading of a few, could he be sure to have the best. 2. And it is not possible to read over very many on the same subjects, without a great deal of loss of precious time: 3. And yet the Reading of as many as is possible tendeth much to the increase of knowledge, and were the best way, if greater matters were not that way unavoidably to be omitted: Life therefore being short, and work great, and Knowledge being for Love and Practice, and no man having leisure to learn all things, a wise man

man must be sure to lay hold on that which is most *useful and necessary*. 4. But some considerable acquaintance with many Books is now become by accident necessary to a Divine. 1. Because unhappily a young Student knoweth not which are the best, till he hath tried them: And when he should take another mans word, he knoweth not whose word it is that he should take: For among grave men, accounted great Scholars, it's few that are truly judicious and wise, and he that is not wise himself cannot know who else are so indeed: And every man will commend the Authors that are of his own opinion. And if I commend to you some Authors above others, what do I but commend my own judgement to you, even as if I commended my own Books, and perswaded you to read them: when another man of a different judgement will commend to you Books of a different sort. And how knoweth a raw Student which of us is in the right? 2. Because no man is so full and perfect as to say all that is said by all others: But though one man excell in one or many respects, another may excell him in some particulars, and say that which he omitteth, or mistaketh in. 3. But especially because many errors and adversaries have made many Books necessary to some, for to know what they say, and to know how to confute them, especially the Papists, whose way is upon pretence of Antiquity and Universality, to carry every Controversie into a Wood of Church History, and ancient Writers, that there you may first be lost, and then they may have the finding of you: And if you cannot answer every corrupted or abused Citation of theirs out of Councils and Fathers, they triumph as if they had justified their Church-tyranny. 4. And the very subjects that are to be understood are numerous, and few men write of all. 5. And on the same subject men have several *Modes of Writing*: As one excelleth in accurate Method, and another in clear convincing argumentation, and another in an affectionate taking style: And the same Book that doth one, cannot well do the other, because the same style will not do it.

Object. But the ancient Fathers used not so many Books as we do, no not one for our hundreds: And yet we honour them above the Neotericks: They lived before these Libraries had a being. Yea, they exhort Divines to be learned in the holy Scriptures, and the fourth Council of Carthage forbade the reading of the Heathens Books: And many Hereticks are accused by the Fathers and Historians, as being studied in Logick, and curious in common Sciences: And Paul saith, that the Scriptures are able to make us wise unto salvation.

Ans. 1. And yet the New Testament was written (or most of it) after the Scriptures which Paul is commonly supposed to mean, and some of it, after he said so, which sheweth that he meant not to exclude more writing.

2. The Scriptures are sufficient for their proper use, which is to be a Law of Faith and Life, if they be understood. But 1. They are not sufficient for that which they were never intended for: 2. And we may by other Books be greatly helped in understanding them.

3. If other Books were not needful, Teachers were not needful: For Writing is but the most advantageous way of Teaching, by fixed Characters, which flye not from our memory as transient words do. And who is it that understandeth the Scriptures that never had a Teacher? And why said the Eunuch, [How should I (understand what I read) unless some man guide me?] Acts 8. 31. And why did Christ set Teachers in his Church to the end, till it be perfected, Ephes. 4. 11, 12, 13. if they must not

Teach the Church unto the end? Therefore they may write unto the end.

4. Reverence to Antiquity must not make us *blind or unthankful*. Abundance of the Fathers were unlearned men, and of far less knowledge than ordinary Divines have now: And the chief of them were far short in knowledge of the chiefest that God of late hath given us. And how should it be otherwise, when their helps were so much less than ours?

5. Knowledge hath abundantly increased since Printing was invented: Therefore Books have been a means to it.

6. The Fathers then wrote voluminously: Therefore they were not against more writing.

7. Most of the Bishops and Councils that cried down Common Learning, had little of it themselves, and therefore knew not how to judge of it: no more than good men now that want it.

8. They lived among Heathens that gloried so in their own Learning, as to oppose it to the Word of God, (as may be seen in *Julian*, and *Porphyry*, and *Celsus*): Therefore Christians opposed it, and contemned it; and were afraid while it was set in competition with the Scriptures, lest it should draw men to Infidelity, if overvalued.

9. And finally, the truth is, that the sacred Scriptures are now too much undervalued, and Philosophy much overvalued by many both as to *Evidence and Usefulness*: And a few plain certain truths which all our Catechisms contain, well pressed and practised, would make a better Church and Christians, than is now to be found among us all. And I am one that after all that I have written, do heartily wish that this were the ordinary state of our Churches. But yet by Accident much more is needful, as is proved: 1. For the fuller understanding of these principles: 2. For the defending of them (especially by those that are called to that work): 3. To keep a Minister from that Contempt which may else frustrate his labours: 4. And to be ornamental and subservient to the substantial Truths.

And now I will answer the Question more Particularly in this order.

I. I will name you the *Poorest or Smallest Library* that is tolerable.

II. The *Poorer* (though not the *poorest*); where a competent addition is made,

III. The *Poor mans Library*, which yet addeth somewhat to the former, but cometh short of a Rich and Sumptuous Library.

I. **T**HE *Poorest Library* is, 1. The *Sacred Bible*: 2. A *Concordance* (Downnames the least, or *Newmans* the best). 3. A sound *Commentary* or *Annotations*, either *Diodes*, the *English Annotations*, or the *Dutch*. 4. Some *English Catechisms*, (the *Assemblies two*, Mr. *Gouges*, Mr. *Crooks Guide*,) *Amesius* his *Medulla Theologiae & Casus Conscientiae* (which are both in *Latin* and *English*) and his *Belarminus Enervatus*. 5. Some of the soundest *English Books* which open the Doctrine of Grace, Justification, and Free-will and Duty; as Mr. *Truman's Great Propitiation*, Mr. *Bradshaw of Justification*, Mr. *Gibbons Sermon of Justification*, in the Morning Exercises at St. *Giles in the Fields*, Mr. *Hotchkis of Forgiveness of Sin*. 6. As many *Affectionate Practical English Writers* as you can get; Especially Mr. *Richard Allen's Works*, Mr. *Gournall's*, Dr. *Preston*, Dr. *Sibbs*, Mr. *Robert Bolton*, Mr. *Whateley*, Mr. *Reyner*, Mr. *Scudder*, Mr. *T. Ford*, Mr. *How of Blessedness*,

Blessedness, Mr. Swinocke, Mr. Gouges, *The Practice of Piety*, *The Whole Duty of Man*, Dr. Hammonds *Practical Catechism*, Dr. Pierfon on the Creed, Dr. Downname on the Lords Prayer, Mr. Dod on the Commandments, Bishop Andrews on the Commandments, Mr. Jo. Brinsleyes *True Watch*, Mr. Greenhams Works, Mr. Hildershams Works, Mr. Anthony Burges Works, Mr. Perkins Works, Dr. Harris Works, Mr. Burroughs, Mr. Thomas Hooker, Mr. Pinkes Sermons, Jo. Downnames *Christian Warfare*, Richard Rogers, John Rogers of Faith and Love, Dr. Stoughton, Dr. Thomas Taylor, Mr. Elton, Mr. Daniel Dike, Jeremy Dike, Mr. Jo. Ball of Faith, of the Covenant, &c. Culverwell of Faith, Mr. Ranew, Mr. Teate, Mr. Shaw, Mr. Rawlet, Mr. Janoway, Mr. Vincent, Mr. Doelittle, Mr. Samuel Wards Sermons, Mr. W. Fenner, Mr. Rutherfords Letters, Mr. Joseph Allens Life and Letters, and Treatise of Conversion, Mr. Samuel Clarks Lives and his Martyrologie, *The Morning Exercises at St. Giles Cripplegate*, and at St. Giles in the Fields, Mr. Benjamin Baxters Sermons, Mr. George Hopkins *Salvation from Sin*, Dr. Edward Reynolds, Mr. Meades Works, Mr. Vines Sermons, Henry Smith, Samuel Smith, Tho. Smith, Mr. Strong, Jos. Simonds; as many of them as you can get. 7. And for all other Learning, *Alstedius* his *Encyclopadia* alone; supposing that you are past the Grammer School, and have necessary Lexicons, specially *Martinii* and *Leighs Critica Sacra*: If you can have more, get *Bellarm. de Scriptor. Eccles.* *Cooks Censura Patrum*, *Sculteri Medulla Patrum*, *Clem. Rom. Justin*, *Tertullian & Cyprian*; *Helvici Chronolog.* *Hammonds* and *Beza's Annotations*, with *Junius & Tremel. Calvin* on the New Testament: *Thaddai Conciliations*, *Alstedii Desinit. & distinct. Castanei Distinct.* *Orsini Catechis.* *Wendelini Theolog.* *Snecani Method. Descriptio*, *Davenants Works*, and *Camero's, le Blank's Theses*, *Grotius de Satisfact.* *Caranza's Epitom. Concil.* *Ushers Annals*, and *Answer to the Jesuite*, & *de Success. Eccles. Stat.* *Drelincourts* and *Pooles Manual*, *Corpus Confessionum*.

II. When you can get more, the next rank must have all the former with these Additions following.

I. For Lexicons: 1. For Latine besides *Goldman*, or *Holyoke*, or rather *Huttons Morellius*, or *Cowper*, get *Martinii Onomasticon*: 2. For Greek, *Scapula*, *Pasor*, *Leigh*, *Simpson* and *Henricpetri Lexicon*. 3. For Hebrew, *Buxtorfe*, *Schindler*, *Leigh*.

II. For Logick: 1. *Fasciculus Logicus*, or *Smith*, *Keckerman*, *Burgesdicius*. 2. Of the moderate *Ramists* that take in both, *Henry Gutberleth*.

III. For Physicks: 1. *Magirus*, *Combachius*, *Burgesdicius*, *Wendeline*, and *Sennertus*. 2. *Commensus*. 3. Mr. Gott. 4. *Bacon* and Mr. *Boile*.

IV. More particularly, *De Anima*, *Tolet*, *Melancthon* with *Vives* and *Amerbachius* (they are Printed together in one Book) *Sennerti Hypomnemata*, *Scaligers Exercitationes*.

V. *De Corpore Humano*, *Galen*, *Fernelius*, *Bartholine*, *Harvy de Generatione animalium*.

VI. *De Motu*, *Monsnerius*, Dr. *Wallis*.

VII. Of Astronomy, *Gassendus*, *Riolanus*.

VIII. Of Geography: *Cluverius* or *Aobor*, *Ortelius*, *Mercator*, *Heylin*, the *Globe* or *Map. Geog. Nubiens*.

IX. Of Mathematicks in general: *Euclide*, *Barrow*, *Rami Schol. cum prolegom.* *Snellii*, *Bettinus*, *Herrigone*.

X. Arithmetick in particular: *Record*, *Wingate*, &c.

XI. Geometry: *Ramus cum Comment.* *Snellii*, & *Schoneri*, *Metis*, Dr. *Wallis*, &c.

XII. Musick: *Tb. Morley*, *Simpson*.

XIII. Of Chronology and General History: *Helvici Chronol.* *Ushers Annals*, *Idea Hist.* *Univers.* *Bucholtzer*, *Calvisius*, *Functius*, *Jacob. Capellus*, *Ralrigh*.

XIV. Particular History is endless: Among so many I scarce know what to say more, than Read as many as you can: especially,

1. The Roman Historians, (which are joyned together.)

2. The Greek Historians.

3. *Diog. Laertius* and *Eunapius de vitis Philosoph.*

4. *Plutarchs Lives*.

5. Of England, *Marth. Paris*, *Hoveden*, *Camden*, *Speed*, *Rushworths Collections*.

6. Of France, *Thuanus*, (who also taketh in most of the European History of his time) *Commines*, *Serres*.

7. Of Belgia, *Grimston*. and *Grotius*, and *Strada*.

8. Of Germany, the Collections of *Pistorius*, *Ruberus* and *Freherus*.

9. Of Italy, *Guicciardine*.

10. *Knowles Turkish History*, and *Leunclavius*.

11. Of *Abassia*, *Godignus*, and *Damianus a Gots*.

12. Of *Judea*, *George Sandyes Travels*, and *Brocardus*.

13. Of *Armenia* and *Tartary*, *Haitbo Armenius*, and the rest in the *Novus Orbis*; especially *Paulus Venetus* there.

14. Of *Africa* and *India*, *Leo Afer*, and *Ludovicus Romanus*.

15. Of *China*, *Siam*, *Japon*, &c. *Varenius*, *Maffai Histor. Indica cum Epist.* *Jesuit.* *Alvarez* and *Martinus*.

16. Of *Indostan*, *Terry*.

17. Of *Muscovy*, *Sigismundus*.

18. Of *Sweden*, *Olaus Magnus* (but fabulous).

19. Of *Scotland*, *Jo. Major*, *Heitor Boethius*, *Dempster*.

20. Of Antiquities, *Rosinus Rom. Antiquit.* *Godwin*, *Selden de diis Syris*, &c. *Ferrarii Lexicon*.

XV. Of Church History: *Josephus*, *Eusebius*, *Ruffinus Tripartite*, above all *Socrates* and *Sozomen*, *Orosius*, *Sulpitius Severus*, *Theodoret*, *Victor Uricensis*, *Beda*, *Jacobus a Vitriaco*, *Nicephorus Callist.* *Platina & Massonius de vitis Pontif.* *Abbas Urspergensis*, *Sleidan*, *Micralius*, *Gentii Hist. Jud.* *Molani Martyrolog.* *Clarks Martyrol.* *Hottinger*, *Illyrici Catalogus Testium Veritatis*, or *Morneys Mysterie of Iniquity*. *Perin* and *Morlands History of Piedmont*, and the *Waldenses*, *Histor. Persecut. Bohem.* *Sculteri Annales*, & *curriculum vite sua*: *Knoxes* and *Sporwood's Hist. Scot.* *Regenvolschius Hist. Eccl. Sclavon.* *Ushers Primordia Eccles.* *Brit. Parkers Antiquitates Eccles.* *Brit. Melchior Adami Vita Theolog. Medicorum*,

dicorum, Juris-Consult. & Philosoph. German. Fullers Church History, Clarks Lives, many particular Lives, as Jewells by Dr. Humphry, Mr. Jos. Aleins, &c. Boltons, &c. Also read the Epistles of Melancthon, Calvin, Beza, Saravia.

XVI. Of Medicine, Study no more than such as Horstius de Sanitate Studiosorum tuenda, or Follinus or Graterolus, or an Herbal, except you can go quite through with it; lest by a half skill you kill your self or others: But take 1. Sufficient exercise ad Sudorem, (aliquando largiorem, in habitu seraso vel pituitoso). 2. Temperance: 3. A pleased and contented mind. 4. Warmth and avoiding inward and outward cold: 5. And experience for your best Physick; and meddle with no more without necessity, and the advice of a very able experienced man.

XVII. Of Politicks, and Civil Law, and Ethicks, read Bofoldus, Willius, Danaus, Frago de Reg. Rep. Mr. Lawsons Theological Works, Angelius, Dr. Zonch, Grotius de Jure Belli, Mynsingers Institut. Wesembecius, Calvins Lexicon, Eustachius Ethicks and Pembrles.

XVIII. For Methods of Divinity, read Paraus his Edit. of Ursine, Trelocatus, Amesii Medulla, Musculi Loci Communes, Dr. Tully, Georg. Sohnius, Tzedines Tables, Calvins Institutions, or Colonius abbreviation of him, Lawsons Theopolitica, Wollebius, Cluius Idea Theol.

XIX. Theological Disputations and Treatises which I take to be extraordinary clear and sound, escaping the extreams which many err in, and opening the Reconciling truth: Strangius, Le Blankes Theses, Mr. Trumans three Books, Grotius de Satisfactione: Bradshaw of Justification, Gibbons Sermon of Justification, Hotchkis of Forgiveness of Sin: All Davenants Works, Camero's Works, Testardus de Natura & Gratia: All Josue Placens Works; Theses Salmurienses, Amyraldus, Johan. Bergius, Conrad. Bergius, Ludovic. Crocii Syntag. Theolog. Synod. Dort, especially the British and Breme Divines in suffrag. Jansenii Augustinus, all Augustine, Prosper and Fulgentius, Musculi Loci Communes, Dallaus de Redemp. Wotton de Reconcil. Gataker, Woodbridge of Justification, Stillingfleet, Ushers Answer to the Jesuites Challenge, and his Notes de Redempt. Univers. W. Fenner, Rob. Baronius de Peccato Mort. & Ven. Bishop Preston, Whateley, Vossii Theses, Bullingers Decades, Rob. Abbot.

XX. Commentators (besides the forenamed Annotations) Beza, and Piscator, Junii & Tremellii Annot. Dr. Hammond, Grotius in Evang. Calvin, especially in Nov. Test. or Marlorates Collection on Gen. Psal. Isai. & N. Test. which containeth Calvin with others: Mr. Pools Criticks, Ainsworth, Molterus, Willet, Paraus, Musculus, Lyra, Estius, Jansenius, Chemnitius Harm. Mr. Cradocky Harm. Maldonate, Lorinus, Dixon, Hutchinson, Drusus, Picherelli opuscula.

XXI. Such as open some hard Texts only, and Reconcile seeming contradictions, Thaddaus, Spanhemii Dubia Evangelica: Magrii Conciliat. Sharpii Symphonia, Bertram, Brugensis, Alba: Walther. Lydius; Gatakeri Innus & alia: Richardson, Camero's Myrothec. with Lud. Capellus; Croyus, Broughton, Heinsius, Nic. Fullers Miscellan. Gregory, Doughbryes Analctica. Dieterici Antiq. Biblica, Camini Disq. Suicerus, Boies, Medes Works, Weemse, Bootii, Sculteti Exercitationes.

XXII. Helps to understand the Scriptures: Broughtons Consent of Scripture, Usher of the Septuagint, &c. Ilirici Clavis Scriptura, The foresaid Treatises of Customs; all Bochartus (Geograph. & de Animalibus), Brierwoods Enquiries, Buxtorf de Synag. Jud. Cuneus, Sigonius & Steph. Menochius de Repub. Hebr. Sixt. Amama, Euseb. Nirembergius de Antiq. Scriptura, the Polyglote Bibles various Versions, Ravanellus.

XXIII. For defence of the Christian faith against Atheists and Infidels, Hier. Savonarola, Vander Meulin, Stillingfleets Orig. Script. Grotius de Verit. Rel. Christ. Morney, Camero de Verbo Dei, Micrelis Ethnophron. Lod. Vives, Marsil. Ficinus cum notis Lud. Crocii, Dr. Jacksons Truth of Script. Campanella's Atheismus Triumphatus; Lessius, Wadsworth of the Immortality of the Soul, Sir Charles Wolfeley against Atheism Aut Deus aut Nihil, besides abundance of the Fathers, John Goodwin of Scriptures.

XXIV. Cases of Conscience, besides Amesius, Perkins, Dixson, Greg. Sayrus his Clavis Regia, Azorinus, Dr. Jer. Tailors Ductor Dubitantium.

XXV. Councils, Lydius Caranza, Crab, Binnius, Spelman, Justellus, Synod. Dordr.

XXVI. Canonists and Helps to understand Councils, The Decretals, or Corpus Juris Canon. Zabarell, Panormitane, Navarrus, Albaspineus, Justellus, Blondel de Decret. Balsamon. Zonaras & Photius, Mirai Notitia Episcopatum (but not trusty), Chenu de Episcopatus Gallicis, Filescus. Histor. Concil. Trident.

XXVII. Fathers: Clem. Rom. Ushers and Iz. Vossii Ignatius, Justin Martyr, Irenaeus, Clem. Alexand. Tertullian, Cyprian, Origen, Athenagoras, Tatianus, Arnebius cum Minutio Felice, Lactantius, Athanasius. These are not very Voluminous: Optatus, Eusebii Preparatio & Demonstratio Evangelica; as much of Hierom, Augustine, and Chrysostom as you can; Hilarius Pictaviensis, Prosper, Fulgentius, Vincent. Lirinensis, and (before them) Basil, Greg. Nazianzene and Greg. Nyssen. Epiphanius, Ambrose, Paulinus Nolanus, Cassianus, Salvianus, Gennadius Massil. Gildas, Claudius Turonensis, Rabanus Maurus, Bernard.

XXVIII. Helps to know and understand the Fathers: Sculteti Medulla Patrum, Cocus his Censura Patrum, Rivets Critica Sacra, Dr. James, all Bishop Ushers Works; (but above all, a Manuscript of his now in the hands of the Archbishop of Canterbury;) Sixti Senensis Bibliotheca, Possevinus, many of Erasmus Prefaces and Notes: Dallaus de usu Patrum, & de Pseudepigraphis Apostol. & de Cultu Latinorum, & in Dionys. & in Ignatium, & pleraque; illius, & D. Blondelli opera: Bellarminus de Scripturibus Ecclesiasticis. Casaubonis Exercit. Vederius de Sapient. Veterum, Polydore Virgil de Invent. Rer. Albaspine, Vossii Histor. Pelag. & de Symbolis, Pauli Erinaichi Trias Patrum, Photii Biblioth. Rouse his Mella Patrum, De la Cerda, and many others Notes.

XXIX. Later Writers and Schoolmen: Damasus, Anselmus Cantuar. Guilielmus Parisiensis, Guil. de Sancto Amore, Gerhardus Zurphaniensis (in Bibl. Patr.) Thaulerus, Thom. a Kempis, Lombard, Aquinas, Durandus, Scotus, Ockham, Greg. Ariminenis, Rada, Alvarez, Ruiz, Suarez, Lud. a Dola, Ripalda, Buridanus

Buridanus Ethicks, Meurisso Metaphys. Ferris Scholast. Orthod. & defens. Posewitz Theolog. Scholast. Dr. Twisse, Strangius, Rob. Baronii Metaphys. Schiebleri Metaphys. Calovii Metaph. Divin. Dr. Barlowes Metaphys. Exercitat. Dr. Mores Metaphysicks.

XXX. Controversies, (besides the forementioned against Heathens and Infidels.)

1. Protestants and Papists; Bellarmine, Stapleton, Costerus, Becanus, Holden, Brierleyes Protest. Plea Ricthworths and Whites Dialogues.

Against them, *Amesii Bellarm. Enervatus, Dr. Challoners Credo Eccles. Cathol. Chamier, Sadeel, Chillingworth, Ushers Answer to the Jesuits Challenge, and de Success. Eccles. Illyrici Catalog. Testium Veritatis; du Plessis (Morney) de Eccles. and Myserie of Iniquity, Dr. Field of the Church, Whitaker, Dr. John Whites Way to the true Church, and the Defence, Blondel de Ecclesia (Gallicæ.) All Dakens Works, Albertinus de Transubst. cum Clodii defens. Davenant de Justitia, & determinationes, Rivets Cathol. Orthod. Pet. Molinæ de Novitate Papismi (Englished), Pet. Molinæ Juniors Answer to Philanax Anglicum, Chemnitz Exam. Concil. Trident. Reynolds Conference with Hart, & de lib. Apocry. Pet. Cousins Bishop of Durham of the Canon of Scripture, Drelincourts Manual, Pooles Nullity, and Dial. Bishop Downname de Antichristo, Stillingfleet, Tillotson, Voetius de Desper. Causa Papatus. Especially for the right of Kings against them, Will. Barclay, Grotius de Imperio Summar. Potest. Bishop Bilson of Obedience, Bishop Carlton de Jurisdictione, Bishop Robert Abbots, Goldastus de Monarchia (a multitude of old Writers collected) & Constitut. Imperial. M. Ant. De Dominio Spalatensis de Republ. Eccl. All Ludovicus Molinæ Works.*

2. About Predestination, Grace and Free-will, the Jesuits, Lutherans and Arminians against the Dominicans, Jansenists, and Calvinists: On one side, *Molina, Fonseca, Pennottus propugnac. Libert. Petr. a Sancto Joseph, Arminius, Episcopius, Corvinus, Grevinchovius, Tilenus, Tilenus Junior.*

On the other side, *Alvarez, Zúmel, Jansenius, Twisse, Synod. Dord. Molinæ Anatom. Armini. Amesius, Zanebius, &c.* But the Conciliators are foundest.

3. Of Socinianism and Arrianism. For them: *Historians, Philosophicus and Sandius: Disputers, Volkellius, Socinus, Lushington on the Hebr.*

Against them, *Jos. Placcus, Siegmán, Botzacus, Grotius de Satisfact. Zarnovicius, & Joh. Junius de Satisfact. Lawton on the Hebrews, Beckmans Exercitationes, Trumans Great Propitiation, Stillingfleet of Satisfaction, Q. V. Crellius Refutatus, Essenius, Hoornbeek.*

4. Of Justification, enow are named before §. 18. specially *Le Blank, also Pemble, Bishop Downname, Warren.*

5. The Antinomian and Libertine Controversies: *Pro: Dr. Crispe, Maccovius in quibusdam, Saltmarsh, Crandon, Paul Hobson, Den, Town, Eaton.*

Contr. *Gataker, Ball of the Covenant, Anth. Burges, All the Writers of Justification before praised §. 18. Welds Histor. of Antinomians.*

6. About Infant Baptism: *Cont. Tombes, Blackwood, Fisher.*

Pro. Church, Marshall, Whiston, Blake.

7. Of the Lords Day, or Christian Sabbath: *Cont. Ironside, Heylin, Pocklington, Franc. White, Brierwood, Broad.*

Pro. Dr. Young, Eaton, Cawdrey & Palmar, Dr. Twisse, Hughes, Sprinck, Dr. Owen, Mr. George Abbot, Shephard.

8. Of Diocesan Prelacy: *Cont. Cartwright, Calderwoods Altare Damascenum, Rob. Parker de Polit.*

Eccles. Beza, Gerson Bugers Dissert. de Gubern. Eccles. Baines Diocesan Tryal, Blondel de Episc. & Presbyt. Salmasius, Smeethymuus.

Pro. Petavius, Saravia, Geor. Downname, Bilson, Hooker, Whitgift, Dr. Hammond.

9. Of the rest of the English Conformity, Liturgy and Ceremonies, *Pro. Dr. John Burges, Whitgift, Hooker, Sprinck Necessity of Conformity in case of Deprivation, Paybody of Kneeling, Fulwood, Stileman, Durel, The Friendly Debate, The Ecclesiastical Polity.*

Contr. Cartwright, Parker of the Cross, Bradshaws Twelve Arguments, &c. Amesius against Morton, and his fresh Suit against Burges, Nicols, the Savoy Prop.

Against the new additions, little is said yet, through the restraint of the Law, except by *Mr. Dan. Cawdrey, and a Latine Apology, and Mr. Crofton, and Dr. Collins of the Covenant, and some things thrust out secretly, which contain but little of the true state of the case.*

10. Of Erastianism. *Pro. Erasmus, Coleman, Hufsey, Lud. Molinæ, (in appearance) Selden de Synedriis.*

Cont. Beza, Galaspies Aarons Rod, & Nihil Respondes, Hammond of the Keyes.

11. Of Separation: *Pro. Johnson, Canne, Ainsworth: And for Semi-separation (from Liturgy and Sacraments, but not from Sermons,) Robinson.*

Cont. Joh. Paget, Bradshaw, Gifford, Hildersham, Ball, Gataker, Bernard, Rob. Abbot (not the Bishop) Will. Allens Retract. of Separation.

12. Of Independency: *Pro. Norton (moderate) Hooker, Allen and Shephard, Burton, Apolog. Narrative, Reasons of the Dissenters in the Assembly, Dr. Owens Catechism, and of Schism.*

Cont. Jo. Ball, Rutherford, the Assemblies Reply: the London Ministers Jus Divinum Presbyterii, Cawdrey against Dr. Owen, &c. Ben. Camfield against Dr. Owens Catechism.

XXXI. Conciliators: 1. Between discordant Christians in general; *Jacobi Aconitii Stratagemata Satane: Usher in Eph. 4. 3. old Vincentius Lerinensis, Ruperti Maldeni Parænesis; a Socinian Veritas Pacifica (and many such of theirs proposing ill terms).*

2. Between Protestants and Papists: *Thuanus, Picherellus, Erasmus, Wicelius, Cassander, Baldwin, Grotius, Davenport, alias Franc. a Sancta Clara, M. A. de Dom. Spalatensis de Rep. Eccles. Guil. Forbes Episcop. Edinburgens. Dr. Hammond, specially on Thess. & Rev. But Le Blanke judiciously only by right stating and narrowing Controversies. See Per. Heylin of the Life of Archbishop Laud, Bishop Bramhall.*

3. Between all Protestants, especially Lutherans, Arminians, and the Reformed Churches, *Duraus, Calixtus, Halls Peacemaker, & Pax terris, Bishop Morton, Davenant and Hall, together, their Pacific. Amyraldus, Junius de prædeterminatione, & Irenic. Hortonus de Tolerantia, Paræ Irenic. Scultetus in Tir. All the judicious Treatises commended §. 18. And of Papists about the like Controversies, Sarnanus, Suarez, Arriba, Jansenius, Gibieuf. Guil. Camerarius, Scotus a Dola.*

4. Of Church Government: *Ushers Reduction, Joh. Forbez Irenic. Stillingfleets Irenic. Halls Peacemaker, and Modest Offer, Burroughs Cure of Heart-Divisions, Mat. Newcomens Reconcil. of Presb. & Indep. The New England Synods Propos. and the Defence, Lloyd.*

III. I have gone so far in this second rank, that I must add but a few more for the third, lest I go above a Poor Mans Library.

I. **A**dd when you can, to your Lexicons, *Morelius*, or *Cowper*, *Beckman de orig. verb. Phavorinus* and *Hesychius*, and *Dr. Castle's Oriental Lexicon*.

II. To Logicians, *Downname*, *Dietericus*, *Lublin*, *Smigletius*, with *Aristotle*; *Clauberius*.

III. To Physicks, *Philoponus*, *Telesius*, *Le Grand*, *Cartesius*, *Regius*, *Hereboord*, *Skeggius*, *Gassendus*, *Patricius*, *K. Digby*, *White*.

IV. De Corpore humano, *Crooks Anatomy*, or *Vesalins*, *Lower de motu cordis*, *Harvey* and *Wallens de circulat. Sang. Willis Works*, *Needham de form. form. Steno de Musculis*, *Sylvius*, *Horne*, *Bates* and *Glisson Anatom. Hepat. & de Rachitide*, *Wharton de Glandulis*.

V. De Anima, *Claud. Mammertus*, *Nemesius* (in *Bibl. Pat.*) *Plato*, *Plotinus*, *Fromondus*, *Cicero Tuscul.* *qu. H. More*.

VI. Of Metaphysicks, *Scheibler*, *Suarez*, *Templer*, *Burgersdicius*, *Senguerdus*, *Jacchans*, *Gorlaeus*, *Ritschel*, *Campanella*, *Meurisse*.

VII. Of Chronologie, *Petavius*, *Ussers Chronol. & de Anno Maced.* *Isaackson's Chronol.* *Simpsons Chron.* *Beroaldus*, *Carion*, *Scaliger de Emend. Temp.* on *Euseb.* &c. *Dr. Drake*; See *Bellarmin*, *Index in Script. Eccles.*

VIII. History: The Roman and Greek are known; Of the Church: *Evagrius*, *Gregor. Turonicus*, *Paulus Diaconus*, *Luitprandus*, *Frodoardus*, *Cedrenus*, *Curpalates*, *Ingulphus*, *Otho Frisingens.* *Crantzius*, *Trithemius*, *Camerarius*, *Spondani Epit.* *Baronii*, *Luc. Osianders Epit. Magdeburg.* *Foxes Martyrologie*, *Ehingers Hist. of England*, *Ingulphus*, *Will. Malmesbury*, *Mat. Westminster*, *Balaui*, *Hollinghead*, *Lord Herberts Life of Hen. 7.* *The Lives of Edw. 6.* *Q. Eliz.* by *Cambden*, *K. James* by *Wilson*, *K. Charles*; *Cromwells life*; *Prin's History of Bishops Treasons*, and of *Canterburies* (*Laud's*) *Doom*, *Heylins Life of Laud*, *The Troubles at Frankford*, *The Cabala Letters*: Of *Ireland*, *St. John Temple*, *Dr. Jones* of the *Rebellion*, the *Earl of Orerries Answ.* to a *Petition*; Of *Scotland* and other Churches *Petrans's History*. Also *Mart. Crusii Turcogracia*; *Kircher* of the *Copies*; *Hornius*, *Archontologia Gothofredi edit. 1649.* *Rovillii promptuarium Iconum*, *Verbeiden's Icones Theolog. Reformat. fol.* *Vossius de historicis*; *Beza Icones*, *Hospius Hist. Sacrament.* & *de Orig. Temporum*; *Vossii Hist. Pelag.* *Gutherleth's Hist. Param.*, *Latui*, *Pezelius*; But there is no end.

IX. Medicine: *Herbals*; *Matthiolus*, *Johnsons*, *Gerrard*, *Parkinson*, *Langham*, *Monardus*; *Dispensatories*, *London-physicians*, *Schroderus*: *Anatomists* before named, and *Knoblochius*: *Practitioners*; *Hippocrates*, *Galen*, *Celsus*, *Fernelius*, *Montani Consilia*; *Crato in Scholtzii ep. & Consil.* *Platerus*, *Forestus*. *Skerkii observ.* *Hollerius*, *Sennertus*, *Rondeletius*, *Horstius*, *Frambassarius*, *Scholtzii Aphorif.* *Solenander*, *Epiphan.* *Ferdinandus*, *Dodonei Praxis*, *Morelius*, *Schonbornii Manuale*, *Dorncrellius*, *Conringius de ferment.* *Fiennus*, *Gordonius*; especially *Riverius*,

Prevotius; & *si vacat*, *Zacutus Lusitan.* *Hartman*, *Quercetane*, *Crollius*, *Valentine*, *Helmont*: For Surgery, *Fabricius Hildanus*, *Trigaultius*, *Forestus*, *Paraw.*

But the chief Treatises of Medicine are those that treat of particular diseases or kinds; As *Carolus Piso de morbis serosis*, *Eugalenus*, *Martinus*, *Sennertus*, &c. *de Scorbuto*, *Dr. Sidenham de Febribus*, *Dr. Glisson de Rachitide*: *Willis de fermentatione & Febribus*, *Cattierus de Rheumatismo*, *Marcuccius*, &c. *de Melancholia*, *Schmoxen*, &c. *de Calculo*, *Capellus de bubon.* *Guarenciers de Tab. Anglica*: It's too long to name all.

So *Rudius de pulsibus*, *Forestus de incert. Urin. judic.* *Sanctorius & Opicinus de Med. statica*; *Deodatus de Diabetic.* *Bacon de vita longa*, *Venner*, *Brunfelsis*.

X. To Politicks add, *Tholosanus*, *Alibussus*, *Arnsam*, *Bodin de Rep.* *White*.

To Ethicks, *Buridan*, *More*, *Wendeline*, *Danau*, *Gatakers Antonine*, *Seneca*, *Plutarchs & Morals*.

XI. Systemes of Theologie; *Synopsis Leidenfium*, *Lud. Crocius*, *Polanus*, *Bucanus*, *Dudley Fenner*, *Wendeline*, *Pet. Martyrs Loci Com. Theses Sedanenses*, *Ant. Fayus*, *Melancthon*, *Gomarus*, *Pezelius*, *Catechismus Romanus*, *Corpus confessionum*, *Alsingius*, *Spanhemii Disput.* *Succanus*.

XII. Choice Treatises; *Parker de Descensu ad inferos*, *Garbus* of the *Resurrection of Christ*, *Bulinger de Orig. Errorum*, *Martinus de symbol. & alia.* *Olevian de fœdere*, *Sander son de Juram.* *Pembles works*, *All Medes works*: *Rivers select Disputations*, *Zanchii Opera*: *Dr. Field*: *All Dallans*, and *Blondel*, *Turretins de Satisfactione*.

XIII. Commentators, *Davenant in Coloss. Martyr in Rom. & Cor.* *Pelargus in Matth.* *Fajus*, *Sculterus*, *Crocus in Eph.* *Luther in Galat.* *Sclater in Thess.* *Cartwright* and *Fulke* on the *Rhemists Notes*: *Arth. Jacksons Annot.* *Erasmus Paraphrase*, *Ilyricus*, *Lightfoot*, *Tessanus*, *Melancthon*, *Rollocke*, *Manton* on *James* and *Jude*, *Amesius* on *Pet. Lud. de Dieu* on the *Revel.* *Mede*, *Stephens*, *Napier*, *K. James*, *Brightman*. All these on the *New Test.* or part. And *Papists*, *Tolet* (on *Rom.* &c.) *Ferus*, *Brugensis*, *Montanus*, *Pererius*, *Corn. Mussus*, *Espencaus*: On the *Old Test.* *Cajetan*, *Bonfrerius*, *Pererius*, *Paul. Fagius*, *Mercennus*, *Rivet*, *Musius*, *Serrarius*, *Sanctius*, *Mercer*, *Amesius* (in *Psal.* *Amyraldus* in *Psal.* *Ford* in *Psal.* *Pemle*, *Broughton* and *Parker* on *Dan. Atterhol* on *Numb.* &c. *King* on *Jomb*; If you would have more, see *Bishop Wilkins Eccles.* and *Voetii Bibliot.*

XIV. Subordinate Helps for understanding and Preaching. *Concordances*, *Heb. Buxtorf Grac.* *Stephani.* *Tossani Index*: *Clarks Holy Oile*: *Wilkins Ecclesiastes* and *Gift of Prayer*: *Chappel*; and *Zepers Meth. of Preaching*; *Oliv. Bowles.* *Alstedis Definit. & Distinct.* *Castanei Dist. cum Reeb.* *Drusii Proverb. & Adag.* *Heb. Delvius & Schottus*: *Glassii Philol.* *Zehner*, *Capelli Critica Sacra*, *Gruteri vel Langii Polyanth.* *Schottanus in creat.* *Mountagnes Apparat. & de Orig. eccl.* *Franzins de sacrif.* *Wittichius de stylo*.

XV. Of Christian Religion; its defence, Latitude, and the Infidels and Heathens compared; *Raymundus de Sabundia Theolog. Natur.* *Pacardus*, *Aquinas cont. Gent.* *Pansa*; *Varenius de Relig. Indor.* *Brierwoods Enquiries*; *Thom. à Sancto Jesu & Acofta de Con-*

Convers. Breganius de Theol. Gentil. Vossius de Idolol. Vossius de Theol. natur. Collins de Animabus Paganorum: Engubinus: Fotherby, Mersennus in Genesin.

XVI. Cases of Conscience more: *Fillicius, Toller de sacerdot. Reginald: Cajetane, Navarrus. See Montalius* against the Jesuits Casuists, and the Jesuits *Morals, Downames and Whateleys Tables* on the Commandments: *Sanderfon de Juramento, and Fragofo* aforementioned.

XVII. Of Councils more, and Canonists, and Liturgies: *Jus Orientale Græcorum per Leunclavium; Bochetti Decreta Gallic. Sirmondi Concil. Gall. Longus.*

Actus Conventus Thorunensis: Formula Concordia Germ. The Westminster Assemblies Acts, English Canons: Fasti Siculi: Morini exercit. Eccles.

Zepper. Polit. Eccles. Hammond, Lesfrange of Liturgies: Antiquitates Liturgice: Cassanders Works: Claud. Sainctes; Gavantus de Ritibus; Vicecomes.

XVIII. More of the Fathers I need not name: If you can get and read them, you may find their names; e.g. in *Bellarmin. de Script. Eccles.* Get the *Bibliothec. Patrum* of de la Bigne, and *Macarius Hom. Ephrem Syrus*, (plain honest things) *Theodoret, Cyril Hieros. Cyril Alexand. Isidore Pelusiotæ, Theophylact & Oecumenius, Sedulius & Primasius, Remigius, Beda, &c.* But many of them are very weak and dry. The chief use of the Fathers is to know Historically what Doctrine was then taught.

XIX. Schoolmen more; *Bonaventure, Alensis, Cajetane, Bannez. Biel, Cameracensis, Franc. Mayro, Capreolus, Ri. Armachanus, Bradwardine, Faber Faventinus, Hervæus, Joh. & Fr. Pici Mirandul. Fr. Victoria, Suarez, Vasquez, Albertinus in Thom. Aquila Scottellus; Ripalda* nameth more if you would have more.

XX. Antipapists: *Pappus* of their Contradictions; *Gentiletus, Mortons Apology* and *Grand Imposture. Buckeridge Roffensis* for Kings: *Crakenhorpe; Parvus cont. Bellarm. Junius* on Bellar. *Birkbeck's Protestants Evidence, Hunnii Eccles. Rom. non est Christ. Hotoman, Brutum fulmen, &c. Eusebius Captivus, Joh. Crocius de schismate; Jewel, all Whitaker, Andrews Tortura Torti, Wotton, Dr. Jer. Taylors Dissuasive.* But they are almost numberless.

Note 1. **T**hat these may seem too many though they are few to a full and rich Library.

2. That it is not my advice that you read over all these or half; For that would but make them a snare for sinning, and waste of time: But a Minister of the Gospel should have more Books by him than he can

read over, for particular uses, and to see the Authors judgement occasionally, and to try other mens Citations

3. That a Minister must neither study the matter without the help of other mens studies by Reading much; nor yet Read much without studying the Thing it self.

4. That though a man must not speak or write before he knoweth what and how, yet thus *Exercising* the Knowledge that we have doth greatly increase it. And no Minister must be studying, when he should be Preaching, Praying, Catechizing or visiting or instructing his flock.

5. It is but few men that are born with an acumen fit for Writings and Controversies; Those few must read the more to be fit for it: The rest may take up with such Preparations as they have use for, and exercise them, viz. in the Pastoral oversight of the flocks, and propagating plain and necessary truths: And therefore though I am one that have been thought to burden mens understandings with Methods, distinctions, directions and controversies, it is but few that I perswade to use them; and am as much as any for most mens adhering to plain fundamentals, and truths of daily use, and love and honour those that go no further, and are faithful in this work: so be it they have not the Pride to think that they know more than they do, and to wrangle against that which they understand not, and set not the Church on fire as ancient Ignorance did, by accusing those of Heresie that knew more than themselves, when they got but the Throne or the Major Vote.

6. That though I chiefly commend Systemes of Theologie, I know not one whose method satisfieth me, as well agreeing with Scripture, and the matter (else I had not troubled my self so much to seek a right method, and propose what I found): And I think no common Method more genuine, than theirs that expound the Creed, Lords Prayer, and Decalogue, and the Sacraments, as the sum of all.

7. I mention none of my own Writings; for it will seem vanity: But, as many as they are, I wrote none which I thought needful at the time of writing them.

8. Though none should have so great fitness for the holy education of Children and Government of Families as Ministers, yet so great is the work of Overseeing the flock, requiring more time and parts than all that we have, and so great are the matters of our studies and labours, requiring our total and most serious thoughts that I earnestly advise all that can possibly to live single and without a Family, lest they marr their work by a divided mind: For *nunquam bene fit, quod fit preoccupato animo*, saith *Hierome* truly.

The whole man, and whole time is all too little in so great a work.

A
Christian Directory :
Or, A Sum of
PRACTICAL DIVINITY,
By way of
DIRECTION.

The Fourth Part.

Christian Politicks :
CONTAINING
All the Duties of the SIX last COMMANDMENTS,
in our Political Relations, and towards our Neighbors.
WITH
The Principal CASES of CONSCIENCE about them.

By *RICHARD BAXTER.*

Rom. 13. 1, 2, 3, 4, 5, 6. *Let every Soul be subject to the higher Powers. — For Rulers are not a terror to good Works, but to the evil. — For he is the Minister of God to thee, for good.*
Matth. 17. 27. *Left we should offend them — Give unto them for me and thee.*
Matth. 19. 19. *Thou shalt love thy Neighbor as thy self.*
Matth. 7. 12. *Whatsoever ye would that Men should do to you, do ye even so to them : For this is the Law, and the Prophets.*

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The Principles of Government and Liberty

By RICHARD BENTLEY

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READER,



Hink not by the Title of this Part, that I am doing the same Work which I lately revoke d in my Political Aphorisms: Though I concluded that Book to be quasi non scriptum, I told you I recanted not the Doctrine of it, which is for the Empire of God, and the Interest of Government, Order, and Honesty in the World. This is no place to give you the Reasons of my Revocation, besides that it offended my Superiors, and exercised the Tongues of some in places, where other Matters would be more profitable: Pass by all that concerneth our particular State and Times, and you may know by that what Principles of Policy I judge Divine. And experience teacheth me, That it is best for Men of my Profession, to meddle with no more; but leave it to the Contzeus, the Arnisæus's, and other Jesuites, to promote their cause by Voluminous Politicks: The Popes false named Church, is a Kingdom, and his Ministers may write of Politicks more congruously, and (it seems) with less offence than we. Saith the Geographia Nubienfis aptly [There is a certain King dwelling at Rome, called The Pope, &c.] when he goeth to describe him. Nothing well suits with our Function, but the pure Doctrine of Salvation: Let States-men and Lawyers mind the rest.

Two things I must apologize for in this Part. 1. That it is maimed by defect of those Directions to Princes, Nobles, Parliament-men, and other Magistrates, on whose duty the happiness of Kingdoms, Churches, and the World dependeth. To which I answer, That those must teach them whom they will bear: While my Reason and Experience forbid me, as an unacceptable person, to speak to them without a special invitation, I can bear the Censures of Strangers, who knew not them, or me. I am not so proud as to expect that Men so much above me, should stoop to read any Directions of mine; much less to think me fit to teach them. Everyone may reprove a poor Servant, or a Beggar; (it is part of their Priviledge.) But great Men must not be so much as admonished, by any but themselves, and such as they will bear. At least nothing is a duty, which a Man hath reason to think, is like to do much more harm than good. And my own judgment is much against pragmatical presumptuous Preachers, who are over-forward to meddle with their Governors, or their Affairs, and think that God sendeth them to reprove persons, and things that are strange to them, and above them; and vent their distastes upon uncertain Reports, or without a Call.

2. And I expect to be both blamed and mis-understood, for what I hear say in the Confutation of Master Richard Hooker his Political Principles, and my Citation of B. Bilson, and such others: But they must observe, 1. That it is not all in Master Hookers First and eighth Book, which I gainsay; but the principle of the Peoples being the Fountain of Authority, or that Kings receive their Office it self from them, with the consequents hereof. How far the People

To the READER.

have, in any Countreys, the power of Eleſting the Perſons, Families, or Forms of Government, or how far Nature giveth them propriety, and the conſequents of this, I meddle not with at all. 2. Nor do I chuſe Maſter Hooker out of any envy to his name and honor, but I confeſs I do it, to let Men know truly whoſe Principles theſe are. And if any (cauſleſſy) queſtion, whether the Eighth (imperfect) Book be in thoſe Paſſages his own, let them remember that the ſum of all that I confute, is in his Firſt Book, which is old, and highly honored, by ——— you know whom. And I will do him the honor, and my ſelf the diſhonor to confeſs, that I think the far greater number of Caſuiſts and Authors of Politicks, Papiſts, and Proteſtants, are on his ſide, and feweſt on mine: But truth is truth.

On the ſubjects duty I am larger, becauſe, if they will not bear, at leaſt I may boldly and freely inſtruct them.

If in the later part there be any uſeful Caſes of Conſcience left out, it is becauſe I could not remember them.

Farewel.



A



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Christian Directory.

TOM. IV.

Christian Politicks.

CHAP. I.

General Rules for an upright Conversation.



SOLOMON saith, Prov. 10. 9. He that walketh uprightly walketh surely. And Perfection and Uprightness are the Characters of Job, Chap. 1. 1, 8. & 2. 3. And in the Scripture to be Upright or Righteous, and to walk uprightly, and to do Righteously are the Titles of those that are acceptable to God. And by uprightness is meant not only sincerity as opposed to Hypocrisie; but also rectitude of heart and life, as opposed to crookedness or sin; and this as it is found in various degrees: of which we use to call the lowest degree that is saving by the name of sincerity, and the highest by the name of Perfection.

§. 2. Concerning uprightness of life, I shall I. Briefly tell you some of those blessings that should make us all in love with it, and II. Give you some necessary Rules of Practice.

§. 3. 1. Uprightness of heart and life is a certain fruit of the Spirit of Grace, and consequently a mark of our Union with Christ, and a proof of our acceptableness with God, Psal. 7. 10. *My defence is of God, who saveth the upright in heart*, Psal. 11. 7. *For the Righteous Lord loveth Righteousness, and his countenance doth behold the upright*. It is a title that God himself assumeth, Psal. 25. 8. *Good and upright is the Lord*. Psal. 92. 15. *To shew that the*

Lord is upright, He is my Rock, and no unrighteousness is in him. And God calleth himself the Maker, the Director, the Protector, and the lover of the upright. Eccl. 7. 29. *God made man upright*. Psal. 1. 6. *The Lord knoweth the way of the Righteous*. Psal. 25. 12. *What man is he that feareth the Lord? him will he teach in the way that he shall choose*. Prov. 2. 7. *He layeth up sound wisdom for the Righteous? he is a Buckler to them that walk uprightly*.

2. The upright are the Pillars of humane Society, that keep up Truth and Justice in the world; without whom it would be but a company of lyers, deceivers, robbers and enemies, that live in constant rapine or hostility. There were no trust to be put in one another, further than self-interest did oblige men: Psal. 15. 1, 2. *Lord who shall abide in thy Tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh Righteousness, and speaketh the truth in his heart*. Therefore the wicked and the enemies of Peace, and destroyers of Societies, are still described as Enemies to the upright. Psal. 11. 2, 3. *For lo the wicked bend their bow, they make ready their arrow upon the string that they may privily shoot at the upright in heart*. If the foundations be destroyed, what can the righteous do? Job. 12. 4. *The just and upright man is laughed to scorn*. Psal. 37. 14. *The wicked have drawn out the Sword to slay such as be of upright conversation*. And indeed it is for the uprights sake

fake that societies are preserved by God, as Sodom might have been for Ten Lots. At least they are under the protection of Omnipotency themselves. Isa. 33. 15, 16. *He that walketh righteously and speaketh uprightly, he that despiseth the gain of oppression, that shaketh his hands from holding of Bribes, that stoppeth his ear from hearing of blood, that shutteth his eyes from seeing evil; He shall dwell on high, his place of defence shall be the munitions of Rocks; bread shall be given him; his waters shall be sure; Thine eyes shall see the King in his beauty; they shall behold the Land that is very far off; Prov. 28. 10. The upright shall have good things in possession; Prov. 14. 11. The house of the wicked shall be overthrown; but the Tabernacle of the upright shall flourish.*

3. Uprightness affordeth Peace of Conscience, and quietness and holy security to the soul. This was Paul's rejoicing, the testimony of his conscience, that in simplicity and godly sincerity he had had his conversation in the world, and not in fleshly wisdom, 2 Cor. 1. 12. And this was David's comfort, 2 Sam. 22. 22, 23, 24. *For I have kept the ways of the Lord, and have not wickedly departed from my God; For all his judgments were before me, and as for his Statutes I did not depart from them. I was also upright before him, and have kept myself from mine Iniquity. Therefore hath the Lord recompensed me according to my Righteousness, — with the merciful thou wilt shew thyself merciful, and with the upright thou wilt shew thyself upright; Tea, peace is too little; exceeding joy is the portion, and most becoming condition of the upright. Psal. 32. 11. Be glad in the Lord, and rejoice ye righteous, and shout for joy, all ye that are upright in heart, Psal. 33. 1. Rejoice in the Lord, O ye Righteous, for praise is comely for the upright, Psal. 64. 10. The righteous shall be glad in the Lord, and trust in him, and all the upright in heart shall glory. Psal. 97. 11. Light is sown for the righteous, and gladness for the upright in heart. The Spirit that sanctifieth them, will comfort them.*

4. As the upright, so their upright life and duties are specially delightful and acceptable to God. Prov. 15. 8. The prayer of the upright is his delight, Psal. 15. 2. Therefore God blesteth their duties to them, and they are comforted and strengthened by experience of success, Prov. 10. 29. *The way of the Lord is strength to the upright, but destruction shall be to the workers of Iniquity. Mic. 2. 7. Do not my words do good to him that walketh uprightly?*

5. No carnal policies, no worldly might, no help of friends, nor any other humane means, doth put a man in so safe a state, as uprightness of heart and life. To walk uprightly, is to walk surely, because such walk with God, and in his way, and under his favour, and his promise: And if God be not sufficient security for us, there is none. Psal. 140. 13. *Surely the righteous shall give thanks unto thy name; the upright shall dwell in thy presence. Prov. 11. 3, 6. The integrity of the upright shall guide them, but the perverseness of Transgressors shall destroy them. The Righteousness of the upright shall deliver them; but Transgressors shall be taken in their own naughtiness.*

6. Lastly, The failings and weaknesses of the upright are pardoned, and therefore they shall certainly be saved, Rom. 7. 24, 25. & 8. 1. The upright may say in all their weaknesses as Solomon, 1 Chron. 29. 17. *I know also, my God, that thou tryest the heart, and hast pleasure in uprightness; As for me, in the uprightness of my heart I have willingly offered all these things. God will do good to them that are good, and to them that are upright in their hearts, Psal. 125. 4. The upright love him, Cant. 1. 4. and are loved by him. No good thing*

will be withhold from them, Psal. 84. 11. The way to right comforting the mind of man, is to shew to him his uprightness, Job. 33. 23. And who so walketh uprightly shall be saved, Prov. 28. 18. For the high way of the upright is to depart from evil, and he that keepeth his way, preserveth his soul, Prov. 16. 17. I conclude with Psal. 37. 37. Mark the upright man, and behold the just, for the end of that man is peace.

§. 4. II. The true Rules of an upright life are these that follow. Psal. 73. 25. & 63. 3.

1. He that will walk uprightly must be absolutely devoted and subjected unto God: He must have a God, and the true God, and but one God; not notionally only, but in sincerity and reality: He must have a God whose word shall be an absolute Law to him: A God that shall command himself, his time, his estate, and all that he hath, or that he can do: A God whose will must be his will, and may do with him what he please; and who is more to him than all the world; whose love will satisfy him as better than life, and whose approbation is his sufficient encouragement and reward. 1 Cor. 4. 3, 4. Phil. 3. 8, 9, 18, 19. Psal. 4. 7, 8. Luk. 12. 4. Mat. 6. 1, 2, 3.

2. His hope must be set upon Heaven as the only felicity of his soul: He must look for his Reward and the end of all his labours and patience in another world; and not with the Hypocrite, dream of a felicity that is made up first of worldly things, and then of Heaven, when he can keep the world no longer. He that cannot, that doth not in heart, quit all the world, for a heavenly treasure, and venture his All upon the promise of better things hereafter, and forsaking all, take Christ and everlasting happiness for his portion, cannot be upright in heart or life. Luke 14. 26, 27, 33. Phil. 3. 18, 21.

3. He must have an infallible Teacher (which is only Christ) and the encouragement of pardoning grace when he faileth, that he sink not by despair: And therefore he must live by faith on a Mediator. And he must have the fixed principle of a nature renewed by the Spirit of Christ. John 12. 16. John 15. 1, & c. John 3. 5, 6. Rom. 8. 8, 9.

4. He that will walk uprightly, must have a certain, just, infallible Rule: and must hold to that, and try all by it: And this is only the word of God. The teachings of men must be valued as helps to understand this word; and the judgments of our Teachers, and those that are wiser than our selves, must be of great authority with us in subordination to the Scripture. But neither the Learned, nor the Godly, nor the Great, must be our Rule in co-ordination with the word of God. 2 Tim. 3. 15. 1 Thel. 5. 19. Isa. 33. 21. Jam. 4. 12. Heb. 8. 10, 16. Neh. 9. 13, 14. Psal. 19. 7. & 119. 1, 2, 3.

5. He that will walk uprightly, must have both a solid and a large understanding, to know things truly as they are, and to see all particulars which must be taken notice of, in all the cases which he must determine, and all the actions which his integrity is concerned in. 1. There is no walking uprightly in the dark. Zeal will cause you to go apace; but not at all to go Right, if Judgment guide it not. Erroneous zeal will make you do evil with double violence, and with Blasphemous fathering your sins on God, and with impenitence and justification of your sin. This made Paul mad in persecuting the Church. Prov. 15. 21. *Folly is joy to him that is destitute of wisdom; but a man of understanding walketh uprightly.* No man can do that well which he understandeth not well. Therefore you must study and take unwearied pains for knowledge; Wisdom never grew up with idleness, though the conceit of wisdom doth no where more prosper. This age hath told us to what desperate precipices men will be carried by ignorant zeal. 2. And the understanding must be large, or it cannot be solid; When many particulars are concerned in an action, the

Luke 24. the over-looking of some one may spoil the work.
 45. Narrow minded men are turned as the weather-
 Mat. 15. cock, with the wind of the times, or of every tempta-
 15. tion; and they seldom avoid one sin, but by falling
 Ephes. 5. into another. It is Prudence that must manage an
 17. upright life: And Prudence seeth all that must be
 1 Tim. 1. seen, and putteth every circumstance into the bal-
 7. ance: For want of which, much mischief may be
 Prov. 8.5. done, while you seem to be doing the greatest good.
 John 12. *The prudent man looketh well to his going,* Prov.
 40. 14. 15. *See therefore that ye walk circumspectly (at a*
 2 Pet. 2. *hairs breadth) not as fools, but as wise.*
 12. Rom. 3. 11.
 Mar. 13. 19, 23. Isa. 52. 13. Hof. 14. 9. Prov. 14. 15, 18. & 18. 15. & 22. 3.
 & 8. 12. Ephes. 5. 15. Psalm. 101. 2.

Psal. 119. 6. But because you will object, that, alas, few
 98. even of the upright, have wits so strong as to be fit
 Prov. 1.6. for this, I add, that he that will walk uprightly,
 7, 8. must in the great essential parts of Religion have
 & 12. 15. this foresaid knowledge of his own, and in the rest
 & 13. at least he must have the conduct of the wife. And
 1. 14. 20. therefore. 1. He must be wise in the great matters
 & 15. 7. of his Salvation, though he be weak in other things.
 7, 11. 31. 2. And he must labour to be truly acquainted, who
 & 22. 17. are indeed wise men, that are meet to be his guides:
 & 25. 12. And he must have recourse to such in cases of Con-
 Eccles. 12. science, as a sick man to his Physician. It is a
 11. great mercy to be so far wise, as to know a wise
 Dan. 12. man from a fool, and a Counsellor from a Decei-
 3, 10. ver.
 Matth. 24. 45.
 Psal. 37. 30.
 Eccles. 2. 13. 15a. 33. 6. Matth. 12. 42. Luke 1. 17. & 21. 15. Acts 6. 3. 2 Pet.
 3. 15. Mal. 2. 6, 7. 1 Thess. 5. 12, 13. Heb. 13. 7, 17. Tit. 1. 9, 13.
 & 2. 1, 8. 2 Tim. 4. 3.

7. He that will walk uprightly must be the ma-
 Prov. 14. ster of his passion, not stupid, but calm and sober.
 29. Though some passion is needful to excite the un-
 Col. 3. 8. derstanding to its duty, yet that which is inordi-
 nate doth powerfully deceive the mind. Men are
 very apt to be confident of what they passionately
 apprehend. And passionate judgments are fre-
 quently mistaken, and ever to be suspected; It be-
 ing exceeding difficult to entertain any passion which
 shall not in some measure pervert our reason: which
 is one great reason why the most confident are ordi-
 narily the most erroneous and blind. Be sure there-
 fore when ever you are injured, or passion any way
 engaged, to set a double guard upon your judg-
 ments.

8. He that will walk uprightly, must not only
 Mar. 9. 13. difference between simple Good and Evil, but be-
 & 12. 7. tween a greater Good and a less: For most sin in the
 Psal. 4. 6. world consisteth in preferring a lesser Good before
 & 5. 16. a greater. He must still keep the ballance in his
 1 Sam. 15. hand, and compare good with good: Otherwise
 21. he will make himself a Religion of sin, and pre-
 fer Sacrifice before Mercy; and will hinder the
 Gospel and mens salvation for a Ceremony, and vio-
 late the bonds of love and faithfulness for every
 opinion which he calleth Truth: and will tythe
 Mint and Cummin, while he neglecteth the great
 things of the Law. When a lesser good is prefer-
 red before a greater, it is a sin, and the common
 way of sinning. It is not then a duty when it is
 inconsistent with a greater good.

9. He must ever have a conjunct respect to the
 2 Cor. 10. Command and the End: The good of some acti-
 8. ons is but little discernable any where, but in the
 & 13. 10. Command; and others are evidently good because
 Rom. 15. of the good they tend to. We must neither do evil
 7. & 14. 19. and break a Law, that good may come by it; Nor
 1 Cor. 14. yet pretend obedience to do mischief, as if God had
 26. made his Laws for Destruction of the Church or
 2 Cor. 12. mens souls, and not for Edification:
 19. Rom. 3. 8.

10. He must keep in Union with the Universal Eph. 4. 12
 Church, and prefer its interest before the interest of
 any party whatsoever, and do nothing that tendeth
 to its hurt. 1 Cor. 12.

11. He must love his Neighbour as himself, and
 do as he would be done by, and love his Enemies,
 and forgive wrongs: and hear their defamations as
 his own. Matth. 22.
 39. & 5.
 43. 44. &
 7. 12.

12. He must be Impartial, and not lose his Judg-
 ment and Charity in the opinion or interest of a
 Party or Sect: Nor think all right that is held or
 done by those that he best liketh; nor all wrong
 that is held or done by those that are his adversaries.
 But judge of the words and deeds of those that are
 against him, as if they had been said or done by
 those of his own side: Else he will live in slander-
 ing, backbiting and gross unrighteousness.

13. He must be deliberate in judging of things
 and Persons: not rash or hasty in believing reports
 or receiving opinions: not judging of Truths by
 the first appearance, but search into the naked evi-
 dence: Nor judging of persons by prejudice, fame
 and common talk. Matth. 7.
 1, 2.
 Joh. 7. 24.
 Rom. 14.
 10, 13.
 1 Pet. 1,
 17.

14. He must be willing to receive and obey the
 Truth at the dearest rate; especially of laborious
 study, and a self-denying life: Not taking all to be
 Truth that costeth men dear, nor yet thinking that
 Truth indeed can be over-prized. Luke 14.
 26, 33. &
 12. 4.
 Prov. 23.
 23.

15. He must be humble and self-suspicious, and
 come to Christs School as a little child; and not
 have a proud over-valuing of himself and his own
 understanding. The proud and selfish are blind and
 cross, and have usually some opinions or interests of
 their own, that lye cross to duty, and to other
 mens good. Mar. 18. 3.
 Prov. 16.
 12, 16. &
 28. 11.
 1 Cor. 3.
 18.
 Prov. 3-7.

16. He must have an eye to posterity, and not only
 to the present time or age; and to other Nations,
 and not only to the Countrey where he liveth. Many
 things seem necessary for some present strait, or work
 that we would do (which in the next age may be of
 mischievous effects;) Especially in Ecclesiastical and
 Political professions, Covenants and Impositions, we
 must look further than our present needs. And many
 things seem necessary for a local narrow interest,
 which those at a distance will otherwise esteem. Judg. 8.
 27.
 1 Cor. 7.
 35.
 1 King. 14.
 16. & 15
 16.
 Deut. 29.
 22.
 Exod. 12.
 26.

17. He that will walk uprightly must be able to
 bear the displeasure of all the world, when the inte-
 rest of truth requireth it; yea, to be rejected of
 learned and good men themselves; and account mans
 favour no better than it is; Not to despise it as it is
 a means to any good, but to be quite above it as to
 his own interest. Nor that uprightness doth use to
 make a man despised by the upright; but that it
 may bring him under their censure in some particu-
 lars, which are not commonly received or under-
 stood to be of God. 22. & 23.
 24. 25.
 1 Cor. 4.
 3, 4.
 Joh. 5. 44.
 Luke 14.
 26.
 Gal. 2. 13,
 14.
 Acts 11.
 2, 3.

18. He must make it a great part of the work of
 his life to kill all those carnal desires, which the sen-
 sual make it their work and felicity to please; That
 appetite, sense, and lust, and self-will may not be the
 constant perverters of his life; As a fool in a Droffie
 studieth to please his Thirst, & a wise man to cure it. Col. 3. 4.
 5.
 Rom. 6. 1,
 & 13
 12, 13. &
 8. 13.

19. He must live a life of constant and skilful
 watchfulness, apprehending himself in continual
 danger; and knowing his particular Corruptions,
 Temptations and Remedies. He must have a tender
 conscience, and keep as far as possible from temptati-
 on, and take heed of unnecessary approaches or de-
 lightful thoughts of sin. O what strong Resolutions,
 what found knowledg, have the near-baits of sensu-
 ality (meat, drink, lust and pleasures) overcome?
 Never think your selves safe among near-temptations
 and opportunities of sinning. Mar. 22.
 42. & 25.
 13.
 Mar. 13.
 37.
 1 Thes. 5.
 6.
 1 Pet. 4. 7.
 1 Cor. 15.
 17.
 Mar. 6. 13.
 & 6. 41.

20. Live as those that are going to the grave; dye
 daily,

Eccles. 7. daily, and look on this world, as if you did look on it out of the world to which you go. Let faith as constantly behold the world unseen, as your eye seeth this. Death and Eternity make men wise: We easily confess and repent of many things when we come to dye, which no Counsels or Sermons could make us penitently confess before. Death will answer a Thousand objections and temptations, and prove many vanities to be sin, which you thought the Preacher did not prove: Dying men are not drawn to drunkenness, filthiness, or time-wasting sports; nor flattered into folly by sensual baits: Nor do they then fear the face or threats of persecuters. As it is from another world, that we must fetch the Motives, so also the Defensative of an upright life. And O happy are they that faithfully practise these Rules of uprightness!

Among the Jews it was all one to be a Lawyer and a Divine; but not to be a Lawyer and a Priest.

Though it be my judgment that much more of the Doctrine of Politicks or civil Government belongeth to Theology, than those men understand, who make Kings and Laws to be mere humane Creatures, yet to deliver my Reader from the fear lest I should meddle with matters that belong not to my calling, and my book from that reproach, I shall over-pass all these points, which else I should have treated of, as useful to practice in Governing and Obeying. 1. Of man as sociable, and of Communities and Societies, and the reason of them, of their Original and the Obligation on the members. 2. Of a City, and of Civility. 3. Of a Republick in general. 1. Of its Institution. 2. Of its Constitution, and of its parts. 3. Of its Species. 4. Of the difference

between it, 1. And a Community in general. 2. A Family. 3. A Village. 4. A City. 5. A Church. 6. An accidental meeting. 5. Of its Administration. 6. Of the Relation between Gods Government and mans, and Gods Laws and mans, and of their difference; and between mans Judging and Gods Judging. Nay, I will not only gratifie you, by passing over this and much more in the Theory, but also as to the practical part, I shall pass over, 1. The Directions for Supreme Governours. 2. And for inferiour Magistrates towards God, and their Superiours, and the people. 3. And the Determination of the question, How far Magistrates have to do in matters of Religion? Whether they be Christian or Heathen? 4. How far they should grant or not grant liberty of Conscience (as it is called) viz. of Judging, Professing and Practising in matters of Religion: with other such matters belonging to Government: And all the Controversies about Titles and Supremacy, Conservations, Forfeitures, Decays, Dangers, Remedies, and Restorations, which belong either to Politicians, Lawyers or Divines; All these I pretermitt, save only that I shall venture to leave a few brief Memorandums with civil Governours (instead of Directions) for securing the interest of Christ and the Church and mens salvation: Yet assuring the Reader that I omit none of this out of any contempt of the matter or of Magistracy, or as if I thought them not worthy of all our Prayers and Assistance, or thought their office of small concernment, to the welfare of the world and of the Church; but for those Reasons, which all may know that know me and the Government under which we live, and which I must not tell to others.

CHAP. II.

MEMORANDUMS to Civil Rulers for the interest of Christ, the Church, and mens Salvation.

Memor. 1. Finis ad quem Rex principaliter intendere debet in seipso & in subditis, est aeterna beatitudo, quae in visione Dei consistit. Et quia ista visio est perfectissimum bonum maxime movere debet Regem & quicunque Dominum, ut hunc finem subditi consequantur. Lib. de Regim. Principum Thomae adscript. Gror. de Imper. sum. Por. p. 9. Even Aristotle could say Polit. 7. c. 1. 2. & Eudem. fine. that each mans active and contemplative life, is the end of Government and not only the publick peace; and that is the best life which conduceth most to our consideration of God, and that is the worst, which calleth us off from considering and worshipping him. Vide Grot. de Imper. sum. Por. p. 10. Quam multa injuste fieri possunt, quam nemo possit reprehendere. Cicero de fin. Read Plutarchs Precepts of Policy, and that old men should be Rulers.

§. 1. Memor. 1.

Remember that your power is from God, and therefore for God, and not against God, Rom. 13. 2. 3. 4. You are his

Ministers, and can have no power except it be given you from above, John 19. 11. Remember therefore that as Constables are your Officers and Subjects, so you are the Officers and Subjects of God, and the Redeemer; and are infinitely more below him, than the lowest subject is below you: And that you owe him more obedience, than can be due to you; And therefore should study his Laws (in Nature and Scripture) and make them your daily meditation and delight. Josh. 1. 3, 4, 5. Psal. 1. 2, 3. Deut. 17. 18, 19, 20. And remember how strict a judgment you must undergo when you must give account of your Stewardship, and the greater your Dignities and Mercies have been, if they are abused by ungodliness, the greater will be your punishment, Luk. 16. 2. & 12. 48.

§. 2. Memorand. 2. Remember therefore and watch most carefully, that you never own or espouse any Interest which is adverse to the Will or Interest of Christ; and that you never fall out with his interest or his ordinances: and that no temptation ever persuade you that the interest of Christ and the Gospel and the Church, is an enemy to you, or against your real interest: and that you keep not up suspicions against them: But see that you devote your selves and your power wholly to his Will and Service, and make all your interest stand in a pure subservience to him, as it stands in a real dependance on him.

§. 3. Memorand. 3. Remember that under God, your end is the publick good: Therefore desire nothing to your selves, nor do nothing to others, which is really against your End.

§. 4. Memorand. 4. Remember therefore that all your Laws are to be but subservient to the Laws of God, to promote the obedience of them with your Subjects, and never to be either contrary to them, nor co-ordinate, or independent on them: But as the By-Laws of Corporations are in respect to the Laws and will of the sovereign power, which have all their life and power therefrom.

§. 5. Memorand. 5. Let none persuade you that you are such terrestrial animals that have nothing to do with the Heavenly concernments of your subjects: For if once men think that the end of your office

office is only the bodily prosperity of the People, and the End of the Ministry is the good of their Souls, it will tempt them to prefer a Minister before you, as they prefer their Souls before their Bodies: And they that are taught to condemn these Earthly things, will be ready to think they must condemn your office; seeing no means, as such, can be better than the end. There is no such thing as a Temporal happiness to any People, but what tendeth to the happiness of their Souls; and must be thereby measured, and thence be estimated. Though Ministers are more immediately employed about the Soul, yet your office is ultimately for the happiness of Souls, as well as theirs; though bodily things (rewards or punishments) are the means, by which you may promote it; which Ministers, as such, may not meddle with. Therefore you are *custodes utriusque tabule*, and must bend the force of all your Government, to the saving of the Peoples Souls.

And as to the objection from *Heathen Governors*, distinguish between the Office, and an *Aptitude* to exercise it: The Office consisteth, 1. In an *Obligation* to do the duty: 2. And in *Authority* to do it. Both these, a Heathen Ruler hath (else the omission were a duty, and not a sin.) But it is the *Aptitude* to do the duty of his place which a Heathen wanteth; and he wanteth it culpably; and therefore the omission is his sin: Even as it is the sin of an insufficient Minister that he doth not Preach. For the Question is of the like nature, and will have the like solution: Whether an ignorant Minister be bound to Preach, who is unable or Heretical? It is *Aptitude* that he wanteth, and neither *Authority* nor *Obligation*, if he be really a Minister: But he is obliged in this Order, first to get *abilities*, and then to Preach. So is it in the present case.

§. 6. Memorand. 6. Incourage and strengthen a Learned, Holy, Self-denying, Serious, Laborious Ministry: As knowing, that the same Lord hath commissioned them in the Institution of their Office, who instituted yours; and that it is such Men that are suited to the Work, for which their Office was appointed; and that Souls are precious: And those that are the Guides and Physicians of Souls, can never be too well furnished, nor too diligent. And the Church hath no where prospered on Earth, but in the prosperity of the Abilities, Holiness, and Diligence of their Pastors: God hath always built by such, and the Devil hath pulled down, by pulling down such.

§. 7. Memorand. 7. Remember that the people that are *seriously Religious*, that love, and worship, and obey the Lord, with all their heart, are the best of your subjects, and the honor of your Dominions: See therefore that *serious Godliness* be every where incouraged, and that the prophane and ignorant rabble be never incouraged in their enmity and opposition to it: And that true *Fanaticism*, *Hypocrisie*, and *Schism*, be so prudently discountenanced and suppressed, that none may have incouragement to set themselves against Godliness, under the slander or pretension of such names. If Christianity be better than Heathenism, those Christians then are they that must be *countenanced, who go further in Holiness, and Charity, and Justice, than Heathens do, rather than those that go no further (besides *Opinions* and *Formalities*) than a Cato, a Plato, or Socrates, have done. If all Religion were a deceit,

it were fit to be banished, and *Atheism* professed, and Men confess themselves to be but bruits. But if there be a God, there must be a Religion: And if we must be *Religious*, we must sure be so in seriousness, and not hypocritie and jst. It being no such small contemptible matter, to be turned into dissembling complement.

§. 8. Memorand. 8. Endeavor the Unity and Concord of all the Churches, and Christians that are under your Government, and that upon the terms which all Christs Churches have sometime been united in; that is, *In the holy Scriptures implicitly, as the General Rule; in the ancient Creeds explicitly, as the sum of our Credenda; and in the Lords Prayer, as the summary of our Expetenda; and in the Decalogue, as the summary of our Agenda: Supposing, that we live in peaceable Obedience to our Governors, whose Laws must rule us not only in things civil, but in the ordering of those circumstances of Worship and Discipline, which God hath left to their determination.*

§. 9. Memorand. 9. Let all things in Gods Worship be done to edification, decently, and in order, and the Body honor God, as well as the Soul: But yet see that the Ornaments or Garments of Religion, be never used against the Substance; but that Holiness, Unity, Charity, and Peace, have alway the precedency.

§. 10. Memorand. 10. Let the fear of sinning against God, be cherished in all, and let there be a tenderness for such as are over scrupulous and fearful in some smaller things; and let not things be ordered so, as shall most tend to the advantage of debauched Consciencees, that dare say, or do any thing for their carnal ends. For they are truest to their Governors, that are truest to their God; and when it is the Wrath of God and Hell, that a Man is afraid of, it is pity he should be too eagerly spurred on: The unconscionable sort will be true to their Governors, no longer than it serves their interest; therefore Conscientiousness should be incouraged.

Qui prohibuerunt & evertunt, super aliorum merita, laudantur.

§. 11. Memorand. 11. If the Clergy, or most Religious People offend, let their punishment be such as falleth only on themselves, and reacheth not Christ, nor the Gospel, nor the Church. Punish not Christ for his Servants failings, nor the Gospel for them that sin against it; nor the Souls of the People, for their Pastors faults; but see that the interest of Christ and Mens Souls, be still secured.

imprison, and otherwise persecute the Orthodox Bishops and Pastors, he first trieth them by threatnings, and divers cruelties, and after appointeth a Publick Disputation; where his Bishops and Officers having no better pretence, cruelly beat the People and Pastors, and then fallly tell the King, That by tumult and clamor, they avoided disputing: And at last he calleth together all the Pastors that were met for the Disputation, and to insnare them, putteth an Oath upon them, [That after the Kings death, they would take his Son for their King: and that they would send no Letters beyond Sea.] This Oath divided the Orthodox among themselves. For one part of the Bishops and Pastors said, [If we refuse a Lawful Oath, our People will say, That we forsake them, and the Dissolution of the Churches will be imputed to us.] The other part perceiving the snare, were fain to pretend Chrills command [Swear not at all.] The King having separated them, and the Officers took all their names, sendeth them all to prison. To those that took the Oath, they said, [Because that contrary to the command of the Gospel, you would swear, you shall see your Cities and Churches no more, but be sent into the Country to Till the Ground: But so, that you presume not to sing Psalms, or Pray, or carry a Book, or Baptise, or Ordain, or Absolve.] To those that refused the Oath, they said, [Because you desired not the Reign of the Kings Son, and therefore refused the Oath; You shall be banished to the Isle of Corfica, to cut wood for the Ships.] Victor. Ut. c. pag. (mili. 456. 157. Generalis Jesuitarum ex nimio absoluti imperii amore, delaturos in scinia sua admittit, iisque credit, non audito eo qui accusatur: Quod injustitia genus ab ethnicis ipsi improbat. Imperando non bonis Regibus se facit similem, qui senatum magni fecerunt; sed Tyrannos maxime imitari, e. g. Tarquinium superbum, qui ante omnia conatus est debilitare senatus numerum & auctoritatem, ut omnia sui libita facere

Read Billson of Subjell. pag. 129. to the end of the Second Part, specially Pag. 140, 141, 142. The Laws of Charles the Great. And Grotius de Imperio sum. Pot. circa Sacra, cap. 1. Et per totum.

Memor. 6.

Memor. 7.

Jul. Capitolin. faith of the Antonines, That they would not be saluted by filthy persons. And Lampridius of Alexander Severus that Nisi honestos & bone fame homines ad salutacionem non admittit. Justique ut nemo ingrediatur, nisi qui se innocentem novit: Per praconem edixit, ut nemo salutaret principem qui se furem esse nosset, ne aliquando detectus capitali supplicio subderetur. Read Sebastian. Foxius de Regno Regisque institutione. * Even Cræsus, Dionysius, and Julian, were liberal to Philosophers, and ambitious of their converse. Vera civitatis felicitas est, ut Dei sit amans & amata Deo; illum sibi regem, se illum populum agnoscat. August. de Civit. Dei, l. 5. c. 14.

Memor. 8.

Memor. 9.

Memor. 10.

Aug. Ep. Bonifac. Omnes Reges qui populo Dei non prohibuerunt nec evertunt que contra Dei precepta fuerunt instaurantur.

Memor. 11.

When Hunnrichus the Arrian Vandal King, was resolved to banish,

facere possit; similiter Generalis cum Assistentibus suis odit Synodos generales, omniaque expirant, ne tales instituantur conventus, quibus rerum gestarum reddere rationem necesse habeat. — Generalis Jesuiticus in eligendis officialibus non curat quod sit cujusque talentum aut dotes eminentiores, sed quam bene secum aut cum Provinciali suo CONFORMETUR: Quae causa est car homines viles & abjecti animi officiis praeposantur, qui a superioribus duci se suant ut nervis alienis mobile lignum. Mariana de Reform. Jesuit. cap. 13, 15, 16, 18. In Arcan. Jesuit. p. 131, 132. Recit. in Apolog. Giraldi. Nulla est latronum societas in qua Justitia non plus loci habeat, quam in societate nostra, &c. — Ubi non modo scientia & ignorantia in a quo sunt, sed etiam scientia impedimento est, quo minus quis consequatur praemia humano ac divino jure debita. Marian. Aphor. 84. cap. 12, &c. 14, 89, Aphor. 87, &c. The rest is worth the Reading, as a warning from a Jesuit to the Governors of State and Church. Aphor. 80. c. 11. Superiores societatis nostrae sunt homines indigni, qui officiis praesint, cum generalis mutuat ac sublatos velit, quorum eminentes sunt virtutes. Boni quam mali et suspectiores sunt. This, and abundance more, saith Mariana, a Jesuite of Ninety six years of age, learned in Hebrew, Chaldee, Syriack, Greek, and Latine, of his own Society.

Memor. 12. §. 12. Memorand. 12. If the Dissentions of Lawyers or States-men make Factions in the Commonwealth, let not the fault be laid on Religion, though some Divines fall into either Faction: When the difference is not in Divinity, but in Law Cases; blame not Religion for that, which it hath no hand in: And watch against Satan, who alway laboreth to make Civil Factions or Differences tend to the dishonor of Religion, and the detriment of the Church and Gospel.

Memor. 13. §. 13. Memorand. 13. Take those that are covetous, ambitious, or selfish, and seek for preferment, to be the unfittest to be consulted with in the Matters of Religion, and the unfittest to be trusted with the charge of Souls. And let the humble, mortified, self-denying Men, be taken as fitter Pastors for the Churches.

Memor. 14. §. 14. Memorand. 14. Side not with any Faction of contentious Pastors, to the oppression of the rest, when the difference is in tolerable things: But rather drive them on to unity, upon condescending and forbearing terms: For there will else be no end; but the Faction which you side with, will break into more Factions, and the Church will receive damage by the loss of the oppressed party; and by the division much more. What lamentable work the contentions of the Bishops have made in the Churches, in all Ages, since the Primitive times; all History doth too openly declare! And how much a holy prudent, peaceable Magistrate can do, to keep Peace among them, more than will be done, if their own impetuosity be left unrestrained, it is easie to observe; especially, if he keep the Sword in his own hand, and trust it not in the hands of Churchmen, especially of one Faction to the oppression of the rest.

Memor. 15. §. 15. Memorand. 15. Believe not the Accusations that are brought against the Faithful Ministers of Christ, till they are proved, and judge not them, or any of his servants, upon the reports of Adversaries, till they have spoken for themselves: For the common corruption of depraved Nature, doth ingage all the ungodly in such an enmity against Holiness, that there is little Truth or Righteousness to be expected from wicked and malicious Lips, for any holy cause or person. And if such persons find but entertainment and encouragement, their malice will abound, and their calumnies will be impudent; which is the sense of, Prov. 29. 12. If a Ruler bearken to lies, all his servants are wicked. The example of Saul and Doeg is but such, as would be ordinary, if Rulers would but hearken to such calumniators.

Memor. 16. §. 16. Memorand. 16. When the Case is doubtful about using punishments and severities against the scrupulous in the Matters of Religion, remember your General Directions, and see what influence

they must have into such particulars; as, That the very work and end of your Office is, that under your Government the people may live quietly and peaceably in godliness and honesty, 1 Tim. 2. 2. And that Rulers are not a terror to good works, but to evil; and for the praise of them that do good; and Ministers of God to us for good; and revengers to execute wrath upon them that do evil. Rom. 13. 3, 4. And remember the danger of persecution, as described Matth. 18. 6, 10, 14. 1 Thes. 2. 15, 16. 2 Chro. 36. 14, 15, 16, 17. And that he that doubteth of things indifferent, is damned if he do them, because he doth them not of Faith, Rom. 14. 23. And remember whom, and what it is that God himself forgiveth and forbeareth. And always difference the infirmities of serious conscientious Christians, from the wickedness of unconscionable and ungodly Men. Yet not extenuating the wickedness of any, because of his hypocritical Profession of Religion.

Memor. 17. §. 17. Memorand. 17. Remember that you must be examples of Holiness to the People; and shun all those sins which you would have them shun, and be eminent in all those virtues which you would commend unto them. This is not only necessary to the happiness of those under you, but also for the saving of your selves. As Paul saith to Timothy, Take heed unto thyself, and unto the Doctrine, & continue in them; for in doing this, thou shalt both save thyself, and them that hear thee, 1 Tim. 4. 16. So may I say to Rulers, Take heed to your selves, and unto Government, and continue herein: For in doing this, you will save your selves, and those you govern. They that are good, are likest to do good; but the wicked will do wickedly, Dan. 12. 10.

The chief means for Rulers to become thus holy and exemplary is, 1. To hearken to the Doctrine and Counsel of the Word of the Lord, and to meditate in it day and night, Josh. 1. 3, 4. Deut. 17. 18, 19, 20. And to have faithful, holy, and self-denying Teachers, 2 Chro. 20. 20. 2. To beware of the company and counsels of the wicked. Prov. 25. 4, 5. Take away the wicked from before the King, and his Throne shall be established in Righteousness. 3. To watch most carefully against the special temptations of their great places, especially against sensuality and Pride, and preferring their own honor, and interest, and will, before the Honor, and Interest, and Will of Jesus Christ. Eccles. 10. 16, 17. Wo to thee, O Land, when thy King is a Child, and thy Princes eat in the morning: Blessed art thou, O Land, when thy King is the Son of Nobles, and thy Princes eat in due season, for strength, and not for drunkenness. It is an abomination to Kings to commit wickedness; for the Throne is established by Righteousness, Prov. 16. 12. 4. To remember always the end of holiness. How sure a way it is to Glory hereafter, and to leave a sweet and glorious name and memorial upon Earth; when Wicknedness is the certain way to shame on Earth, and Misery for ever.

civique usu observatum est, eas Indorum nationes plures ac graviores superstitionis diabolicae species tenuisse, in quibus Regum ac Republicae maxime potentia & praevaluit. Contra qui tenuerunt fortunam minusque Republicae accommodatam sortiti sunt, in his multo Idoloatria parior est: usque adeo ut nonnullas Indorum gentes omni Idolorum religione vacare, quidam pro certo confirmant. Ex bonae fidei scriptoribus super aliis innumeras, haec praecipua capiunt utilitas, quod non alia res aeque vel bonorum Regum animos ad res cum laude gerendas accendit, vel Tyrannorum cupiditates cohibet, ac refranat, dum utrique cernunt, horum literis suam vitam omnem, mox in totius orbis, imo seculorum omnium theatrum producendam. Et quicquid in abditum nunc vel patrant, vel adscito furore praetextant, vel metu dissimulari cogunt, citius quam ignorari, paulo post clarissimam in lucem sub oculis omnium tradendum: Quam jam metu pariter ac spe libera posteritas, nec ullo corrupta studio, magno consensu recte factis applaudit, parique libertate his diversa explodit, extollitque. Erasmi Praefat. in Sueton.

Memor. 18. §. 18. Memorand. 18. Rulers should not be contented to do good at home, and to be the joy and blessing of their own subjects; but also set their hearts to the promoting of Faith, and Holiness, and Concord, throughout the Churches of the World: And to improve their Interests in Princes and States, by amicable Correspondencies and Treaties to these ends; that they may be Blessings, to the utmost extent of their capacities. As Constantine interceded with the Persian King, to forbear the persecuting of Christians in his Dominion, &c. But I shall presume to speak no farther to my Superiors; in the Golden Age these Memorandums will be practised.

Eucl. in
vita Const.

I will only annex Erasmus his Image of a good Prince, and of a Bad, recited by Alstedius Encyclop. Lib. 2.3. Polit. cap. 3. pag. 173, 174.

The Image of a good Prince out of Erasmus.

If you will draw the Picture of a good Prince, delineate some Celestial Wight, liker to God than to a Man; absolute in all perfections of Virtue; given for the good of all; yea, sent from Heaven for the relief of Mortal Mens affairs; which being (oculatissimum) most discerning, looketh to all! To whom nothing is more regarded, nothing more sweet than the Commonwealth; who hath more than a fatherly affection unto all. To whom every ones life is dearer than his own; who night and day is doing and endeavoring nothing

else, but that it may be very well with all; who hath rewards in readinesse for all that are good; and pardon for the bad, if so be they will betake them to a better course: That so freely desireth to deserve well of his Subjects, that if it be needful, he will not stick to preserve their safety by his own peril; that taketh his Countreys Commodity to be his own gain; that always watcheth, that others may sleep quietly; that leaveth himself no quiet vacancy, that his Countrey may live in quiet vacancy, or peace; that afflicteth himself with successive cares, that his Subjects may enjoy tranquillity. To conclude, on whose Virtue it is, that the publick Happinesse doth depend.

The Image of a bad Prince. Ibid.

If you would set forth a bad Prince to the eye, you must Paint some savage horrid Beast, made up of such monstrosities as a Dragon, a Woolf, a Lion, a Viper, a Bear, &c. every way armed, with Six hundred Eyes; every way Toothed; every way terrible with hooked Talons, of an insatiable Paunch; fed with Mens Bowels; drunk with Mans Blood; that watcheth to prey upon the Lives and Fortunes of all the People; troublesome to all, but specially to the good; a fatal evil to the World; which all curse and hate, who wish well to the Commonwealth; which can neither be indured, because of his cruelty, nor yet taken away without the great calamity of the World, because wickedness is armed with Guards and Riches.

CHAP. III.

Directions for SUBJECTS concerning their Duty to their RULERS.

BEing now to speak of the Duties which I must practise, and to those of my own rank, I shall do it with some more freedom, confidence, and expectation, of regard and practice.

§. 1. Direct. 1. Though I shall pass by most of the theory, and especially of the Controversial Points in Politicks, and not presume to play the Lawyers part; yet I must advise you to understand so much of the Cause, and Nature, and End of Government, as is necessary to direct you in your obedience, and to preserve you from all temptations to Rebellion. Especially take heed of those mistakes which confound Sovereignty and Subjection, and which delude the People with a conceit, that they are the Original of Power, and may intrust it as they please; and call their Rulers to account, and take the forfeiture, and recal their trust, &c. It is not to flatter Kings, but to give God his due, that I shall caution you against these mistakes of Popularity. And first, I shall briefly lay down the truth, and then answer some few of the chief Objections.

§. 2. Propos. 1. That there be Government in genere, and obedience thereto, is determined even in Nature, by the God of Nature, in making Man a sociable Creature, and each Man insufficient for himself, and in making Republicks necessary to the welfare and safety of individuals, and Government necessary to these Republicks. This therefore is not left to the Peoples wills; though some odd Cases may be imagined, in which some individual Persons may live out

of a Commonwealth, and not be obliged to live under Civil Government; yet that Exception doth but confirm the General Rule: Even as all Men ordinarily are bound to live in Communion with some particular Church, and know their own Pastor, though yet some few may be excepted, as some Ambassadors, Travellers, Seaman, Soldiers, Banished Men, &c. So here, the obligation to live under Government, lieth upon the generality of the World, though some few may be excepted.

§. 3. Propos. 2. Rulers therefore are Gods Officers, placed under him in his Kingdom, as he is the Universal absolute Sovereign of the World; and they receive their power from God, who is the only Original of Power. Not only their strength from his strength, but their Authority or Governing Power, (which is *Im Regendi*) from his Supream Authority; as Majors and Bailiffs in Corporations receive their power from the King. Rom. 13. 1, 2, 3. There is no power, but of God; the powers that be, are ordained of God.

§. 4. Propos. 3. This Governing Power in genere, is not an empty name, but in the very institution containeth in it those things Materially which are absolutely necessary to the end of Government.

§. 5. Propos. 4. Yet God hath left that which is commonly called The Specification of Government; and some lower parts of the Matter, and Manner of exercise, undetermined; as also, The Individual Persons or Families that shall Rule. In these three

Nihil Deo
qui omnem
mandum
hunc regit,
accipit,
quam con-
silia cœnf-
que nomi-
num que
civitas
appellatur.
Cæcere.

Glorius
de Imper.
Sum Po-
rest. c. 1.
p. 7. 8.
Sunt qui
objiciunt
Reges quod
impe-
rare non
possunt, nisi
consensus
Ordinum
accesserit:

Sed hi non vident quibus in locis id juris est, ibi summum Imperium non esse penes Reges, sed aut penes Ordines, aut certe penes id corpus, quod Rex & juncti constituent, ut Bodinum, Suarezium, Victoriam, aliosque, aliunde demonstrant: Certum summum Imperium totum, & aliquid imperare non posse, ideo tantum quod alter vetet aut intercedat, plane sunt devota.

therefore it is that Communities interpose. 1. Whether the Sovereignty shall be in one, or two, or ten, or how many, and how divided for their exercise, God hath not determined. 2. Nor hath he determined of every particular, whether the Power shall extend to this, or that, or the other thing, or not? Nor whether it shall be exercised thus or thus, by standing Courts, or Temporary Judges, &c. 3. Nor hath he named the Person or Family that shall rule.

§. 6. Propos. 5. Though these in the constitution are determined of by explicate or implicate contract or consent, between the Ruler and the Community, yet by none of these three can the People be truly and properly said to give the Ruler his Power of Government. Not by the first or last; for both those do but determine who shall be the Recipient of that power; whether one or more, and who individually. Not the second, for that is but a limiting, or bounding, or regulating the Governing power, that it be not exercised to their hurt; the bounding and regulating of their Power, is not the giving them power. The People having the strength, cannot be ruled against their concordant wills: And therefore, if they contract with their Governors, that they will be ruled thus and thus, or not at all; this is not to Give them power. Yet Propriety they have, and there they may be givers. So that this bounding, or regulating, and chusing the Form, and Persons, and Giving of their Propriety, is all that they have to do. And the chusing of the Family or Person, is not at all a Giving the Power. They are but *sine quibus non* to that; they do but open the door to let in the Governor; they do but name the Family or Man, to whom God, and not they, shall give the power.

As, when God hath already determined what authority the Husband shall have over the Wife, the Wife by chusing him to be her Husband, giveth him not his power, but only *chuseth the Man, to whom God giveth it by his standing Law*: Though about the disposing of her estate, she may limit him by Precontracts; but if the Contract against his Government, it is a contradiction and null. Nor if he abuse his power, doth it at all fall into her hands.

If the King by Charter give power to a Corporation to chuse their Major, or other Officer, they do but *nominate the persons* that shall receive it; but it is the Kings Charter, and not they that give him the power.

If a Soldier voluntarily list himself under the Kings General, or other Commanders; he doth but chuse the Man that shall command him, but it is the Kings Commission that giveth him the power to command those that voluntarily so list themselves. And if the authority be abused or forfeited, it is not into the Soldiers hands, but into the Kings.

§. 7. Propos. 6. The Constituting Consent or Contract of Ancestors obligeth all their Posterity, if they will have any of the Protection, or other benefit of Government, to stand to the Constitution; else Governments should be so unsettled and mutable, as to be incapable of their proper End.

§. 8. Propos. 7. God hath neither in Nature or Scripture, stated this Power of Government, in whole or in part, upon the People of a meer Community, (much less on Subjects) whether Noble or Ignoble, Learned or Unlearned, the part of the Community, or the whole Body, Real or Repre-

sentative. The People as such, have not this Power, either to use or to give: But the absolute Sovereignty of all the World, doth communicate the Sovereign Power in every Kingdom, or other sort of Commonwealth from himself immediately, I say, immediately; not without the Mediation of an Instrument signifying his will: For the Law of Nature and Scripture are his Instrument, and the Charter of Authority: Nor yet so immediately, as without any kind of medium; for the Consent and Nomination of the Community before expressed, may be *Conditio sine qua non*, so far as aforesaid. But it is so immediately from God, as that there is no immediate recipient, to receive the power first from God, and convey it to the Sovereign.

a wise man must be wise for others, and not only for himself.

§. 9. Propos. 8. The Natural Power of Individual Persons over themselves, is *totaspecie* different from this Political or Civil Power. And it is not the Individuals Resignation of this Natural Power of Self-disposal, unto one or more, which is the efficient Cause of Sovereignty or Civil Power.

But this Law rather giveth the Father that Power, than declareth it to be naturally in him. Nature alloweth him no other selling of him, than what is for his Childs own good.

§. 10. Propos. 9. If you take the word [Law] properly, For the expression of a Rulers Will obliging the Governed, or making their duty; and not improperly for meer Contrasts between the Sovereign and the People, then it is clear in the definition it self, that neither Subjects, nor the Community, as such have any Legislative Power. Neither Nature nor Scripture, hath given the People a power of making Laws, either by themselves, or with the Sovereign; either the sole power, or a part of it. But the very Nature of Government requireth, that the whole Legislative Power, that is, the Power of making Governing Laws, belong to the Summa Majestas, or Sovereign alone. (Unless when the Summa Potestas is in many hands, you compare the partakers among themselves, and call One Party the Sovereign, as having more of the Sovereignty than the rest.) For those that are no Governors at all, cannot perform the chief Act of Government, which is the making of Governing Laws; but the People are no Governors at all, either as a Community, or as Subjects: So that you may easily perceive, that all the Arguments for a Natural Democracy, are built upon false Suppositions; and where ever the People have any part in the Sovereignty, it is by the After-Constitution, and not by Nature: And that Kings receive not their Power from the peoples gift, (who never had it themselves to use or give,) but from God alone.

§. 11. Propos. 10. Though God have not made an Universal determination for any one sort of Government, against the rest; (whether Monarchy, Aristocracy, or Democracy,) because that is best for one People, which may be worse for others, yet ordinarily Monarchy is accounted better than Aristocracy; and Aristocracy better than Democracy. So much briefly of the Original of Power.

§. 12. Object. 1. But (saith worthy Mr. Richard Hooker) Eccles. Polit. lib. 1. sect. 10. p. 21. [That which we speak of the Power of Government, must here be applied to the Power of making Laws, whereby to govern; which Power, God hath over all, and by the Natural Law, whereto he hath made all subject, the lawful Power of making Laws to command whole Politick Societies of Men, belongeth so properly to the same intire Societies, that for any Prince or Potentate of what kind soever upon Earth, to exercise the same of himself, and not either by express Commission imme-

It was one of the Roman Laws of the Twelve Tables, Vendendi filium Pa-

tri potestas esto. But this Law rather giveth the Father that Power, than declareth it to be naturally in him. Nature alloweth him no other selling of him, than what is for his Childs own good.

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So foolish and had is the multitude too often, that it made A-
stipus

diately and personally received from God, or else by Authority derived at first from their Consent, upon whose persons they impose Laws, it is no better than mere Tyranny. Laws they are not therefore, which publick approbation hath not made so.]

Ans. Because the Authority of this famous Divine is with his party so great, I shall adventure to say somethings, lest his words do the more harm; but not by confident opposition, but humble proposal and submission of my judgment to superiours and wiser men, as being conscious of my own inferiority and infirmity, I take all this to be an assertion no where by him proved; (and by me elsewhere disproved fully.) Laws are the Effects and signs of the Rulers Will; and instruments of Government. Legislation is the first part of Government; And if the whole Body are naturally Governours, the *Pars imperans* and *pars subdita* are confounded. If the most absolute Monarch can make no Laws, then disobeying them were no fault. It is enough that their power be derived from God immediately, though the persons be chosen by men. Their Authority is not derived from the peoples consent, but from God, by their consent, as a bare condition *sine qua non*. What if a Community say all to their elected King, [We take not our selves to have any Governing power to give or use, but we only choose you or your Family to that Office which God hath instituted, who in that Institution giveth you the power upon our choice;] Can any man prove, that such a King hath no power, but is a Tyrant? because the people disclaim the giving of the power; When indeed they do their duty. Remember that in all this we speak not of the Government of this or that particular Kingdom; but of Kingdoms and other Commonwealths indefinitely.

Bishop Andrews in Tortur. Tort. p. 385. Acutus homo non distinguit inter Formam, atque Authoritatem regiminis: Forma de hominibus esse potest: de calo semper est authoritas. An Rex sit supra Leges, Vid. Seb. Fox. lib. 2. de Instit. Reg.

Object. 2. *Object. 2.* But, saith he, *Lib. 8. p. 192.* [Unto me it seemeth almost out of doubt and controversie, that every independent multitude before any certain form of Regiment established, hath under God Supream Authority, full Dominion over it self;—]

Ans. If by Dominion were meant Propriety, every Individual hath it; But for Governing Power, it seemeth as clear to me, that your independent multitude hath no Civil Power of Government at all; but only a Power to choose them Governours; While they have no Governours, they have no Governing Power, for that maketh a Governour.

Object. 3. *§. 14. Object. 3. Ibid.* [A man who is Lord of himself, may be made anothers servant, &c.]

Ans. 1. He may hire out himself to Labour for another; because he hath so far the power of himself, and his Labour is his own, which he may sell for wages; But in a Family, that the master be the Governour to see Gods Laws obeyed by his servants, is of Divine appointment, and this Governing power the servant giveth not to his Master, but only maketh himself the object of it. 2. The power that nature giveth a man over himself, is *totæ speciei* distinct from civil Government; (as Dr. Hammond hath well shewed against I. G.) An individual person hath not that power of his own life as the King hath. He may not put himself to death, for that which the King may put him to death for. 3. If this were true, that every individual, by self-resignation might give a King his power over him; yet a posse ad esse non valet consequentia; And that it is not so is proved; in that God the Universal Sovereign hath prevented them, by determining himself, of

his own Officers, and giving them their power in the same Charter by which he enableth the people to choose them. Therefore it is no better reasoning than to say, [if all the persons in London subjected themselves to the Lord Mayor, he would thereby receive his power from them,] when the King hath prevented that already, by giving him the power himself in his Charter; and leaving only the choice of the person to them; and that under the direction of the Rules which he hath given them.

Dior. Cass. saith that when Euphrates the Philosopher would kill himself,

Veniam dederat ei Adrianus citra ignominiam & infamiam, ut cicutam tum propter senectutem, tum etiam propter gravem morbum, libere posset. In vita Adriani.

§. 15. Object. 4. But, saith he, *pag. 193. l. 8. Object. 4.* [In Kingdoms of this quality, (as this we live in) the Highest Governour hath indeed universal Dominion, but with dependency upon that whole entire body over the several parts whereof he hath dominion; so that it standeth for an axiome in this case, The King is major singulis, universis minor.]

Ans. If you had included Himself, its certain that he cannot be greater than the whole, because he cannot be greater than himself. But seeing you speak of the whole in contradistinction from him, I answer, That indeed in *genere causæ finalis* the Sovereign is *Universis Minor*, that is, The whole Kingdom is naturally more worth than One, and their felicity a greater good; or else the *bonum publicum*, or *salus populi* could not be the End of Government; But this is nothing to our case; For we are speaking of Governing power as a means to this end; And so in *genere causæ efficientis* the Sovereign (yea, and his lowest Officer) hath more Authority or *Jus Regendi* than all the people as such, (for they all as such have none at all;) Even as the Church is of more worth than the Pastor, and yet the Pastor alone hath more Authority to administer the Sacraments and to Govern the People, than all the flock hath; For they have none either to use or give (whatever some say to the contrary,) but only choose him to whom God will give it.

Ans.

Against the peoples being the Givers of Power, by conjoyning all their own in one, in

Church or State, see Mr. D. Camdrys Review of Mr. Hookers Survey, p. 154, &c.

§. 16. Object. 5. Saith the Reverend Author *Object. 5. lib. 8. p. 194.* [Neither can any man with reason think, but that the first institution of Kings, (a sufficient consideration wherefore their power should always depend on that from which it did always flow) by original influence of power from the Body into the King, is the cause of Kings dependency in power upon the body; By dependency we mean subordination and subjection.]

Ans. 1. But if their institution in *genere* was of God, and that give them their power, and it never flowed from the body at all, then all your superstructure falleth with your ground-work. 2. And here you seem plainly to confound all Kingdoms by turning the *pars imperans* into the *pars subdita*, & vice versa; If the King be subject, how are they his Subjects? I will not infer what this will lead them to do, when they are taught that Kings are in subordination and subjection to them. Sad experience hath shewed us what this very principle would effect.

Ans.

§. 17. Object. 6. Ibid. [A manifest token of which dependency may be this; as there is no more certain argument, that Lands are held under any as Lords, than if we see that such Lands in defect of Heirs fall unto them by Escheat; In like manner it doth follow rightly that seeing Dominion when there is none to inherit it, returneth unto the body, therefore they which before were inheritors of it, did hold it in dependance on the body;

Object. 6. So Lib. 8. 211. & p. 218. & p. 220.

So

So that by comparing the body with the head as touching power, it seemeth always to reside in both; fundamentally and radically in one, in the other derivatively; in one the habit, in the other the Act of Power.]

Ans.

Ans. Power no more falleth to the multitude by Escheat, than the power of the Pastor falls to the Church, or the power of the Physician to the Hospital, or the power of the Schoolmaster to the Scholars: that is, not at all: When all the Heirs are dead, they are an ungoverned Community, that have power to choose a Governour, but no power to Govern, neither (as you distinguish it) in Habit nor in Act; originally nor derivatively. As it is with a Corporation when the Mayor is dead, the power falleth not to the people.

Therefore there is no good ground given for your following question, [May a body politick then at all times withdraw in whole or in part the influence of Dominion which passeth from it, if inconveniences do grow thereby?] Though you answer this question soberly your self, it's easie to see how the multitude may be tempted to answer it on your grounds, especially if they think your inconvenience turn into a necessity, and what use they will make of your next words, [It must be presumed that supream Governours will not in such cases oppose themselves, and be stiff in detaining that, the use whereof is with publick detriment.] A strange presumption.

Object. 7. §. 18. Object. 7. [The Axioms of our Regal Government are these, Lex facit Regem: The Kings grant of any favour made contrary to Law is void; Rex nihil potest nisi quod jure potest.]

Ans.

Lib. 8. p. 195.

Trista in Scholis,

Neminem sibi impare posse;

neminem sibi legem posse dicere,

a qua mutata voluntate nequeat recedere: Summum ejus esse Imperium qui ordinario jure derogare valeat. Et quibus evincitur jus summa potestatis non limitari per legem positivam. Hinc & Augustinus dixit Imperatorem non esse subiectum legibus suis—Grotius de Imp. p. 149. 150.

Object. 8. §. 19. Object. 8. Lib. 8. p. 210. [When all which the wisdom of all sorts can do is done for the devising of Laws in the Church, it is the general consent of all that giveth them the form and vigor of Laws: without which they could be no more to us than the Counsels of Physicians to the sick: Well might they seem as wholesome admonitions and instructions, but Laws could they never be, without consent of the whole Church to be guided by them, whereunto both nature and the practice of the Church of God set down in Scripture, is found every way so fully consonant, that God himself would not impose, no not his own Laws upon his people, by the hand of Moses, without their free and open consent.]

Ans.

Ans. 1. Wisdom doth but prepare Laws, and Governing power enacteth them, and giveth them their form. But the whole body hath no such Governing power, Therefore they give them not their form. 2. The peoples consent to Gods Laws gave them not their Form or Authority: This opinion I have elsewhere confuted, against a more erroneous Author. Their consent to Gods Laws, was required indeed, as naturally necessary to their obedience, but not as necessary to the Being or Obligation of the Law. Can you think that it had been no sin in them to have disobeyed Gods Laws, unless they had first consented to them? Then all the world might escape Sin and Damnation by denying consent to the Laws of God. 3. This doctrine will teach men that

* we have no Church Laws; For the whole Church never signified their consent. Millions of the poorer sort have no voices in choosing Parliament men or Convocations; And this will teach the minor dissenting part, to think themselves disobliged for want of consenting; and will give every dissenting part or person a Negative voice to all Church Laws. 4. A single Bishop hath a Governing power over his particular Church, and they are bound to obey him; Heb. 13. 7, 17. And if the governing power of one Pastor be not suspended for want of the consent of any or all the people, then much less; the Governing power of King and Parliament.

vacation, which hath made the new changes in the Liturgy and Book of Ordination, London had not one Clerk of their choosing: For being to choose but two, they chose only Mr. Calamy and my self; who were neither of us accepted, or ever there. Now if your opinion be true; Quær. 1. Whether you make not this Convocations Decrees to be but Counsels to us: 2. Or at least whether the City of London, or the London Ministers be not made free from detriment, as not consenters: You will free them and me, especially from Detriment for our not Conforming to this Convocations Acts as such; upon reasons which I do not own my self, as generally by you laid down.

§. 20. Object. 9. Lib. 8. p. 220. [It is a thing even undoubtedly natural that all free and independent societies should themselves make their own Laws; and that this power should belong to the whole, not to any certain part of a politick body—]

Ans. This is oft affirmed, but no proof at all of it; In many Nations the Representatives of the whole body have the Legislative power, or part of it. But that is from the special constitution of that particular Commonwealth, and not from nature, nor common to all Nations. All that naturally belongeth to the people as such, was but to choose their Law-makers, and secure their liberties, and not to make laws themselves by themselves, or meer representers.

§. 21. Object. 10. Lib. 8. p. 221. [For of this thing no man doubteth, namely, that in all societies, Companies and Corporations, what severally each shall be bound unto, it must be with all their assents ratified, Against all equity it were that a man should suffer detriment at the hands of men for not observing that which he never did either by himself or by others, mediately agree to.—]

Ans. I am one that more than doubt of that which you say no man doubteth of. Do you not so much as except Gods Laws, and all those that only do enforce them, or drive men to obey them? As men are obliged to obey God, whether they consent or not; so are they to obey the Laws of their Sovereigns, though they never consented to them, no nor to their Sovereignty, as long as they are members of that Commonwealth, to the Government whereof the Sovereign is lawfully called, Millions of dissenters may be bound to obey, till they quit the Society.

§. 22. Object. 11. Lib. 8. p. 221. [If Magistrates be Heads of the Church, they are of Necessity Christians.]

Ans. That can never be proved. A Constitutive Head indeed must be a Christian and more, even a Pastor to a particular Church, and Christ to the Universal. This Headship our Kings disclaim; But a Head of the Church, that is, over the Church, or a Coercive Governour of it, the King would be if he were no Christian. As one that is no Physician may be Head over all the Physicians in his Kingdom; or though he be no Philosopher, or Artist, he may be Head over all the Philosophers and Artists; and in all their causes have the supream coercive power; so would the King over all Protestants if he were no Protestant, and over all Christians if he were no Christian? But you think that he that is no member

of

of the Church cannot be the Head of it; I answer, Not a Constitutive Essential Head as the Pastor is; But he may be the Head over it, and have all the coercive power over it. What if the King be not a member of many Corporations in his Kingdom? Yet as he is Head of the Kingdom, he is Head of or over them as they are parts of it.

Object.
12.

§. 23. Object. 12. Lib. 8. p. 218, 223, 224. [What power the King hath, he hath it by Law: the bounds and limits of it are known; the entire community giveth order, &c. p. 223. As for them that exercise power altogether against Order, although the kind of power which they have, may be of God, yet is their exercise thereof against God, and therefore not of God, otherwise than by permission, as all injustice is. p. 224. Usurpers of power, whereby we do not mean them that by violence have aspired unto places of highest Authority, but them that use more authority than they did ever receive in form and manner before mentioned—Such Usurpers thereof as in the exercise of their power do more than they have been authorized to do, cannot in conscience bind any man to obedience.]

Ans.

Ans. It is true that no man can exercise more power than he hath: The power that we speak of being *regia*, *Jus regendi*, it is impossible to use more Authority than they have; though they may command beyond and without Authority. And it is true, that where a man hath no authority or right to command, he cannot directly bind to obedience. But yet a Ruler may exercise more power than Man ever gave him, and oblige men to obedience thereby. God giveth them power to Govern for his Glory, according to his Laws, and to promote obedience to those Laws of God (in Nature and Scripture) by subordinate Laws of their own. And all this the Sovereign may do, if the people at the choice of him or his Family, should only say, *We take you for our Sovereign Ruler*: For then he may do all that true Reason or Scripture make the work of a Sovereign Ruler; even Govern the people by all such just means, as tend to the publick good and their everlasting happiness: And yet that people that should do no more but choose persons or families to Govern them, and set them no bounds, do give no power to those they choose, but determine of the persons that shall have power from God. Yet it is granted you, that if the person or family chosen *contract* with them to Govern only with such and such limitations, they have bound themselves by their own *contract*; and thus both specifications of Government and Degrees of power come in by men: But always distinguish, 1. Between the peoples Giving away their Propriety (in their Goods, Labours, &c.) (which they may do) and giving Authority, or governing Power (which they have not to give.) 2. Between their naming the persons that shall receive it from the Universal King, and giving it themselves. 3. Between bounding and limiting power, and giving power. 4. And between a Sovereigns binding himself by *contract*, and being bound by the Authority of others. If they be limited by *contracts*, which are commonly called the Constitutive or fundamental Laws, it is their own consent and *contract* that effectively obligeth and limiteth them; of

Potestas
Maritalis
est a Deo:
applicatio
ejus pote-
statis ad
certam
personam
ex consen-
su venit
quo tamen
ipsum jus
non datur.
Nam si ex consensu daretur, posset consensu etiam dissolvi matri-
monium, aut conveniri ne maritus famina imperaret. Quid minime verum
est. Imperatoria potestas non est penes Electores: ergo nec ab ipsis datur; sed
ab ipsis tamen certe persona applicatur. Jus vite & necis non est penes ci-
ves antequam in rempublicam coeant. Privatus enim jus vindictæ non habet:
ab ipsis tamen applicatur ad eorum aut personam aliquam. Grotius de Im-
perio p. 270.

which indeed the Peoples will may be the occasion, when they resolve that they will be governed on no other terms: But if the *contract* limit them not, but they be chosen simply to be the *summe potestates*, without naming any particular powers either by concession or restraint, then as to Ruling they are absolute as to men, and limited only by God, from whose highest power they can never be exempt, who in Nature and Scripture restraineth them from all that is *impious* and *unjust*, against his Laws and honour, or against the publick happiness and safety. And here also remember, that if any shall imagine that God restraineth a Magistrate when it is not so; and that the commands of their Governours are contrary to the Word of God, when it is no such matter, their error will not justify their disobedience.

Though I have answered these passages of this Reverend Author, it is not to draw any to undervalue his learned Writings, but to set right the Reader in the Principles of his obedience, on which the practice doth so much depend.

And I confess, that other Authors of Politicks, say as much as Mr. Hooker saith, both Papists and Protestants; but not all, nor I think the soundest: I will instance now in *Alstedius* only (an excellent person, but in this mistaken) who saith, *Encyclop. l. 23. Polit. c. 3. p. 178.* [*Populus Universus dignior & potior est tum Magistratu tum Ephoris—Hinc recte docet Doct. Politici, populum obtinere regnum & jura Majestatis proprietate & dominio: Principem & Ephoros Usu & administratione*; (whereas the people have not the *Regnum vel jura Majestatis* any way at all) — *Si administratores officium suum facere nolint, si impia & iniqua mandent, si contra dilectionem Dei & proximi agant, populus propriæ salutis curam arripiet, imperium male utentibus abrogabit, & in locum eorum alios substituet.* — Porro Ephori validiora ipso Rege imperia obtinent: Principem enim constituunt & deponunt; id quod amplissimum est præ eminentia argumentum. Atque hæc prærogativa multis patris stabilitur. — Interim princeps summam potestatem obtinere dicitur, quatenus Ephori administrationem imperii, & cumulum potestatis ipsi committunt. Denique optimatum universorum potestas non est infinita & absoluta, sed certis veluti rhetris & clavis definita, utpote non ad propriam libidinem, sed ad utilitatem & salutem populi alligata. Hinc illorum munia sunt Regem designare, constituere, inaugurare, constitutum consiliis & auxiliis juvare; sine consensu & approbatione Principis, quamdiu ille suum officium facit, nihil in Reipublica negotiis suscipere: Nonnunquam conventum inscio Principe agere, necessitate reipublicæ exigente. — Populum contra omnis generis turbatores & violatores defendere —] I suppose Mr. Hookers Principles, and *Alstedius's* were much the same. I will not venture to recite the conclusion cap. 12. pag. 199. R. 5. de resistendo Tyranno.

Many other Authors go the same way, and say that the people have the *Majestas Realis* (both Papists, and Protestants, and Heathens) But I suppose that what I have said against Hooker will serve to shew the weakness of their grounds: Though it is none of my purpose to contradict either Hooker or any other, so far as they open the odiousness of the sin of Tyranny (which at this day keepeth out the Gospel from the far greatest part of the world, and is the greatest Enemy to the Kingdom of Christ;) nor yet as they plead for the just Liberties of the People; But I am not for their Authority.

§. 24. Direct. 2. Begin with an absolute Univer- Direct. 2.
sal

sal resolved obedience to God, your Creator and Redeemer, who is your Sovereign King, and will be your final righteous Judge. As he that is no loyal Subject to the King, can never well obey his Officers: so he that subjecteth not his soul to the Original Power of his Creator, can never well obey the Derivative Power of earthly Governours.

Object. But, you may say, experience teacheth us, that many ungodly people are obedient to their superiours as well as others. I answer, Materially they are, but not Formally and from a right principle, and to right ends: As a Rebel against the King, may obey a Justice of Peace for his own Ends, as long as he will let him alone, or take his part. But not formally as he is the Kings Officer. So ungodly men may flatter Princes and Magistrates for their own ends, or on some low and by-account, but not sincerely as the Officers of God. He is not like to be truly obedient to man, that is so foolish, dishonest and impious as to rebel against his Maker: nor to obey that Authority which he first denyeth, in its Original and first efficient cause. What ever Satan and his servants may say, and however some hypocrites may contradict in their practices the Religion which they profess, yet nothing is more certain, than that the most serious godly Christians, are the best subjects upon earth. As their principles themselves will easily demonstrate.

Direct. 3.
Greg. Nazianzen cited by
Bilson of
Subjection,
p. 361.
Thou reignest
together
with
Christ;
rulest with
him; thy
sword is
from him;
thou art
the Image
of God.

§. 25. Direct. 3. Having begun with God, obey your Governours as the Officers of God, with an obedience ultimately Divine. All things must be done in Holiness by the Holy. That is, God must be discerned, obeyed and intended in all: And therefore in Magistrates in a special manner. In two respects Magistrates are obeyed or rather flattered by the ungodly; First, as they are men that are able to do them corporal good or hurt: As a Horse, or Dog, or other Bruit will follow you for his belly, and loveth to be where he fareth best; Secondly, As the Head of his Party, and encourager of him in his evil way, when he meets with Rulers that will be so bad. Wicked men love wicked Magistrates for being the servants of Satan; But faithful men must honour and obey a Magistrate, as an Officer of God; Even a Magistrate as a Magistrate, and not only as Holy, is an Officer of the Lord of all. Therefore the fifth Commandment is as the hinge of the Two Tables; Many of the Ancients thought that it was the last Commandment of the First Table, and the Moderns think it is the first Commandment of the last Table; For it commandeth our duty to the noblest sort of men; but not merely as men, but as the Officers of God. They debase Magistrates, that look at them merely as those that master other men, as the strongest Beast doth by the weaker; Nothing will make you sincere and constant in your honouring and obeying him, but taking them as the Officers of God, and remembering by whose Commission they rule, and whose work they do; that they are Ministers of God to us for good, Rom. 13. 1, 2, 3, 4, 5. If you do not this, 1. You wrong God, whose servants they are; For he that despiseth, despiseth not man but God. 2. You wrong the Magistrate, as much as you should do an Ambassador, if you took him to be the messenger of some Jack Straw, or some fellow that signifieth no more than his personal worth importeth. 3. And you wrong your selves: For while you neglect the Interest and Authority of God in your Rulers, you forfeit the acceptance, protection and reward of God. Subjects as well as servants must learn that great lesson; Col. 3. 23, 24, 25. And whatsoever

ye do, do it heartily as to the Lord, and not unto men: knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ: But he that doth wrong shall receive for the wrong that he hath done, and there is no respect of persons. So Eph. 6. 5, 6, 7, 8. Magistrates are as truly Gods Officers as Preachers: And therefore as he that heareth Preachers heareth him, so he that obeyeth Rulers obeyeth him: The exceptions are but the like in both cases: It is not every thing that we must receive from Preachers; nor every thing that we must do at the command of Rulers: But both in their proper place and work, must be regarded as the Officers of God: and not as men that have no higher Authority than their own to bear them out.

§. 26. Direct. 4. Let no vices of the person Direct. 4. cause you to forget the dignity of his Office: The authority of a sinful Ruler is of God, and must accordingly be obeyed: Of this read Bishop Bilson at large in his excellent Treatise of Christian Subjection; against the Papists that excommunicate and depose Princes whom they account Heretics, or favourers of them. Those sins which will damn a Mans Soul and deprive him of Heaven, will not deprive him of his Kingdom, nor disoblige the Subjects from their Obedience. An Infidel, or an ungodly Christian (that is, an Hypocrite) is capable of being a Prince, as well as of being a Patent, Husband, Master: And the Apostle hath taught all as well as servants, their duty to such, 1 Pet. 2. 18, 19, 20, 21. Servants, be subject to your Masters with all fear; and not only to the good and gentle, but also to the froward; For this is thank-worthy, if a man for conscience toward God, endure grief, suffering wrongfully? For what glory is it if when you are buffeted for your faults, you take it patiently? but if when ye do well and suffer for it ye take it patiently, this is acceptable with God; For even hereunto were ye called. Though it be a rare mercy to have Godly Rulers, and a great judgment to have ungodly ones, it is such as must be born.

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ting Usurping Tyrant, Pro rebus sibi commissis semper fidelissimus habebatur; and the like of Sebastian and others, p. 460.

§. 27. Direct. 5. Do not either divulge or aggrava- Direct. 5. vate the vices of your Governours to their dishonour. For their Honour is necessary to the publick good. If they have not care of their own honour, yet their subjects must have a care of it. If once they be dishonoured, they will the more easily be contemned, hated and disobeyed. Therefore the dishonouring of the Rulers tendeth to the dissolution of the Government, and ruine of the Commonwealth. Only in two cases did the ancient Christians aggravate the wickedness of their Governours. 1. In case they were such cruel Monsters as Nero, who lived to the misery of mankind. 2. In case they were not only open Enemies of the Church of Christ, but their Honour stood in competition with the Honour of Christianity, piety and honesty, as in Julians case; I confess against Nero and Julian both living and dead (and many like them,) the tongues and pens of wise and sober persons have been very free; But the fifth Commandment is not to be forgotten, Honour thy Father and Mother. And 1 Pet. 2. 17. Fear God; Honour the King; Though you must not call evil good, yet you may conceal and hide evil; Cham was cursed for opening his Fathers nakedness. Though you must flatter none in their sins, nor hinder their Repentance, but further it by all righteous means, yet must you speak Honourably of your Rulers, and endeavour to breed

Mark 7.
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& 10. 19.

breed an honorable esteem of them in the Peoples minds; and not as some, that think they do well, if they can secretly make their Rulers seem odious, by opening and aggravating their faults.

Direct. 6. Subdue your Passions, that no injuries which you may suffer by them, may disturb your Reason, and make you dishonor them by way of revenge. If you may not revenge your selves on private men, much less on Magistrates; and the tongue may be an unjust revenger, as well as the hand. Passion will provoke you to be telling all Men, [Thus and thus I was used,] and to perswade you that it is no sin to tell the truth of what you suffered: But remember, that the Publick Good, and the honor of Gods Officers, are of greater value, than the righting of a particular person that is injured. Many a discontented person hath set Kingdoms on fire, by divulging the faults of Governors for the righting of themselves.

Object. But shall cruel and unrighteous or persecuting men do mischief; and not hear of it, nor be humbled for it?

Ans. 1. Preachers of the Gospel, and others that have opportunity, may privately tell them of it, to bring them to repentance (if they will indure it) without dishonoring them by making it publick. 2. Historians will tell posterity of it, to their perpetual infamy, (if repentance and well-doing recover not their honor. Flatterers abuse the living, but Truth will dishonor their wickedness when they are dead: For it is Gods own Decree, That the memory of the just is blessed, but the name of the wicked shall rot, Prov. 10. 7. 3. And God himself will fully be avenged upon the impenitent for ever, having told you, That it were better for him that offendeth one of his little ones, that a Millstone were hanged about his Neck, and he were drowned in the depth of the Sea*. And is not all this enough, without the revenge of your passionate tongues? To speak evil of Dignities, and despise Dominion, and bring railing Accusations, are the sins of the old licentious Hereticks. Christ left us his example, not to revile the meanest, when we are reviled, 1 Pet. 2. 23. If you believe, that God will justifie the innocent, and avenge them speedily, Luk. 18. 7, 8. What need you be so forward to justifie and avenge your selves?

Object. If God will have their names to rot, and spoken evil of when they are dead, why may I not do it while they are alive?

Ans. There is a great deal of difference between a true Historian, and a Self-avenger in the reason of the thing, and in the effects: To dishonor bad Rulers while they live, doth tend to excite the People to Rebellion, and to disable them to govern: But for Truth to be spoken of them, when they are dead, doth only lay an odium upon the sin, and is a warning to others that they follow them not in evil: And this no wicked Prince was ever so great and powerful as to prevent; for it is a part of Gods resolved judgment. Yet must Historians so open the faults of the person, as not to bring the office into contempt; but preserve the reverence due to the authority and place of Governors.

Sext. Aurel. Vi-
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Calig. De
quo nescio
an decuerit
memoria prodii, nisi forte quia juvat de principibus nosse omnia, ut improbi
saltem fame metu talia declinent.

Direct. 7. By all means overcome a selfish mind, and get such a holy and a publick Spirit, as more regardeth Gods honor, and the publick interest, than your own. It is SELFISHNESS that is the great Rebel and Enemy of God, and of the

King, and of our Neighbor. A selfish private Spirit careth not what the Commonwealth suffereth, if he himself may be a gainer by it. To revenge himself, or to rise up to some higher place, or increase his riches, he will betray and ruine his King, his Country, and his nearest friends. A selfish, ambitious, covetous Man, is faithful to no Man, longer than he serveth his ends; nor is he any further to be trusted, than his own interest will allow. Self-denial, and a Publick Spirit, are necessary to every faithful Subject.

Direct. 8. Wish not evil to your Governors in your secret thoughts; but if any such thought would enter into your hearts, reject it with abhorrence. Eccles. 10. 20. Curse not the King, no not in thy thoughts; and curse not the rich in thy Bed-chamber: For a Bird of the Air shall carry the voice, and that which hath Wings shall tell the matter. A feverish misguided Zeal for Religion, and a passionate discontent for personal injuries, do make many greatly guilty in this point; they would be much pleased, if God would shew some grievous judgment upon persecutors; and take no warning by Christs rebukes of James and John, but secretly are wishing for Fire from Heaven, not knowing what manner of spirit they are of. They cherish such thoughts as are pleasing to them, though they dare not utter them in words. And he that dare wish hurt, is in danger of being drawn by temptation to do hurt.

Object. But may we not pray for the cutting off of persecutors? And may we not give God thanks for it, if he do it himself, without any sinful means of ours?

Ans. Every Ruler that casteth down one Sect or Party of Christians, and setteth up another (perhaps as true to the interest of Christianity as they) is not to be prayed against, and his destruction wished by the suffering party. 2. If he be a persecutor of Christianity and Piety it self, as Heathens, and Infidels are, yet if his Government do more good, than his persecution doth harm, you may not so much as wish his downfall. 3. If he were a Nero, or a Julian, you must pray first for his conversion; and if that may not be, then next for his restraint, and never for his destruction, but on supposition, that neither of the former may be attained (which you cannot say.) 4. You must pray for the deliverance of the persecuted Church, and leave the way and means to God, and not prescribe to him. Hurtful desires and prayers are seldom of God. 5. You may freelier rejoyce afterwards, than desire it before; because when a Julian is cut off, you know that Gods righteous will is accomplished; when before you knew not that it was his Will: Yet after, it is the deliverance of the Church, and not the hurt of a Persecutor as such, that you must give thanks for: Be very suspicious here, lest partiality and passion blind you.

They are dangerous passages which Petrarch hath, though a good, learned and moderate Man. Dial. 49. Non tot passim essent Domini nec tam late furerent, nisi populi insurrexerunt & cuique circum pro se charior foret res privata quam publica; voluptas quam gloria, pecunia quam libertas, Vita quam

Virtus. Et statim. Et sane si vel unum patria civem bonum habeat, malum Dominum diutius non habebit. The meaning is too plain, Abundance of the most Learned Writers have such Passages which must be read with Caution: Though I would draw none to the other extrem. Petrarchs 68 Dial. & 85 Dialog. de bono Domino, is as smart as the former; but yet speaketh not all that contra Reges which he doth contra Dominos. However he says that Inter Regem & Tyrannum non discernunt Gradus, &c. So Sir Thomas More in his Poems: Regibus e multis Regnum bene qui reget unum: Vix tamen unus erit, si tamen unus erit. And that of Seneca Trag. ult. Tantum ut nocet, cupit esse potens.

Direct. 9. Learn how to suffer; and know what use God can make of your sufferings, and think not better of prosperity, and worse of suffering, than you have cause. It is a carnal unbelieving heart, that maketh so great a matter of Poverty, Imprisonment, Banishment, or Death, as if they were undone, if fortiter mutationem rerum in deterius. Laert. p. 55.

they

they suffer for Christ, or be sent to Heaven before the time: As if Kingdoms must be disturbed to save you from suffering: This better becoms an Infidel and a Worldling, that takes his Earthly prosperity for his portion, and thinks he hath no other to win or lose. Do you not know what the Church hath gained by suffering? How pure it hath been when the fire of persecution hath refined it? And how prosperity hath been the very thing that hath polluted it, and shattered it all to pieces; by letting in all the ungodly World, into the visible Communion of the Saints, and by setting the Bishops on contending for superiority, and overtopping Emperors and Kings? Many thousands that would be excellent persons in adversity, cannot bear a high or prosperous state, but their Brains are turned, and Pride and Contention maketh them the scorn of the Adversaries that observe them.

Direct.
10.

§. 32. Direct. 10. *Trust God, and live by Faith; and then you will find no need of rebellions or any sinful means.* Do you believe, that both the hearts and lives of Kings, and all their affairs, are in the hand of God? If not, you are Atheists. If you do, then do you not think that God is fitter than you to dispose of them. He that believeth, will not make haste? Deliverance from persecutions must be prayed and waited for, and not snatched by violence, as a hungry Dog will snatch the meat out of his Masters hands, and bite his fingers! Do you believe, *That all shall work together for good to them that love God?* Rom. 8. 28. And do you believe, that the godly are more than Conquerors; when they are killed all day, and counted as Sheep unto the slaughter? Ver. 32, 33, 34, 35. And do you believe, that it is cause of exceeding joy, when for the sake of Righteousness you are hated and persecuted, and all manner of evil is falsely spoken of you? Matth. 5. 10, 11, 12. If you do not, you believe not Christ; if you do, will you strive by sinful means against your own good, and happiness, and joy. Will you desire to conquer when you may be more than Conquerors? Certainly, the use of sinful means doth come from secret unbelief and diffidence? Learn to trust God, and you will easily be subject to your Governors.

Direct.
11.

§. 34. Direct. 11. *Look not for too great matters in the World: Take it but for that Wilderness which is the way to the promised Land of rest.* And then you will not count it strange to meet [with hard usage and sufferings from almost all. 1 Pet. 4. 12, 13. Beloved, think it not strange concerning the fiery trial, which is to try you, as if some strange thing hapned to you; but rejoice in that ye are partakers of the sufferings of Christ. Are you content with God and Heaven for your portion? If not, how are you Christians; if you are, you have small temptation to rebel or use unlawful means for Earthly privileges. Paul saith, *He took pleasure in persecution,* 2 Cor. 12. 10. Learn you to do so, and you will easily bear them.

Phil. 3. 7,
8, 11, 12.

Direct.
12.

§. 35. Direct. 12. *Abhor the popular spirit of envy, which maketh the poor, for the most part, think odiously of the rich and their superiors; because they have that which they had rather have themselves.* I have long observed it, that the poor laboring people, are very apt to speak of the rich, as sober men speak of Drunkards; as if their very estates, and dignity, and greatness, were a vice. And it is very much to flatter their own Conscience, and deuide themselves with ungrounded hopes of Heaven. When they have not the Spirit of Regeneration and Holiness, to witness their title to eternal life, they think their Poverty will serve the turn; and they will or-

aliquis, imperat indignus; nullumque est malum, quin aliqua boni gutta coarctetur.

dinarily say, That they hope God will not punish them in another World, because they have had their part in this: But they will easily believe, that almost all rich and great Men go to Hell? And when they read Luke 16. of the rich Man and Lazarus, they think they are the Lazaruses, and read it as if God would save men merely for being poor, and damn men for being great and rich; when yet they would themselves be as rich and great, if they knew how to attain it. They think that they are the maintainers of the Commonwealth, and the rich are the Caterpillars of it, that live upon their labors, like Drones in the Hive, or Mice and Vermin that eat the Honey, which the poor laboring Bees have long been gathering. For they are unacquainted with the Labors and Cares of their Governors, and sensible only of their own. This envious spirit exceedingly disposeth the poor to Discontents, and Tumults, and Rebellions; but it is not of God, Jam. 3. 15, 16, 17.

§. 36. Direct. 13. *Keep not company with envious murmurers at Government; for their words fret like a canker, and their sin is of an infecting kind.* What a multitude were drawn into the Rebellion of Corah, who, no doubt, were provoked by the Leaders discontented words. It seemeth they were for Popularity, Num. 16. 3, 13, 14. *Ye take too much upon you, seeing all the Congregation are holy, every one of them, and the Lord is among them: Wherefore then lift you up yourselves above the Congregation of the Lord—Is it a small thing that thou hast brought us up out of a Land that floweth with Milk and Honey, to kill us in the Wilderness; except thou make thyself altogether a Prince over us?—Wilt thou put out the eyes of these men? What confidence, and what fair pretences are here? So probable and plausible to the people, that it is no wonder that multitudes were carried to Rebellion by it? Though God disowned them by a dreadful judgment, and shewed whom he had chosen to be the Governors of his people.*

Direct.
13.
Num. 16.

§. 37. Direct. 14. *Keep humble, and take heed of Pride.* The humble is ready to obey and yield, and not only to be subject to Magistrates, but to all Men, even voluntarily to be subject to them that cannot constrain them. 1 Pet. 5. 5. *Be all of you subject one to another.* It is no hard matter for a twig to bow, and for a humble Soul to yield and obey another, in any thing that is lawful. But the Proud take subjection for vassalage, and obedience for slavery, and say, *Who is Lord over us; our Tongues are our own; what Lord shall control us? Will we be made slaves to such and such! Only from Pride cometh contention,* Prov. 13. 18. 10. By causing impatience, it causeth disobedience and sedition.

Psal. 12:6,
7.
Prov. 16:
13, 18.

§. 38. Direct. 15. *Meddle not uncalled with the matters of superiors, and take not upon you to censure their actions, whom you have neither ability fitness or authority to censure.* How commonly will every Tradesman and Laborer at his work, be censuring the Counsels and Government of the King? And speaking of things, which they never had means sufficiently to understand. Unless you had been upon the place, and heard all the Debates and Consultations, and understood all the Circumstances and Reasons of the business, how can you imagine that at so great a distance you are competent Judges! Fear God, and judge not that you be not judged. If bulie Bodies and Medlers with other Mens matters among Equals, are condemned, 2 Thes. 3. 11. 1 Tim. 5. 13. 1 Pet. 4. 15. much more when they meddle, and that censoriously, with the Matters of their Governors. If you would please God, know, and keep your places, as Soldiers in an Army, which is their comly order, and their strength.

§. 39.

Direct.
16.

§. 39. Direct. 16. Consider the great temptations of the rich and great; and pity them that stand in so dangerous a station, instead of murmuring at them, or envying their greatness. You little know what you should be your selves, if you were in their places, and the World, and the Fleth, had so great a stroke at you, as they have at them. He that can swim in a calmer Water, may be carried down a violent stream. It is harder for that bird to flie, that hath many pound weights tied to keep her down, than that which hath but a straw to carry to her Nest. It is harder mounting Heaven-wards with Lordships and Kingdoms, than with your less impediments. Why do you not pity them that stand on the top of barren Mountains, in the stroke of every storm and wind, when you dwell in the quiet fruitful vales? Do you envy them that must go to Heaven, as a Camel through a Needles eye, if ever they come there? And are you discontented, that you are not in their condition? Will you rebel and fight to make your Salvation, as difficult as theirs? Are you so unthankful to God for your safer station, that you murmur at it, and long to be in the more dangerous place?

Direct.
17.

§. 40. Direct. 17. Pray constantly and heartily for the spiritual and corporal welfare of your Governors. And you have Reason to believe, That God who hath commanded you to put up such Prayers, will not suffer them to be wholly lost, but will answer them some way to the benefit of them that perform the duty, 1 Tim. 2. 1, 2, 3. And the very performance of it will do us much good of it self: For it will keep the heart well disposed to our Governors, and keep out all sinful desires of their hurt, or control them, and cast them out, if they come in: Prayer is the exercise of love and good desires; and Exercise increaseth and confirmeth habits. If any ill wilhes against your Governors should steal into your minds, the next time you pray for them, Conscience will accuse you of Hypocrisie, and either the sinful desires will corrupt or end your Prayers, or else your Prayers will cast out those ill desires. Certainly the faithful fervent Prayers of the Righteous, do prevail much with God: And things would go better than they do in the World, if we prayed for Rulers as heartily as we ought.

Object.

§. 41. Object. For all the Prayers of the Church Five parts of six of the World, are yet Idolaters, Heathens, Infidels, and Mahometans: And for all the Prayers of the Reformed Churches, most of the Christian part of the World, are drowned in Popery; or gross Ignorance and Superstition, and the poor Greek Churches have Mahometan or Tyrannical Governors, and carnal, proud, usurping Prelates domineer over the Roman Church; and there are but three Protestant Kings on the whole Earth! And among the Israelites themselves, who had Priests and Prophets to pray for their Princes, a good King was so rare, that when you have named five or six over Judah, (and never a one after the division over Israel) you scarce know where to find the rest. What good then do your Prayers for Kings and Magistrates?

Answer.

Answer. 1. As I said before, they keep the hearts of subjects in an obedient holy frame. 2. Were it not for Prayers, those few good ones would be fewer, or worse than they are; and the bad ones might be worse, or at least do more hurt to the Church, than they now do. 3. It is not to be expected, that all should be granted in kind, that Believers pray for: For then not only Kings, but all the World, should be converted and saved: For we should pray for every one. But God who knoweth best how to distribute his Mercies, and to honor himself; and

refine his Church by the malice and persecution of his Enemies, will make his peoples Prayers a means of that measure of good which he will do for Rulers, and by them in the World: And that is enough to incourage us to pray. 4. And indeed, if when proud, ungodly Worldlings, have sold their Souls by wicked means, to climb up into places of power, and command, and domineer over others; the Prayers of the faithful should presently convert, and save them all, because they are Governors. This would seem to charge God with respect of Persons, and defect of Justice, and would drown the World in Wickedness, Treasons, Bloodshed, and Confusion; by incouraging Men by Flatteries, or Treacheries, or Murders, to usurp such places, in which they may both gratifie their Lusts, and after save their Souls, while the godly are obliged to pray them into Heaven. It is no such hearing of Prayers for Governors which God hath promised. 5. And yet, I must observe, that most Christians are so cold and formal in their Prayers for the Rulers of the World, and of the Church, that we have great reason to impute the unhappiness of Governors, very much to their neglect: Almost all Men are taken up so much with their own concerns, that they put off the publick concerns of the World, and of the Church and State, with a few customary heartless words; and understand not the meaning of the three first Petitions of the Lords Prayer, and the Reason of their precedency, or put them not up with that feeling, as they do the other three. If we could once observe, that the generality of Christians were more earnest and importunate with God, for the *Hallowing of his name through all the World, and the coming of his Kingdom, and the obeying of his Will in Earth, as it is in Heaven, and the Conversion of the Kings and Kingdoms of the World, than for any of their personal concerns*, I should take it for a better prognostick of the happiness of Kings and Kingdoms, than any that hath yet appeared in our days: And those that are taken up with the expectations of Christs visible reign on Earth, would find it a more lawful and comfortable way, to promote his Government thus by his own appointed Officers, than to rebel against Kings, and seek to pull them down, on pretence of setting up him that hath appointed them, whose Kingdom (personally) is not of this World.

Object. Si id juris ob-
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gionis erit
instabilis:
Mutato re-
gis animo
religio
mutabitur.
Resp. unum
cum hic
solatium in
Divina est
providenti-
a: Omnium
animos
Deus in
potestate
sua habet;
sed specia-
li quodam
modo Cor
Regis in
manu Do-
mini. Deus
& per be-
nos & per
malos Re-
ges opus
suum ope-
ratur. In-
terdum

tranquilli-
tas, interdum tempestas ecclesie utilis. Nempe si pius est qui imperat, si diligens lector sacre Scripturae, si assiduus in precibus, si Ecclesie Catholice reverens, si peritos attente audiens, multum per illum proficit veritas. Sin distorto est & corrupto judicio, pejus id ipsi cedit quam ecclesie. Nam ipsum grave manet judicium Regis Ecclesie, qui ecclesiam inultam non finet. Grotius de Imper. p. 210. Joh. 18. 36.

§. 42. Direct. 18. When you are tempted to dishonorable thoughts of your Governors, look over the face of all the Earth, and compare your case with the Nations of the World; and then your murmurings may be turned into thankfulness for so great a Mercy. What cause hath God to difference us from other Nations, and give us any more than an equal proportion of Mercy, with the rest of the World. Have we deserved to have a Christian King, when five parts of the World have Rulers that are Heathens and Mahometans? Have we deserved to have a Protestant King, when all the World hath but two more? How happy were the World, if it were so with all Nations, as it is with us? Remember how unthankfulness forfeiteth our happiness.

§. 43. Direct. 19. Consider as well the benefits which you receive by Governors, as the sufferings which you undergo; and especially consider of the com-

mon benefits, and value them above your own. He that knoweth what Man is, and what the World is, and what the temptations of great Men are, and what he himself deserveth, and what need the best have of affliction, and what good they may get by the right improvement of it, will never wonder nor grudge, to have his Earthly Mercies mixt with crosses, and to find some Salt or Soweriness in the Sawce of his pleasant Dishes. For the most luscious is not of best concoction. And he that will more observe his few afflictions, than his many benefits, hath much more selfish tenderness of the flesh, than ingenuous thankfulness to his Benefactor. It is for your good that Rulers are the *Ministers of God*, Rom. 13. 3, 4, 5. Perhaps you will think it strange, that I say to you (what I have oft said,) that I think there are not very many Rulers, no not Tyrants and Persecutors so bad, but that the Godly that live under them, do receive from their Government more good than hurt: And (though it must be confest, that better Governors would do better, yet) almost the worst are better than none. And none are more beholden to God for Magistrates, than the Godly are, however none suffer so much by them in most places of the World. My reason is, 1. Because the multitude of the needy, and the dissolute Prodigals, if they were all ungoverned, would tear out the Throats of the more wealthy and industrious, and as Robbers use Men in their Houses, and on the High-way, so would such persons use all about them, and turn all into a constant War. And hereby all honest industry would be overthrown, while the fruit of Mens labors were all at the Mercy of every one that is stronger than the owner; and a Robber can take away all in a night, which you have been laboring for many years, or may set all on fire over your heads: And more persons would be killed in these Wars by those that sought their Goods, than Tyrants and Persecutors use to kill (unless they be of the most cruel sort of all.) 2. And it is plain, that in most Countreys, the universal enmity of corrupted nature to serious Godliness, would inflame the rabble, if they were but ungoverned, to commit more murders and cruelties upon the Godly, than most of the Persecutors in the World have committed. Yet I deny not, in most places there are a sober sort of Men of the middle rank, that will hear reason, and are more equal to Religion than the highest, or the lowest usually are. But suppose these sober men were the more numerous, yet is the vulgar rabble the more violent, and if Rulers restrained them not, would leave few of the faithful alive on Earth. As many volumes as are written of the Martyrs, who have suffered by Persecutors, I think they saved the lives of many more than they murdered. Though this is no thanks to them, it is a mercy to others: As many as Queen Mary martyred, they had been far more, if she had but turned the rabble loose upon them, and never meddled with them by Authority. I do not think Nero or Dioclesian, martyred near so many, as the people turned loose upon them would have done. Much more was Julian, a Protector of the Church from the popular rage, though in comparison of a Constantine or Theodosius, he was a Plague. If you will but consider thus the benefits of your common Protection, your thankfulness for Rulers would overcome your murmurings. In some places, and at some times, perhaps the People would favor the Gospel, and flock after Christ, if Rulers hindered them not; But that would not be the ordinary case; and their unconstancy is so great, that what they built up one day in their zeal, the next day they would pull down in fury.

Dicunt
Stoici, sa-
pientes non
modo libe-
ros esse
verum &
Reges:
Cum sit
Regnum
imperium
nemini ob-
noxium,
quod de sa-
pientibus
sola affertur.
Statu-
ere enim
oportere
principem
de bonis &
malis; hoc
autem ma-
lorum scire
neminem.
Similiter
ad Magi-
stratus, &
iudicia &
oratoriam
sola illos
idoneos, ne-
minemque
malorum.
Laert. in
Zenone.

§. 44. Direct. 20. Think not that any change of Direct. the Form of Government, would cure that which is 20. caused by the peoples sin, or the common pravity of Humane Nature. Some think they can contrive such Forms of Government, as that Rulers shall be able to do no hurt: But either they will disable them to do good, or else their Engine is but Glass, and will fail or break when it comes to execution. Men that are themselves so bad and unhumbled, as not to know how bad they are, and how bad mankind is, are still laying the blame upon the Form of Govern- ment, when any thing is amiss, and think by a change to find a cure. As if when an Army is in- fected with the Plague, or composed of Cowards, the change of the General, or Form of Government, would prove a cure. But if a Monarch be faulty, in an Aristocracy, you will but have many faulty Go- vernors for one; and in a Democracy, a multitude of Tyrants.

§. 45. Direct. 21. Set your selves much more to Direct. study your duty to your Governors, than the duty of 21. your Governors to you; as knowing, that both your Temporal and Eternal Happiness dependeth much more upon your selves, than upon them. God doth not call you to study other Mens duties so much as your own. If your Rulers sin, you shall not answer for it; but if you sin your selves, you shall. If you should live under the Turk, that would oppress and persecute you, your Souls shall speed never the worse for this: It is not you, but he that should be damned for it. If you say, But it is me that should be oppressed by it. I answer, 1. How small are Temporal things to a true Believer, in comparison of Eternal things? Have not you a greater hurt to fear, than the killing of your Bodies by Men? Luk. 12. 4. 2. And even for this life, do you not believe, that your lives and liberties are in the power of God, and that he can relieve you from the oppression of all the World, by less than a word, even by his will? If you believe not this, you are Atheists: If you do, you must needs perceive that it concerneth you more to care for your duty to your Governors, than for theirs to you: And not so much to regard what you receive, as what you do; nor how you are used by others, as how you behave your selves to them. Be much more afraid lest you should be guilty of murmuring, dishonoring, disobeying, flattering, not praying for your Governors, than lest you suffer any thing un- justly from them. 1 Pet. 4. 13, 14, 15, 16, 17. Let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy-body in other mens matters; yet if any man suffer as a Christian, let him not be ashamed, but let him glorifie God on this behalf. If ye be reproached for the Name of Christ, ye are happy. Live so, that all your adversaries may be forced to say, as it was said of Daniel, Dan. 6. 5. We shall not find any occasion against this Daniel, except we find it against him concerning the Law of his God. Let none be able justly to punish you as Drunkards, or Thieves, or Slanderers, or Fornica- tors, or Perjured, or Deceivers, or Rebellious, or Seditious, and then never fear any suffering for the sake of Christ, or Righteousness. Yea, though you suffer as Christ himself did, under a false accusation of disloyalty, fear not the suffering nor the infamy, as long as you are free from the guilt. See that all be well at home, and that you be not faulty against God, or your Governors, and then you may boldly commit your selves to God, 1 Pet. 2. 23, 24.

§. 46. Direct. 22. The more Religious any are, Direct. the more obedient should they be in all things lawful. 22. Excel others in Loyalty, as well as in Piety. Religion is so far from being a just pretence of Rebellion, that it

Eam Rem-
publicam
optimam
dicunt
Stoici, que
sit mixta
ex regno
& popula-
ri domina-
tu, optima-
rumque
potentia.
Laert. in
Zenone.

Bad peo-
ple make
bad Go-
vernors;
In most
places the
people are
so wilful
and tena-
cious of
their sin-
ful cus-
toms, that
the best
Rulers are
not able
to reform
them. Yea
many a
Ruler hath
cast off
his Go-
vernment,
being wearied
with mu-
tinous and
obstinate
people: Plato
would not
meddle
with Go-
vernment
in Athens.
Quia pluri-
bus insti-
tutis &
moribus
assueverat.
Laert. in
Platone: And many
other Phi-
losophers
that were
fittest for
Govern-
ment, re-
fused it on
the same
account, through
the diso-
bedience
of the
People.

it is the only Effectual Bond of Sincere Subjection and Obedience.

Direct.
23.

§. 47. Direct. 23. Therefore believe not them that would exempt the Clergy from Subjection to the Civil Powers: As none should know the Law of God, so well as they, so none should be more obedient to Kings and States, when the Law of God so evidently commandeth it. Of this read *Bilson of Christian Subjection*, (who besides many others, faith enough of this.) The Arguments of the Papists from the supposed incapacity of Princes, would exempt Physicians, and other Arts and Sciences, from under their Government, as well as the Clergy.

Direct.
24.

§. 48. Direct. 24. Abuse not Magistrates so far, as to think their Office and Power extendeth not to Matters of Religion, and the Worship of God. Were they only for the low and contemptible Matters of this World, their Office would be contemptible and low. To help you out in this, I shall answer some of the commonest doubts.

Quest. 1.
Who shall be Judge in Points of Faith and Worship?

§. 49. Quest. 1. Is the Civil Magistrate Judge in Controversies of Faith or Worship?

Ans. It hath many a time grieved me to hear so easie a Question frequently propounded, and pitifully answered, by such as the publick good required, to have had more understanding in such things. In a word, Judgment is Publick or Private. The Private Judgment, which is nothing but a Rational discerning of Truth and Duty, in order to our own choice and practice, belongeth to every Rational person. The Publick Judgment is ever in order to Execution. Now the Execution is of two sorts, 1. By the Sword. 2. By Gods Word applied to the Case and Person. One is upon the Body or Estate; the other is upon the Conscience of the Person, or of the Church; to bring him to Repentance, or to bind him to avoid Communion with the Church, and the Church to avoid Communion with him. And thus Publick Judgment, is Civil or Ecclesiastical: Coercive and violent in the Execution; or only upon Consenters and Voluntiers. In the first, the Magistrate is the only Judge, and the Pastors in the second. About Faith or Worship, if the Question be, Who shall be protected as Orthodox, and who shall be punished by the Sword as Heretical, Idolatrous, or Irreligious; here the Magistrate is the only Judge. If the Question be, Who shall be admitted to Church Communion as Orthodox, or Ejelled and Excommunicate as Heretical or Profane; here the Pastors are the proper Judges. This is the truth, and this is enough to end all the voluminous wranglings upon the Question, Who shall be Judge? And to answer the Cavils of the Papists against the Power of Princes in Matters of Religion. It is pity that such gross and silly sophisms, in a Case that a Child may answer, should debase Christian Princes, and take away their chief Power, and give it to a proud and wrangling Clergy, to persecute and divide the Church with.

Of these things see my Propositions of the difference of the Magistrates and Pastors Power to Dr. Lud. Moul.

§. The Rex Sacrorum, among the Romans, was debarred from exercising any Magistracy. Plut. Rom. Quest. 63.

Quest. 2.
Of the Oath of Supremacy.

§. 50. Quest. 2. May our Oath of Supremacy be lawfully taken, wherein the King is pronounced Supreme Governor in all Causes Ecclesiastical as well as Civil?

Ans. There is no reason of scruple to him that understandeth, 1. That the title [Causes Ecclesiastical] is taken from the ancient usurpation of the Pope, and his Prelates, who brought much of the Magistrates work into their Courts, under the name of [Causes Ecclesiastical.] 2. That our Canons, and many Declarations of our Princes, have expounded it fully, by disclaiming all proper Pastoral Power. 3. That by [Governor] is meant only one that Governeth Coercively, or by Sword: So that it is no more than to swear, That in all Causes Ecclesiastical, so far as Coercive Government is required, it belongeth not to Pope or Prelates under him; but to the King and his Officers or Courts alone: Or, That the King is chief in Governing by the Sword in Causes Ecclesiastical as well as Civil. So that if you put [Spiritual] instead of Ecclesiastical, the word is taken materially, and not formally: Not that the King is chief in the Spiritual Government, by the Keys of Excommunication and Absolution, but that he is chief in the Coercive Government about Spiritual Matters, as before explained.

See *Bilson of Subjection*. pag. 238, 255. Princes only be Governors in things and Causes Ecclesiastical; that

is, With the Sword. But if you infer, ergo, Bishops be no Governors in those things, meaning, No Dispensers, Guiders, nor Directors of those things, your Conclusion is larger, &c. So pag. 256.

is, With the Sword. But if you infer, ergo, Bishops be no Governors in those things, meaning, No Dispensers, Guiders, nor Directors of those things, your Conclusion is larger, &c. So pag. 256.

§. 51. Quest. 3. Is not this to confound the Church and State, and to give the Pastors Power to the Magistrate?

Ans. Not at all: It is but to say, that there may be need of the use both of the Word and Sword against the same persons, for the same offence; and the Magistrate only must use one, and the Pastors the other. An Heretical Preacher may be silenced by the King upon pain of Banishment, and silenced by the Church, upon pain of Excommunication. And what confusion is there in this?

§. 52. Quest. 4. But hath not the King Power in Cases of Church Discipline, and Excommunication itself?

Ans. There is a Magistrates Discipline, and a Pastoral Discipline. Discipline by the Sword, is the Magistrates work: Discipline by the Word, is the Pastors work. And there is a Coercive Excommunication, and a Pastoral Excommunication. To command upon pain of corporal punishment, that a Heretic or Impenitent wicked man, shall forbear the Sacred Ordinances and Privileges, a Magistrate may do: But to command it only upon Divine and Spiritual Penalties, belongeth to the Pastors of the Church. The Magistrate hath power over their very Pastoral work, though he have not power in it, so as to do it himself. Suppose but all the Physicians of the Nation to be of Divine Institution, with their Colledges and Hospitals, and in the Similitude you will see all the Difficulties resolved, and the next Question fully answered.

§. 53. Quest. 5. Seeing the King, and the Pastors of the Church, may command and judge to several Ends in the same Cause, suppose they should differ: Which of them should the Church obey?

Ans. Distinguish here 1. Between a right Judgment, and a wrong. 2. Between the Matter in question; which is either, 1. Proper in its primary state to the Magistrate. 2. Or proper primarily to the Pastor. 3. Or common to both (though in several sorts of Judgment.) And so I answer the question thus.

1. If it be a Matter wherein God himself hath first determined, and his Officers do but judge in subordination to his Law, and declare his Will, then we must obey him that speaketh according to the Word of God, if we can truly discern it; and not him, that we know goeth contrary to God. As if the Magistrate should forbid communion with Arrians or Hereticks, and the Pastors command us to hold communion with them as no Hereticks: Here the Magistrate is to be obeyed (because God is to be obeyed) before the Pastors, though it be in a Matter of Faith and Worship. If you say, Thus you make all the People Judges. I answer you, and so you must

to them that repent not, but give wilful and open signification of impiety, &c.] Beda Hist. Eccles. lib. 2. c. 5. telleth us, That Melitus, Bishop of London, (with Justus) was banished by the Heirs of King Sæbereth; because he would not give them the Sacrament of the Lords Supper, which they would needs have before they were Baptised.

Bishop *Bilson* pag. 313. [We grant, they must rather hazard their lives, than Baptise Princes which be lieve not, or distribute the Lords Mysteries

make

make them such *Private Judges*, to discern their own duty, and so must every man; or else you must rule them as Beasts, or Mad-men, and prove, That there is no Heaven or Hell for any in the World; but Kings and Pastors; or, at least, that the people shall be saved or damned, for nothing but obeying, or not obeying their Governors: And if you could prove that, you are never the nearer reconciling the contradictory commands of those Governors.

2. But if the Matter be not fore-determined by God, but left to Man; then 1. If it be the Magistrates proper work, we must obey the Magistrate only. 2. If it be about the Pastors proper work, the Pastor is to be obeyed; though the Magistrate gainsay it, so be it he proceed according to the General Rules of his Instructions, and the Matter be of weight. As if the Magistrate and the Pastors of the Church do command different Translations or Expositions of the Bible to be used, or one forbid-eth, and another commandeth the same individual Person to be Baptised, or receive the Sacrament of the Lords Supper, or to be esteemed a Member of the Church: If the people know not which of them judgeth right, it seemeth to me, they should first obey their Pastors, because it is only in Matters intimately pertaining to their Office. I speak only of Formal Obedience, and that of the people only, for materially Prudence may require us rather to do as the Magistrate commandeth (*quod, non quia*) to avoid a greater evil. And its always supposed that we patiently bear the Magistrates penalties, when we obey not his Commands. 3. But in Points common to them both, the Case is more difficult. But here you must further distinguish, first, Between Points equally common, and Points unequally common; secondly, Between determinations of Good, or Bad, or Indifferent consequence as to the main End, and Interest of God and Souls. 1. In Points equally common to both, the Magistrate is to be obeyed against the Pastors: Because he is more properly a Commanding Governor, and they are but the Guides or Governors of Voluntiers: And because, in such Cases, the Pastors themselves should obey the Magistrate; and therefore the people should first obey him. 2. Much more in Points unequally common, which the Magistrate is more concerned in, than the Pastors; the Magistrate is undoubtedly to be first obeyed. Of both, there might instances be given about the Circumstantial or Adjuncts of Gods Worship. As the Place of publick Worship, the Situation, Form, Bells, Fonts, Pulpits, Seats, precedency in Seats, Tables, Cups, and other Utensils; Church Bounds by Parishes, Church Ornaments, Gestures, Habits, some Councils, and their Order, with other such like; in all which, *ceteris paribus*, for my part I would rather obey the Laws of the King, than the Canons of the Bishops, if they should disagree. 3. But in Cases common to both, in which the Pastors Office is more nearly and fully concerned than the Magistrates; the Case is more difficult: As at what hour the Church shall assemble; what part of Scripture shall be read; what Text the Minister shall preach on: How long Prayer, or Sermon, or other Church exercises shall be? What Prayers the Minister shall use? In what method he shall preach? And, what Doctrine he shall deliver, and the people hear? With many such like. These do most nearly belong to the Pastoral Office, to judge of, as well as to execute: But yet

in some Cases the Magistrate may interpose his authority? And herein, 1. If the one Party do determine clearly to the necessary preservation of Religion, and the other to the ruine of it; the disparity of Consequents, maketh a great disparity in the Case: For here God himself hath predetermined, who commandeth that *all be done to edification*. As for instance, If a Christian Magistrate ordain, that no Assembly shall consist of above Forty or an hundred persons, when there are so many Preachers and places of Meeting, that it is no detriment to Mens Souls; and especially, when the danger of infection, or other evil warranteth it, then I would obey that command of the Magistrate, though the Pastors of the Church were against it, and commanded fuller Meetings. But if a *Julian* should command the same thing, on purpose to wear out the *Christian Religion*, and when it tendeth to the ruine of Mens Souls, (as when Preachers are so few, that either more must meet together, or most must be untaught, and excluded from Gods worship,) here I would rather obey the Pastors that command the contrary, because they do but deliver the command of God, who determineth consequently of the necessary means, when he determineth of the end. But if the consequents of the Magistrates and the Pastors commands should be equally indifferent, and neither of them discernably Good or Bad, the difficulty then would be at the highest, and such as I shall not here presume to determine.

No doubt but the King is the Supream Governor over all the Schools, and Physicians, and Hospitals in the Land, that is, he is the Supream in the Civil Coercive Government: He is Supream Magistrate over Divines, Physicians, and School-masters; but not the Supream Divine, Physician, or School-master. When there is any work for the Office of the Magistrate, that is, for the Sword, among any of them, it belongeth only to him, and not at all to them: But when there is any work for the Divine, the Physician, the School-master, or if you will, for the Shoemaker, the Taylor, the Watchmaker, this belongeth not to the King to do, or give particular commands for: But yet it is all to be done under his Government; and on special Causes, he may make Laws to force them all to do their several works aright, and to restrain them from abuses. As (to clear the case in hand) the King is informed, that Physicians take too great Fees of their Patients; that some through ignorance, and some through covetousness give ill compounded Medicines, and pernicious Drugs: No doubt but the King, by the advice of understanding men, may forbid the use of such Drugs as are found pernicious to his Subjects, and may regulate not only the Fees, but the Compositions and Attendances of Physicians. But if he should command, that a Man in a Fever, or Droisie, or Consumption, shall have no Medicine, but this, or that, and so oft, and in such or such a dose, and with such or such a diet; and the Physicians whom my reason bindeth me to trust (and perhaps my own experience also) do tell me that all these things are bad for me, and different tempers and accidents require different remedies, and that I am like to die, or hazard my health, if I obey not them contrary to the Kings commands, here I should rather obey my Physicians: Partly, because else I should sin against God, who commandeth me the preservation of my life; and and partly, because this matter more belongeth to the Physician, than to the Magistrate. Mr. Richard Hooker, *Eccle. Polit. lib. 8 p. 223, 224.* giveth you the Reason more fully.

Bilson, p. 399. saith, [The Election of Bishops in those days belonged to the people, & not the Prince, & though Valens by plainforce placed Lucius there, yet might the people lawfully reject him as no Bishop, and cleave to Peter their right Pastor.]

Too many particular Laws about little matters breed contention. Alex. Severus would have distinguished all orders of men by their apparel: Sed hoc ulpiano, & Paulo displicuit; clementibus plurimum rixarum fore, si faciles essent homines ad injurias. And the Emperor yielded to them. Lamprid. in Alex. Severus. Lipsius, ubi leges multe, ibi lites multe, & vita morisque pravi. Non multe leges bonos mores faciunt, sed paucæ fide-liter servata.

Bishop Andrews in Tort. Tort. pag. 383. Cobi- beat Regem Diaconus, si cum indignus sit, idque palam constet, accedat tamen ad Sacramentum: Cobi- beat & Medicus si ad noxium quid vel insalubre manum admoveat: Cobi- beat & Equis- biter equi- tandum ad- igit equum per locum præcipuum, vel scelerosum, cui subest periculum: Etiamne Medico? Etiamne Equitoni suo subiectus Rex? S. de Majori potestate loquitur; sed ea, ad rem noxi- am procul arcendam. Quia in re Charitatis semper Potestas est maxima. Here you see what Church Government is, and how Kings are under it, and how not, in Bishop Andrews sense.

Direct. 25. §. 54. Direct. 25. Give not the Magistrates Power to any other, whether to the people, on pretence of their Majestas Realis (as they call it) or to the Pope, or Prelates, or Pastors of the Church, upon pretence of authority from Christ, or of the distinction of Ecclesiastical Government and Civil. The peoples pretensions to Natural Authority, or Real Majesty, or Collation of Power, I have confuted before, and more elsewhere: The Popes, Prelates, and Pastors power of the Sword in Causes Ecclesiastical, is disproved so fully by Bishop Bilson *ubi supra*, and many more, that it is needless to say much more of it. All Protestants, so far as I know are agreed, that no Bishop or Pastor hath any power of the Sword, that is, of Coercion, or force upon Mens Bodies, Liberties or Estates, except as Magistrates derived from their Sovereign. Their Spiritual power is only upon Consenters, in the use of Gods Word upon the Conscience, either generally in Preaching, or with personal application in Discipline. No Courts or Commands can compel any to appear or submit, nor lay the mulct of a penny upon any, but by their own consent, or the Magistrates authority. But this the Papists will few of them confess: For if once the Sword were taken from them, the World would quickly see that their Church had the hearts of few of those multitudes, whom by Fire and Sword, they forced to seem their Members; or at least, that when the Windows were opened, the light would quickly deliver poor Souls from the servitude of those Men of Darknes. For then few would fear the unrighteous Excommunications of meer Usurpers. It is a manifold Usurpation by which their Kingdom is upheld. (For a Kingdom it is rather to be called *than a Church*.) 1. They usurp the Power of the Keys or Ecclesiastical Government over all the World, and make themselves Pastors of those Churches, which they have nothing to do to govern. Their Excommunications of Princes or People in other Lands or Churches that never took them for their Pastors, is an Usurpation the more odious; by how much the power usurped is more holy, and the performance in so large a Parish, as the whole World, is naturally impossible to the Roman Usurper. 2. Under the name of Ecclesiastical Jurisdiction, they usurp the Magistrates Coercive Power in such Causes as they call Ecclesiastical. 3. Yea, and they claim an immunity to their Clergy from the Civil Government, as if they were no Subjects of the King, or the King had not power to punish his offending Subjects. 4. In ordine ad spiritualia, they claim yet more of the Magistrates power. 5. And one part of them give the Pope directly in Temporals a Power over Kings and Kingdoms. 6. Their most eminent Divines do ordinarily maintain, that the Pope may excommunicate Kings and interdict Kingdoms, and that an excommunicated King is no King, and may be killed. It is an Article of their Religion, determined of in one of their approved General Councils, (Later. Sub. Innoc. 3. Can. 3.) That if Temporal Lords will not exterminate Hereticks from their Lands (such as the *Albigenses*, that denied Transubstantiation mentioned *Can. 2.*) the Pope may give their Dominions to others, and absolve their Vassals from their fealty: And when some of late would have so far saved their honor, as to invalidate the authority of that Council, they will not indure it, but have strenuously vindicated it; and indeed what ever it be to us, with them it is already inrolled among the *Approved General Councils*. Between the *Erasians* who would have no Government, but by Magistrates, and the Papists who give the Magistrates power to the Pope and his Prelates, the truth is in the middle, That the Pastors have a Nunciative and Directive

N.B. Quid habet Andrews Tort. p. 310. Quando apud vos auctoritas exterior, claris proprie non fit: Eamque vos multis sepe mandatis, qui Laicorum in sorte sunt, exortis sane sacri ordinis universi.

Lege Epist. Caroli Calvi ad Papam inter Hincmari Rheimensis Epistolam Contr. Papae Usurpationes. Idor. Hispal. Sent. 3. cap. 51. Cognoſcant Principes ſeculi, Deo debere ſe rationem reddere propter Eccleſiam quam a Chriſto tenendam ſuſcipiunt. Nam ſive augurator Pax & Diſciplina Eccleſie per ſiſteles Principes, ſive ſolvatur, ille ab eis ratio nem exigit, qui eorum poteſtati ſuam Eccleſiam credidit.

Leo Epist. ad Leonem Imp. Debet inſtantiſſime adverte, Regiam poteſtatem, tibi non ſolum ad mandata regum, ſed maxime ad Eccleſie

Power from Christ, and a Discipline to exercise by the Word alone, on Voluntiers; much like the power of a Philosopher in his School, or a Phylician in his Hospital, suppoſing them to be by Divine Right.

praesidium esse collatum. See the judgement of Jo. Paviſſenſis, Franciſcus Victoria, and Widdrington in *Grot. de Imper. pag. 23.* Leg. Lud. Molinæi Diſcourſe of the Powers of Cardinal Chigi.

§. 55. Direct. 26. Refuse not to swear Allegiance Direct. 26. to your lawful Sovereign. Though Oaths are fearful, and not to be taken without weighty cause, yet are they not to be refused when the cause is weighty, as here it is. Must the Sovereign be sworn to do his Office for you, and must he undertake so hard and perillous a charge for you, which he is no way able to go through, if his Subjects be not faithful to him? And shall those Subjects refuse to promise and swear fidelity? This is against all Reason and Equity.

§. 56. Direct. 27. Think not that either the Pope, Direct. 27. or any power in the World, can dispence with this your Oath, or absolve you from the bond of it, or save you from the punishment due from God, to the perjured and perfidious. Of this see what I have written before against Perjury.

§. 57. Direct. 28. Do nothing that tendeth to bring Direct. 28. the sacred Bonds of Oaths, into an irreligious contempt, or to make men take the horrid crime of Perjury to be a little sin. Sovereigns have no sufficient security of the fidelity of their Subjects, or of their Lives, or Kingdoms; if once Oaths, and Covenants be made light of, and men can play fast and loose with the Bonds of God, which lie upon them. He is virtually a Traytor to Princes and States, who would bring perjury and perfidiousness into credit, and teacheth Men to violate Oaths and Vows. For there is no keeping up Humane Societies and Governments, where there is no trust to be put in one another. And there is no trust to be put in that Man, that maketh no Conscience of an Oath or Vow.

Perjuri pœna divina exilium, humana dedecus. Cicero. Agestilaus fear thanks to his Enemies for their Perjury, as making then no question of their overthrow: *Perjuri numinis contemptores.* Plutarch. Theodosius execratur cum legisset superbiam dominantium, præcipue perfidos & ingratos. Paul. Diaconus, l. 2.

§. 58. Direct. 29. Be ready to your power to defend Direct. 29. your Governors, against all Treasons, Conspiracies, and Rebellions. For this is a great part of the duty of your relation. The Wisdom and Goodness necessary to Government, is much personal in the Governors themselves; but the strength (without which Laws cannot be executed, nor the people preserved) is in the people, and the Princes interest in them: Therefore if you withdraw your help, in time of need, you desert and betray your Rulers, whom you should defend. If you say, It is they that are your Protectors. I answer, True; but by your selves. They protect you by Wisdom, Counsel, and Authority, and you must protect them by Obedience and Strength. Would you have them protect you rather by Mercenaries or Foreigners? If not, you must be willing to do your parts, and not think it enough in Treasons, Invasions, or Rebellions, to sit still and save your selves, and let him that can lay hold on the Crown, possess it. What Prince would be the Governor of a people, that he knew would forsake him in his need?

§. 59. Direct. 30. Murmur not at the payment of Direct. 30. those necessary Tributes, by which the common safety must be preserved, and the due honor of your Governors kept up. Sordid Covetousness hath been the ruine of many a Commonwealth. When every one is shifting for himself, and saving his own, and murmuring at the charge by which their safety must be defended, as if Kings could fight for them, without Men and Money:

See the instance of loyalty in Mascetzer against his own Brother Gildo (a Rebel). Paul. Diacon. lib. 3. initio.

Money: This Selfishness is the most pernicious Enemy to Government, and to the common good. Tribute and Honor must be paid to whom it doth belong. Rom. 13. 6, 7. For they are Gods Ministers, attending continually on this very thing. And none of your Goods or Cabins will be saved, if by your Covetousness the Ship should perish.

Direct.
31. §. 60. *Direct.* 31. Resist not, where you cannot actually obey: And let no appearance of probable good that might come to your selves, or the Church by any unlawful means (as Treason, Sedition, or Rebellion) ever tempt you to it. For evil must not be done, that

Bilson of Subject. p. 236.
[Princes have no right to call or confirm Preachers, but to receive such as be sent of God, and give them liberty for their Preaching, and security for their Persons: And if Princes refuse so to do, Gods Laborers must go forward with that which is commanded them from Heaven; not by disturbing Princes from their Thrones, nor invading their Realms, as your Holy Father doth, and defendeth he may do; but by mildly submitting themselves to the Powers on Earth, and meekly suffering for the defence of the Truth, what they shall inflict.] So he.

Object. §. 61. *Object.* But if we must let Rulers destroy us at their pleasure, the Gospel will be rooted out of the Earth: When they know that we hold it unlawful to resist them, they will be emboldened to destroy us, and sport themselves in our Blood: As the Papists did by the poor Albigenes, &c.

Ans. All this did signifie something if there were no God, that can easilier restrain and destroy them at his pleasure, than they can destroy or injure you. But if there be a God, and all the World is in his hand, and with a word he can speak them all into dust; and if this God be engaged to protect you, and hath told you, that the very hairs of your head are numbered, and more regardeth his Honor, and Gospel, and Church, than you do, and accounteth his servants as the Apple of his Eye, and hath promised to hear them and avenge them speedily, and forbid them to avenge themselves; then it is but Atheistical distrust of God, to save your selves by sinful means, as if God either could not, or would not do it: Thus he that saveth his life shall lose it. Do you believe, that you are in the hands of Christ, and that men cannot touch you but by his permission; and that he will turn all your sufferings to your exceeding benefit? And yet will you venture on sin and Hell to scape such sufferings from Men. Wolves, and Bears, and Lions, that fight most for themselves, are hated and destroyed by all; so that there are but few of them in the Land. But though a hundred Sheep will run before a little Dog, the Master of them taketh care for their preservation. And little Children that cannot go out of the way from a Horse or Cart, every one is afraid of hurting. If Christians behaved themselves with that eminent Love, and Lowliness, and Meekness, and Patience, and Harmlessness, as their Lord hath taught them and required, perhaps the very cruelty and malice of their Enemies would abate and relent; and when a mans ways please God, he would make his Enemies to be at peace with him; but if not, their fury would but hasten us to our Joy and Glory. Yet note, that I speak all this only against Rebellion, and unlawful Arms and Acts.

§. 62. *Direct.* 32. Obey Inferior Magistrates according to the authority derived to them from the Supream, but never against the Supream, from whom it is derived. The same Reasons which oblige you to obey the Personal commands of the King, do bind you also to obey the lowest Constable, or other Officer: For they are necessary instruments of the Sovereign Power, and if you obey not them, the obedience of the Sovereign signifieth almost nothing. But no man is bound to obey them beyond the measure of their authority; much less against those that give them their authority.

§. 63. *Direct.* 33. No Humane Power is at all to be obeyed against God: For they have no power, but what they receive from God; and all that is from him, is for him. He giveth no power against himself; he is the first efficient, the chief dirigent, and ultimate final cause of all. It is no act of Authority, but resistance of his Authority, which contradicth his Law, and is against him. All Humane Laws are subservient to his Laws, and not co-ordinate, much less Superior. Therefore they are ipso facto null, or have no obligation, which are against him: Yet is not the Office it self Null, when it is in some things thus abused; nor the Magistrates power null, as to other things. No man must commit the least sin against God, to please the greatest Prince on Earth, or to avoid the greatest corporal suffering. Luk. 12. 4. Fear not them that can kill the body, and after that have no more that they can do; but fear him, who is able to destroy both body and soul in Hell: Yea, I say unto you, fear him. Acts 5. 29. Whether we ought to obey God rather than men, judge ye. Heb. 11. 27. Not fearing the wrath of the King: For he endured, as seeing him that is invisible. Ver. 35. Others were tortured not accepting deliverance, &c. Dan. 3. 18. Be it known unto thee, O King, that we will not serve thy gods, nor worship the golden Image, &c.

Si aliquid iusserit Praefatus, aliud jubet Imperator, nunquid dubitemus, illi esse servandum? Ergo si aliud Imperator, aliud jubet Deus, quid iudicatur? Major potestas Deus: Da veniam O Imperator. August. de Verb. Domin. Matth. Sermon. 6.

§. 64. *Object.* If we are not obliged to obey, we are not obliged to suffer: For the Law obligeth primarily to obedience, and only secondarily ad poenam, for want of obedience. Therefore where there is no primary obligation to obedience, there is no secondary obligation to punishment.

Ans. The word [obligation] being Metaphorical, must in controversie be explained by its proper terms: The Law doth first constituere debitum obedientiae, & propter inobedientiam debitum poenae. Here then you must distinguish, 1. Between Obligation in foro conscientiae, and in foro humano. 2. Between an obligation ad poenam by that Law of Man, and an obligation ad patiendum by another Divine Law. And so the answer is this: First, If the Higher Powers, e. g. forbid the Apostles to Preach upon pain of death or scourging, the duties both of the obedience and the penalty, is really null, in point of Conscience; however in foro humano they are both due; that is, so falsely reputed in that Court: Therefore the Apostles are bound to Preach notwithstanding the Prohibition, and so far as God alloweth they may resist the penalty, that is, by flying: For properly there is neither debitum obedientiae nec poenae. Secondly, But then God himself obligeth them not to resist the higher powers, Rom. 13. 1, 2, 3. And in their patience to possess their Souls. So that from this command of God, there is a true obligation ad patiendum, to patient suffering and non-resistance, though from the Law of Man against their Preaching, there was no true obligation aut ad obedientiam, aut ad poenam. This is the true resolution of this Sophism:

Direc.

34.

Vitus est verumque dictum, Miser est Imperator cui vera reticentur. Grotius de Imp. p. 245. Principi consule non dulcora, sed optima. Is one of Solons Sentences in Laert. de Solon. Therefore it is a horrid villainy of the Jesuites, which is expressed in Secret. Instrum. in Arcanis Jesuit. p. 5, 6, 7, 8, 11. To indulge great Men and Princes in those opinions and sins which please them, and to be on that side that their Liberty requireth, to keep their favor to the Society So Massieu, l. 3. c. 11. in vita ipsius Loyola. Alexander Severus so greatly hated Flatterers, that Lampadius saith, Siquis caput flexisset aut blandius aliquid dixisset, uti adulator, vel abieceretur, si loci ejus qualitas pateretur; vel ridebatur ingenti cachinno, si ejus dignitas graviori subjacere non posset injuria. venit ad Attilam post victoriam Marullus poeta ejus temporis egregius, composuitque in adulationem carmen recitavit: In quo ubi Attila per interpretem cognovit se Deum & Divina stirpe ortum vanissime predicari, aspernatus sacrilega adulationis impudentiam, cum autore carmen exiri jussit: A qua severitate subinde temperavit, ne scriptores ceteri a laudibus ipsius celebrandis terrentur. Callimach. Exp. in Attila, p. 353.

§. 65. Direc. 34. It is one of the most needful duties to Governors; for those that have a call and opportunity (as their Pastors) to tell them wisely and submissively of those sins which are the greatest Enemies to their Souls; and not the smallest Enemies to their Government, and the Publick Peace. All Christians will confess, that sin is the only forfeiture of Gods protection, and the cause of his displeasure, and consequently the only danger to the Soul, and the greatest Enemy to the Land. And that the sins of Rulers, whether Personal, or in their Government, have a far more dangerous influence upon the Publick State, than the sins of other men. Yea, the very sins which upon true repentance may be pardoned as to the everlasting punishment, may yet be unpardoned as to the publick ruine of a State: As the sad instance of Manasseh sheweth, 2 King. 23. 26. *Notwithstanding the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal.* 2 King. 24. 3, 4. Surely at the Commandment of the Lord came this upon Judah, to remove them out of his sight for the sins of Manasseh according to all that he did; and also for the innocent blood that he shed (for he filled Jerusalem with innocent Blood) which the Lord would not pardon. And yet this was after Josiah had Reformed: So Solomons sin did cause the renting of the Ten Tribes from his Sons Kingdom: Yea, the bearing with the High Places, was a provoking sin in Kings, that otherwise were upright. Therefore sin being the fire in the Thatch, the quenching of it must needs be an act of duty and fidelity to Governors: And those that tempt them to it, or sooth and flatter them in it, are the greatest Enemies they have. But yet it is not every Man that must reprove a Governor, but those that have a Call and Opportunity; nor must it be done by them imperiously, or reproachfully, or publickly to their dishonor, but privately, humbly, and with love, honor, reverence, and submissiveness.

Object.

§. 66. Object. But great men have great Spirits, and are impatient of Reproof, and I am not bound to that which will do no good, but ruine me.

Answ.

Answ. 1. It is an abuse of your Superiors, to censure them to be so proud and brutish, as not to consider that they are the subjects of God, and have Souls to save or lose, as well as others: Will you judge so hardly of them before trial, as if they were far worse and foolisher than the poor, and take this abuse of them to be an excuse for your other sin? No doubt there are good Rulers in the World, that will say to Christs Ministers, as the Prince Elector Palatine did to Pitscus, charging him to tell him plainly of his faults, when he chose him to be the Pastor Aulicus.

2. How know you before hand what success your words will have? Hath the Word of God well managed no power? Yea, to make even bad men good? Can you love your Rulers, and yet give up their Souls in despair, and all for fear of suffering by them?

3. What if you do suffer in the doing of your duty? Have you not learned to serve God upon such terms as those? Or do you think it will prove it to be no duty, because it will bring suffering on you? These Reasons favor not of Faith.

§. 67. Direc. 35. Think not that it is unlawful to obey in every thing which is unlawfully commanded. 35. It may in many Cases be the Subjects duty, to obey the Magistrate who sinfully commandeth him. For all the Magistrates sins in commanding, do not enter into the matter or substance of the thing commanded: If a Prince command me to do the greatest duty, in an ill design, to some selfish end, it is his sin so to command; but yet that command must be obeyed (to better ends.) Nay, the matter of the command may be sinful in the Commander, and not in the obeyer. If I be commanded without any just reason to hunt a Feather, it is his sin that causlessly commandeth me so to lose my time; and yet it may be my sin to disobey it, while the thing is lawful: Else Servants and Children must prove all to be needful, as well as lawful, which is commanded them before they must obey. Or the command may at the same time be evil by accident, and the obedience good by accident, and per se. Very good accidents, consequence, or effects, may belong to our obedience, when the accidents of the command it self are evil. I could give you abundance of instances of these things.

§. 68. Direc. 36. Yet is not all to be obeyed that is evil but by accident, nor all to be disobeyed that is so: But the accidents must be compared; and if the obedience will do more good than harm, we must obey; if it will evidently do more harm than good, we must not do it. 36. Most of the sins in the World, are evil by accident only, and not in the simple act denuded of its accidents, circumstances, or consequents. You may not sell poyson to him that you know would poyson himself with it, though to sell poyson of itself be lawful. Though it be lawful simply to lend a Sword, yet not to a Traytor that you know would kill the King with it, nor to one that would kill his Father, his Neighbor or himself. A command would not excuse such an act from sin. He was slain by David, that killed Saul at his own command, and if he had but lent him his Sword to do it, it had been his sin. Yet some evil accidents may be weighed down by greater evils, which would evidently follow upon the not doing of the thing commanded.

§. 69. Direc. 37. In the question, whether Humane Laws bind Conscience, the doubt is not of that nature, as to have necessary influence upon your practice. For all agree, that they bind the subject to obedience; and that Gods Law bindeth us to obey them. And if Gods Law bind us to obey Mans Law, and so to disobey them, be materially a sin against Gods Law; this is as much as is needful to resolve you in respect of practice: No doubt, Mans Law hath no primitive obliging power at all, but a Derivative from God, and under him; and what is it to bind the Conscience (an improper Speech) but to bind the person to judge it his duty (conscire) and so to do it. And no doubt, but he is bound to judge it his duty, that is, immediately by Humane Law, and remotely by Divine Law, and so the contrary to be a sin proximately against Man, and ultimately against God. This is plain, and the rest is but logomachy.

It was one of the Roman Laws of the Twelve Tables, *Jussa impetria sunt, iisque civis modesti ac sine reculatione parento.*

Melch. Adam. in vit. Barth. Pitsci.

Direct.
38.

Ecc. Polit.
1.8. p. 214.

§. 70. Direct. 38. *The question is much harder, whether the violation of every Humane Penal Law be a sin against God, though a Man submit to the penalty? (And the desert of every sin is death.)* Master Richard Hookers last Book unhappily ended before he gave us the full reason of his judgment in this case, these being his last words. [*Howbeit, too rigorous it were, that the breach of every Humane Law, should be a deadly sin: A mean there is between those extremities, if so be we can find it out.—*] Amesius hath diligently discusst it, and many others. The reason for the Affirmative is, because God bindeth us to obey all the lawful Commands of our Governors: And suffering the penalty, is not obeying; the penalty being not the primary intention of the Law-giver, but the duty; and the penalty only to enforce the duty: And though the suffering of it satisfie Man, it satisfieth not God, whose Law we break by disobeying. Those that are for the Negative, say, *That God binding us but to obey the Magistrate, and his Law binding but aut ad obedientiam, aut ad poenam, I fulfil his will, if I either do or suffer: If I obey not, I please him by satisfying for my disobedience. And it is none of his Will, that my abusing the penalty, should be my sin or damnation.* To this it is replied, *That the Law bindeth ad poenam, but on supposition of disobedience; and that disobedience is forbidden of God: And the penalty satisfieth not God, though it satisfie Man.* The other rejoyn, *That it satisfieth God, in that it satisfieth Man; because Gods Law is but to give force to Mans, according to the nature of it. If this hold, then no disobedience at all is a sin in him that suffereth the penalty.* In so hard a case, because more distinction is necessary to the Explication, than most Readers are, willing to be troubled with, I shall now give you but this brief decision. There are some penalties which fulfil the Magistrates own will as much as obedience, which indeed have more of the nature of a Commutation, than of Penalty: (As he that watcheth not or mendeth not the High-ways, shall pay so much to hire another to do it. He that shooteth not so oft in a year, shall pay so much: He that eateth flesh in Lent, shall pay so much to the poor: He that repaireth not his Hedges shall pay so much:.) And so in most Amercements, and divers Penal Laws; in which, we have reason to judge, That the Penalty satisfieth the Law-giver fully, and that he leaveth it to our choice. In these Cases I think we need not afflict our selves with the Conscience or fear of sinning against God. But there are other Penal Laws, in which the Penalty is not desired for it self, and is supposed to be but an imperfect satisfaction to the Law-givers will, and that he doth not freely leave us to our choice, but had rather we obeyed than suffered; only he imposeth no greater a Penalty, either because there is no greater in his power, or some inconvenience prohibiteth: In this case I should fear my disobedience were a sin, though I suffered the Penalty. (Still supposing it an act, that he had Power to command me.)

Direct.
39.

§. 71. Direct. 39. *Take heed of the pernicious design of those Atheistical Politicians, that would make the World believe, that all that is excellent among men, is at enmity with Monarchy, yea, and Government it self: And take heed on the other side, that the most excellent things be not turned against it by abuse.*

Here I have two dangers to advertise you to beware: The first is of some Machiavellian pernicious principles; and the second, of some erroneous unchristian practices.

§. 72. I. For the first, there are two sorts of Atheistical Politicians guilty of them. The first sort are some Atheistical Flatterers, that to ingage Monarchs against all that is good, would make them believe that all that is good is against them and their interest. By which means, while their design is to steal the help of Princes, to cast out all that is good from the World, they are most pernicious underminers of Monarchy it self. For what readier way to set all the World against it, than to make them believe that it standeth at enmity to all that is good. These secret Enemies would set up a Leviathan to be the Butt of common Enmity and Opposition.

The other sort are the professed Enemies of Monarchy, who in their zeal for Popular Government, do bring in all that is excellent, as, if it were, adverse to Monarchy. 1. They would (both) set it at enmity with Politicians. 2. With Lawyers. 3. With History. 4. With Learning. 5. With Divines. 6. With all Christian Religion. 7. And with Humanity it self.

§. 73. Object. 1. *The Painters of the Leviathan Object. 1. scorn all Politicks, as ignorant of the Power of Monarchs, except the Atheistical inventions of their own brains. And the Adversaries of Monarchy say, The reading of Politicks will satisfie men against Monarchy: For in them you ordinarily find that the Majestas Realis is in the people, and the Majestas Personalis in the Prince; that the Prince receiveth all his power from the people, to whom it is first given, and to whom it may be forfeited and escheat: With much more of the like, as is to be seen in Politicians of all Religions.*

Ans. 1. It is not all Politicks that go upon those Principles: And one mistake in Writers is no disgrace to the true Doctrine of Politicks, which may be vindicated from such mistakes. 2. As almost all Authors of Politicks take Monarchy for a lawful species of Government, so most or very many (especially of the Moderns) do take it to be the most excellent sort of unmixt Government. Therefore they are no Enemies to it.

§. 74. Object. 2. *For Lawyers they say, That 1. Civililians set up Reason so high, that they dangerously measure the Power of Monarchs by it: In so much, that the most famous pair of zealous and learned Defenders of Monarchy, Barclay and Grotius, do assign many Cases, in which, it is lawful to resist Princes by Arms, and more than so. 2. And the Common Lawyer, they say, are all for the Law, and ready to say as Hooker, [Lex facit Regem:] And what power the King hath, he hath it by Law. The bounds are known, Pag. 218. He is, Singulis major, & Universis minor, &c.*

Ans. 1. Sure the Roman Civil Laws were not against Monarchy, when Monarchs made so many of them. And what power Reason truly hath, it hath from God, whom none can over-top; and that which Reason is abused unjustly to defend, may be well contradicted by Reason indeed. 2. And what power the Laws of the Land have, they have by the Kings Consent and Act: And it is strange impudency to pretend, that his own Laws are against him. If any mis-interpret them, he may be confuted.

§. 75. Object. 3. *For Historians, say they, Be but well versed in Ancient History, Greek, and Roman, and you shall find them speak so ill of Monarchy, and so much for Popularity, and Liberty, and Magnifying so much the Defenders of the Peoples Liberty against Monarchs, that it will secretly steal the dislike of Monarchy, and the Love of Popular Liberty into your minds.*

Ans.

Ansiv.
As *Aug.*
Tiaj. the
Antonine,
&c. It is
confeſſed
that moſt
Hiſtorians
write
much for
Liberty
againſt
Tyranny.
But the
Heathens
do it
much
more than
the Chri-
ſtians.

Object. 4.
Langius
ſaith, that
in his own
hearing
Jodocus
Prefes Se-
nat. Mich-
lin. Mag-
na conten-
tione tur-
batur, ne-
minem poſſe
vel unius
legis intel-
ligentiam
conſequi,
qui quicquam ſciret in bonis literis, & addebat, vix eſſe tres in orbe qui
leges Cæſareis intelligerent.

Ansiv.

Ansiv. It muſt be conſidered in what times and places the ancient Greek and Roman Hiſtorians did live. They that lived where popular Government was in force and credit, wrote according to the time and Government which they lived under; yet do they extol the virtues and heroick acts of Monarchs; and often ſpeak of the vulgar giddineſs and unconfiancy. And for my part, I think he that readeth in them thoſe popular tumults, irrationalities, furies, unconfiancies, cruelties, which even in Rome and Athens they committed, and all Hiſtorians Record; will rather find his heart much alienated from ſuch Democratical confuſions. And the Hiſtorians of other times and places do write as much for Monarchy, as they did for Democracy.

§. 76. *Object. 4.* Some of them revile at Aristotle and all Univerſities, and ſay, That while multitudes muſt be taſters and pretenders to the Learning which they never thorowly can attain, they read many dangerous Books, and receive falſe notions; and theſe half-witted men, are the diſturbors of all Societies. Do you not ſee, ſay they, that the two ſtrongeſt Kingdoms in the World, are kept up by keeping the Subjects ignorant. The Greek and Latin Empires were ruined by the contentions of men that did pretend to Learning. The Turk keepeth all in quiet by ſuppreſſing it: And the Pope conſineth it almoſt all to his Inſtruments in Government, and keepeth the common people in ignorance; which keepeth them from matter of quarrel and diſobedience.

Ansiv. I hope you will not ſay, that Rome or Athens of old did take this courſe. And we will not deny, but men of knowledge are more ſubject to debates and questionings and quarrels, about right and wrong, than men of utter ignorance are. Beaſts fall not out about Crowns or Kingdoms, as Men do. Dogs and Swine will not ſcramble for Gold, as Men will do, if you caſt it among them: And it is eaſier to keep Swine or Sheep quiet, than Men; and yet it is not better to be Swine or Sheep, than Men; nor to be Governors of Beaſts, than Men. Dead men are quieter than the living, and blind men will ſubmit to be led more eaſily than thoſe that ſee; and yet it is not better to be a King of Brutes, or Blind men, or Dead men, than of the living that have their ſight. A King of Men that have many diſagreements, is better than a King of Beaſts that all agree. And yet true knowledge tendeth to concord, and to the ſureſt and conſtanteſt obedience.

Object. 5.
Read Bi-
ſhop An-
drews
Tort. Tort.
B. ſh. Biſhop
of Chriſt.
Subjection,
Rob. Ab-
bots Jewel,
Field, &c.
Who will
fully ſhew
that true
Church
power is
no way
injurious to Kings.

Ansiv. De Regum autoritate, quod ex jure divino non ſit Tortus probat: Aſſert enim ſcripturam ſententia communi: At nec omnium, nec optimorum. Andr. Tort. Tort. p. 384.

§. 77. *Object. 5.* But their chief calumniation is againſt Divines. They ſay that Divines make a trade of Religion, and under pretence of Divine Laws, and Confidence, and Eccleſiaſtical Diſcipline, they ſubjugate both Princes and People to their will, and ſet up Courts which they call Eccleſiaſtical, and keep the People in dependance on their diſtates, and teach them to diſobey upon pretence, that God is againſt the Matter of their Obedience; and alſo by contending for their opinions, or for ſuperiority and domination over one another, they fill Kingdoms with quarrels, and break them into Sects and Factions, and are the chief diſturbors of the Publick Peace.

Ansiv. We cannot deny but that carnal, ignorant, worldly, proud, unholy Paſtors, have been and are the great calamity of the Churches: But that is no more diſgrace to their Office, or to Divinity, than it iſto Philoſophy or Reaſon, that Philoſophers have been ignorant, erroneous, divided, and contentious; nor then it is to Government, that Kings and other Rulers, have been imperfect, bad, contentious, and

filled the World with Wars and Bloodſhed. Nay, I rather think that this is a proof of the excellency of Divinity: As the reaſon of the foreſaid imperfections and faultineſs of Philoſophers and Rulers, is becauſe that Philoſophy and Government are things ſo excellent, that the corrupt imperfect nature of man, will not reach ſo high, as to qualify any man to manage them, otherwiſe than with great defectiveneſs; ſo alſo Divinity, and the Paſtoral Office, are things ſo excellent and ſublime, that the nature of laped man will not reach to a capacity of being perfect in them. So that the faultineſs of the nature of man, compared with the excellency of the things to be known and practiſed by Divines, is the cauſe of all theſe faults which they complain of; and Natures vitioſity, if any thing muſt be blamed. Certainly, the Paſtoral Office hath men as free from ignorance, worldlineſs, pride, and unquietneſs, as any Calling in the World. To charge the faults of Nature upon that Profeſſion, which only diſcovereth, but never cauſed them, yea, which would heal them, if they are to be healed on Earth, judge whether this dealing be not fooliſh and injurious, and what will be the conſequents if ſuch unreaſonable perſons may be heard. And therefore, though Leviathan and his Spawn, among all that is good, bring down Divines, and the Zealots for Democracy have gloried of their new Forms of Commonwealths, as inconfiſtent with a Clergy, their glory is their ſhame to all but Infidels. Let them help us to take down and cure the ignorance, pride, carnality, worldlineſs, and contentiouſneſs of the Clergy, and we will be thankful to them; but to quarrel with the beſt of men for the common pravity of Nature, and to reproach the moſt excellent Science and Function, becauſe depraved Nature cannot attain or manage them in perfection, this is but to play the profeſſed Enemies of mankind.

§. 78. *Object. 6.* Theſe Atheiſts or Infidels alſo do ſpit their venom againſt Chriſtianity and Godlineſs it ſelf, and would make Princes believe, that the principles of it are contrary to their intereſt, and to Government and Peace: And they fetch their cavils, 1. From the Scriptures contemptuous expreſſions of worldly wealth and greatneſs. 2. From its prohibition of revenge and maintaining our own right. 3. From the ſetting it above all Humane Laws; and by its authority and obſcurity, filling the minds of men with ſcrupuloſity. 4. From the diſſentions which Religion occaſioneth in the World: And 5. from the teſtimonies of the ſeveral Sects againſt each other. I ſhall answer them particularly, though but briefly.

§. 79. *Object. 1.* Say the Infidel Politicians, How can Subjects have honorable thoughts of their Superiors, when they believe that to be the Word of God, which ſpeaketh ſo contemptuouſly of them? As Luk. 6. 24. Wo to you that are rich; for ye have received your conſolation. Jam. 5. 1, 2, 3. Go to now ye rich men, weep and howl for your miſeries that ſhall come upon you. Verſ. 5, 6. Ye have lived in pleaſure on Earth, and been wanton— Ye have condemned and killed the juſt— Luk. 12. 21. & 16. The Parable of the rich man and Lazarus, is ſpoken to make men think of the rich as miſerable damned Creatures. Ezck 21. 25. Thou prophane wicked Prince of Iſrael. Prov. 25. 5. Take away the wicked from before the King— Prov. 29. 12. If a Ruler hearken to lies, all his ſervants are wicked; the contempt of greatneſs is made a part of the Chriſtian Religion.

Object. 1.
Juſt ſuch
occasions
as Papiſts
bring a-
gainſt the
Reform-
ers, did
the Hea-
thens
bring a-
gainſt the
Chriſtians
as you
may ſee in
Ennapius
in Aedeſia.
At egregii
illi viri &
bellicoſi
conſuſi perturbatiſque rebus omnibus debellare Deos incurſus quidem, ſed ab a-
varitia crimine non puris manibus gloriabantur, ſacrilegium & impietatis cri-
men laudi ſibi aſſumentes. Iidem poſtea in Sacra loca invexerunt Monachos, ſic
dictos homines quidem ſpecie, ſed vitam turpem porcorum more exigentes, qui in
popatulo infinita & infanda ſcelera committebant, quibus tamen pietatis pars
videbatur, ſacri loci reverentiam proſecrari. O partiality!

Ansiv. 1. As if there were no difference between the contempt of riches and worldly proſperity, and the contempt of Government? He is blind that

cannot see that riches and authority are not the same : Yea, that the over-valuing of riches is the cause of seditions, and the disturbance of Governments, when the contempt of them removeth the chief impediments of obedience and peace. 2. And may not Governors be sufficiently honored, unless they be exempted from the Government of God ? And unless their sin must go for virtue ? And unless their duty, and their account, and the danger of their Souls be treacherously concealed from them ? God will not flatter dust and ashes ; great and small are alike to him. He is no respecter of persons : When you can save the greatest from death and judgment, then they may be excepted from all those duties which are needful to their preparation. 3. And is it not strange, that God should teach men to condemn the power which he himself ordaineth ? And which is his own ? Hath he set Officers over us, for the work of Government, and doth he teach us to despise them ? There is no shew of any such thing in Scripture ; there are no principles in the World, that highlier advance and honor Magistracy, than the Christian principles, unless you will make Gods of them, as the Roman Senate did of the Antonines, and other Emperors.

Object. 2. §. 80. *Object. 2. How can there be any Government, when men must believe that they must not resist evil, but give place to wrath, and turn the other cheek to him that smiteth them, and give their Coat to him that taketh away their Cloak, and lend, asking for nothing again ? Is not this to let thieves and violent rapacious men rule all, and have their will, and go unpunished ? What use is there then for Courts or Judges ? And when Christ commandeth his Disciples, that though the Kings of the Nations rule over them, and exercise authority, and are called Benefactors, yet with them it shall not be so.*

Ans. These were the old cavils of Celsus, Porphyry, and Julian ; but very impudent. As though Love and Patience were against Peace and Government. Christ commandeth nothing in all these words, but that we love our Neighbor as our selves, and love his Soul above our wealth, and that we do as we would be done by, and use not private revenge, and take not up the Magistrates work : And is this doctrine against Government ? It is not Magistrates, but Ministers, and private Christians, whom he commandeth not to resist evil, and not to exercise Lordship, as the Civil Rulers do ! When it will do more hurt to the Soul of another, than the benefit amounteth, we must not seek our own right by Law, nor must private men revenge themselves. All Law suits and contentions and hurting of others, which are inconsistent with loving them as our selves, are forbidden in the Gospel. And when was Government ever disturbed by such principles and practices as these ? Nay, when was it disturbed but for want of these ? When was there any Sedition, Rebellion, or unlawful Wars, but through self-love, and love of earthly things, and want of love to one another ? how easily might Princes rule Men, that are thus ruled by Love and Patience ?

Object. 3. §. 81. *Object. 3. Christianity teacheth men to obey the Scriptures before their Governors, and to obey no Law that is contrary to the Bible : And when the Bible is so large, and hath so many passages hard to be understood, and easily perverted, some of these will be always interpreted against the Laws of men : And then they are taught to fear no Man against God, and to endure any pains or death, and to be unmoved by all the penalties which should enforce obedience ; and to rejoice in this, as a blessed martyrdom, to the face of Kings ; and those that punish them, are reproached as persecutors, and threatened with damnation ; and made the vilest men on Earth, and represented odious to all.*

God, great above the rest, hat will not suffer any others, and

that he sets a greater esteem and value upon innocent poor and simple people, than upon the Rich, Kings, and Princes, and that Princes had need to preserve to themselves the affections and esteem of their Subjects, to reign with greater ease.

Ans. The sum of all this Objection is, *Ans.* That there is a God. For if that be not denied, no man can deny that he is the Universal Governor of the World ; and that he hath his proper Laws and judgment, and rewards, and punishments, or that Magistrates are his Ministers, and have no power but from him ; and consequently, that the commands, and threats, and promises of God, are a thousand fold more to be regarded, than those of men ! He is a Beast, and not a Man that feareth not God more than man, and that feareth not Hell more than bodily sufferings : And for the Scriptures, 1. Are they any harder to be understood than the Law of nature itself ? Surely, the Characters of the Will of God in *natura rerum*, are much more obscure than in the Scriptures. Hath God sent so great a Messenger from Heaven, to open to mankind the Mysteries of his Kingdom, and tell them what is in the other World, and bring life and immortality to light, and yet shall his revelation be accused as more obscure than nature itself is ? If an Angel had been sent from Heaven to any of these Infidels by name, to tell them but the same that Scripture telleth us, sure they would not have reproached his message, with such accusations. 2. And are not the Laws of the Land about smaller matters, more voluminous and difficult ? And shall that be made a reproach to Government ? And for mis-interpretation it is the fault of Humane Nature, that is ignorant and rash, and not of the Scriptures. Will you tell God, that you will not obey him, unless he will make his Laws so, as no man can misinterpret them ? When or where, were there ever such Laws ? God will be God, and Judge of the World, whether you will or not : And he will not be an underling to men, nor set their Laws above his own, to avoid your accusations. If there be another life of joy or misery, it is necessary that there be Laws according to which those rewards and punishments are to be adjudged. And if Rulers oppose these who are appointed to promote obedience to them, they must do it at their perils : For God will render to all according to their works.

§. 82. *Object. 4. Doth not experience tell the World, that Christianity every where causeth divisions ? And seest the World together by the ears ? What a multitude of Sects are there among us at this day ? And every one thinketh that his Salvation lieth upon his Opinion ? And how can Princes govern Men of so contrary minds, when the pleasing of one party is the losing of the rest ? We have long seen that Church divisions shake the safety of the State. If it were not that few that are called Christians are such indeed, and serious in the Religion which themselves profess, there were no quietness to be expected : For those that are most serious, are so full of scruples, and have Consciences still objecting something or other against their obedience, and are so obstinate in their way, as thinking it is for their Salvation, that all Ages and Nations have been fain to govern them by force as Beasts, which they have called persecution.*

Ans. *ius translatum erat, ac qui proinde non precario sed proprio jure imperabant, laudari salva pietate non possunt, quemcumque tandem preteritum aut eventum habuerint. Sic alicubi Reges tales fuerunt qui pacis, sive positivis legibus, & Senatus alicujus aut Ordinum decretis astringerentur, in hos ut summum Imperium non obtineant, arma ex optimatum tanquam superiorum sententia, sumi, jussis de causis potuerint. Multi enim Reges, eorum qui sanguinis jure succedunt, Reges sunt nomine magis quam Imperio. Sed fallit imperitos quod illam quotidianam & maxime in oculis incurrentem rerum administrationem, que sepe in optimatum statu penes unum est, ab interiore Republica constitutione non satis discernunt. Quod de Regibus dixi, idem multo magis de his acceptum volo, qui & re & nomine non Reges sed Principes fuerunt, b. e. non summi, sed Primi, p. 54.*

Ans.

Ans. 1. There is no Doctrine in the world so much for Love and Peace and Concord as the Doctrine of Christ is. What doth it so much urge and frequently inculcate? What doth it contain but *Love and Peace* from end to end? Love is the sum and end of the Gospel, and the fulfilling of the Law. To love God above all, and our neighbours as our selves, and to do as we would be done by, is the Epitome of the doctrine of Christ and his Apostles. 2. And therefore Christianity is only the occasion and not the cause of the divisions of the earth. It is mens blindness and passions and carnal interests rebelling against the Laws of God, which is the make-bait of the world, and filleth it with strife. The wisdom from above is first pure, then peaceable, gentle, easie to be intreated, full of mercy and good fruits: It blesseth the peace-makers and the meek: But it is the rebellious wisdom from beneath, that is earthly, sensual and devillish, which causeth envy and strife, and thereby confusion and every evil work. *Jam.* 3. 15, 16, 17. *Matth.* 5. 6, 7, 8. So that the true genuine Christian is the best subject and peaceablest man on earth: But seriousness is not enough to make a Christian; A man may be passionately serious in an error; Understanding must lead and seriousness follow. To be zealous in error is not to be zealous in Christianity; For the error is contrary to Christian verity. 3. As I said before, it is a testimony of the excellency of Religion that it thus occasioneth contention. Dogs and Swine do not contend for Crowns and Kingdoms; nor for sumptuous houses or apparel; nor do Infants trouble the world or themselves with Metaphysical or Logical or Mathematical disputes; Ideots do not molest the world with Controversies, nor fall thereby into Sects and Parties. Nor yet do wise and learned persons, contend about chaff or dust or trifles. But as excellent things are matter of search, so are they matter of Controversie, to the most excellent wits. The hypocritical Christians that you speak of, who make God and their salvation give place to the unjust commands of men, are indeed no Christians; as not taking Christ for their Sovereign Lord; And it is not in any true honour of Magistracy, that they are so ductile, and will do any thing, but it is for themselves, and their carnal interest; and when that interest requireth it, they will betray their Governours, as Infidels will do. If you can reduce all the world to be Infants or Ideots or Brutes, yea or Infidels, they will then trouble the State with no contentions for Religion or matters of salvation. But if the Governed must be bruitified, what will the Governours be? 4. All true Christians are agreed in the substance of their Religion; There is no division among them about the necessary points of *faith* or *duty*. Their agreement is far greater than their disagreement; which is but about some smaller matters, where differences are tolerable; Therefore they may all be Governed without any such violence as you mention; If the common Articles of faith, and precepts of Christian duty be maintained, then that is upheld which all agree in; and Rulers will not find it needful to oppress every party or opinion save one, among them that hold the common truths; Wise and sober Christians lay not mens salvation upon every such Controversie; nor do they hold or manage them unpeaceably to the wrong of Church or State, nor with the violation of charity, peace or justice. 5. Is there any of the Sciences which afford not matter of Controversie? If the Laws of the Land did yield no matter of Controversie, Lawyers and Judges would have less of that work than now they have. And was there not greater diversity

of opinions and worship among the Heathens than ever was among Christians. What a multitude of sects of Philosophers and Religions had they? And what a multitude of Gods had they to worship? And the number of them still increased as oft as the Senate pleased to make a God of the better sort of their Emperours when they were dead. Indeed one Emperour (of the Religion of some of these Objectors,) *Helio-gabalus*, bestir'd himself with all his power to have reduced all Religion to Unity, that is, he would have all the worship brought to his God to whom he had been Priest: Saith *Lampridius* in his life, *Dicebat Judaeorum & Samaritanorum religiones & Christianam devotionem, illuc transferendam*, &c. And therefore he robbed and maimed and destroyed the other Gods, *id agens ne quis Romae Deus nisi Helio-gabalus coleretur*. But as the effect of his monstrous abominable filthiness of life was to be thrust into a privy, killed and drag'd about the Streets and drowned in *Tybur*; so the effect of his desired Unity, was to bring that one God or Temple into contempt, whereto he would confine all worship. The differences among Christians are nothing in comparison of the differences among Heathens. The truth is, Religion is such an illustrious noble thing, that dissentions about it, like spots in the Moon, are much more noted by the world, than about any lower common matters. Men may raise Controversies in Philosophy, Physick, Astronomy, Chronology, and yet it maketh no such noise nor causeth much offence or hatred in the world: But the Devil and corrupted nature have such an enmity against Religion, that they are glad to pick any quarrel against it, and blame it for the imperfections of all that learn it and should practise it: As if Grammar should be accused for every error or fault that the Boyes are guilty of in learning it: Or the Law were to be accused for all the differences of Lawyers or contentions of the people: or Physick were to be accused for all the differences or errors of Physicians; or meat and drink were culpable because of mens excesses and diseases: There is no doctrine nor practice in the world, by which true Unity and Concord can be maintained, but by seriousness in the true Religion. And when all contention cometh for want of Religion, it's impudence to blame Religion for it, which is the only cure. If Rulers will protect all that agree in that which is justly to be called the *Christian Religion*, both for doctrine and practice; and about their small and tolerable differences, will use no other violence but only to compell them to live in peace, and to suppress the seditious, and those that abuse and injure Government or one another; they will find that Christianity tendeth not to divisions, nor to the hindrance or disturbance of Government or Peace. It is passion and pride and selfishness that doth this, and not Religion: Therefore let these and not Religion be restrained. But if they will resolve to suffer none to live in peace, but those that in every punctilio are all of one opinion, they must have but one subject that is sincere in his Religion (for no two will be in every thing of the same apprehension, no more than of the same complexion) and all the rest must be worldly hypocrites, that while they are heartily true to no Religion,

Justacii caput inter praecisus Phanaicos & gentilia sibi devinxit, &c. Lamprid.

Eunapius saith of his master Chrysanthinus, that when Julian had made him,

Primum Pontificem totius illius ditioris, in munere tamen suo non morose ac superbe secessit; junioribus argendo haud gravis (sicut plerique omnes in unum consentientes, callide serventerque faciendum consuebant;) neque Christianis molestus admodum: quippe tanta erat morum in eo lenitas atque simplicitas, ut per Lydiam propemodum ignorata fuerit sacrorum in pristinum restitutio. Eo factum est, ut cum priora aliter cecidissent, nihil innovatum neque mutatio insignis accepta videretur, sed praeter expectationem cuncta placide sopirentur: Moderation in a Heathen was his benefit.

will profess themselves of any Religion which will serve their present turns: And these nominal Christians will be ready to betray their Rulers, or do any mischief which their carnal interest requireth.

§. 83. Object. 5. *What witness need we more than their own accusations of one another. For the Papists how many volumes have the Protestants written against them as enemies to all civil Government: alledging even the Decrees of their General Councils, as Later. sub Innoc. 3. Can. 3. And for the Protestants, they are as deeply charged by the Papists, as you may see in the Image of both Churches, and Philanax Anglicus and abundance more: For Calvin and the Presbyterians and Puritans, let the Prelates tell you how peaceable they are: And the Papists and Puritans say that the Prelatists are of the same mind, and only for their own ends pretend to greater loyalty than others: There are no two among them more famous for defending Government, than Hooker and Bilson; And what Hooker saith for Popular power, his first and eighth Books abundantly testifie; And even B. Bilson himself defendeth the French and Germane Protestant Wars; and you may judge of his loyal doctrine by these words; Pag. 520. Of Christian subjection [If a Prince should go about to subject his Kingdom to a foreign Realm, or change the form of the Commonwealth, from Impery to Tyranny, or neglect the Laws established by common consent of Prince and people, to execute his own pleasure: In these and other cases, which might be named, if the Nobles and Commons joyn together to defend their ancient and accustomed liberty, Regiment and Laws, they may not well be counted Rebels.]*

Object. 5.
Vestra doctrina est, nisi principis vobis ex animo sit, quantumvis legitimum habetis sit; Regno excludi, eligi non legitime possit.
Pesse dixi? immo oportere. Hec Clementina vestra suit: B. Andrews of the Papists, Tort. p. 327.

Sop.
381, 382.
[If others do but stand on their guard to keep their lives and Families from the bloody rage of their Enemies, seeking to put whole Towns and Provinces of them to the Sword against all Law and Reason, and to disturb the Kingdoms in the minority of the right Governours: Or if they defend their ancient and Christian liberties, covenanted and agreed on by those Princes, to whom they first submitted themselves, and ever since confirmed and allowed by the Kings that have succeeded. If in either of these two cases the Godly require their right and offer no wrong, impugn not their Princes, but only save their own lives, you cry, Rebellious hereticks, rebellious Calvinists, furie, phrensie, mutinie; and I know not what: You may pursue, depose, and murder Princes, when the Bishop of Rome biddeth you, and that without breach of Duty, Law or Conscience, to God or man, as you vaunt, though neither life nor limbs of yours be touched. We may not so much as beseech Princes that we may be used like subjects, nor like slaves; like men, nor like beasts, that we may be converted by Laws before Judges; nor murthered in corners by inquisitors; We may not so much as hide our heads, nor pull our necks out of the greedy jaws of that Romish Wolf, but the foam of your unclean mouth is ready to call us by all the names you can devise.] So far Bilson.

Ans. 1. If it be clear that Christianity as to its Principles, is more for Love, and Concord and Subjection, than any other rational doctrine in the world, then if any sect of Christians shall indeed be found to contradict these principles, so far they contradict Christianity; And will you blame Religion because men contradict it? or blame Christs doctrine because men disobey it? Indeed every sect that hath something of its own to make it a sect, besides Christian Religion which maketh men meer Christians, may easily be guilty of such error as will corrupt the Christian Religion. And as a sect, they have a divided interest which may tempt them to dividing principles: But none more condemn such divisions than Christ. 2. And indeed, though a Christian as such is a credible witness; yet a sect or faction as such, doth use to possess men with such an envious calumniating disposition, that they are little to be believed when they accuse each other! This factious zeal is not from above, but is earthly, sensual and devillish; and therefore where this is, no wonder if there be strife, and false accusing, and confusion, and every evil work. But as these are no competent witnesses, so whether or no they are fa-

voured by Christ, you may judge if you will read but those three chapters: *Matth. 5. Rom. 12. Jam. 3.* I may say here as B. Bilson in the place which is accused, pag. 521. [IT IS EASIE FOR A RUNNING AND RANGING HEAD TO SIT AT HOME IN HIS CHAMBER AND CALL MEN REBELS, HIMSELF BEING THE RANKEST.] 3. For the Papists I can justifie them from your accusation, so far as they are Christians; but as they are Papists let him justifie them that can. Indeed Usurpation of Government is the very essence of Popery; for which all other Christians blame them; And therefore there is small reason that Christianity should be accused for them. 4. And for the Protestants, both Episcopal and Disciplinary, the sober and moderate of them speak of one another in no such language as you pretend. For the Episcopal, I know of none but railing Papists, that accuse them universally of any doctrines of Rebellion; And for the Practices of some particular men, it is not to be alledged against their doctrine; Do you think that Queen Elizabeth to whom B. Bilson's Book was Dedicated, or K. Charles to whom Mr. Hooker's Book was Dedicated, took either of them to be teachers of Rebellion? It is not every different opinion in politics that proveth men to be against subjection. He that can read such a Book as Bilsons for Christian subjection against Antichristian rebellion, and yet deny him to be a Teacher of subjection, hath a very hard forehead. For the Controversies I shall say no more of them here, but what I have said before to Mr. Hooker. And as for Calvin and the Disciplinary or Puritans as they are called, They subscribe all the same confessions for Magistracy, and take the same oaths of Allegiance and Supremacy, as others do; and they plead and write for them; so that for my part I know not of any difference in their Doctrine; Hear what B. Andrews saith (who was no Rebel,) in his *Tortura Torti*, pag. 379, 380. [Calvinus autem ut Papam Regem; ita Regem Papam non probavit; Neque nos quod in Papa detestamur, in Rege approbamus; At & ille nobiscum, & nos cum illo sentimus, eisdem esse in Ecclesia Christiana Regis Jacobi partes, quae Josiae fuerunt in Judaica; nec nos ultra quicquam fieri ambimus—] that is, [But Calvin neither liked a Pope-King, nor a King-Pope; Nor do we approve of that in the King, which we detest in the Pope. But he wish us, and we wish him do judge, that King James hath as much to do in a Christian Church, as Josias had in the Jewish Church; and we go not about to get any more—] And after [Sub Primatus nomine, Papatum novum Rex non iruebit in Ecclesiam; sic enim statuit, ut non Aaroni Pontifici, ita nec Jeroboamo Regi, jus ullum esse constatum de vitulum populo proponendi, ut adoret, (id est) non vel fidei novos articulos, vel cultus Divini novas formulas procudendi,] that is, [The King doth not bring into the Church a new Papacy, under the name of Primacy; For thus he judgeth, (or determineth) that neither Aaron the Priest, nor Jeroboam the King, had any Right to propose the Calf which they had made, to the people to be adored; that is, neither to hammer (or make) new articles of faith, or new forms of Divine Worship. And pag. 379, 380. [Quos vero puritanos appellat, si Regium primatum detestantur, detestandi ipsi. Profectur enim, subscribunt, jurant indies; sed & illi quod faciunt ingenue faciunt, & societatem in hoc Torti, ipsumque adeo Tortum, tanquam mendacem hominem, (& alibi de aliis, & hic de se,) ac Jecophanem egregium detestantur;] that is, [And for those he calleth Puritans, if they detest the Kings Supremacy, they are to be detested; For they daily profess, subscribe and swear to it; And what they do, they do ingenuously;

generously; and they detest the Society of Tortus in this, and Tortus himself, as a lying man, (elsewhere of others, and here of themselves) and an egregious sycophant;] By these testimonies judge what Protestants think of one another in point of loyalty.

5. And why are not all the other Christians taken into your enumeration? The Armenians, Abassins, and all the Greek Churches? whom the Papists so frequently reproach as flatterers or servile, because they still gave so much to their Emperours? Have you any pretence for your accusation as against them? Unless perhaps from the tumults which Alexandria in its greatness was much addicted to, which is nothing to the doctrine of Christianity; nor to the practice of all the rest.

§. 84. Having answered these cavils of the late Atheistical or Infidel Politicians, I shall next shew, though briefly, yet by plentiful evidence, that Christianity and true Godliness is the greatest strength of Government, and bond of subjection, and means of Peace, that ever was revealed to the World: which will appear in all these evidences following.

1. Christianity teacheth men to take the higher powers as ordained of God, and to obey them as Gods Ministers or Officers, having an Authority derived immediately from God; so that it advanceth the Magistrate as Gods Officer, as much higher than Infidels advance him, (who fetch his power no higher than Force or Choice) as a servant of God is above a servant of men; which is more than a man is above a Dog.

§. 85. 2. Christianity telleth us that our obedience to Magistrates is Gods own command, and so that we must obey him by obeying them. And as obedience to a Constable is more procured by the Kings Laws than by his own commands, so obedience to a King is far more effectually procured by Gods Laws than by his own. If God be more above a King, than a King is above a Worm, the command of God must be a more powerful obligation upon every understanding person, than the Kings. And what greater advantage can a King have in Governing, than to have subjects whose Consciences do feel themselves bound by God himself, to obey the King and all his Officers.

Object. But this is still with exception, If it be not in things forbidden of God? And the subjects are made Judges whether it be so or no.

Ans. And woe to that man that grudgeth that God must be obeyed before him! and would be himself a God to be obeyed in things which God is against! The subjects are made no publick Judges, but private discerners of their duties: And so you make them your selves: or else they must not judge whether the King or an Usurper were to be obeyed; or whether the word of the King or of a Constable, if they be contradictory, is to be preferred. To judge what we must choose or refuse is proper to a Rational Creature: even Brutes themselves will do something like it by instinct of nature, and will not do all things according to your will: You would have us obey a Justice of Peace no further than our Loyalty to the King will give leave: and therefore there is greater reason that we should obey the higher powers no farther than our Loyalty to God will give leave. But if men pretend Gods commands for

any thing which he commandeth not, Magistrates bear not the sword in vain, and subjects are commanded by God not to resist: If they punish them rightfully, God will bear the Rulers out in it; if they punish them wrongfully or persecute them for well-doing, God will severely punish them, who so wronged his subjects and abused the authority which he committed to their trust.

§. 86. 3. The Christian Religion bindeth subjects to obedience upon forer penalties than Magistrates can inflict; even upon pain of Gods displeasure, and everlasting damnation, Rom. 13. 2, 3. And how great a help this is to Government it is so easie to discern, that the simpler sort of Atheists do persuade themselves, that Kings devised Religion to keep people in obedience with the fears of Hell. Take away the fears of the life to come and the punishment of God in Hell upon the wicked; and the world will be turned into worse than a Den of Serpents and wild beasts; Adulteries and Murders, and poisoning Kings and all abomination will be freely committed, which wit or power can think to cover or bear out! Who will trust that man that believeth not that God doth judge and punish.

§. 87. 4. The Christian Religion doth encourage obedience and peace with the promise of the Reward of endless happiness (ceteris paribus;) Heaven is more than any Prince can give. If that will not move men, there is no greater thing to move them. Atheism and Infidelity have no such motives.

§. 88. 5. Christianity teacheth subjects to obey not only good Rulers but bad ones, even Heathens themselves and not to resist when we cannot obey. Whereas among Heathens, Princes ruled no longer than they pleased the Soldiers or the people; so that Lampridius marvelled that Heliogabalus was no sooner butchered but suffered to reign Three years; *Mirum fortasse cupiam videatur Constantine venerabilis, quod hec clades quam retuli loco principum fuerit; & quidem prope triennio, ita ut nemo inventus fuerit qui istum a gubernaculis Romane Majestatis abduceret, cum Neroni, Vitellio, Caligula ceterisque hujusmodi nunquam tyrannicida defuerit.*

§. 89. 6. Christianity and Godliness do not only restrain the outward acts, but rule the very hearts, and lay a charge upon the thoughts, which the power of Princes cannot reach. It forbiddeth to curse the King in our Bed-chamber, or to have a thought or desire of evil against him: It quencheth the first sparks of disloyalty and disorder: And the rule of the outward man followeth the ordering of the heart: And therefore Atheism which leaveth the heart free and open to all desires and designs of rebellion, doth kindle that fire in the minds of men, which Government cannot quench! It corrupteth the fountain, It breaketh the spring that should set all a going. It poysoneth the heart of Commonwealths.

§. 90. 7. Christianity and Godliness teach men Patience; that it may not seem strange to them to bear the Cross, and suffer injuries from high and low: And therefore that Impatience which is the beginning of all rebellion being repressed, it stayeth the distemper from going any further.

§. 91. 8. Christianity teacheth men self-denial as a great part of their Religion: And when selfishness is mortified, there is nothing left to be a principle of Rebellion against God or our superiors: Selfishness is the very predominant principle of the ungodly: It is only for themselves that they obey when they do obey; No wonder therefore if the Author of Levathan allow men to do any thing when the saving of themselves requireth it. And so many selfish persons

Christianity is most for Loyalty and subjection.

Rom. 15. 1, 2, 3, 4.

Object.

Ans.

N. Bilson ubi sup. p. 259. [As Bishops ought to discern which is truth before they teach; so must the people discern who teacheth right before they believe] Pag. 251, 262. (Princes as well as others must yield obedience, to Bishops speaking the word of God: But if Bishops pass their Commission, and speak besides the word of God, what they list, both Prince and People may despise them) See him further, pag. 259, 260, 261, 262. proving that all have a judicium discretivum.

Cicero saith, that every good man was in his heart, or as much as in him lay, one that killed Caesar.

1 Pet. 4. 12.

as there be in a Kingdom, so many several Interests are first sought, which for the most part stand cross to the Interests of others: The Godly have all one common Center: They unite in God, and therefore may be kept in concord: For Gods will is a thing that may be fulfilled by all as well as one: But the selfish and ungodly are every one his own Center, and have no common Center to unite in, their interests being ordinarily cross and inconsistent.

§. 92. 9. Christianity teacheth men by most effectual arguments, to set light by the Riches and Honours of the world, and not to strive for superiority; but to mind higher things, and lay up our Treasure in a better world, and to condescend to men of low degree. It forbiddeth men to exalt themselves lest they be brought low; and commandeth them to humble themselves that God may exalt them; And he that knoweth not that Pride and Covetousness are the great disquieters of the world, and the cause of contentions and the ruine of States, knoweth nothing of these matters. Therefore if it were but by the great urging of humility and Heavenly mindedness, and the strict condemning of Ambition and Earthly-mindedness, Christianity and Godliness must needs be the greatest preservers of Government, and of order, peace and quietness in the World.

§. 93. 10. Christianity teacheth men to live in the Love of God and man! It maketh Love the very heart, and life, and sum and end of all other duties of Religion. Faith it self is but the bellows to kindle in us the sacred flames of Love. Love is the end of the Gospel, and the fulfilling of the Law. To love all Saints with a special Love, even with a pure heart and fervently, and to love all men heartily with a common love; To love our Neighbour as our selves; and to love our very Enemies; this is the life which Christ requireth, upon the penalty of damnation; And if Love thus prevail, what should disturb the Government, peace or order of the World?

§. 94. 11. Christianity teacheth men to be exact in Justice, distributive and commutative; and to do to others as we would they should do to us; And where this is followed Kings and States will have little to molest them, when *Gens sine justitia est sine remige navis in unda.*

§. 95. 12. Christianity teacheth men to do good to all men as far as we are able, and to abound in good works as that for which we are Redeemed and new made; And if men will set themselves wholly to do good, and be hurtful and injurious to none, how easily will it be to govern such?

§. 96. 13. Christianity teacheth men to forbear and to forgive, as ever they will be forgiven of God, and the strong to bear the infirmities of the weak, and not to please themselves, but one another to their edification; Not to be censorious, harsh or cruel, nor to place the Kingdom of God in meats, and drinks, and dayes, but in righteousness, peace and joy in the Holy Ghost; To bear one anothers burdens, and to restore them with the Spirit of meekness that are overtaken in a fault, and to be peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality and hypocrisy, and to speak evil of no man; And where this is obeyed, how quietly and easily may Princes govern?

§. 97. 14. Christianity setteth before us the perfectest pattern of all this humility, meekness, contempt of worldly wealth and greatness, self-denial and obedience, that ever was given in the world. The Eternal Son of God incarnate, would condescend to earth and flesh, and would obey his Superi-

ours after the flesh, in the repute of the world; and would pay tribute, and never be drawn to any contempt of the Governours of the world, though he suffered death under the false accusation of it. He that is a Christian, endeavoureth to imitate his Lord: And can the imitation of Christ, or of his peaceable Apostles, be injurious to Governours? Could the world but lay by their Serpentine enmity against the holy doctrine and practice of Christianity, and not take themselves engaged to persecute it, nor dash themselves in pieces on the stone which they should build upon, nor by striving against it, provoke it to fall on them and grind them to powder, they never need to complain of disturbances by Christianity or Godliness.

§. 98. 15. Christianity and true Godliness containeth, not only all these Precepts that tend to peace and order in the world, but also strength and willingness and holy dispositions for the practicing of such precepts. Other Teachers can speak but to the ears, but Christ doth write his Laws upon the heart: so that he maketh them such as he commandeth them to be: Only this is the remnant of our unhappiness, that while he is performing the cure on us, we retain a remnant of our old diseases, and so his work is yet imperfect: And as sin in strength is it that setteth on fire the course of nature, so the relicts of it will make some disturbance in the world, according to its degree: But nothing is more sure than that the Godliest Christian is the most orderly and loyal Subject, and the best member (according to his parts and power) in the Commonwealth; and that sin is the cause, and holiness the cure, of all the disorders and calamities of the world.

§. 99. 16. Lastly, Consult with experience it self, and you will find, that all this which I have spoken, hath been ordinarily verified. What Heathenism tendeth to, you may see even in the Roman Government (for there you will confess it was at the best.) To read of the tumults, the cruelties, the popular unconstancy, faction and injustice: How rudely the Souldiers made their Emperours, and how easily and barbarously they murdered them? and how few of them from the days of Christ till Constantine did dye the common death of all men, and scape the hands of those that were their subjects; I think this will satisfie you, whither mens enmity to Christianity tendeth! And then to observe how suddenly the case was altered, as soon as the Emperours and Subjects became Christian, (till in the declining of the Greek Empire, some Officers and Courtiers who aspired to the Crown did murder the Emperours:) And further to observe, that the rebellious doctrines and practices against Governours, have been all introduced by Factions and Heresies, which forsook Christianity so far before they incurred such guilt; and that it is either the Papal Usurpation (which is in its nature an enemy to Princes) that hath deposed and trampled upon Emperours and Kings, or else some mad Enthusiasticks that over-run Religion and their wits, that at Munster (and in England some lately) by the advantage of their prosperity, have dared to do violence against Sovereignty; but the more any men were Christians and truly Godly, the more they detested all such

Luke 20.
18.
Math. 22.
42, 44.
Acts 4.
11.
1 Pet. 2.
7, 8.
Zech. 12.
3.

Read the lives of all the Philosophers, Orators, and famous men of Greece or Rome, and try whether the Christians or they were more for Monarchy.
Arctifilans Regum neminem magnopere coluit: Quamobrem legatione ad Antigonom suum patris, nihil obtinuit.
Hesich. in Arcef. Its one of Thales sayings in Laert. Quid difficile?

Regem vidisset tyrannum senem. Chrysippus videtur aspernator Regum modice fuisse. Quod cum tam multa scripsisset (libros 705.) nulli unquam regi quicquam adscripsit. Seneca saith (Traged. de Herc. fur.) perillously, Victimam haud ulla amplior Potest, magisque optima mactari Jovi, Quam Rex iniquus. Cicero pro Milon. Non se obstrinxit scelere si quis Tyrannum occidat, quamvis familiarum. Et 5. Tusc. Nulla nobis cum Tyrannis societas est, neque est contra naturam spoliare eum quem bonissimum est necare. Plura habet familia.

things:

things: All this will tell you that the most serious, and Religious Christians, are the best members of the civil Societies upon Earth.

§. 100. II. Having done with the first part of my last Direction, I shall say but this little of the second; Let Christians see that they be Christians indeed, and abuse not that which is most excellent to be a cloak to that which is most vile. 1. In reading Politicks, swallow not all that every Author writeth in conformity to the Polity that he liveth under: What perverse things shall you read in the Popish Politicks, (Contzen, and abundance such!) What usurpation on Principalities, and cruelties to Christians, under the pretence of defending the Church, and suppressing Heresies?

2. Take heed in reading History that you suffer not the Spirit of your Author to infect you, with any of that partiality which he expresseth to the cause which he espouseth. Consider in what times and places all your Authors lived, and read them accordingly with the just allowance. The name of Liberty was so pretious, and the name of a King so odious to the Romans, Athenians, &c. that it is no wonder if their Historians be unfriendly unto Kings.

3. Abuse not Learning it self to lift you up with self-conceitdness against Governours! Learned men may be ignorant of Polity; or at least unexperienced, and almost as unfit to judge, as of matters of War or Navigation.

4. Take heed of giving the Magistrates power to the Clergy, and setting up Secular coercive power under the name of the power of the Keys: And it had been happy for the Church if God had perswaded Magistrates in all ages to have kept the Sword in their own hands, and not have put it into the Clergies hands, to fulfill their wills by: For, 1. By this means the Clergy had escaped the odium of usurpation and domineering, by which atheistical Politicians, would make Religion odious to Magistrates for their sakes. 2. And by this means greater unity had been preserved in the Church, while one faction is not armed with the Sword to tread down the rest: For if Divines contend only by dint of Argument, when they have talkt themselves and others weary they will have done: But when they go to it with dint of Sword, it so ill becometh them, that it seldom doth good, but the party often that trusteth least to their Reason, must destroy the other, and make their cause good by Iron arguments.

3. And then the Romish Clergy had not been armed against Princes to the terrible concussions of the Christian world, which Histories at large relate; if Princes had not first lent them the Sword which they turned against them. 4. And then Church Discipline would have been better understood, and have been more effectual; which is corrupted and turned to another thing and so cast out, when the Sword is used instead of the Keys, under pretence of making it effectual: None but Confessors are capable of Church-communion: No man can be a Christian, nor Godly, nor saved against his will: And therefore Confessors and Volunteers only are capable of Church-discipline: As a Sword will not make a Sermon effectual, no more will it make Discipline effectual; which is but the management of Gods word to work upon the conscience. So far as men are to be driven by the Sword to the use of means, or restrained from offering injury to Religion, the

Magistrate himself is fittest to do it. It is noted by Historians as the dishonour of Cyrill of Alexandria (though a famous Bishop) that he was the first Bishop that like a Magistrate used the Sword there; and used violence against Hereticks and Dissenters.

5. Above all, abuse not the name of Religion for the resistance of your lawful Governours: Religion must be defended and propagated by no irreligious means. It is easie before you are aware, to catch the fever of such a passionate zeal as James and John had, when they would have had fire from Heaven to consume the refusers and resistors of the Gospel: And then you will think that any thing almost is lawful, which doth but seem necessary to the prosperity of Religion. But no means but those of Gods allowance do use to prosper, or bring home that which men expect: They may seem to do wonders for a while, but they come to nothing in the latter end, and spoil the work, and leave all worse than it was before.

§. 101. Direct. 40. Take heed of mistaking the nature of that liberty of the people, which is truly valuable and desirable, and of contending for an undesirable liberty in its stead. It is desirable to have liberty to do good, and to possess our own, and enjoy Gods mercies, and live in peace: But it is not desirable to have liberty to sin, and abuse one another, and hinder the Gospel, and contemn our Governours: Some mistake Liberty for Government it self; and think it is the peoples Liberty to be Governours: And some mistake liberty for an exemption from Government, and think they are most free, when they are most ungoverned, and may do what they list: But this is a misery, and not a mercy, and therefore was never purchased for us by Christ. Many desire servitude and calamity under the name of liberty: Optima est Reipublica forma, saith Seneca, ubi nulla Libertas deest, nisi licentia pereundi. As Mr. R. Hooker saith, Lib. 8. p. 195. [I am not of opinion, that simply in Kings the most, but the best limited power is best, both for them and the people: The Most limited is that which may deal in fewest things: the best, that which in dealing is tyed to the soundest, perfectest and most indifferent Rule, which Rule is the Law: I mean not only the Law of Nature and of God, but the National Law consonant thereunto: Happier that people whose Law is their King in the greatest things, than that whose King is himself their Law.]

Yet no doubt, but the Law-givers are as such above the Law as an Authoritative instrument of Government, but under it, as a man is under the obligation of his own Consent and Word: It ruleth subjects in the former sense; It bindeth the summan Potestatem in the latter.

§. 102. Direct. 41. When you have done all that Direct. you can in just obedience, look for your reward from God alone; Let it satisfie you that he knoweth and approveth your sincerity. You make it a holy work if you do it to please God; and you will be fixed and constant, if you take Heaven for your Reward, (which is enough, and will not fail you;) But you make it but a selfish carnal work, if you do it only to please your Governours, or get preferment, or escape some hurt which they may do you, and are subject only in flattery, or for fear of wrath, and not for conscience sake. And such obedience is uncertain and unconstant; For when you fail of your hopes, or think Rulers deal unjustly or unthankfully with you, your subjection will be turned into passionate desires of revenge. Remember still the example of your Saviour, who suffered death as an enemy to Caesar, when he had never failed of his duty so much as in one thought or word. And are you better

See Bilson of Subject. p. 525, 526. Proving from Chrysost. Hilary. Origin, that Pastors may use no force or terror, but only persuasion, to recover their wandering sheep. Bilson. ibid. p. 541. Parliaments have been kept by the King and his Barons, the Clergy wholly excluded, and yet their Acts and Statutes good: And when the Bishops were present, their voices from the Conquest to this day were never Negative. By Gods Law you have nothing to do with making Laws, for Kingdoms and Commonwealths: You may teach, you may not command: Persuasion is your part, Compulsion is the Princes, &c. Thus Bishop Bilson. So p. 358.

than your Lord and Master? If God be all to you, and you have laid up all your hopes in Heaven, it is then but little of your concernment, (further than God is concerned in it) whether Rulers do use you well or ill, and whether they interpret your actions rightly, or what they take you for, or how they call you; But it is your concernment that God account you Loyal, and will judge you so, and justify you from mens accusations of disloyalty, and reward you with more than man can give you. Nothing is well done, especially of so high a nature as this, which is not done for God and Heaven, and which the Crown of Glory is not the motive to.

I have purposely been the larger on this subject, because the times in which we live require it, both for the settling of some, and for the confuting the false accusations of others, who would persuade the world that our doctrine is not what it is; when through the sinful practices of some, the way of truth is evil spoken of, 2 Pet. 2. 2.

Tit. 2. A fuller resolution of the Cases,
1. Whether the Laws of men do bind the Conscience: 2. Especially smaller and Penal Laws?

THe word [Conscience] signifieth either, 1. In general according to the notation of the word, The knowledge of our own matters; *Conscire*; The knowledge of our selves, our duties, our faults, our fears, our hopes, our diseases, &c. 2. Or more limitedly and narrowly, *The knowledge of our selves and our own matters in Relation to Gods Law and Judgment*; *Judicium hominis de seipso prout subijciatur iudicio Dei*, as *Amesius* defineth it.

2. Conscience is taken, 1. Sometime for the *Act* of self-knowing; 2. Sometime for the *Habit*; 3. Sometime for the faculty, that is, for the intellect it self, as it is a faculty of self-knowing. In all these senses it is taken properly. 2. And sometimes it is used (by custome) improperly, for the *Person* himself, that doth *Conscire*; or for his *Will*, (another faculty.)

3. The Conscience may be said to be bound, 1. Subjectively, as the *subiectum quod*, or the faculty obliged; 2. Or Objectively, as *Conscire*, the Act of Conscience, is the thing *ad quod*, to which we are obliged.

And upon these necessary distinctions I thus answer to the first question.

Prop. 1. The *Act* or the *Habit* of Conscience are not capable of being the *subiecti obligati*; no more than any other act or duty; The *Act* or duty is not bound, but the man to the Act or Duty.

2. The Faculty or Judgment is not capable of being the Object or *Materia ad quam*, the thing to which we are bound. A man is not bound to be a man, or to have an Intellect, but is made such.

3. The Faculty of Conscience (that is the Intellect) is not capable of being the immediate or nearest *subiectum quod*, or subject obliged. The reason is, Because the Intellect of it self is not a free-working faculty, but acteth necessarily per modum nature, further than it is under the Empire of the Will; And therefore Intellectual and Moral habits are by all men distinguished.

4. All Legal or Moral Obligation falleth directly upon the Will only; and so upon the Person as a Voluntary agent, So that it is proper to say, *The Will is bound*, and *The person is bound*.

5. Improperly and remotely it may be said, The

Intellect (or faculty of Conscience) is bound, or the tongue, or hand, or foot is bound; as the Man is bound to use them.

6. Though it be not proper to say, that the Conscience is bound, it is proper to say, that the Man is bound to the *Act* and *Habit* of Conscience, or to the exercise of the faculty.

7. The common meaning of the phrase, that we are [bound in Conscience] or that [Conscience is bound] is that [we are bound to a thing by God,] or [by a Divine obligation] and that it is [a sin against God to violate it]; So that Divines use here to take the word Conscience in the narrower Theological sense, as respect to Gods Law and Judgment doth enter the definition of it.

8. Taking Conscience in this narrower sense, To ask, *Whether mans Law as Mans do bind us in Conscience*, is all one as to ask, *Whether Man be God*.

Having spoken of this Conscience, in my Life of

Faith, as an easie thing, in which I thought we were really agreed, while we seemed to differ, which I called *A pitiful Case*, some Brethren (who say nothing against the truth of what I said) are offended at me as speaking too confidently, and calling that so easie which Bishop *Sanderson* and so many others did make a greater matter of: I retract the words, if they be unsuitable either to the matter or the Readers: But as to the matter and the truth of the words, I desire the Reader but to consider how easie a case Mr. P. maketh of it *Ecc. Pol.* and how heinous a matter he maketh of our supposed dissent: And if after all this it shall appear, that the *Non-conformists* do not at all differ from *Hooker*, *Bilson* and the generality of the *Conformists* in this point, let him that is, willing to be represented as odious and intolerable to Rulers and to mankind, for that in which we do not differ, proceed to backbite me for saying that it is a *pitiful case*; and pretending that we are agreed.

9. And taking Conscience in the large or general sense, to ask whether *Mans Laws bind us in Conscience*, subjectively is to ask whether they bind the Understanding to know our duty to man? And the tenour of them will shew that; While they bind us to an outward act, or from an outward act, it is the man that they bind to or from that act, and that is, as he is a *Rational Voluntary Agent*; so that a humane obligation is laid upon the Man, on the Will, and on the Intellect by humane Laws.

10. And humane Laws while they bind us to or from an outward Act, do thereby bind us as *Rational-free agents*, knowingly to choose or refuse those acts; Nor can a Law which is a Moral Instrument any otherwise bind the hand, foot or tongue, but by first binding us to choose or refuse it knowingly, that is, conscientiously, so that a humane bond is certainly laid on the mind, soul, or conscience taken in the larger sense.

11. Taking Conscience in the stricter sense, as including essentially a relation to Gods obligation, the full sense of the question plainly is but this, *Whether it be a sin against God to break the Laws of man?* And thus plain men might easily understand it. And to this it must be answered, that it is in two respects. a sin against God to break such Laws or Commands as Rulers are authorized by God to make: 1. Because God commandeth us to obey our Rulers: Therefore he that (so) obeyeth them not, sinneth against a Law of God. God obligeth us in general to obey them in all things which they are authorized by him to command: But their Law determineth of the particular matter: Therefore God obligeth us (in Conscience of his Law) to obey them in that particular. 2. Because by making them his Officers, by his Commission he hath given them a certain beam of Authority, which is Divine as derived from God: Therefore they can command us by a power derived from God: Therefore to disobey is to sin against a power derived from God. And thus the General case is very plain and easie, How man sinneth against God in disobeying the Laws of man, and consequently how (in a tolerable

ble sense of that phrase) it may be said, that mans Laws do or do not *bind* the *conscience* (or rather, bind us in point of *Conscience* ;) or by a Divine obligation. Man is not God ; and therefore *as man*, of himself can lay no *Divine obligation* on us. But man being *Gods Officer*, 1. His own Law layeth on us an obligation *derivatively Divine* (For it is no Law which hath no obligation, and it is no authoritative obligation which is not derived from God.) 2. And *Gods own Law* bindeth us to obey *mans Laws*.

Quest. 2. **B**ut is it a sin to break every Penal Law of man ?

Ans. 1. You must remember that *Mans Law* is essentially the *signification of mans Will* ; And therefore obligeth no further than it truly signifieth the Rulers Will.

2. That it is the Act of a Power derived from God ; and therefore no further bindeth, than it is the exercise of such a power.

3. That it is given, 1. Finally for Gods glory and pleasure, and for the common good (comprehending the Honour of the Ruler and the welfare of the society ruled.) And therefore obligeth not when it is, 1. Against God. 2. Or against the common good.

2. And it is subordinate to Gods own Laws, (in Nature and Scripture) and therefore obligeth not to sin, or to the violation of Gods Law.

It is not Mr. Hamphrey alone that hath written that

Laws bind not in conscience to obedience which are against the publick good. The greatest Casuists say the same, excepting the case of scandal : He that would see this in them may choose but these two special Authors *Eapt. Fragos. de Regimine Reipublice*, & *Greg. Sayrus* in his *Clavis Regia*, and in them he shall find enow more cited. Though I think some further Cautions would make it more satisfactory.

4. You must note that Laws are made for the Government of Societies as such universally ; and so are fitted to the common case, for the common good. And it is not possible but that a Law which prescribeth a duty which by accident is so to the most, should meet with some particular subject to whom the case is so circumstantiated as that the same act would be to him a sin : And to the same man it may be *ordinarily* a duty, and in an *extraordinary* case a sin. Thence it is that in some cases (as *Lent Fast*, *Marriages*, &c.) Rulers oft authorize some persons to grant dispensations in certain cases ; And hence it is said, that Necessity hath no Law.

Hereupon I conclude as followeth.

1. It is no sin to break a Law which is no Law, as being against God, or not authorized by him (as of a Usurper, &c.) See *R. Hooker Concluf. Lib. 8.*

2. It is no Law so far as it is no signification of the true Will of the Ruler, what ever the words be : Therefore so far it is no sin to break it.

3. The Will of the Ruler is to be judged of, not only by the *Words*, but by the *Ends* of Government, and by the *Rules* of Humanity.

4. It being not possible that the Ruler in his Laws can fore-see and name all exceptions, which may occur, it is to be supposed that it is his Will, that the Nature of the thing, shall be the notifier of his Will, when it cometh to pass : And that if he were present, and this case fell out before him, which the sense and end of the Law extendeth not to, he would say, This is an excepted Case.

5. There is therefore a wide difference between a *General Law*, and a *personal particular Mandate* ; As of a *Parent* to a *Child*, or a *Master* to a *Servant* ; For this latter fully notifieth the Will of the Ruler

in that very case, and to that very person ; And therefore it cannot be said that here is any exception, or that it is not his Will ; But in an Universal or General Law, it is to be supposed that some particular excepted cases will fall out extraordinarily, though they cannot be named ; And that in those cases, the Rulers will dispenseth with it.

6. Sometimes also the Ruler doth by the meer neglect of pressing or executing his own Laws, permit them to grow obsolete, and out of use ; And sometimes he forbeareth the execution of them for some time, or to some sort of persons ; And by so doing doth notifie, that it was not his Will that at such a time, and in such cases they should oblige. I say not, that *all remissness* of execution is such a sign ; But *sometimes* it is ; And the very word of the Law-giver, may notifie his dispensation or suspending Will. As for instance, upon the burning of *London*, there were many Laws (about coming to Parish Churches, and relief of the poor of the Parish, and the like,) that the people became incapable of obeying, And it was to be supposed, that the Rulers Will would have been to have excepted such cases if fore-seen ; and that they did dispense with them when they fell out.

7. Sometimes also the penalty of violating a Law, is some such Mulct or service, which the Ruler intendeth as a Commutation for the duty, so that he freely leaveth it to the choice of the subject which he will choose. And then it is no sin to pay the Mulct, and omit the action ; because it crosseth not the Law-givers will.

8. Sometimes also the Law may command this principally for some mens sake, which so little concerns others, that it should not extend to them at all, were it not lest the liberty of them should be an impediment to the obedience of others, and consequently of the common good ; In which case, if those persons so little concerned, do but omit the action secretly, so as to be no scandal or publick hurt, it seemeth that they have the implicate Consent of the Rulers.

9. Sometimes particular duties are commanded with this expresse exception, [*Unless they have just and reasonable impediment*] As for coming every Lords Day to Church, &c.) which seemeth to imply, that (though in cases where the publick good is concerned, the person himself shall not be Judge, nor at all as to the penalty ; yet that) in actions of an indifferent nature in themselves, this exception is still supposed to be implied, [*Unless we have just and reasonable impediments*] of which in private cases, as to the *Crime*, we may judge.

10. I need not mention the common natural exceptions ; As that Laws bind not to a thing when it becometh naturally impossible ; or, *cessante materia, vel capacitate subiecti obligati*, &c.

11. Laws may change their sense in part by the change of the Law-giver ; For the Law is not formally to us his Law that is dead and was once our Ruler, but his that is alive and is now our Ruler. If *Henry* the eighth make a Law about the outward acts of Religion (as for coming to Church, &c.) and this remain unrepealed in *King Edwards*, *Queen Maries*, *Queen Elizabeths*, *King James* his days, &c. even till now ; As we are not to think that the Law-givers had the same sense and will, so neither that the Law hath the same sense and obligation ; For if the general words be capable of several senses, we must not take it as binding to us in the sense it was made in, but in the sense of our present Law-givers or Rulers ; because it is their Law.

12. Therefore if a Law had a special Reason for it at the first making (as the Law for using Bows

and Arrows) that Reason ceasing we are to suppose the Will of the Law-giver to remit the obligation, if he urge not the execution, and renew not the Law.

13. By these plain principles many particular difficulties may be easily resolved, which cannot be foreseen and named: e. g. The Law against relieving a Beggar bindeth not, when he is like to dye if he be not relieved; or in such a case as after the burning of London, when there was no Parish to bring him to. A Law that is but for the ordering of mens charity, (to soul, or body, by preaching or alms) will not disoblige me from the duties of Charity themselves, in cases where Scripture or Nature proveth them to be imposed by God. A Law for fasting will not bind me, when it would be destructive to my body; even on Gods Sabbaths duties of mercy were to be preferred to Rest and Sacrifices.

14. If Gods own Laws must be thus expounded, that [*When two duties come together, and both cannot be done, the lesser ceaseth at that time to be a duty, and the greater is to be preferred,*] mans Laws must also be necessarily so expounded: And the rather because mans Laws may be contradictory when Gods never are so, rightly understood.

15. Where the subject is to obey, so far he must discern which of the Laws inconsistent, is to be preferred: But in the Magistratical execution, the Magistrate or Judge must determine.

E. g. One Law commandeth that all the needy poor be kept on the Parish where they were born or last lived. Another Law saith, that Non-conformable Ministers of the Gospel who take not the Oxford Oath shall not come within five miles of City or Corporation (though they were born there) or any place where they have been Preachers. In case of necessity, what shall they do? *Ans.* Whither they shall go for relief, they must discern as well as they can: But whither they shall be carried or sent, the Magistrate or Constable must discern, and judge.

Also whether he shall go with a Constable that by one Law bringeth him to a place which by the other Law he is forbid on pain of Six months imprisonment in the common Gaol to come to? *Ans.* If he be not voluntary in it, it is not his fault: And if one bring him thither by force, and another imprison him for being there, he must patiently suffer it.

16. But out of such excepted cases, the Laws of our Rulers (as the commands of Parents) do bind us as is afore explained; And it is a sin against God to violate them.

17. Yea, when the reason of the Law reacheth not our particular case and person, yet when we have reason to judge, that it is the Rulers will that all be bound for the sake of some, and the common order and good will be hindered by our exemption, we must obey to our corporal detriment, to avoid the publick detriment, and to promote the publick good.

CHAP. IV.

Directions to LAWYERS about their Duty to GOD.

Gentlemen, you need not meet these Directions with the usual censures or suspicions, that Divines are busying themselves with the matters of your Calling, which belong not to them, and which they do not understand: You shall see that I will as much forbear such matters as you can well desire. If your Calling be not to be sanctified by serving God in it, and regulating it by his Law, it is then neither honourable nor desirable. But if it be, permit me very briefly so far to direct you.

Legum mihi placet auctoritas; sed earum usus hominum nequitia depravatur: Itaque pigritius perdiscere, quo in honeste uti nollem, & honeste vix possem, etsi vellem. Petrarch. in vita sua.

Direct. 1. §. 1. Direct. 1. Take the whole frame of Polity together, and study each part in its proper place, and know it in its due relation to the rest: that is, understand first the Doctrine of Polity and Laws in genere, and next the Universal Polity and Laws of God in specie; and then study Humane Polity and Laws as they stand in their due subordination to the Polity and Laws of God, as the by-Laws of Corporations do to the General Laws of the Land.

§. 2. He that understandeth not what Polity and Law is in genere, is unlike to understand what Divine or Humane Polity or Law is in specie; He that knoweth not what Government is, and what a community, and what a politick society is; will hardly know what a Commonwealth or Church is; And he that knoweth not what a Commonwealth is in genere, what is its end, and what its constitutive parts, and what the efficient causes, and what a Law, and Judge-

ment, and Execution is, will study but unhappily the Constitution or Laws of the Kingdom which he liveth in.

§. 3. 2. And he that understandeth not the Divine Dominium & Imperium as founded in Creation (and re-founded in Redemption,) and mans subjection to his absolute Lord, and the Universal Laws which he hath given in Nature and Scripture to the world, can never have any true understanding of the Polity or Laws of any Kingdom in particular; No more than he can well understand the true state of a Corporation, or the power of a Mayor, or Justice, or Constable, who knoweth nothing of the state of the Kingdom, or of the King, or of his Laws. What ridiculous discourses would such a man make of his Local Polity or Laws? He knoweth nothing worth the knowing, who knoweth not that all Kings and States have no power but what is derived from God, and subservient to him; and are all his Officers, much more below him, than their Justices and Officers are to them; and that their Laws are of no force against the Laws of God, whether of Natural or Supernatural Revelation. And therefore it is most ealie to see, that he that will be a good Lawyer must first be a Divine, And that the Atheists that deride or slight Divinity, do but play the fools in all their independent broken studies. A man may be a good Divine, that is no Lawyer, but he can be no good Lawyer, that understandeth not Theology. Therefore let the Government and Laws of God, have the first and chiefest place in your studies, and in all your observation and regard.

1. Because it is the *Ground* of Humane Government, and the Fountain of mans Power and Laws.

2. Because the Divine Polity is also the end of Humane Policy: Mans Laws being ultimately to promote our obedience to the Laws of God, and the honour of his Government.

3. Because Gods Laws are the *measure* and *bounds* of Humane Laws; against which no man can have power.

4. Because Gods Rewards and Punishments are incomparably more regardable than mans: Eternal joy or misery being so much more considerable than temporal peace or suffering: Therefore though it be a dishonour to Lawyers to be ignorant of Languages, History and other needful parts of learning, yet it is much more their dishonour to be ignorant of the Universal Government and Laws of God.

§. 4. Direct. 2. Be sure that you make not the getting of money to be your principal end, in the exercise of your function; but the promoting of Justice, for the righting of the just, and the publick good; and therein the pleasing of the most righteous God. For your work can be to you no better than your end. A base end doth debase your work. I deny not, but your competent gain and maintenance may be your lower end, but the promoting of justice must be your higher end, and sought before it. The question is not, Whether you seek to live by your Calling; for so may the best: nor yet Whether you intend the promoting of Justice, for so may the worst (in some degree.) But the question is, Which of these you prefer? and which you first and principally intend? He that looketh chiefly at his worldly gain, must take that gain instead of Gods reward, and look for no more than he chiefly intended: For that is formally no good work, which is not intended chiefly to please God; And God doth not reward the servants of the world, Nor can any man rationally imagine, that he should reward a man with happiness hereafter, for seeking after Riches here. And if you say, that you look for no Reward but Riches, you must look for a Punishment worse than Poverty; For the neglecting of God and your Ultimate end, is a sin that deserveth the privation of all which you neglect; and leaveth not your actions in a state of innocent indifferency.

Direct. 3. §. 5. Direct. 3. Be not Counsellors or Advocates against God, that is, against Justice, Truth, or Innocency. A bad cause would have no Patrons, if there were no bad or ignorant Lawyers. Its a dear bought fee, which is got by sinning; especially by such a wilful aggravated sin, as the deliberate pleading for iniquity, or opposing of the Truth. Judas his gain and Achitophels counsel will be too hot at last for conscience; and sooner drive them to hang themselves in the review, than afford them any true content; As St. James saith to them that he calleth to Weep and howl, for their approaching misery, Your Riches are corrupted, and your garments moth-eaten, your Gold and Silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire: ye have beaped treasure together for the last dayes. Whatever you say or do against truth, and innocency, and justice, you do it against God himself. And is it not a sad case that among pro-

fessed Christians, there is no cause so bad but can find an Advocate for a fee? I speak not against just counsel to a man that hath a bad cause (to tell him it is bad, and perswade him to disown it;) Nor I speak not against you for pleading against excessive penalties or damages: For so far your cause is good, though the main cause of your Client was bad; But he that speaketh or counselleth another for the defence of sin, or the wronging of the innocent, or the defrauding another of his right, and will open his mouth to the injury of the just, for a little money, or for a friend, must try whether that money or friend will save him from the vengeance of the Universal Judge (unless Faith and true Repentance which will cause Confession and Restitution, do prevent it.)

The Romans called them Thieves; that by fraud, or plea, or judgment got unlawful gain, and deprived others of their right.

Lampridius saith of Alexander Severus, Tanti eum stomachi fuisse in eos iudices qui furtorum fama laborassent, etiamsi damnati non essent, ut si eos casu aliquo videret, commotione animi stomachi choleram evomeret, toto vultu inardescere, ita ut nihil posset loqui. And afterwards, Severissimus iudex contra fures, appellans eosdem quotidianorum scelerum reos, & solos hostes inimicosque reipublice. Adding this instance, Eum notarium, qui falsum causa brevem in consilio imperatorio retulisset, incisus digitorum nervis, ita ut nunquam posset scribere, deportavit. And that he caused Turinus one of his Courtiers to be tyed in the Market-place to a stake, and choaked to death with smoak, for taking mens money on pretence of furthering their suits with the Emperour; Pracone dicente, Fumo punitur, qui vendidit fumum. He strictly prohibited buying of Offices, saying, Necessesse est ut qui emit, vendat: Ego vero non patiar mercatores potestatum: quos si patiar, damnare non possum. The frowns or favour of man, or the love of money, will prove at last a poor defence against his Justice whom by injustice you offend.

Facile est
justitiam
homini
justissimo

The Poet could say,

[Justum & senacem proposui virum,
Non civium ardor prava jubentium
Non vultus instantis tyranni,
Mente quatit solida: — Horat.]

But if men would first be just, it would not be so hard to bring them to do justly; saith Plantus.

[Iusta autem ab iniustis petere insipientia est:
Quippe illi iniqui jus ignorant neque tenent.]

§. 6. Direct. 4. Make the cause of the innocent, as it were your own; and suffer it not to miscarry through your slothfulness and neglect. He is a lover of money more than justice, that will sweat in the cause of the Rich that pay him well, and will slubber over and starve the cause of the poor, because he getteth little by them. Whatever your place obligeth you to do, let it be done diligently and with your might; both in your getting abilities, and in using them. Scævola was wont to say, (ut lib. Pandect. 42. tit. refer.) [Jus civile vigilantibus scriptum est, non dormientibus.] Saith Austin, [Ignorantia iudicis plerumque est calamitas innocentis.] And as you look every Labourer that you hire should be laborious

Vix potest
negligere,
qui novit
aquitatem
nec facile
erroris vi-
tio fordes-
cit, quem
doctrina
purgaverit.
Cassio-
dor.

Male se
rectum
putat, qui
regulam
summe
restitutionis
ignorat. Am-
brosius de
officiis.
Direct. 2.
It was an
ill time
when
Patr. Bles-
said [Of-
ficialium
est hodie
pro a con-
suetudine,
lites susci-
tare, trans-
actiones
rescindere,
dilationes
invenire,
supprimere
veritatem,
fovere men-
daciū,
questum
sequi, equi-
tatem ven-
dere, inbi-
are officio-
nibus, ver-
sutas con-
cinnare.]

Bias fertur
in causis
orandis
summus at-
que vibi-
mentissi-
mus fuisse,
bonam ta-
men in
partem di-
cendi vim
exerere
solitum.
Laetius
p. 54.
Iustum est
homines propter justitiam diligere; non autem justitiam propter homines pos-
ponere; Grego. Reg. Justitia non novit patrem, vel matrem: Veritatem
novit: personam non novit: Deum imitatur — Cassian. Plutarch
saith, that Callieratidas being offered a great sum of money, (of which
he had great need to pay his Seamen) if he would do an unjust act,
refused; To whom saith Cleander his Counsellor; Ego profecto hac acce-
pissim, si fuisse Callieratidas: He answered; Ego accepissim si fuisse
Cleander.

rious in your work, and your Physician should be diligent in his employment for your health; so is it as just that you be diligent for them whose cause you undertake, and where God who is the lover of Justice doth require it.

Direct. 5. §. 7. *Direct. 5.* Be acquainted with the Temptations which most endanger you in your place, and go continually armed against them with the true remedies, and with Christian faith, and watchfulness and resolution. You will keep your innocence, and consequently your God, if you see to it that you love nothing better than that which you should keep. No man will chaffer away his commodity for any thing which he judgeth to be worse and less useful to him. Know well how little friends or wealth will do for you in comparison of God, and you will not hear them when they speak against God, (Luke 14. 26. 17. 33.) When one of his friends was importunate with P. Rutilius to do him an unjust courtesie, and angrily said, [What use have I of thy friendship, if thou wilt not grant my request?] he answered him,

[And what use have I of thy friendship, if for thy sake I must be urged to do unjustly?] It is a grave saying of Plutarch, *Pulchrum quidem est justitia regnum adipisci: pulchrum etiam regno justitiam antepondere: Nam virtus alterum ita illustrem reddidit, ut regno dignus judicaretur; alterum ita magnum ut id contemneret.* Plut. in Lyncurg. & Numa. But specially remember who hath said, *What shall it profit a man to win all the world, and lose his soul?* And that Temptations surprize you not, be deliberate and take time, and be not too hasty in owning or opposing a cause or person, till you are well informed; As Seneca faith of Anger, so say I here, *Dandum semper est tempus: Veritatem enim dies aperit. Potest pena dilata exigi; cum non potest exalta revocari.* Its more than a shame to say, I was mistaken, when you have done another man wrong by your Temerity.

et, persuaserit amico judicium a se provocaret, ut sic nimirum utrumque & amicum servaret. This was his injustice of which he repented.

CHAP. V.

The Duty of PHYSICIANS.

Neither is it my purpose to give any occasion, to the learned men of this honourable profession, to say that I intermeddle in the mysteries or matters of their art. I shall only tell them, and that very briefly, what God and Conscience will expect from them.

Direct. 1. §. 1. *Direct. 1.* Be sure that the saving of mens lives and health, be first and chiefly in your Intention, before any gain or honour of your own. I know you may lawfully have respect, both to your maintenance and honour; But in a second place only, as a far lesser good than the lives of men. If money be your ultimate end, you debase your profession, which as exercised by you, can be no more to your honour or comfort, than your own intention carrieth it. It is more the End than the Means, that ennobleth or debaseth men; If gain be the thing which you chiefly seek, the matter is not very great (to you,) whether you seek it by medicining men or beasts, or by lower means than either of them. To others indeed it may be a very great benefit, whose lives you have been a means to save; but to your selves it will be no greater, than your intention maketh it. If the honouring and pleasing God, and the publick good, and the saving of mens lives, be really first and highest in your desires, then it is God that you serve in your profession: Otherwise you do but serve your selves. And take heed lest you here deceive your selves, by thinking that the good of others is your end, and dearer to you than your gain, because your reason telleth you it is better, and ought to be preferred: For God and the publick good are not every mans end, that can speak highly of them, and say they should be so. If most of the world do practically prefer their carnal prosperity even before their souls, while they speak of the world as disgracefully as others, and call it *Vanity*; how much more easily may you deceive your selves, in preferring your gain before mens lives, while your tongue can speak contemptuously of gain.

§. 2. *Direct. 2.* Be ready to help the poor as well as the rich: Differencing them no further than the publick good requireth you to do. Let not the health or lives of men be neglected, because they have no money to give you: Many poor people perish for want of means, because they are discouraged from going to Physicians, through the emptiness of their purses: In such a case you must not only help them gratis, but also appoint the cheapest Medicines for them.

§. 3. *Direct. 3.* Adventure not unnecessarily on things beyond your skill, but in difficult cases persuade your patients to use the help of abler Physicians, if there be any to be had, though it be against your own commodity. So far should you be from envying the greater esteem and practice of abler men, and from all unworthy aspersions or detraction, that you should do your best to persuade all your patients to seek their Counsels, when ever the danger of their lives or health requireth it. For their Lives are of greater value than your gain. So abstruse and conjectural is the business of your profession, that it requireth very high accomplishments to be a Physician indeed! If there concur not, 1. A natural strength of Reason and Sagacity. 2. And a great deal of Study, Reading, and acquaintance with the way of excellent men. 3. And considerable experience of your own, to ripen all this; you have cause to be very fearful and cautelous in your practice, lest you sacrifice mens lives to your ignorance and temerity. And one man that hath all these accomplishments, in a high degree may do more good, than a Hundred snatterers: And when you are conscious of a defect in any of these, should not reason and conscience command you, to persuade the sick, to seek

As overvaluing mens own understandings in Religion, is the ruine of souls and Churches; so overvaluing mens raw unexperienced apprehensions in Physick costeth multitudes their lives. I know not whether a few able, judicious, experienced Physicians cure more or the rest kill more?

out to those that are abler than your selves? Should mens lives be hazzarded, that you may get by it a little fordid gain? It is so great a doubt whether the ignorant unexperienced sort of Physicians, do cure or hurt more, that it hath brought the vulgar in many Countreys, into a contempt of Physicians.

Direct. 4. §. 4. *Direct. 4. Depend on God for your direction and success. Earnestly crave his help and blessing in all your undertakings.* Without this all your labour is in vain. How easie is it for you, to overlook some one thing, among a multitude that *must be seen*, about the *Causes and Cure* of Diseases; unless God shall open it to you, and give you a clear discerning, and an universal observation? And when Twenty considerable things are noted, a mans life may be lost, for want of your discerning *one point more*. What need have you of the help of God, to bring the fittest remedies to your memory? And much more to bless them when they are administred? as the experience of your daily practice may inform you (where Atheism hath not made men fools.)

Direct. 5. §. 5. *Direct. 5. Let your continual observation of the fragility of the flesh, and of mans mortality, make you more spiritual than other men, and more industrious in preparing for the life to come, and greater contemners of the vanities of this world.* He that is so frequently among the sick, and a spectator of the dead and dying, is utterly unexcusable if he be himself unprepared, for his sickness or for death. If the heart be not made *better*, when you almost dwell in the house of mourning, it is a bad and deplorable heart indeed. It is strange that Physicians should be so much suspected of Atheism as commonly they are; and *Religio medici* should be a word that signifieth irreligiousness; Sure this conceit was taken up in some more irreligious Age or Countrey; For I have oft been very thankful to God, in observing the contrary, even how many excellent pious Physicians there have been in most Countreys where the purity of Religion hath appeared, and how much they promoted the work of Reformation, (such as *Crato*, *Platerus*, *Erastus*, and abundance more that I might name;) And in this Land and Age, I must needs bear witness, that I have known as many Physicians Religious proportionably as of any one profession, except the Preachers of the Gospel. But as no men are more desperately wicked, than those that are wicked after pious education, and under the most powerful means of their reformation; so it is very like that those Physicians that are not *truly good* are *very bad*; because they are *bad* against so much light, and so many warnings; And from some of these it's like this censorious Proverb came. And indeed mans nature is so apt to be affected with things that are unusual, and to lose all sense of things that are grown common, that no men have more need to watch their hearts, and be afraid of being hardened, than those that are continually under the most quickning helps and warnings. For it is very easie to grow customary and senseless under them; and then the danger is; that there are no better means remaining, to quicken such a stupid hardened heart. Whereas those that enjoy such helps but seldom, are not so apt to lose the sense and benefit of them. The sight of a sick or dying man, doth usually much awaken those that have such sights but seldom; But who are more hardened than Soldiers and Sea-men, that live continually as among the dead? When they have twice or thrice seen the fields covered with mens Carcasses, they usually grow more obdurate than any others. And this is it that Physicians are in danger of, and should most carefully avoid. But certainly an Atheistical or un-

godly Physician, is unexcusably blind: To say, as some do, that they study nature so much, that they are carried away from God; is as if you should say, [They study the work so much, that they forget the workman;] or [They look so much on the Book, that they overlook the sense;] or that [They study medicine so much, that they forget both the patient and his health.] To look into nature and not see God, is as to see the creatures, and not the light by which we see them; or to see Trees and Houses, and not to see the Earth that beareth them. For God is the Creating, Conserving, Dirigent, Final cause of all. Of him and through him and to him are all things; He is all in all. And if they know not that they are the subjects of this God, and have immortal souls, they are ill proficient in the study of Nature, that know no better the nature of man. To boast of their acquisitions in other Sciences, while they know not what a man is, nor what they are themselves, is little to the honour of their understandings. You that live still as in the sight of death, should live as in the sight of another world, and excell others in spiritual wisdom and holiness and sobriety, as your advantages by these quickning helps excell.

Direct. 6. §. 6. *Direct. 6. Exercise your compassion and Charity to mens souls, as well as to their Bodies; and speak to your patients, such words as tend to prepare them for their change.* You have excellent opportunities, if you have hearts to take them. If ever men will hear, it is when they are sick; and if ever they will be humbled and serious, it is when the approach of death constraineth them. They will hear that counsel now with patience, which they would have despised in their health. A few serious words about the danger of an unregenerate state, and the necessity of holiness, and the use of a Saviour, and the everlasting state of Souls, for ought you know, may be blest to their conversion and salvation. And it is much more comfortable for you to save a soul, than cure the body. Think not to excuse your selves by saying, *It is the Pastors duty*: For though it be theirs *ex officio*, it is yours also, *ex charitate*. Charity bindeth every man, as he hath opportunity to do good to all; and especially the greatest good. And God giveth you opportunity, by casting them in your way: The Priest and Levite that pass by the wounded man, were more to be blamed for not relieving him, than those that never went that way, and therefore saw him not, *Luk. 10. 32*. And many a man will send for the Physician, that will not send for the Pastor: And many a one will hear a Physician that will despise the Pastor. As they reverence their Landlords, because they hold their estates from them, so do they the Physician, because they think they can do much to save their lives. And, alas, in too many places the Pastors either mind not such work, or are insufficient for it; or else stand at odds and distance from the people: so that there is but too much need of your charitable help. Remember therefore that he that converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins, *Jam. 5. 20*. Remember that you are to speak to one that is going into another world, and that must be saved now or never! And that all that ever must be done for his salvation must be presently done, or it will be too late. Pity humane nature, and harden not your hearts against a man in his extremest necessity. O speak a few serious words for his Conversion (if he be one that needs them) before his soul be past your help, in the world from which there is no return:

CHAP. VI.

*Directions to SCHOOL-MASTERS about their duty for
CHILDRENS SOULS.*

Passing by all your Grammatical employment, I shall only leave you these brief Directions, for the higher and more noble exercises of your Profession.

Direct. 1. §. 1. *Direct. 1. Determine first rightly of your end; and then let it be continually in your eye, and let all your endeavours be directed in order to the attainment of it. If your end be chiefly your own Commodity or Reputation, the means will be distorted accordingly, and your labours perverted, and your calling corrupted, and embased (to your selves,) by your perverse intentions. See therefore, 1. That your ultimate end, be the pleasing and glorifying of God. 2. And this by promoting the publick good, by fitting youth for publick service. And 3. Forming their minds to the love and service of their Maker. 4. And furthering their salvation, and their wellfare in the world. These noble designs will lift up your minds, to an industrious and cheerful performance of your duties! He that seeketh great and heavenly things, will do it with great resolution and alacrity! When any drowsie creeping pace, and deceitful superficial labours, will satiate him that hath poor and selfish ends. As God will not accept your labours as any service of his, if your ends be wrong, so he useth not to give so large a blessing, to such mens labours as to others.*

Direct. 2. §. 2. *Direct. 2. Understand the excellency of your calling, and what fair opportunities you have to promote those noble ends; and also how great a charge you undertake; that so you may be kept from sloth and superficialness, and may be quickned to a diligent discharge of your undertaken trust. 1. You have not a charge of Sheep or Oxen, but of rational creatures. 2. You have not the care of their bodies, but of their minds: You are not to teach them a Trade to live by only in the world, but to inform their minds with the knowledge of their Maker, and to cultivate their wits, and advance their reason, and fit them for the most man-like conversations. 3. You have them not (as Pastors) when they are hardened in sin by prejudice and long custome; but you have the tenderest twigs to bow, and the most tractable ductile age to tame: you have paper to write on, (not wholly white, but that) which hath the fewest blots and lines to be expunged. 4. You have them not as Volunteers, but as obliged to obey you, and under the correction of the Rod; which with tender age is a great advantage. 5. You have them not only for your auditors in a general Lecture (as Preachers have them at a Sermon;) but in your nearest converse, where you may teach them as particularly as you please, and examine their profiting, and call them daily to account. 6. You have them not once a week (as Preachers have them) but all the week long, from day to day, and from morning untill night. 7. You have them at that age, which doth believe their Teachers, and take all upon trust, before they are grown up to self-conceitdness, and to contradict and quarrel with their Teachers (as with their Pastors they very ordinarily do.) All*

these are great advantages to your ends.

§. 3. *Direct. 3. Labour to take pleasure in your work, and make it as a recreation, and take heed of a weary or diverted mind. 1. To this end consider often of what is said above; Think on the excellency of your ends, and of the worth of souls, and of the greatness of your advantages. 2. Take all your Scholars as committed to your charge by Jesus Christ: As if he had said to you; Take these whom I have so dearly bought, and train them up for my Church and Service. 3. Remember what good one Scholar may do, when he cometh to be ripe for the service of the Church or Commonwealth! How many souls some of them may be a means to save. Or if they be but fitted for a private life, what blessings they may be to their Families and Neighbours! And remember what a joyful thing it will be, to see them in Heaven with Christ for ever! How cheerfully should such excellent things be sought? If you take pleasure in your work, it will not only be an ease and happiness to your selves, but greatly further your diligence and success. But when men have a base esteem of their employment, and look at Children as so many Swine or Sheep, or have some higher matters in their eye, and make their Schools but the way to some preferment, or more desired life, then usually they do their work deceitfully, and any thing will serve the turn, because they are aware of it, and because their hearts are somewhere else.*

§. 4. *Direct. 4. Seeing it is Divinity that teacheth them the Beginning, and the End of all their other studies, let it never be omitted nor slightly slubbered over, and thrust into a corner: but give it the precedency, and teach it them with greater care and diligence, than any other part of learning; Especially teach them the Catechism and the Holy Scriptures. If you think that this is no part of your work, few wise men will choose such Teachers for their Children. If you say as some Sectaries, that Children should not be taught to speak holy words, till they are more capable to understand the sense, because it is hypocrisy, or taking the Name of God in vain; I have answered this before; and shewed that words being the signs, must be learned in order to the understanding of the sense, or thing that is signified: and that this is not to use such words in vain; how holy soever, but to the proper end for which they are appointed. Both in Divine and Humane Learning, the Memories of Children must first be furnished in order to the furnishing of their understandings afterwards. And this is a chief point of the Masters skill, that time be not lost, nor labour frustrated. For the memories of Children are as capacious as mens of riper age; and therefore they should be stored early, with that which will be useful to them afterwards: but till they come to some maturity of age, their judgments are not ripe for information, about any high or difficult points. Therefore teach them betimes the words of Catechisms, and some Chapters of the Bible; and teach them the meaning by degrees as they are capable. And make them perceive*

Many of the greatest Divines have given God great thanks for their School-masters, and left their names on record with honour, as Calvin did by Corderius, Beza by Melchior Volmarinus, &c.

perceive, that you take this for the best of all their Learning.

Direct. 5. §. 5. *Direct. 5. Besides the Forms of Catechism, which you teach them, speak often to them some serious words, about their Souls, and the Life to come, in such a plain familiar manner, as tendeth most to the awakening of their Consciences, and making them perceive how greatly what you say concerneth them.* A little such familiar serious discourse, in an interlocutory way, may go to their hearts, and never be forgotten; when meer Forms alone are lifeless and unprofitable. Abundance of good might be done on Children, if Parents and Schoolmasters did well perform their parts in this.

Direct. 6. §. 6. *Direct. 6. Take strict account of their spending the Lords day! How they hear, and what they remember; and how they spend the rest of the day.* For the right spending of that day, is of great importance to their Souls! And a custom of play, and idleness on that day, doth usually debauch them, and prepare them for much worse. Though they are from under your eye on the Lords day, yet if on Monday they be called to account, it will leave an aw upon them in your absence.

Direct. 7. §. 7. *Direct. 7. Pray with them, and for them.* If God give not the increase by the dews of Heaven, and shine not on your labors, your planting and watering will be all in vain. Therefore Prayer is as suitable a means as Teaching, to do them good; and they must go together. He that hath a heart to pray earnestly for his Scholars, shall certainly have himself most comfort in his labors; and it is likely that he shall do most good to them.

Direct. 8. §. 8. *Direct. 8. Watch over them, by one another, when they are behind your backs, at their sports or converse with each other.* For it is abundance of Wickedness that Children use to learn and practise, which never cometh to their Masters ears; especially in some great and Publick Schools. They that came

thither to learn Sobriety and Piety of their Masters, do oftentimes learn, prophaneness, and ribaldry, and curling, and swearing, and scorning, deriding, and reviling one another, of their ungracious Schoolfellows. And those Lessons are so easily learnt, that there are few Children but are infected with some such debauchery, though their Parents and Masters watch against it; and perhaps it never cometh to their knowledge. So also for gaming, and robbing Orchards, and fighting with one another, and reading Play-Books and Romances, and lying, and abundance other Vices which must be carefully watched against.

Direct. 9. §. 9. *Direct. 9. Correct them more sharply for sins against God, than for their dulness and failing at their Books.* Though negligence in their Learning, is not to be indulged, yet smart should teach them, especially to take heed of sinning; that they may understand that sin is the greatest evil.

Direct. 10. §. 10. *Direct. 10. Especially curb or cashier the Leaders of Impiety and Rebellion, who corrupt the rest.* There are few great Schools but have some that are notoriously debauched; that glory in their wickedness; that in filthy talking, and fighting, and curling, and reviling words, are the infectors of the rest. And usually they are some of the bigger sort, that are the greatest fighters, and master the rest, and by domineering over them, and abusing them, force them both to follow them in their sin, and to conceal it. The correcting of such, or expelling them, if incorrigible, is of great necessity to preserve the rest; for if they are suffered, the rest will be secretly infected and undone, before the Master is aware. This causeth many that have a care of their Childrens Souls, to be very fearful of sending them to great and Publick Schools, and rather chuse Private Schools that are freer from that danger; it being almost of as great concernment to Children, what their Companions be, as what their Master is.

CHAP. VII.

Directions for SOLDIERS, about their Duty in Point of CONSCIENCE.

THough it is likely that few Soldiers will read what I shall write for them, yet for the sake of those few that will, I will do as John Baptist did, and give them some few necessary Directions, and not omit them as some do, as if they were a hopeless sort of Men.

Direct. 1. §. 1. *Direct. 1. Be careful to make your peace with God, and live in a continual readiness to die.* This being the great duty of every Rational Man, you cannot deny it to be especially yours, whose calling setteth you so frequently in the Face of Death. Though some Garison Soldiers are so seldom, if ever, put to fight, that they live more securely than most other Men, yet a Soldier, as such, being by his place engaged to fight, I must fit my Directions to the ordinary condition and expectation of Men in that employment. It is a most irrational and worse than beastly negligence, for any Man to live carelessly in an unpreparedness for Death, considering how certain it is, and how uncertain the time, and how unconceivably great is the change which it inferreth: But for a Soldier to be unready to die, who hath such special Reason to expect it, and who

listeth himself into a state which is so near it, this is to live and fight like Beasts, and to be Soldiers before you understand what it is to be a Christian or a Man. First therefore, make sure that your Souls are regenerate and reconciled unto God by Christ; and that when you die, you have a part in Heaven; and that you are not yet in the state of Sin and Nature: An unrenewed unsanctified Soul is sure to go to Hell, by what death, or in what cause soever he dieth. If such a Man be a Soldier, he must be a Coward or a Mad-man; if he will run upon Death, when he knoweth not whither it will send him, yea, when Hell is certainly the next step, he is worse than mad: But if he know and consider the terrible-ness of such a change, it must needs make him tremble when he thinks of dying. He can be no good Soldier that dare not die; and who can expect that he should dare to die, who must be damned when he dieth? Reason may command a Man to venture upon Death; but no Reason will allow him to venture upon Hell. I never knew but two sorts of Valiant Soldiers: The one was Boys, and brutish ignorant Sots, who had no sense of the concernments of their

their Souls; and the other (who only were truly valiant) were those that had made such preparations for Eternity, as, at least, perswaded them that it should go well with them when they died. And many a debauched Soldier I have known, whose Conscience hath made them Cowards, and shift or run away when they should venture upon death, because they knew they were unready to die, and were more afraid of Hell, than of the Enemy. He that is fit to be a Martyr, is the fittest Man to be a Soldier; he that is regenerate, and hath laid up his treasure, and his hopes in Heaven, and so hath overcome the fears of death, may be bold as a Lion, and ready for any thing, and fearless in the greatest perils. For what should he fear, who hath escaped Hell, and Gods displeasure, and hath conquered the King of Terrors? But fear is the duty and most rational temper of a guilty Soul; and the more fearless such are, the more foolish and more miserable.

Direct. 2. §. 2. *Direct. 2.* Be sure you have a warrantable Cause and Call. In a bad cause it is a dreadful thing to conquer, or to be conquered. If you conquer, you are a murderer of all that you kill; if you are conquered and die in the prosecution of your sin, I need not tell you what you may expect. I know we are here upon a difficulty which must be tenderly handled; if we make the Sovereign Power, to be the absolute, and only Judge, whether the Soldiers cause and call be good; then it would follow, that it is the duty of all the Christian subjects of the Turk, to fight against Christianity as such, and to destroy all Christians when the Turk commandeth it; and that all the Subjects of other Lands, are bound to invade this or other such Christian Kingdoms, and destroy their Kings, when ever their Popish, or malicious Princes or States shall command them; which being intollerable consequences, prove the Antecedent to be intollerable. And yet on the other side, if Subjects must be the Judges of their Cause and Call, the Prince shall not be served, nor the common good secured, till the interest of the Subjects will allow them to discern the goodness of the Cause. Between these two intollerable consequents, it is hard to meet with a just discovery of the mean. Most run into one of the extremes, which they take to be the less, and think that there is no other avoiding of the other. The grand errors in this, and an hundred like cases, come from not distinguishing aright the *case de esse*, from the *case de apparere*, or *cognoscere*, and not first determining the former, as it ought, before the latter be determined. Either the Cause which Subjects are commanded to fight in, is really lawful to them, or it is not. (Say not here importunately, *Who shall judge?* For we are now but upon the question *de esse*.) If it be not lawful in it self, but be meer robbery or murder, then come to the case of Evidence; either this evil is to the subject discernable by just means, or not: If it be, I am not able for my part to justify him from the sin, if he do it, no more than to have justified the three witnesses, *Dan. 3.* If they had bowed down to the Golden Calf, or *Dan. 6.* if he had forborn Prayer, or the Apostles, if they had forborn Preaching, or the Soldiers for apprehending and crucifying Christ, when their Superiors commanded them. For God is first to be obeyed and feared. But if the evil of the Cause be such, as the Subject cannot by just and ordinary means discern, then must he come next to examine his Call; and a Volunter unnecessarily he may not be in a doubtful cause; it is so heinous a sin to murder men, that no man should unnecessarily venture upon that which may prove to be Murder, for ought he knoweth. But if you ask what Call may make such a doubtful action necessary, I an-

swer, It must be such as warranteth it, either from the End of the action, or from the Authority of the Commander, or both. And from the End of the action, the case may be made clear, That if a King should do wrong to a Foreign Enemy, and should have the worse cause, yet if the revenge which that Enemy seeketh, would be the destruction of the King, and Countrey, or Religion; it is lawful, and a duty to fight in the defence of them. And if the King should be the assailant, or beginner, that which is an Offensive War in him (for which he himself must answer) may be but a Defensive War in the commanded Subjects, and they be innocent; even on the High-way, if I see a stranger provoke another by giving him the first blow, yet I may be bound to save his life from the fury of the avenging party. But whether, or how far, the bare Command of a Sovereign may warrant the Subjects to venture in a doubtful cause, (supposing the thing lawful in it self, though they are doubtful) requireth so much to be said to it, which Civil Governors may possibly think me too bold to meddle with, that I think it safest to pass it by; only saying, that there are some cases in which the Ruler is the only competent Judge, and the doubts of the Subject are so unreasonable, that they will not excuse the sin of his disobedience; and also, that the degree of the doubt is oft very considerable in the case. But suppose the cause of the War be really lawful in it self, and yet the Subject is in doubt of it, yea, or thinketh otherwise; then is he in the case, as other Erroneous Consciences are, that is, intangled in a necessity of sinning, till he be undeceived, in case his Rulers command his service. But which would be the greater sin, to do it or not, the Ends and Circumstances may do much to determine: But doubtless in true necessity to save the King and State, Subjects may be compelled to fight in a just cause, notwithstanding, that they mistake it for unjust: And if the Subject have a private discerning judgment, so far as he is a voluntary agent, yet the Sovereign hath a publick determining judgment, when a neglecter is to be forced to his duty. Even as a Man that thinketh it unlawful to maintain his Wife and Children, may be compelled lawfully to do it.

So that it is apparent, that sometime the Sovereigns Cause may be good, and yet an erroneous Conscience may make the Soldiers cause bad, if they are Voluntiers, who run unnecessarily upon that which they take for Robbery and Murder; and yet that the higher Powers may force even such mistakers to defend their Countrey, and their Governors, in a case of true necessity. And it is manifest that sometimes the Cause of the Ruler may be bad; and yet the cause of the Soldier good; and that sometimes the cause may be bad and sinful to them both; and sometime good and lawful unto both.

§. 3. *Direct. 3.* When you are doubtful, whether your Cause and Call be good, it is (ordinarily) safest to sit still, and not to venture in so dangerous a case, without great deliberation and sufficient evidence to satisfy your Consciences. Neander might well say of Solons Law, which punished them that took not one part or other in a Civil War or Sedition, *Admirabilis autem illa atque plane incredibilis, quæ bonoribus abdicat eum, qui orta seditione nullam factionem secutus sit.* No doubt, he is a culpable Neuter that will not defend his Governors and his Countrey, when he hath a Call: But it is so dreadful a thing to be guilty of the Blood, and Calamities of an unjust War, that a wise man will rather be abused as a Neuter, than run himself into the danger of such a case.

Direct. 4. §. 4. *Direct. 4.* When necessity forceth you to go forth in a just War, do it with such humiliation and unwillingness as becometh one that is a Patient, a Spectator, and an Actor, in one of the forest of Gods temporal judgments. Go not to kill Men, as if you went to a Cock-fight, or a Bear-baiting. Make not a sport of a common calamity; be not insensible of the displeasure of God, expressed in so great a judgment. What a sad condition is it to your selves, to be employed in destroying others: If they be good, how sad a thought is it, that you must kill them? If they are wicked, how sad is it that by killing them, you cut off all their hopes of Mercy, and send them suddenly to Hell? How sad an employment is it, to spoil and undo the poor Inhabitants where you come? To cast them into terrors, to deprive them of that which they have long been laboring for? To prepare for Famine, and be like a consuming pestilence where you come? Were it but to see such desolations, it should melt you into compassion; much more to be the executioners your selves: How unsuitable a work is it to the grace of Love. Though I doubt not but it is a service, which the Love of God, our Country, and our Rulers; may sometimes justify and command, yet (as to the Rulers, and Masters of the business) it must be a very clear and great necessity that can warrant a War. And, as to the Soldiers, they must needs go with great regret, to kill Men by thousands, whom they love as themselves. He that loveth his Neighbor as himself, and blesteth, and doth good to his persecuting Enemy, will take it heavily to be employed in killing him, even when necessity maketh it his duty. But the greatest calamity of War is the perniciousness of it to Mens Souls. Armies are commonly that to the Soul, as a City infected with the Plague is to the Body. The very Nurseries and Academies of Pride, and Cruelty, and Drunkenness, and Whoredom, and Robbery, and Licentiousness; and the bane of Piety, and common Civility and Humanity. Not that every Soldier cometh to this pass; the hottest Pestilence killeth not all: But O how hard is it to keep up a life of Faith and Godliness, in an Army? The greatness of their business, and of their fears and cares, doth so wholly take up their minds and talk, that there is scarce any room found for the Matters of their Souls, though unspeakably greater. They have seldom leisure to hear a Sermon, and less to pray. The Lords day is usually taken up in Matters that concern their lives, and therefore can pretend necessity: So that it must be a very resolute, confirmed, vigilant person, that is not alienated from God. And then it is a course of life, which giveth great opportunity to the Tempter, and advantage to Temptations, both to Errors in Judgment, and viciousness of Heart and Life: He that never tried it can hardly conceive how difficult it is to keep up Piety and Innocency in an Army. If you will suppose that there is no difference in the Cause, or the Ends and Accidents; I take it to be much more desirable to serve God in a Prison, than in an Army; and that the condition of a Prisoner, hath far less in it to tempt the foolish, or to afflict the wise, than a Military. (Excepting those whose life in Garisons and lingering Wars, doth little differ from a State of Peace.) I am not simply against the lawfulness of War (nor as I conceive, Erasmus himself, though he saw the sinfulness of that sort of Men; and use to speak truly of the horrid wickedness and misery of them, that thirst for Blood, or rush on Wars without necessity.) But it must be a very extraordinary Army, that is not constituted of Wolves and Tygers; and is not

unto common Honesty and Piety, the same that And a Stews or Whore-house is to Chastity. And, O though I how much sweeter is the work of an honest Physician that saveth Mens lives, than of a Soldier, whose virtue is shewed in destroying them? Or a Carpenters, or Masons, that adorneth Cities with comely Buildings, than a Soldiers that consumeth them by fire!

Gentlemen to kill Men, than to cure them; and that mistaken Mortals think it to be the noblest exercise of Virtue, to destroy the noblest workmanship of Nature, (and indeed in some few cases, the requisiteness and danger of destructive valor, may make its Actions become a virtuous Patriot) yet when I consider the Character given of our great Master and Exemplar, that he went about doing good, and healing all manner of sicknesses. — I cannot but think such an employment unworthy of the very noblest of his Disciples. Mr. Boyles Experiment. *Philos.* p. 303, 304.

Direct. 5. §. 5. *Direct. 5.* Be sure first, that your cause be better than your lives, and then resolve to venture your lives for them. It is the hazarding of your lives, which in your Calling you undertake: And therefore be not-unprepared for it; but reckon upon the worst, and be ready to undergo what ever you undertake. A Soldiers life is unfit for one that dare not die. A Coward is one of the most pernicious Murderers: He verifieth Christs saying in another sense, *He that saveth his life shall lose it.* While Men stand to it, it is usually but few that die; because they quickly daunt the Enemy, and keep him on the Defensive part; but when once they rout, and run away, they are slain on heaps, and fall like leaves in a Windy Autumn. Every Coward that pursueth them is imboldened by their fear, and dare run them through, or shoot them behind, that durst not so near have looked them in the face, and maketh it his sport to kill a Fugitive, or one that layeth down his Weapons, that would flie himself from a daring presence. Your cowardly fear betrayeth the cause of your King and Country; it betrayeth the lives of your Fellow Soldiers, while the running of a few affrighted dastards, lets in ruine upon all the rest; and it casteth away your own lives, which you think to save. If you will be Soldiers, resolve to conquer or to die. It is not so much skill or strength that conquereth, as boldness. It is Fear that loseth the day, and fearlessness that winneth it. The Army that standeth to it, getteth the Victory, though they fight never so weakly: For if you will not run, the Enemy will. And if the lives of a few be lost by courage, it usually saveth the lives of many; (though Wisdom still is needful in the Conduct.) And if the cause be not worth your lives, you should not meddle with it.

Direct. 6. §. 6. *Direct. 6.* Resolve upon an absolute obedience to your Commanders, in all things consistent with your obedience to God, and the Sovereign Power. Disobedience is no where more intolerable than in an Army; where it is often unfit for a Soldier to know the reason of his Commands; and where Self-conceitedness and Willfulness is inconsistent with their Common Safety, and the lives of many may pay for the Disobedience of a few. If you cannot obey, undertake not to be Soldiers.

Direct. 7. §. 7. *Direct. 7.* Especially detest all Murmurings, Mutinies, Sidings, and Rebellions. For these are to an Army like violent Feavers to the Body, or like a Fire in a City; and would make an Army the greatest Plague to their King and Country. How many Emperors, Kings, and Commanders, have lost their dignities and lives, by the fury of mutinous enraged Soldiers: And how many Kingdoms and other Commonwealths have been thus overthrown, and betrayed

betrayed into the Enemies hands? And how many Thousands and millions of Soldiers have thereby lost their lives? In your discontents and murmuring Passions, you may quickly set the House on Fire over your Heads, and when you feel your misery repent too late. Passion may begin that which fruitless penitence must end. The Leaders of Mutinies may easily have many fair pretences to inflame an Army into discontents: They may aggravate many seeming injuries; they may represent their Commanders as odious and unworthy, by putting an ill appearance on their actions: But in the end it will appear, that it was their own advancement which they secretly aimed at, and the destruction of the present Government, or the Soldiers ruine which is like to be the effect. A mutinous Army is likeliest Hell of any thing I know among Gods Creatures; and next Hell, there is scarce a worse place for their Commanders to be in.

Direct. 8. §. 8. *Direct. 8.* Use not your power or liberty to the robbing, or oppressing, or injuring of any. Though Military Thieves and Oppressors, may scape the Gallows, more than others; they shall come as soon to Hell as any. If you plunder, and spoil, and tyrannize over the poor people, under pretence of supplying your own wants, there is a God in Heaven that will hear their cries, and will avenge them speedily, though you seem to go scot-free for a time. You may take a pride in domineering over others, and making your selves Lords by violence of other Mens Estates, and when you see none that will question you for it, you may take that which you have most mind of: But the poor and oppressed have a just Defender, who hath a severer punishment for you than the Sword or Gallows! And though he take you not in the very fact, and his sentence is not presently executed, yet be certain of it, that your day is coming.

Direct. 9. §. 9. *Direct. 9.* Take heed lest custom, and the frequency of Gods judgments, do harden your hearts into a reprobate stupidity. Many a man that formerly by the sight of a Corpse, or the groanings of the sick, was awakened to serious thoughts of his latter end, when he cometh into an Army, and hath often seen the dead lie scattered on the Earth, and hath often scaped death himself, groweth utterly senseless, and taketh blockishness to be valor, and custom maketh such warnings to be of no effect. You can scarce name a more strange and lamentable proof, of the madding and hardening nature of sin! That men should be most senseless, when they are in the greatest danger! And least fear God, when they are among his dreadful judgments! And least hear his voice, when his calls are lowdest! And live as if they should not die, when they look death so often in the face, and see so many dead before them! That they should be most regardless of their endless life, when they are nearest it; and sense it self hath such notable advantage to tell them of all this! What a monstrous kind of sottish stupidity is this? Think whither the Soul is gone when you see the Carcasses on the Earth; and think where your own must be for ever.

Direct. 10. §. 10. *Direct. 10.* Take heed of falling into drunkenness and sensuality, though Temptations and Liberty be never so great. It is too common with Soldiers, because they are oft put to thirst and wants, to think

they may lawfully pour it in, when they come at it, without moderation or restraint: Even as many poor men take a gluttonous meal for no sin, because they have so many days of hunger; so is it with such Soldiers in their drink: Till drunkenness first have wounded their Consciences, and afterwards grow common, till it have debauched and seared them; and then they have drowned Religion and Reason, and are turned sottish miserable Brutes.

§. 11. *Direct. 11.* If necessity deprive you of the benefits of Gods publick or stated Worship, see that you labor to repair that loss, by double diligence in those spiritual duties, which yet you have opportunity for. If you must march or watch on the Lords days, redeem your other time the more: If you cannot hear Sermons, be not without some profitable Book, and often read it; and let your Meditations be holy, and your Discourses edifying. For these you have opportunities, if you have hearts.

§. 12. *Direct. 12.* Take heed that Command or Successes do not puff you up; and make you over-value yourselves, and incline you to rebel against your Governors. What lamentable effects hath England lately seen of this! A silly half-witted Soldier, if he be but made a Captain, doth carry it as if he were wiser than the Preacher, or the Judge! As if his dignity had added to his wit! When Victories have laid the power at mens feet, and they think now that none is able to control them, how few are they that abuse not such success to their own undoing, and are not conquered by the pride of their own hearts, when they have conquered others? How ordinarily do they mis-explain the Providence of God, and think he hath put the Government into their hands, because they have the strength; and from the Histories of former successful Rebels, and the fairness of their opportunity encourage themselves to Rebel, and think they do but what is their duty? How easily do they justify themselves in those unlawful deeds, which impartial by-standers see the evil of? And how easily do they quiet their Consciences, when they have but power enough to raise up flatterers, and to stop the mouth of wholesome reprehension? How lamentably doth Prosperity make them drunk, and sudden advancement overturn their brains! And their greatness together with their pride and fury, preserveth them from the accessions of Wisdom, and of sober Men, that so their malady may have no remedy: And there like a drunken man, they rave a while, and speak big words, and lay about them, and glory in the honor of a pestilence, that they can kill men; and we must not speak to them, till their heads are settled and they come to themselves, and that is not usually till the hand of God have laid them lower than it found them; and then perhaps they will again hear Reason; unless Pride hath left their Souls as desperate, as at last it doth their Bodies or Estates. The experience of this Age may stand on Record, as a Teacher to future Generations, what Power there is in great Successes, to conquer both Reason, Religion, Righteousness, Professions, Vows, and all Obligations to God and Man, by puffing up the heart with pride, and thereby making the Understanding drunken.

CHAP. VIII.

Advice against MURDER.

§. 1. **T**Hough Murder be a sin which Humane Nature and Interest do so powerfully rise up against, that one would think besides the Laws of Nature, and the fear of temporal punishment, there should need no other argument against it: And though it be a sin which is not frequently committed, except by Soldiers, yet because mans corrupted heart is liable to it, and because one sin of such a heinous nature, may be more mischievous than many small infirmities, I shall not wholly pass by this sin, which falls in order here before me. I shall give men no other advice against it, than only to open to them, 1. The Causes. 2. The Greatness. And 3. The Consequents of the Sin.

§. 2. 1. The Causes of Murder, are either the nearest, or the more radical and remote. The opening of the nearest sort of Causes, will be but to tell you, how many ways of murdering the World is used to! And when you know the cause, the contrary to it, is the prevention. Avoid those causes, and you avoid the sin.

§. 3. 1. The greatest cause of the cruellest Murders, is Unlawful Wars. All that a Man killeth in an unlawful War, he murdereth; and all that the Army killeth, he that setteth them a work by Command or Counsel, is guilty of himself. And therefore, how dreadful a thing is an Unrighteous War? And how much have men need to look about them, and try every other lawful way, and suffer long, before they venture upon War? It is the skill and glory of a Soldier, when he can kill more than other men. He studieth it; he maketh it the matter of his greatest care, and valor, and endeavor: He goeth through very great difficulties to accomplish it; this is not like a sudden or involuntary act. Thieves and Robbers kill single persons; but Soldiers murder thousands at a time: And because there is none at present to judge them for it, they wash their hands, as if they were innocent, and sleep as quietly, as if the avenger of blood would never come. O what Devils are those Counsellors and Incendiaries to Princes and States; who stir them up to unlawful Wars!

§. 4. 2. Another cause and way of Murder, is by the Pride and Tyranny of Men in power. When they do it easily, because they can do it; when their Will and Interest is their Rule, and their Passion seemeth a sufficient warrant for their injustice. It is not only *Neroes*, *Tiberiuses*, *Domitians*, &c. that are guilty of this crying crime; but O what man that careth for his Soul, had not rather be tormented a thousand years, than have the Blood-guiltiness of a famous applauded *Alexander*, or *Cesar*, or *Tamerlane*, to answer for! So dangerous a thing it is to have Power to do mischief, that *Uriah* may fall by a *David's* guilt, and *Crispus* may be killed by his Father *Constantine*. O what abundance of horrid murders do the Histories of almost all Empires and Kingdoms of the World afford us? The Maps of the Affairs of the *Greeks* and *Romans*, of *Tartarians*, *Turks*, *Eussians*, *Germans*, of *Heathens* and *Infidels*, of *Papists*, and too many *Protestants*, are drawn out with too many Purple Lines, and their Histories written in Letters of Blood. What write the Christians of the Infidels, the Orthodox of the *Arrians*,

(*Romans*, or *Goths*, or *Vandals*,) or the most Impartial Historians of the Mock-Catholics of *Rome*; but *Blood, Blood, Blood*, How proudly and loftily doth a Tyrant look, when he telleth the oppressed Innocent that displeaseth him, *Sirrah, I will make you know my power! Take him, Imprison him, Rack him, Hang him!* Or as *Pilate* to *Christ*, *Joh. 9. 10. Knowest thou not that I have power to crucifie thee, and have power to release thee? I will make you know that your life is in my hand: Heat thee Furnace seven times hotter.* *Dan. 3.* Alas poor Worm! Hast thou power to kill? So hath a Toad or Adder, or Mad Dog, or Pestilence, when God permitteth it. Hast thou power to kill? But hast thou also power to keep thy self alive? And to keep thy Corps from rottenness and dust? And to keep thy Soul from paying for it in Hell? Or to keep thy Conscience from worrying thee for it, to all Eternity? With how trembling a heart, and ghastly look wilt thou at last hear of this, which now thou gloriest in. The Bones and Dust of the oppressed Innocents, will be as great and honorable as thine; and their Souls perhaps in rest and joy, when thine is tormented by infernal furics. When thou art in *Nebuchadnezzars* glory, what a mercy were it to thee, if thou mightest be turned out among the Beasts, to prevent thy being turned out among the Devils. If killing and destroying be the glory of thy greatness, the Devils are more honorable than thou; and as thou agreest with them in thy work and glory, so shalt thou in the reward.

§. 5. 3. Another most heinous Cause of Murders, is, *A malignant enmity against the godly, and a persecuting destructive zeal.* What a multitude of Innocents hath this consumed! And what innumerable companies of holy Souls are still crying for vengeance on these persecutors? The enmity began immediately upon the fall, between the Womans and the Serpents seed. It shewed it self presently in the two first men that were born into the World. A malignant envy against the accepted Sacrifice of *Abel*, was able to make his Brother to be his Murderer. And it is usual with the Devil, to cast some Bone of carnal interest also between them, to heighten the malignant enmity. Wicked men are all covetous, voluptuous, and proud; and the doctrine and practice of the godly, doth contradict them and condemn them; and they usually espouse some wicked interest, or ingage themselves in some service of the Devil, which the servants of *Christ* are bound in their several places and callings to resist. And then not only this resistance, though it be but by the humblest words or actions, yea, the very conceit that they are not for their interest and way, doth instigate the befooled world to persecution! And thus are *Ishmael*, and an *Isaac*, an *Esau*, and a *Jacob*, a *Saul*, and a *David*, cannot live together in peace. *Gal. 4. 29. But as then he that was born after the flesh, persecuted him that was born after the spirit, even so it is now. Sauls* interest maketh him think it just to persecute *David*; and religiously he blesteth those that furthered him! *1 Sam. 23. 21. Blessed be ye of the Lord, for ye have compassion on me.* He justifieth himself in murdering the Priests, because he thought that they helped *David* against him; and *Doeg* seemeth but a dutiful subject, in executing his bloody command, *1 Sam. 22.* And *Shimei* thought he might boldly

boldly cuffe him, 2 Sam. 16. 7, 8. And he could scarce have charged him with more odious sin, than to be [*A Bloody Man, and a Man of Belial.*] If the Prophet speak against Jeroboams Political Religion, he will say, *Lay hold on him!* 1 King. 13. 4. Even Asa will be raging wrathful, and imprison the Prophet that reprehendeth his sin, 2 Chron. 16. 10. Abab will feed Micbaiah in a Prison with the Bread and Water of affliction, if he contradict him, 1 King. 22. 27. And even Jerusalem killed the Prophets, and stoned them, which were sent to gather them under the gracious wing of Christ, Matth. 23. 37. Which of the Prophets did they not persecute? Acts 7. 52. And if you consider, but what streams of Blood since the death of Christ, and his Apostles, have been shed for the sake of Christ and Righteousness, it will make you wonder, That so much cruelty can consist with humanity, and Men and Devils should be so like! The same Man, as Paul, as soon as he ceaseth to shed the blood of others, must look in the same way to lose his own. How many thousands were murdered by Heathen Rome, in the Ten Persecutions? And how many by the Arrian Emperors and Kings? And how many by more Orthodox Princes in their particular distastes! And yet how far hath the pretended Vicar of Christ out-done them all! How many hundred thousands of the *Albigenses, Waldenses, and Bohemians*, hath the Papal rage consumed? Two hundred thousand the *Irish* murdered in a little space; to outgo, the Thirty or forty thousand which the *French* Massacre made an end of! The Sacrifices offered by their fury in the flames, in the *Marian* persecution here in *England*, were nothing to what one day hath done in other parts. What Volumes can contain the particular Histories of them? What a Shambles was their Inquisition in the *Low Countreys*? And what is the employment of it still! So that a doubting Man would be inclined to think, that *Papal Rome* is the murderous *Babylon*, that doth but consider, *How drunken she is with the Blood of the Saints, and the Martyrs of Jesus; and that the Blood of Saints, will be found in her in her day of trial?* Revel. 17. 6. & 18. 24. If we should look over all the rest of the World, and reckon up the torments and murders of the Innocent, (in *Japan*, and most parts of the World, where ever Christianity came) it may increase your wonder, that Devils, and Men are still so like! Yea, though there be as loud a testimony in Humane Nature against this Bloodiness, as almost any sin whatsoever; and though the names of persecutors always sink to following Generations, how proudly soever they carried it for a time; and though one would think a persecutor should need no cure, but his own pride, that his name may not be left as *Pilates* in the Creed, to be odious in the Mouths of the Ages that come after him; yet for all this, so deep is the enmity, so potent is the Devil; so blinding a thing is sin, and interest, and passion, that still one Generation of Persecutors doth succeed the others; and they kill the present Saints, while they honor the dead ones, and build them Monuments, and say, *If we had lived in the days of our Fathers, we would not have been partakers with them in the Prophets Blood.* Read well Matth. 23. 29. to the end. What a Sea of Righteous Blood hath Malignity and Persecuting Zeal drawn out?

§. 6. 4. Another cause of Murder is, Rash and Unrighteous Judgment. When Judges are ignorant, or partial, or perverted by Passion, or prejudice, or respect of persons: But though many an Innocent hath suffered this way, I hope among Christians, this is one of the rarest Causes.

§. 7. 5. Another way of Murder is by Oppressi-

on and Uncharitableness; when the poor are kept destitute of necessaries to preserve their lives: Though few of them die directly of Famine, yet thousands of them die of those sicknesses which they contract, by unwholesome food. And all those are guilty of their death, either that cause it by Oppression, or that relieve them not, when they are able and obliged to it, Jam. 5. 1, 2, 3, 4, 5.

§. 8. 6. Another way and cause of Murder is, by Thieves and Robbers that do it to possess themselves of that which is another Mans; when Riotousness or Idleness hath consumed what they had themselves, and Sloath and Pride will not suffer them to labor, nor Sensuality suffer them to indure want, then they will have it by right or wrong, what ever it cost them. Gods Laws or Mans, the Gallows or Hell, shall not deter them; but have it they will, though they rob and murder, and are hanged and damned for it. Alas, How dear a purchase do they make! How much easier are their greatest wants, than the wrath of God, and the pains of Hell?

§. 9. 7. Another cause of Murder is, Guilt and Shame. When wicked people have done some great disgraceful sin, which will utterly shame them, or undo them, if it be known, they are tempted to murder them that know it, to conceal the crime, and save themselves. Thus many a Whoremonger hath murdered her, that he hath committed Fornication with; and many a Whore hath murdered her Child (before the birth or after) to prevent the shame. But how madly do they forget the day, when both the one, and the other, will be brought to light? And the Righteous Judge will make them know, that all their wicked shifts will be their confusion, because there is no hiding them from him?

§. 10. 8. Another cause is, Furious Anger, which mastereth Reason, and for the present makes them mad; and Drunkenness which doth the same. Many a one hath killed another in his fury, or his drink; so dangerous is it to suffer Reason to lose its power, and to use our selves to a *Bedlam* course! And so necessary is it, to get a sober, meek, and quiet spirit, and mortifie and master these turbulent and beastly vices.

§. 11. 9. Another cause of Murder is, Malice and Revenge! When Mens own wrongs or sufferings are so great a matter to them, and they have so little learned to bear them, that they hate that Man that is the cause of them, and boil with a revengeful desire of his ruine. And this sin hath in it so much of the Devil, that those that are once addicted to it, are almost wholly at his command! He maketh Witches of some, and Murderers of others, and Wretches of all! Who set themselves in the place of God, and will do Justice as they call it, for themselves, as if God were not just enough to do it! And so sweet is Revenge to their furious Nature, (as the damning of Men is to the Devil) that revenged they will be, though they lose their Souls by it: And the impotency and baseness of their spirits is such, that they say, *Flesh and Blood is unable to bear it.*

§. 12. 10. Another cause of Murder is, A wicked Impatience with near Relations, and a hatred of those that should be most dearly loved. Thus many Men and Women have murdered their Wives and Husbands, when either Adulterous Lust hath given up their hearts to another, or a cross, impatient, discontented mind, hath made them seem intollerable burdens to each other; and then the Devil that destroyed their love, and brought them thus far, will be their teacher in the rest, and shew them how to ease themselves, till he hath led them to the Gallows, and

and to Hell. How necessary is it to keep in the way of duty, and abhor and suppress the beginnings of sin?

§. 13. 11. And sometimes Covetousness hath caused Murder, when one Man desireth another Mans estate. Thus *Abab* came by *Naboths* Vineyards to his cost. And many a one desireth the death of another, whose estate must fall to him at the others death. Thus many a Child in heart is guilty of the murder of his Parents, though he actually commit it not; yea, a secret gladness when they are dead, doth shew the guilt of some such desires while they were living: And the very abatement of such moderate mourning, as natural affection should procure, (because the estate is thereby come to them as the Heirs) doth shew that such are far from innocent. Many a *Judas* for Covetousness hath betrayed another! Many a false witness for Covetousness hath fold anothers life; many a Thief for Covetousness hath taken away anothers life, to get his Money; and many a covetous Landlord hath longed for his Tenants death, and been glad to hear of it; and many a covetous Soldier hath made a trade of killing Men for Money. So true is it, *That the love of Money is the root of all evil*; and therefore is one cause of this.

§. 14. 12. And Ambition is too common a cause of Murder, among the great ones of the World. How many have dispatched others out of the World, because they stood in the way of their advancement? For a long time together it was the ordinary way of rising, and dying to the *Roman* and *Greek* Emperors; for one to procure the murder of the Emperor, that he might usurp his Seat, and then to be so murdered by another himself; and every Soldier that looked for preferment by the change, was ready to be an instrument in the Fact. And thus hath even the *Roman* Seat of his Mock-Holiness, for a long time and oft received its Successors, by the poyson or other murdering of the possessors of the desired place. And alas, how many thousand hath that See devoured to defend its Universal Empire, under the name of the Spiritual Headship of the Church? How many unlawful Wars have they raised or cherished, even against Christian Emperors and Kings! How many thousands have been Massacred? How many assassinate, as *Henry* the Third, and *Henry* the Fourth, of *France*? Besides those that Fires and Inquisitions have consumed; and all these have been the flames of Pride. Yea, when their Fellow-Sectaries in *Munster*, and in *England*, (the *Anabaptists* and *Seekers*) have caught some of their proud disease, it hath worked in the same way of blood and cruelty.

§. 15. But besides these Twelve great sins, which are the nearest cause of Murder, there are many more which are yet greater, and deeper in nature, which are the Roots of all; especially these.

1. The first cause, is the want of true Belief of the Word of God, and the judgment and punishment to come, and the want of the Knowledge of God himself: Atheism and Infidelity.

2. Hence cometh the want of the true Fear of God, and subjection to his holy Laws.

3. The predominance of Selfishness in all the unsanctified, is the radical inclination to Murder, and all the injustice that is committed.

4. And the want of Charity, or loving our Neighbor as our selves, doth bring Men near to the execution, and leaveth little inward restraint.

§. 16. By all this you may see how this sin must be prevented! (And let not any Man think it a needless work! Thousands have been guilty of Murder that once thought themselves as far from it as you.)

1. The Soul must be possessed with the Knowledge

of God, and the true Belief of his Word and Judgment. 2. Hereby it must be possessed of the Fear of God, and subjection to him. 3. And the love of God must mortifie the power of Selfishness. 4. And also much possessus with a true love to our Neighbors, yea, and Enemies for his sake. 5. And the Twelve fore-mentioned Causes of Murder, will thus be destroyed at the Root.

§. 17. 11. And some further help it will be to understand the greatness of this sin. Consider therefore, 1. It is an unlawful destroying, not only a Creature of God, but one of his noblest Creatures upon Earth! Even one that beareth (at least, the Natural) Image of God. *Gen. 9. 5, 6. And surely, your blood of your lives will I require; at the hand of every beast will I require it; and at the hand of Man; at the hand of every mans brother will I require the life man. Who so sheddeth mans blood, by man shall his blood be shed; for in the Image of God made he Man.* Yea, God will not only have the Beast slain that killeth a Man, but also forbiddeth there the eating of Blood, *Verf. 4.* That Man might not be accustomed to cruelty.

2. It is the opening a door to confusion, and all calamity in the World: For if one man may kill another without the sentence of the Magistrate, another may kill him; and the World will be like Mastiffs or Mad-dogs; turned all loose on one another, kill that kill can.

3. If it be a wicked man that is killed, it is the sending of a Soul to Hell, and cutting off his time of repentance, and his hopes. If it be a Godly man, it is a depriving of the World of the Blessing of a profitable Member, and all that are about him of the benefits of his goodness, and God of the service, which he was here to have performed. These are enough to infer the dreadful consequents to the Murderer, which are such as these.

III. 1. It is a sin which bringeth so great a guilt, that if it be repented of, and pardoned, yet Conscience very hardly doth ever attain to peace and quietness in this World: And if it be unpardoned, it is enough to make a Man his own executioner and tormenter.

2. It is a sin that seldom escapeth vengeance in this life: If the Law of the Land take not away their lives, as God appointeth, *Gen. 9. 6.* God useth to follow them with his extraordinary Plagues, and causeth their sin to find them out; so that the Blood-thirsty Man doth seldom live out half his days. The Treatises purposely written on this subject; and the experience of all Ages, do give us very wonderful Narratives of Gods Judgments, in the detecting of Murderers and bringing them to punishment. They go about awhile like *Cain*, with a terrified Conscience, afraid of every one they see, till vengeance give them their reward; or rather, they go to the place where they must receive it.

3. For it is eternal torment, under the Wrath of God, which is the final punishment which they must expect; (if very great Repentance, and the Blood of Christ, do not prevent it.) There are few I think that by shame, and terror of Conscience, are not brought to such a Repentance for it, as *Cain* and *Judas* had, or as a Man that hath brot on himself; and therefore with the sword have done it, because of their own unhappiness thereby (except those Persecutors or Murderers that are hardened by Error, Pride, or Power:) But this will not prevent the Vengeance of God in their damnation: It must be a deep Repentance proceeding from the Love of God and Man, and the hatred of sin, and

and sense of Gods displeasure for it, which is only found in sanctified Souls! And alasse, how few Murderers ever have the Grace, to manifest any such Renovation and Repentance?

Tit. 2. *Advice against Self-murder.*

Though *Self-murder* be a sin which *Nature* hath as strongly inclined Man against, as any sin in the World that I remember, and therefore I shall say but little of it; yet experience telleth us, That it is a sin that some persons are in danger of, and therefore I shall not pass it by.

The prevention of it lieth in the avoiding of these following Causes of it.

Direct. 1. §. 1. *Direct. 1. The commonest cause is prevailing Melancholy, which is near to madness: Therefore to prevent this sad disease, or to cure it if contracted, and to watch them in the mean time, is the chief prevention of this sin.* Though there be much more hope of the Salvation of such, as want the use of their Understandings, because so far it may be called *Involuntary*, yet it is a very dreadful case, especially so far as reason remaineth in any power. But it is not more natural for a Man in a Fever to thirst and rave, than for Melancholy, at the height, to incline Men to make away themselves. For the disease will let them feel nothing but misery and despair, and say nothing, but, *I am forsaken, miserable, and undone!* And not only maketh them a weary of their lives (even while they are afraid to die,) but the Devil hath some great advantage by it, to urge them to do it; so that if they pass over a Bridge, he urgeth them to leap into the Water: If they see a Knife, they are presently urged to kill themselves with it; and feel, as if it were, something within them importunately provoking them, and saying, *Do it, Do it now;* and giving them no rest. In so much, that many of them contrive it, and cast about secretly how they may accomplish it.

Though the cure of these poor people belong as much to others care as to their own, yet so far, as they yet can use their reason, they must be warned, 1. To abhor all these suggestions, and give them not room a moment in their minds.

And 2. To avoid all occasions of the sin, and not to be near a Knife, a River, or any instrument which the Devil would have them use in the execution.

And 3. To open their case to others, and tell them all, that they may help to their preservation.

4. And especially to be willing to use the means, both Physick, and satisfying Counsel, which tends to cure their disease. And if there be any rooted cause in the mind that was antecedent to the Melancholy, it must carefully be looked to in the cure.

Direct. 2. §. 2. *Direct. 2. Take heed of worldly trouble and discontent; for this also is a common cause.* Either it suddenly catcheth Men into Melancholy, or without it of itself overturneth their Reason, so far as to make them violently dispatch themselves; especially, if it fall out in a mind where there is a mixture of these two Causes, 1. Unmortified love to any Creature, 2. And an impotent, and passionate Mind; their Discontent doth cause such Unquietness, that they will furiously go to Hell for ease. Mortifie therefore first your worldly lulls, and set not too much by any Earthly thing: If you did not foolishly overvalue your selves, or your

credit, or your wealth or friends, there would be nothing to feed your discontent: Make no greater a matter of the World than it deserveth, and you will make no such great matter of your sufferings.

And 2. Mortifie your turbulent Passions, and give not way to *Bedlam* fury to overcome your Reason. Go to Christ, to beg and learn to be meek and lowly in Spirit, and then your troubled minds will have rest, *Matth. 11. 28, 29.* Passionate Women, and such other feeble spirited persons, that are easily troubled and hardly quieted and pleased, have great cause to bend their greatest endeavors, to the curing of this impotent temper of mind, and procuring from God such strengthening Grace, as may restore their Reason to its power.

§. 3. *Direct. 3. And sometimes sudden passion is self, without any longer discontent, hath caused men to make away themselves.* Mortifie therefore and watch over such distracting Passions.

§. 4. *Direct. 4. Take heed of running into the guilt of any heinous sin.* For though you may feel no hurt from it at the present, when Conscience is awakened, it is so disquieting a thing, that it maketh many a one hang himself. Some grievous sins are so tormenting to the Conscience, that they give many no rest, till they have brought them to *Judas* or *Achitophels* end. Especially take heed of sinning against Conscience, and of yielding to that for fear of Men, which God and Conscience charge you to forbear. For the case of many a hundred as well as *Spiras*, may tell you into what calamity this may cast you. If Man be the master of your Religion, you have no Religion; for what is Religion, but the subjection of the Soul to God, especially in the matters of his Worship: And if God be subjected to Man, he is taken for No-God: When you Worship a God that is inferior to a Man, then you may subject your Religion to the will of that Man. Keep God and Conscience at peace with you, if you love your selves, though thereby you lose your peace with the World.

§. 5. *Direct. 5. Keep up a Believing foresight of the state which Death will send you to.* And then, if you have the use of Reason, Hell, at least, will hold your hands, and make you afraid of venturing upon death. What Repentance are you like to have, when you die in the very act of sin? And when an unmortified lust or love of the World, doth hurry you to the halter by sinful discontent? And what hope of Pardon without Repentance? How exceeding likely therefore is it, that when ever you put your selves out of your present pain and trouble, you send your Souls to endless torments. And will it ease you to pass from poverty or crosses into Hell? Or will you damn your Souls, because another wrongeth you? O the madness of a sinner? Who will you think hath wronged you most, when you feel Hell fire? Are you a weary of your lives, and will you go to Hell for ease? Alasse, how quickly would you be glad to be here again, in a painfuller condition, than that which you were so weary of? yea, and to endure it a thousand years? Suppose you saw Hell before your eyes? Would you leap into it? Is not time of Repentance a Mercy to be valued? Yea, a little reprieve from endless misery is better than nothing. What need you make haste to come to Hell? Will it not be soon enough, if you stay thence as long as you can? And why will you throw away your hopes, and put your selves past all possibility of recovery, before God put you so himself?

§. 6. *Direct. 6. Understand the wonders of Mercy revealed, and bestowed on mankind in Jesus Christ; and understand the tenor of the Covenant of Grace.*

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The ignorance of this is it that keepeth a bitter taste upon your Spirits; and maketh you cry out, *Forsaken and Undone*; when such miracles of mercy are wrought for your salvation. And the ignorance of this is it that maketh you foolishly cry out, *There is no hope; The day of grace is past; It is too late; God will never shew me mercy!* When his word assureth all that will believe it, that *who ever confesseth and forsaketh his sins, shall have mercy!* Prov. 28. 13. *And if we confess our sins, he is faithful and just to forgive.* 1 John 1. 9. *And that whoever will, may freely drink of the waters of life,* Rev. 22. 17. *And that whosoever believeth in him, shall not perish, but have everlasting life.* Joh. 3. 17. I have no other hope of my salvation, but that Gospel, which promisseth pardon and salvation unto all, that at any

time, *repent and turn* to God by faith in Christ: And I dare lay my salvation on the truth of this, that Christ never rejected any sinner how great soever, that at any time in this life, was truly willing to come to him, and to God by him, John 6. 37. *He that cometh unto me, I will in no wise cast out.* But the malicious Devil would fain make God seem odious to the soul, and representeth love it self as our Enemy, that we might not love him! Despair is such a part of Hell; that if he could bring us to it, he would think he had us half in Hell already: and then he would urge us to dispatch our selves, that we might be there indeed, and our despair might be uncurable. How blind is he that seeth not the Devil in all this?

CHAP. IX.

Directions for the forgiving of Enemies, and those that injure us; against Wrath, and Malice, and Revenge, and Persecution.

§. 1. **I**T is not only actual Murder which is forbidden in the sixth Commandment, but also all inordinate Wrath, and Malice and desires of Revenge, and injuring the person of our neighbour or our enemy: For so the Prophet and Judge of the Church hath himself expounded it, Mat. 5. 21, 22. *Anger hath a hurting inclination, and Malice is a fixed Anger, and Revenge is the fruit of both or either of them.* He that will be free from injurious actions, must subdue that Wrath and Malice which is their cause. *Hear-murders and injuries must be carefully rooted up: For out of the Heart proceed evil thoughts and murders,* Sec. Matth. 15. 19. This is the fire of Hell on which an evil tongue is set, James 3. 6. and this must be quenched if you would be innocent.

Direct. 1. §. 2. Direct. 1. *See God in your neighbour, and love him for that of God which is upon him.* If he be holy, he hath the Moral Image of God. If he be unholy, he hath his Natural Image as he is a man. He is not only Gods Creature, but his Reasonable Creature, and the Lord of his inferiour works: And art thou a child of God, and yet canst not see him, and love him in his works? Without God he is nothing, whom thou art so much offended with: And though there be somewhat in him which is not of God, which may deserve thy hatred, yet that is not his Substance or person: Hate not, or wrong not that which is of God. It would raise in you such a Reverence, as would assuage your wrath, if you could but see God in him that you are displeased with.

Direct. 2. §. 3. Direct. 2. *To this end observe more the Good which is in your neighbour, than the evil.* Malice overlooketh all that is good and amiable, and can see nothing but that which is bad and detestable: It hearkeneth more to them that dispraise and open the faults of others, than to those that praise them and declare their virtues: Nor that Good and Evil must be confounded: But the Good as well as the Evil must be acknowledged. We have more use our

selves for the observation of their virtues than of their faults: and it is more our duty: And were it never so little good that is in them, the right observing of it, at least would much diminish your dislike.

§. 4. Direct. 3. *Learn but to love your neighbour as your self, and this will make it easie to you both to forbear him and forgive him.* With your self you are not apt to be so angry. Against your self you bear no malice, nor desire no revenge that shall do you hurt. As you are angry with your self penitently for the faults you have committed, but not so as to desire your own destruction, or final hurt; but with such a displeasure as tendeth to your recovery; so also must you do by others.

Direct. 4. *To this end be sure to mortifie your selfishness.* For it is the inordinate respect that men have to themselves, which maketh them aggravate the faults of all that are against them, or offend them. Be humble and self-denying, and you will think your selves so mean and inconsiderable, that no fault can be very great, nor deserve much displeasure, meerly as it is against you. A proud self-esteeming man is easily provoked and hardly reconciled without great submission: because he thinketh so highly of himself, that he thinketh heinously of all that is said or done against him; and he is so over-dear to himself, that he is impatient with his adversary.

§. 5. Direct. 5. *Be not your own Judge in cases of settled malice or revenge; but let some impartial sober by-stander be the Judge.* For a selfish, passionate, distempered mind, is very unlikely to judge aright. And most men have so much of these diseases, that they are very unfit to be Judges in their own case. Ask first some wise impartial man, whether it be best for thee to be malicious and revengeful against such a one that thou thinkest hath greatly wronged thee, or rather to love him and forgive him.

§. 6. Direct. 6. *Take time to deliberate upon the matter,*

matter, and do nothing rashly in the heat of passion against another. Wrath and Malice will vanish, if you bring the matter into the light, and use but those effectual Considerations which will shew their futility and shame; I shall therefore next here set down some such Considerations, as are most powerful to suppress them.

Confid.
1.

§. 7. Confid. 1. Remember first, That *whoever hath offended you, hath offended God by greater injuries, and if God forgive him the greater, why should not you forgive the less?* The same fault which he did against you, is a greater crime as against God, than as against you! And many a hundred more hath he committed; It's a small matter to displease such a Worm as man, in comparison of the displeasing of Almighty God; And should not his children imitate their Heavenly Father! Doth he remit the pains of Hell, and cannot you forbear your passionate revenge? Let me ask you, Whether you desire that God should forgive him his sins or not? (both that and all the rest which he hath committed;) If you say, No, you are Devilish and inhumane, who would not have God forgive a sinner; If you say, Yea, you condemn, yea, and contradict your selves! While you say you would have God forgive him, and yet your selves will not forgive him; (I speak not of necessary Correction but Revenge.)

Confid.
2.

§. 8. Confid. 2. Consider also that you have much more your selves to be forgiven by God, or you are undone for ever. There is no comparison between other mens offences, against you, and your offences against God, either for the number of them, or the greatness, or the desert. Dost thou owe to God Ten thousand Talents, and wilt thou lay hold on thy Brother for an hundred pence? See then thy doom; Matth. 18. 34. The tormentors shall exact thy debt to God. Doth it beseem that man to aggravate or revenge his little injuries, who deserveth damnation, and forfeiteth his soul every day and hour? And hath no hope of his own salvation; but by the free forgiveness of all his sins?

Confid.
3.

§. 9. Confid. 3. Either thou art thy self a member of Christ or not! If not, thou art yet under the guilt of all the sins that ever thou didst commit. And doth it beseem that man to be severe and revengeful against others, that must for ever be damned for his own transgressions, if a speedy conversion do not prevent it? Sure you have somewhat else to think on, than of your petty injuries from men! But if thou be indeed a member of Christ, thy sins are all pardoned by the price of thy Redeemers blood! And canst thou feel the sweetness of so great a mercy, and not feel a strong obligation on thee, to forgive thy Brother? Must Christ be a Sacrifice for thy offences? And must thy Brother, who offended thee, be sacrificed to thy wrath?

Confid.
4.

§. 10. Confid. 4. Thou art not forgiven of God, if thou dost not forgive. For, 1. If ever the love of God and the blood of Christ had come in power upon thy heart, they would undoubtedly have caused thee to forgive thy Brother. 2. Yea, God hath made thy forgiving others, to be a condition, without which he will not finally or plenarily forgive thee. Thou hast no warrant to pray or hope for pardon upon any lower terms; but *Forgive us our trespasses, as we forgive them that trespass against us; For if ye forgive not men their trespasses, neither will your Father forgive your trespasses, Matth. 6. 14, 15: Likewise (saith Christ) shall my heavenly Father do also unto you (even deliver you to the tormentors) if from your hearts ye forgive not every one his Brother their trespasses; Matth. 18. 35. For he shall have judgment without mercy that hath shewed no mercy, and mercy rejoiceth against judgment, Jam. 2. 13.]*

§. 11. Confid. 5. Remember also that you have need of forgiveness from others, as well as they have need of it from you. Have you wronged none? Have you provoked none? Have you not passions which must be pardoned? And a nature which must be born with? Can so corrupt a creature as man is, be no annoyance to those he liveth with? Sure all the sins which burden your self, and displease the Lord, must needs be some trouble to all about you: And he that needeth pardon, is obliged the more to pardon others.

§. 12. Confid. 6. Nay, it is the unhappiness of all mankind, that their corruptions will in some measure be injurious to all that they have to do with; and it is impossible for such distempered sinners to live together, and not by their mistakes, or selfishness, or passions, to exercise the patience and forbearance of each other. Therefore you must either be malicious and revengeful against all mankind, or else against none on such accounts as are common to all.

§. 13. Confid. 7. Observe also how easily you can forgive your selves, though you do a Thousand fold more against your selves, than ever any Enemy did. It is not their wrongs or offences against you, that you are in any danger of being damned for: You shall not suffer for their sins, but for your own! In the day of judgment, it is not your sufferings from others, but your own offences against God that will be charged upon you; and if ever you be undone, it will be by these! Men or Devils can never do that against you, which by every sin you do against your selves! No robber, no oppressor, no persecutor, no deceiver, can ever hurt you so much as you hurt your selves: And yet how gently do you take it at your own hands? How easily do you pardon it to your selves? How lovingly do you think of your selves? So far are you from malice or revenge against your selves, that you can scarce endure to hear plainly of your sins? But are more enclined to bear malice against those that do reprove you. Judge whether this be equal dealing? and loving your neighbours as your selves?

§. 14. Confid. 8. Consider how great a crime it is, for a Worm to usurp the authority of God, and to presume to anticipate his judgment, and take the Sword as it were out of his hands, as all do that will be their own avengers: It is the Magistrate and not you that beareth the Sword of publick Justice; and what he doth not, God will do in his time and way: Dearly beloved, avenge not your selves, but rather give place unto wrath; for it is written, *Vengeance is mine. I will repay, saith the Lord.* Therefore if thine enemy hunger feed him; if he thirst give him drink: For in so doing thou shalt heap coals of fire on his head. Be not overcome of evil (that is, the evil that is done against you) But overcome evil with good: Rom. 12. 19, 20, 21. He that becometh a Revenger for himself, doth by his Actions as it were say to God, Thou art unjust, and dost not do me justice, and therefore I will do it for my self. And shall such an impatient blaspheming Atheist go unpunished?

§. 15. Confid. 9. Consider how much fitter God is than you, to execute revenge and justice on your Enemies. He hath the highest authority, and you have none; He is impartial and most just, and you are unrighteous and perverted by selfishness and partiality. He is Eternal and Omniscient, and seeth to the end, and what will be the consequent; and therefore knoweth the fittest season and degree; But you are short sighted creatures, that see no further than the present day, and know not what will be

be to morrow, and therefore may be ignorant of an hundred things, which would stop you and change your Counfel if you had foreseen them. He is most wise and good, and knoweth what is fit for every person, and how to do good with as little hurt as may be in the doing of it: But you are ignorant of your selves, and blinded by interest and passion, and are so bad your selves, that you are inclined to do hurt to others. At least, for ought you know, you may miscarry in your passion, and come off with guilt and a wounded Conscience; but you may be sure that God will not miscarry, but will do all in perfect wisdom, and righteousness and truth.

Confid.
10.

§. 16. Confid. 10. Do you not understand that your passion, malice and revenge, 1. Do hurt your selves much more than they can hurt another, and 2. Much more than any other can hurt you. Would you be revenged on another! And will you therefore hurt your selves? The stone of reproach which you cast at him, doth fly back into your face, and wound your selves. Do you not feel that the fire of passion and malice, are like a scorching Feaver, which overthrow your health and quietness, and fill you full of restlessness and pain? And will you do this against your selves, because another hath abused you? Did not he that offended you, do enough against you? If you would have more, why are you offended with him? If you would not have more, why do you inflict it on your selves? If you love disquietness, why do you complain of him that doth disquiet you! If you do not, why do you disquiet your selves? and that much more than he can do? He that wrongeth you, toucheth but your Estates, or bodies or names; It may be it is but by a blast of wind, the words of his mouth; And will you therefore wound your selves at the very heart? God hath lockt up your Heart from others; None can touch that but your selves; Their words, their wrongs cannot reach your Hearts, unless you open them the door, yea, unless it be your own doing! Will you rake the Dagger which pierced but your skin, and pierce your own hearts with it, because another so much wronged you? If you do, blame no one for it so much as your selves: Blame them for touching your Estates or names, but blame your selves for all that is at your hearts. And if you might desire anothers hurt, it is folly to hurt your selves much more, and to do a greater mischief to your selves, that so you may do a less to him: If you rail at him, or slander, or defame him, you touch but his Reputation; If you trouble him at Law, you touch but his Estate: If you beat him, it reacheth but to his flesh! But the passion and guilt is a fire in your own hearts; and the wrath of God which you procure, doth fall upon your souls forever! I have heard but of a few that have said openly [I am contented to be damned, so I may but be avenged:] But many thousands speak it by their deeds. And O how just is their damnation, who will run into Hell that they may hurt another! Even as I have heard of some passionate Wives and Children, who have hanged themselves, or cut their throats, to be revenged on their Husbands or Children by grieving them. *

Confid.
11.

§. 17. Confid. 11. Remember that malice and hurtfulness are the special sins and Image of the Devil. All sin is from him as the Tempter: but some sins are so eminently his own, that they may be called the nature and Image of the Devil; and those are principally, Rebellion against God; Malignity or enmity to good; Pride or self-exaltation; Lying and Calumny; and Malice, Hurtfulness and Murder; These are above the sins of meer sensuality or carnality, and most properly denominate men

(in whom they prevail) the *Serpents Seed*. I speak but as Christ himself hath spoken, *Joh. 8. 44.* to those that were esteemed the wisest and most (ceremoniously) Religious of those times; *Ye are of your father the Devil, and the lusts of your father ye will do: He was a murderer from the beginning; and abode not in the truth, because there is no truth in him: When he speaketh a lye, he speaketh of his own: for he is a lyar, and the father of it.* And what pity is it that a man that should bear the Image of God; should be transformed as it were into an incarnate Devil, and by being like to Satan, and bearing his Image!

§. 18. Confid. 12. The person that you are angry with, is either a child of God, or of the Devil, and one that must live either in Heaven or Hell. If he be a child of God, will not his Fathers interest and Image reconcile you to him? Will you hate and hurt a member of Christ! If you have any hope of being saved your selves, are you not ashamed to think of meeting him in Heaven, whom you hated and persecuted here on earth? If there were any shame and grief in Heaven, it would overwhelm you there with shame and grief, to meet those in the Union of those blessed joyes, whom you hated and abused. Believe unfeignedly that you must dwell with them for ever in the dearest intimacy of Eternal Love, and you cannot possibly rage against them, nor play the Devils against those, with whom you must live in Unity before God. But if they be wicked men, and such as must be damned (as malice will make you easily believe,) are they not miserable enough already, in being the slaves of sin and Satan? And will they not be miserable time enough and long enough in Hell? Do you thirst to have them tormented before the time! O cruel men! O devillish malice! Would you wish them more punishment than Hell fire? Can you not patiently endure to see a poor sinner have a little prosperity and ease, who must lie in everlasting flames? But the truth is, malicious men are ordinarily Atheists, and never think of another world; and therefore desire to be the avengers of themselves, because they believe not, that there is any God to do it, or any future Judgment and execution to be expected.

§. 19. Confid. 13. And remember how near both he and you are to death and judgment, when God will judge righteously betwixt you both. There are few so cruelly malicious, but if they both lay dying they would abate their malice and be easily reconciled, as remembering that their dust and bones will lye in quietness together, and malice is a miserable case to appear in before the Lord! Why then do you cherish your vice, by putting away the day of death from your remembrance? Do you not know that you are dying? Is a few more dayes so great a matter with you, that you will therefore do that because you have a few more dayes to live, which else you durst not do or think of? O hearken to the dreadful Trumpet of God, which is summoning you all to come away, and methinks this should found a retreat to the malicious, from persecuting those with whom they are going to be judged: God will shortly make the third, if you will needs be quarrelling! Unless it be mastiff Dogs or fighting Cocks, there are scarce any creatures but will give over fighting, if man or beast do come upon them, that would destroy or hurt them both.

§. 20. Confid. 14. Wrathful and hurtful creatures are commonly hated and pursued by all: and loving, gentle, harmless, profitable creatures, are commonly beloved: And will you make your selves like wild beasts or Vermin, that all men naturally hate &

seek to destroy? If a Wolf, or a Fox, or an Adder do but appear, every man is ready to seek the death of him, as a hurtful creature, and an enemy to mankind: But harmless creatures no one medleth with (unless for their own benefit and use:) So if you will be malicious hurtful Serpents that hiss, and sting, and trouble others, you will be the common hatred of the world, and it will be thought a meritorious work to mischief you: Whereas if you will be loving, kind and profitable, it will be taken to be mens interest to love you, and desire your good.

Confid.
15.

§. 21. Confid. 15. Observe how you *unfit your selves for all holy duties, and communion with God, while you cherish wrath and malice in your hearts.* Do you find your selves fit for Meditation, Conference or Prayer while you are in wrath? I know you cannot: It both undisposeth you to the duty, and the guilt affrighteth you, and telleth you that you are unfit to come near to God. As a Feaver taketh away a mans appetite to his meat, and his disposition to labour, so doth wrath and malice destroy both your disposition to holy duties, and your pleasure in them. And conscience will tell you that it is so terrible to draw near God in such a case, that you will be readier (were it possible) to hide your selves as *Adam and Eve*, or fly as *Cain*, as not enduring the presence of God. And therefore the Common-prayer Book above all other sins, enableth the Pastor to keep away the malicious from the Sacrament of Communion; and conscience maketh many that have little conscience in any thing else, that they dare not come to that Sacrament, while wrath and malice are in their breasts: And Christ himself saith, *Matth. 5. 23, 24, 25. If thou bring thy gift unto the Altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the Altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the Altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly while thou art in the way with him, lest at any time the adversary deliver thee to the Judge, and the Judge deliver thee to the Officer, and thou be cast into Prison, &c.*

Confid.
16.

§. 22. Confid. 16. And your sin is aggravated, in that you *binder the good* of those that you are offended with, and also provoke them to add sin to sin, and to be as furious and uncharitable as your selves. If your neighbour be not faulty, why are you so displeased with him? If he be, why will you make him worse? Will you bring him to amendment by hatred or cruelty? Do you think one vice will cure another? Or is any man like to hearken to the Counsel of an Enemy? Or to love the words of one that hateth him? Is malice and fierceness an attractive thing? Or rather is it not the way to drive men further, from their duty, and into sin, by driving them from you who pretend to reform them by such unlikely contrary means as these? And as you do your worst to harden them in their faults, and to make them hate whatever you would persuade them to: so at present you seek to kindle in their breasts, the same fire of malice or passion which is kindled in your selves. As love is the most effectual way to cause love; so passion is the most effectual cause of passion; and malice is the most effectual cause of malice; and hurting another is the powerfullest means, to provoke him to hurt you again if he be able: (And weak things are oft-times able to do hurt, when injuries boyl up their passions to the height, or make them desperate.) If your sinful provocations fill him also with rage, and make him curse, or swear, or rail, or plot revenge, or do you a mischief, you are guilty of this sin, and have

a hand in the damnation of his soul, as much as in you lyeth.

§. 23. Confid. 17. Consider how *much fitter means there are at hand*, to right your self, and attain any ends that are good, than by passion, malice or revenge. If your end be nothing but to do mischief, and make another miserable, you are to the world as mad Dogs, and Wolves, and Serpents to the Countrey; and they that know you will be as glad when the world is rid of you, as when an Adder or a Toad is killed. But if your end be only to *right your selves*, and to *reclaim your Enemy*, or reform your Brother, fury and revenge is not the way. God hath appointed Governours to do justice in Commonwealths and Families, and to those you may repair, and not take upon you to revenge your selves: And God himself is the most righte-Governour of all the world, and to him you may confidently refer the case, when Magistrates and Rulers fail you; and his judgment will be soon enough and severe enough. (And if you would rather have your neighbour reclaimed than destroyed, it is love and gentleness that are the way, with peaceable convictions, and such reasonings as shew that you desire his good.) Overcome him with kindness, if you would melt him into repentance, and heap coals of fire on his head. If thy enemy hunger, feed him; if he thirst, give him drink; This is *overcoming evil with good*, (and not by beastly fury to overcome him;) but when you are drawn to sinful passion and revenge, you are *overcome of evil*, *Rom. 12. 19, 20, 21.* If you would *do good*, it must be *by good*, and not by evil.

§. 24. Confid. 18. Remember also how little you are concerned in the words or action of other men towards you, in comparison of *your carriage to your selves and them.* You have greater matters to mind, than your little sufferings by them; even the preserving of your innocency and your peace with God! It is your *own actions*, and not theirs that you must answer for. You shall not be condemned for *suffering wrong*, but for *doing wrong* you may. All their injuries against you, make you not the less esteemed of God, and therefore diminish not your felicity; It is themselves that they mortally wound, even to damnation, if they impenitently oppress another; keep *your selves* and you keep your *salvation*, whatever others do against you.

§. 25. Confid. 19. Remember that injuries are your *tryals and temptations*; God *tryeth* you by them, and Satan *tempteth* you by them! God tryeth your love and patience and obedience; that you may be perfect as your Heavenly Father is perfect, and may be indeed his *Children*, while you *love your enemies, and bless them that curse you, and do good to them that hate you, and pray for them that despitefully use you and persecute you*, *Matth. 5. 44, 45.* and being tried you may receive the *Crown of life*, *Jam. 1. 3, 4, 12.* And Satan on the other side is at work, to try whether he can draw you by injuries to impatience, and to hatred, malice, revenge or cruelty, and so damn your souls by the hurting of your bodies. And when you foreknow his design, will you let him overcome? Hear every provoking word that's given you, and every injury that's done unto you, as if a messenger from Satan were sent to buffet you, or to speak that provoking language in his name; and as if he said to you [I come from the Devil to call thee all that's nought and to abuse thee, and to try whether I can thus provoke thee to passion, malice, railing or revenge, to sin against God and damn thy soul.] If you knew one came to you from the Devil on this errand, tell me how you would entertain

tain him! And do you not know that this is indeed the case? Rev. 2. 10. *Fear none of those things which suffer; behold the Devil shall cast some of you into Prison that ye may be tryed, and ye shall have tribulation Ten dayes; be thou faithful to the death and I will give thee a Crown of life.* As trying imprisonments so all other trying injuries are from the Devil by Gods permission, whoever be his instruments: And will you be overcome by him when you fore-know the end of his attempts?

Confid.
20.

§. 26. Confid. 20. Lastly, set before you the example of our Lord Jesus Christ: See whether he was addicted to wrath and malice, hurtfulness or revenge! If you will not imitate him, you are none of his Disciples! nor will he be your Saviour. A serious view of the holy pattern of love and meekness and patience and forgiveness, which is set before us in the life of Christ, is a most powerful remedy against malice and revenge; and will cure it, if any thing will cure it. Phil. 2. 5, 6, 7. *Let this mind be in you, which was also in Christ Jesus, who*

being in the form of God — yet made himself of no Reputation, and took upon him the form of a servant. 1 Pet. 4. 1. *Forasmuch then as Christ hath suffered in the flesh, arm your selves likewise with the same mind.* 1 Pet. 2. 19. to the 25. *For this is thank-worthy, if a man for Conscience toward God, endure grief suffering wrongfully; For what glory is it if when ye be buffeted for your faults ye shall take it patiently: But if when ye do well and suffer for it ye take it patiently, this is acceptable with God.* For even hereunto were ye called: Because Christ also suffered for us, leaving us an ensample that ye should follow his steps; who did no sin, neither was guile found in his mouth: who when he was reviled, reviled not again; when he suffered he threatened not, but committed it to him that judgeth righteously. Think not to live and reign with Christ, if you will not follow him and suffer with him. It is impudent presumption and not faith, to look to be like the Saints in glory, while you are like the Devil in malice and cruelty.

CHAP. X.

Cases resolved about forgiving Injuries and Debts, and about Self-defence, and seeking Right, by Law or otherwise.

THE Cases about forgiving, and revenging are many, and some of them difficult: I shall resolve those of ordinary use in our practice, and pass by the rest.

Quest. 1. §. 1. *Quest. 1. Is a man bound to forgive all injuries and damages that are done him? If not What injuries be they which every man is obliged to forgive?*

Ans. To both these Questions I briefly answer, 1. We must distinguish between a *Crime* or sin against God, and the common good; and an *injury* or damage to our selves. 2. And between *publick justice* and *private revenge*. 3. And between those damages which fall upon my self only, and those that by me redound to others (as Wife or Children, &c.) 4. And between the remitting of a *punishment*, and the remitting of reparations of my loss. 5. And between the various *punishments* to be remitted. He that will confound any of these shall sooner deceive himself and others, than resolve the doubts.

§. 2. *Prop. 1.* It frequently falleth out, that it is not in our power to remit the penalty of a crime; no not the temporal penalty. For this is a wrong to God the Universal Governour, and God only can forgive it, and man no farther than God hath commissioned him: Murder, Whoredome, Drunkenness, Swearing, &c. as they are sins against God, the Magistrate is bound to punish; and private men to endeavour it by the Magistrate; And if it may be said that the Sovereign Ruler of a Nation, hath power to forgive such crimes; the meaning is no more than this, 1. That as to the *species* of these sins, if he do forgive the temporal punishment which in his Office he should have inflicted, yet no humane power can question him for it; because he hath none on Earth above him; But yet God will question him, and throw him that he had no power to dispense with his Laws, nor disoblige himself from his duty. 2. And that in some cases an individual

crime may be forgiven by the Magistrate as to the temporal punishment, even where the *Ends* of the Law and Government require it; But this must not be ordinary.

§. 3. *Prop. 2.* It is not alway in the power of the Magistrate to remit the temporal punishment, of heinous crimes against the common good. Because it is ordinarily necessary to the common good that they be punished; and his power is for the common good, and not against it; The enemies of the publick peace must by punishment be restrained.

§. 4. *Prop. 3.* Much less is it in the power of a private man, to remit a penalty to be inflicted by a Magistrate. And what I say of Magistrates, holdeth of *Parents*, and other Governours, *ceteris paribus*, according to the proportion of their Authority.

§. 5. *Prop. 4.* I may by just means exact satisfaction for damages to my self, in my reputation or estate, when the ends of Christianity, even the honour of God and the publick good, and the benefit of mens souls require it; that is, when I only vindicate these by lawful means, as they are the Talents which God hath committed to me for his service, and for which he will call me to account. It may fall out that the vindicating of a Ministers or other Christians name from a slander, may become very needful for the interest and honour of Religion, and for the good of many souls; And if I have an estate which I resolve to use for God, and a Thief or a deceiver take it from me, who will do no good with it but hurt, I may be bound to vindicate it; that I may be enabled to do good, and may give God a comfortable account of my Stewardship; besides the suppressing of Thievery and deceit as they are against the common good.

§. 6. *Prop. 5.* When my estate is not entirely my own, but Wife or Child or any other is a sharer in it, it is not wholly in my power to remit any debt or

dis-

mage out of it, but I must have the consent of them that are joyned-owners; Unless I be entrusted for them.

§. 7. *Prop. 6.* If I be primarily obliged to maintain Wife and Children, or any others with my Estate, I am bound on their behalf to use all just means to vindicate it from any that shall injuriously invade it: Otherwise I am guilty of their sufferings whom I should maintain; I may no more suffer a Thief than a Dog to go away with my Childrens meat.

§. 8. *Prop. 7.* And as I must vindicate my Estate for others to whom I am entrusted to Administer it by God, so must I for my self, also, so far as God would have me use it my self. For he that hath charged me to provide for my Family, requireth also that I furnish not my self; And he hath required me to love my Neighbour but as my self; And therefore as I am bound to vindicate and help my Neighbour if a Thief or Oppressor would rob him, (according to my place and power,) so must I do also for my self; in all these Seven cases I am not obliged to forgive.

§. 9. But on the other side in all these cases following, I am bound to forgive and let go my right.

Prop. 1. As the Church may declare to penitent sinners, the remission of the eternal punishment, so may it remit the temporal punishment of excommunication to the penitent: Yea, this they are obliged by Christ to do, ministerially as under him.

§. 10. *Prop. 2.* When the Repentance and satisfaction of the Sinner is like to conduce more to the publick good, and the honour of God, and other ends of Government, than his punishment would do, a private man may not be obliged to prosecute him before the Magistrate, and the Magistrate hath power to forgive him as to the penalty which it belongeth to him to inflict: (Though this may not extend to the remitting of crimes ordinarily and frequently, nor to the remitting of some sort of heinous crimes at all; because this cannot attain the ends of Government as aforesaid.)

§. 11. *Prop. 3.* All personal wrongs so far as they are merely against my self, and disable me not from my duty to God and my Neighbour, I may and must forgive: For my own interest is put more in my own power; and here it is that I am commanded to forgive. If you say that I am bound to preserve my own life and soul as much as anothers; I answer, It's true, I am bound to preserve my own and anothers ultimately for the service and glory of God; and Gods interest in me I cannot remit or give away. As there is no obligation to duty but what is Originally from God, so there is none but what is Ultimately for God, even to please and glorify him.

Obj. But if this be all, I shall forgive no wrongs: for there is none which doth not some way hinder me in my duty. *Ans.* Yes, there may be many to your body, your estate and name, which yet may be no disablement or hinderance to you, except you make it so your self: As if you receive a box on the Ear, or be slandered or reviled where none heareth it but your self, or such as will make no evil use of it, or if a little be diminished injuriously out of a superfluous estate, or so as to be employed as well as you would have done. 2. But I further answer this objection in the next propositions.

§. 12. *Prop. 4.* If my patient suffering a personal injury, which somewhat hindereth me from my duty, be like to be as great a service to God, or to do more good, than by that duty I should do, I ought to pass by and forgive that injury: because then

Gods interest obligeth me not to vindicate my right.

§. 13. *Prop. 5.* If when I am injured, and thereby disabled from doing some good which I should else have done, I am not able by seeking reparation or the punishment of the person, to recover my capacity, and promote the service of God, I am bound to pass by and remit that injury (I speak not of the criminal part, but the injury as such: For a man may be bound to bring a Thief to punishment, on the account of Gods honour, and the common good, (though else he might forgive the injury to himself.)

§. 14. *Prop. 6.* If it be probable that he that defraudeth me of my Estate, will do more good with it than I should have done, I am not bound to vindicate it from him for my own interest (Though as he is criminal, and the crime is hurtful, as an ill example, to the common good, so I may be bound to it:) Nay, were it not for the said criminal respect, I am bound rather to let him take it than to vindicate it by any such means as would break charity and do more hurt than good.

§. 15. *Prop. 17.* If I am absolutely trusted with the Person or Estate of another, I may so far forgive the wrongs done to that other, upon sufficient reasons as well as against my self.

§. 16. *Prop. 8.* A private man may not usurp the Magistrates power, or do any act which is proper to his office, nor yet may he break his Laws, for the avenging of himself: He may use no other means than the Law of God and his Sovereign do allow him. Therefore he may not rail or revile or slander or rob or strike or hurt any (unless in case of defence as afterward,) nor take any other prohibited course.

§. 17. *Prop. 9.* No rigor or severity must be used to right my self, where gentler means may probably do it; but the most harmless way must first be tried.

§. 18. *Prop. 10.* In general, all wrongs, and debts and damages must be forgiven, when the hurt is like to be greater which will come by our righting our selves, than that which by forbearance we shall sustain: And all must be forgiven where Gods Law or mans forbiddeth us not to forgive. Therefore a man that will here know his duty, must conduct his actions by very great prudence (which if he have not himself, he must make use of a guide or Counsellor:) and he must be able to compare the Evil which he suffereth with the evil which will in probability follow his vindication, and to discern which of them is the greater: Or else he can never know how far and when he may and must forgive. And herein he must observe,

§. 19. 1. The hurt that cometh to a mans soul is greater than the hurt that befallerth the body: And therefore if my suing a man at Law be like to hurt his soul by uncharitableness, or to hurt my own, or the souls of others by scandal or disturbances, I must rather suffer any meer bodily injuries, than use that means: But if yet greater hurt to souls would follow that bodily suffering of mine, the case is then altered the other way. So if by forgiving debts or wrongs, I be liker to do more good to the soul of him whom I forgive, or others, than the recovery of my own, or the righting of my self is like any way to equal, I am obliged to forgive that debt or wrong.

§. 20. 2. The good or hurt which cometh to a community or to many, is *ceteris paribus* to be more regarded than that which cometh to my self or any one alone. Because many are of more worth than One: And because Gods honour (*ceteris paribus*) is more concerned in the good of many

many than of one. Therefore I must not seek my own right to the hurt of many, either of their souls or bodies, unless some greater good require it.

§. 21. 3. The good or hurt of publick persons Magistrates or Pastors is (*ceteris paribus*) of more regard than the good or hurt of single men: Therefore *ceteris paribus* I must not right my self to the dishonour or the hurt of Governours (no though I were none of their charge or subjects:) because the publick good is more concerned in their honour or welfare than in mine. The same may be said of persons by their gifts and interests more eminently serviceable to God and the common good than I am.

§. 22. 4. The good or hurt of a neer relation, of a dear friend, of a worthy person, is more to be regarded by me *ceteris paribus* than the good or hurt of a vile unworthy person, or a stranger: And therefore the *Israelites* might not take Ufury of a poor Brother, which yet they might do of an alien of another Land! The Laws of nature and friendship may more oblige me to one than to another, though they were supposed equal in themselves: Therefore I am not bound to remit a debt or wrong to a Thief or Deceiver or a vile person, when a neerer or a worthier person would be equally damaged by his benefit; And thus far, (if without any partial self-love a man can justly estimate himself) he may not only as he is neerer himself, but also for his real worth, prefer his own commodity before the commodity of a more unworthy and unserviceable person.

§. 23. 5. Another mans necessities are more regardable than our own superfluities; as his life is more regardable than our corporal delights. Therefore it is a great sin for any man to reduce another to extremity, and deprive him of necessities for his life, meerly to vindicate his own right in superfluities for the satisfaction of his concupiscence and sensual desires; If a poor man steal to save his own or his Childrens lives, and the rich man vindicate his own, meerly to live in greater fulness or gallantry in the world, he sinneth both the sin of sensuality and uncharitableness; (But how far for the common good he is bound to prosecute the Thief as criminal, is a case which depends on other circumstances) And this is the most common case, in which the forgiving of debts and damages is required in Scripture, viz. When the other is poor and we are rich, and his necessities require it as an act of Charity (And also the former case, when the hurt by our vindication is like to be greater than our benefit will countervail.)

Quest. 2. §. 24. Quest. 2. What is the meaning of those words of Christ, Matth. 5. 38, 39, 40, 41, 42. Ye have heard, that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you that ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also: and if any man will sue thee at the Law and take away thy Coat, let him have thy Cloak also: And whosoever shall compel thee to go a mile, go with him two: Give to him that asketh thee; and from him that would borrow of thee, turn thou not away?

Ans. The meaning of the Text is this: as if he had said [Because you have heard that Magistrates are required to do justice exactly between man and man, and to take an eye for an eye, &c. therefore you may perhaps believe those Teachers who would persuade you that for any man to exact this satisfaction, is no fault: But I tell you that duties of Charity must be performed, as well as

Justice must be done: And though it be the Magistrates duty to do you this Justice, it is not your duty alwayes to require it, but Charity may make the contrary to be your duty. Therefore I say unto you, overvalue not the concernments of your flesh, nor the trifles of this world, but if a man abuse you, or wrong you in these trifles, make no great matter of it, and be not presently inflamed to revenge, and to right your selves; but exercise your patience, and your Charity to him that wrongeth you, and by a habituated steadfastness herein, be ready to receive another injury with equal patience, yea many such, rather than to fly to an unnecessary vindication of your right: For what if he give you another Stroke? Or what if he also take your Cloke? or what if he compel you to another mile for him? Let him do it; Let him take it; How small is your hurt? What inconsiderable things are these? Your resistance and vindication of your right, may violate Charity and Peace, and inflame his passion, and kindle your own, and hurt both your souls, and draw you into other sins, and cost you dearer than your right was worth: Whereas your patience, and yieldingness, and submission, and readiness to serve another, and to let go your own for Peace and Charity, may shame him, or melt him, and prevent contention, and keep your own and the publick peace, and may show the excellency of your Holy Religion, and win mens souls to the Love of it, that they may be saved. Therefore instead of exacting or vindicating your utmost right, set light by your corporal sufferings and wrongs, and study and labour with all your power, to excell in Charity, and to do good to all, and to stoop to any service to another, and humble your selves, and exercise patience, and give and lend according to your abilities; and pretend not justice against the great duties of Charity and Patience.] So that here is forbidden both violent and legal revenge for our Corporal abuses, when the Law of Charity or Patience is against it: But this disobligeeth not Magistrates to do Justice, or men to seek it, in any of the Cases mentioned in the Seven first Propositions.

§. 25. Quest. 3. Am I bound to forgive another, Quest. 3. if he ask me not forgiveness? The reason of the question is, because Christ saith, Luke 17. 3, 4. If thy Brother trespass against thee, rebuke him; and if he repent forgive him: And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

Ans. In the resolving of this, while some have barely affirmed, and others denied it for want of distinguishing, they have said worse than nothing. It is necessary that we distinguish.

1. Between the forgiving of an Enemy, and of a Stranger, and of a Neighbour, and of a Brother, as such.

2. Between the several penalties to be remitted (as well as revenges to be forborn.) And so briefly the case must be thus resolved.

Prop. 1. An Enemy, a Stranger, and a Neighbour, as such, must be forgiven (in the cases before asserted) though they ask not forgiveness; nor say, I repent: For,

1. Many other Scriptures absolutely require it.

2. And forgiving them as such, is but the continuing them in our common Charity, as Men or Neighbours; that is, our not endeavouring to ruine them, or do them any hurt, and our hearty desiring and endeavouring their good, according to their capacities or ours; And thus far we must forgive them.

Prop. 2.

Prop. 2. A Brother must be also thus far forgiven, though he say not, I repent: that is, we must love him as a man, and with an endeavour his good to our power.

Prop. 3. A Brother as a Brother, is not to be so forgiven, as to be restored to our estimation, and affection, and usage of him as a Brother, either in spiritual account, or intimate special Love and familiarity, as long as he is Impenitent in his gross offences; and that is, till he turn again and say, I repent. A Natural Brother is still to be loved as a Natural Brother. For that kind of love dependeth not on his honesty or repentance. But,

1. A Brother in a Religious sense.

2. Or a bosome familiar friend, are both unfit for to be received in these capacities, till they are penitent for gross offences; Therefore the Church is not to pardon the Impenitent, in point of Communion, nor particular Christians to pardon them in their esteem and carriage; Nor am I bound to take an unfit person to be my bosome friend to know my secrets; Therefore if either of these offend, I must not forgive them, that is, by forgiveness continue them in the respect and usage of this Brotherhood, till they Repent; And this (first especially) is the Brother mentioned in the Text.

Quest. 4.

§. 26. *Quest. 4. Is it lawful to sue a Brother at Law? The reason of the question is, from the words of the Apostle Paul, 1 Cor. 6. 7. There is utterly a fault among you, because ye go to Law one with another: Why do you not rather take wrong? Why do you not rather suffer your selves to be defrauded?*

Ans. 1. Distinguish betwixt going to Law before Heathens, or other enemies to the Christian Religion, and before Christian Magistrates.

2. Between going to Law in malice for revenge, and going merely to seek my right, or to seek the suppression and reformation of sin.

3. Between going to Law when you are bound to forgive, and when you are not.

4. And between going to Law in haste and needlessly, and going to Law as the last remedy, in case of necessity, when other means fail.

5. And between going to Law when the hurt is like to be greater than the benefit, and going to Law when it is likely to do good. There is a great deal of difference between these cases.

§. 27. *Prop. 1. Christians must rather suffer wrong, than go to Law before the enemies of Religion, when it is like to harden them, and to bring Christianity into contempt.*

Prop. 2. It is not lawful to make Law and Justice the means of private unlawful revenge; nor to vent our malice, nor to oppress the innocent.

Prop. 3. When ever I am bound to forgive the trespass, wrong, or debt, then it is unlawful to seek my own at Law. For that is not forgiving.

Prop. 4. There are many other remedies which must first be tried (ordinarily) before we go to Law. As

1. To rebuke our Neighbour for his wrong, and privately to desire necessary reparations.

2. To take two or three to admonish him; or to refer the matter to Arbitrators (or in some cases to a Lot.) And if any make Law their first remedy needlessly, while the other means should first be used, it is a sin.

Prop. 5. It is not lawful to go to Law-suits, when prudence may discern that the hurt which may come by it, will be greater than the benefit; (either by hardening the person, or disturbing our

selves, or scandalizing others against Religion, or drawing any to wayes of unpeaceableness and revenge, &c.) The foreseen consequences may overrule the case.

§. 28. But on the other side, *Prop. 1. It is lawful to make use of Christian Judicatories, so it be done in a lawful manner; yea, and in some cases, of the Judicatories of Infidels.*

Prop. 2. The suppressing of sin, and the defending of the innocent, and righting of the wronged, being the duty of Governours, it is lawful to seek these benefits at their hands.

Prop. 3. In cases where I am not obliged to forgive (as I have shewed before some such there be,) I may justly make use of Governours as the Ordinance of God.

Prop. 4. The order and season is when I have tried other means in vain! When persuasion or arbitration will do no good, or cannot be used with hope of success.

Prop. 5. And the great condition to prove it lawful is, when it is not like to do more hurt than good, either directly of it self, or by mens abuse; when Religion, or the soul of any man, or any ones body, or estate, or name, is not like to lose more than my gain, or any other benefits will compensate; When all these concur, its lawful to go to Law.

§. 29. *Quest. 5. Is it lawful to defend my person, life, or estate against a Thief, or Murderer, or unjust Invader, by force of Arms?*

Ans. You must distinguish. 1. Between such Defence as the Law of the Land alloweth, and such as it forbiddeth.

2. Between Necessary and Unnecessary actions of defence.

Prop. 1. There is no doubt but it is both lawful and a duty to defend our selves by such convenient means, as are likely to attain their end, and are not contrary to any Law, of God or man! We must defend our Neighbour if he be assaulted or oppressed, and we must love our Neighbours as our selves.

Prop. 2. This Self-defence by force, is then lawful, when it is Necessary, and other more gentle means have been uneffectual, or have no place, (supposing still that the means be such as the Law of God or man forbiddeth not.)

Prop. 3. And it is necessary to the lawfulness of it, that the means be such as in its nature is like to be successful, or like to do more good than harm.

§. 30. But on the other side: *Prop. 1. We may not defend our selves by any such force as either the Laws of God, or our Rulers, thereto authorized by him, shall forbid. For,*

1. The Laws are made by such as have more power over our lives, than we have over them our selves.

2. And they are made for the good of the Commonwealth: which is to be preferred before the good or life of any single person. And what ever selfish Infidels say, both nature and grace do teach us to lay down our lives, for the welfare of the Church or State, and to prefer a multitude before our selves. Therefore it is better to be robbed, oppressed, or killed, than to break the peace of the Commonwealth.

Prop. 2. Therefore a private man may not raise an Army to defend his life against his Prince, or lawful Governour. Perhaps he might bold his hands if personally he went about to murder him, without the violation of the publick peace: But he cannot raise a War without it.

Prop. 3. We may not do that by blood or violence, which might be done by persuasion, or by any lawful gentle means: Violence must be used, even in defence, but in case of true necessity.

Prop. 4.

Prop. 4. When Self-defence is like to have consequences so ill, as the saving of our selves cannot countervail, it is then unlawful *finis gratia*, and not to be attempted.

Prop. 5. Therefore if Self-defence be unlikely to prevail, our strength being inconsiderable, and when the Enemy is but like to be the more exasperated by it, and our sufferings like to be the greater; *Nature* and *Reason* teach us to submit, and use the more effectual (lawful) means.

Quest. 6. §. 31. *Quest. 6.* Is it lawful to take away anothers life, in the defending of my Purse or Estate?

Ans. 1. You must again distinguish between such defence, as the Law of the Land alloweth, and such as it forbiddeth.

2. Between what is necessary, and what is unnecessary.

3. Between a life less worth than the prize which he contendeth for, and a life more worth than it, or than mine own.

4. Between the simple defence of my Purse, and the defence of it, and my life together.

5. Between what I do with purpose and desire, and what I do unwillingly through the assailants temerity or violence.

6. And between what I do in meer defence, and what I do to bring a Thief or Robber unto legal punishment. And so I answer,

Prop. 1. You may not defend your Purse, or your Estate by such Actions, as the Law of the Land forbiddeth. (Unless it go against the Law of God :) Because it is to be supposed, that it is better a Mans Estate or Purse be lost, than Law and publick Order violated.

Prop. 2. You may not (against an ordinary Thief or Robber) defend your Purse with the probable hazard of his life, if a few good words, or other safe and gentle means, which you have opportunity to use, be like to serve turn without such violence.

Prop. 3. If it might be supposed that a Prince, or other person of great use and service to the Commonwealth, should in a frolick or otherwise assault your person for your Estate, or Purse, it is not lawful to take away his life by a defensive violence, if you know it to be he: Because (though in some Countreys the Law might allow it you, yet) *finis gratia* it is unlawful; because his life is more necessary to the common good, than yours.

Prop. 4. If a pilfering Thief would steal your Purse, without any violence which hazardeth your life, (ordinarily) you may not take away his life in the defending of it. Because it is the work of the Magistrate to punish him by publick Justice, and your defence requireth it not.

Prop. 5. All this is chiefly meant, of the voluntary designed taking away of his life; and not of any lawful action, which doth it accidentally against your will.

§. 33. On the other side. *Prop. 1.* If the Law of the Land allow you to take away a mans life in the defending of your Purse; it removeth the scruple, if the weight of the matter also do allow it: Because it supposeth, that the Law taketh the offender to be worthy of death, and maketh you in that case the Executioner of it. And if indeed, the crime be such as deserveth death, you may be the Executioner when the Law alloweth it.

Prop. 2. And this is more clear, when the Robber for your Money doth assault your life, or is like for ought you see to do it.

Prop. 3. And when gentler means will not serve the turn, but Violence is the only remedy which is left you, which is like to avail for your defence.

Prop. 4. And when the person is a vile offender, who is rather a plague and burden to the Commonwealth, than any necessary member of it.

Prop. 5. If you desire not, and design not his death, but he rush upon it himself in his fury, while you lawfully defend your own, the case is yet less questionable.

Prop. 6. If a Thief have taken your Purse, though you may not take away his life after to recover it (because it is of less value) nor yet in revenge (because that belongeth not to private men;) yet if the Law require or allow you to pursue him to bring him to a judicial tryal, if you kill him while he resisteth, it is not your sin; because you are but suppressing sin in your place, according to the allowance of the Law:

§. 34. *Quest. 7.* May I kill or wound another in the defence or vindication of my honor; or good name? *Quest. 7:*

Ans. No; not by private assault or violence: But if the crime be so great, that the Law of the Land doth punish it with death, if that Law be just, you may in some cases seek to bring the offender to publick justice: But that is rare, and otherwise you may not do it. For,

1. It belongeth, only to the Magistrate, and not to you, to be the avenger.

2. And killing a Man can be no meet defence against calumny or slander: For if you will kill a man for prevention, you kill the innocent; if you kill him afterward, it is no defence, but an unprofitable revenge, which vindicateth not your honor, but dishonoreth you more. Your patience is your honor, and your bloody revenge doth shew you to be so like the Devil, the destroyer, that it is your greatest shame.

3. It is odious Pride which maketh men overvalue their reputation among men, and think that a mans life is a just compensation to them for their dishonor! Such bloody Sacrifices are fit to appease only the blood-thirsty spirit! But what is it that Pride will not do and justify?

CHAP. XI.

Special Directions to escape the guilt of Persecuting. Determining also the Case about Liberty in Matters of RELIGION.

THough this be a Subject which the guilty cannot indure to hear of, yet the misery of Persecuters, the Blood, and Groans, and Ruines of the Church, and the lamentable divisions of Professed Christians, do all command me not to pass it by in silence; but to tell them the truth, *Whether they will bear, or whether they will forbear*; though they were such as Ezek. 3. 7, 8, 9, 11.

Direct. 1. §. 1. Direct. 1. If you would escape this dreadful guilt, *Understand well what Persecution is.* Else you may either run into it ignorantly, or oppose a duty as if it were Persecution.

§. 2. The Verb [*Persequor*] is often taken in a good sence, for no more than *continuato motu vel ad extremum sequor*; and sometime for the blameless prosecution of a Delinquent: But we take it here, as the English word [*Persecute*] is most commonly taken, for [*inimico affectu insequor*]; a malicious or injurious harrting or persecuting another, and that for the sake of Religion or Righteousness. For it is not common injuries which we here intend to speak of. Three things then go to make up Persecution. 1. That it be the harrting of another, in his Body, Liberty, Relations, Estate, or Reputation. 2. That it be done injuriously, to one who deserveth it not, in the particular which is the cause. 3. That it be for the cause of Religion, or of Righteousness, that is, for the Truth of God which we hold or utter; or for the Worship of God which we perform; or for obedience to the Will of God revealed in his Laws. This is the cause on the sufferers part, what ever is intended by the Persecuter.

§. 3. There are divers sorts of Persecutions. As to the Principles of the Persecutors. 1. There is a Persecution which is openly professed to be for the cause of Religion; as Heathens and Mahometans persecute Christians as Christians. And there is an Hypocritical Persecution when the pretended cause is some odious crime, but the real cause is *Mens Religion*, or obedience to God. This is the common Persecution, which nominal Christians exercise on serious Christians, or on one another. They will not say that they persecute them, because they are godly or serious Christians; but that is the true cause: For if they will but set them above God, and obey them against God, they will abate their Persecution. Many of the Heathens thus persecuted the Christians too, under the name of ungodly, and evil doers; but the true cause was, because they obeyed not their commands in the Worshipping of their Idol Gods. So do the Papists persecute and murder men, not as Professors of the Truth (which is the true cause,) but under the name of Hereticks and Schismaticks, or Rebels against the Pope, or what ever their malice pleaseth to accuse them of. And prophan nominal Christians seldom persecute the serious and sincere directly by that name, but under some nickname which they set upon them, or under the name of Hypocrites, or Self-conceited, or Factions persons, or such like. And if they live in a place, and age, where there are many Civil Wars or Differences, they are sure to fetch some odious name or accusation thence: Which side soever it be that they are on; or if they

meddle not on any side, they are sure by every party whom they please not, to hear Religion loaded with such reproaches as the times will allow them to vent against it. Even the Papists who take this course with Protestants, it seems by *Acosta* are so used themselves, not by the Heathens; but by one another, yea, by the multitude, yea, by their Priests. For so saith he speaking of the Parish Priests among the Indians, having reproved their Dicing, Carding, Hunting, Idleness. *Lib. 4. cap. 15. pag. 404, 405. Itaque is cui Pastoralis Indorum cura committitur, non solum contra diaboli machinas & nature incentiva pugnare debet; sed jam etiam confirmata hominum consuetudini & tempore & turba prepotenti sese objicere; & ad excipienda invidorum ac malevolorum tela forte petus opponere; qui siquid a profano suo instituto abhorrentem viderint; proditorem, hypocritam, hostem clamant:* That is, He therefore to whom the Pastoral care of the Indians is committed, must not only fight against the Engines of the Devil, and the Incentives of Nature; but also now must object or set himself against the confirmed custom of men, which is grown very powerful both by time, and by the multitude; and must valiantly oppose his Brest, to receive the Darts of the envious and malevolent, who if they see any thing contrary to their profane fashion (or breeding) cry out, *A Traytor, an Hypocrite, an Enemy.* It seems then that this is a common course.

§. 4. 2. Persecution is either done in Ignorance or Knowledge. The commonest Persecution is that which is done in ignorance and error; when men think a good cause to be bad, or a bad cause to be good, and so persecute Truth, while they take it to be falsehood; or good while they take it to be evil, or obtrude by violence their errors for truths, and their evils, as good and necessary things. Thus Peter testified of the Jews, who killed the Prince of Life, *Acts 3. 13, 14, 17. [I know that through ignorance you did it, as did also your Rulers.]* And Paul, *1 Corinth. 2. 8. [Which none of the Princes of this World knew: For had they known it, they would not have crucified the Lord of Glory.]* And Christ himself saith, *Joh. 16. 3. These things will they do unto you, because they have not known the Father, or me.* And Paul saith of himself, *Acts 26. 9. I thought verily with my self, that I ought to do many things contrary to the Name of Jesus of Nazareth, which thing I also did, &c.* And *1 Tim. 1. 13.* that it was ignorantly in unbelief, that he was a blasphemers, a persecutor, and injurious. And on the other side, some persecute truth and goodness, while they know it to be so. Not because it is truth or goodness, but because it is against their carnal worldly interest and inclination. As the Conscience of a Worldling, a Drunkard, a Whoremonger, beareth witness against his sin while he goeth on in it; so oft-times doth the Conscience of the Persecuter; and he hath secret Convictions, that those whom he persecuteth, are better and happier than himself.

§. 5. 3. As to the Cause, sometime Persecution is for Christianity and Godliness in the gross, or for some great essential point; and sometimes it is only for some particular truth or duty, and that perhaps

perhaps of a lower nature; so small or so dark, that it is become a great Controversie, whether it be *truth* or *error*, *duty* or *sin*. In some respects, it is more comfortable to the persecuted, and more heinous in the Persecutor, that the suffering be for the greatest things. For this leaveth no doubt in the mind, whether our cause be good, or not; and this sheweth, that the Persecutors mind is most alien from God and *Truth*: But in some other respect, it is an aggravation of the sin of the Persecutor, and of the comfort of the persecuted, when it is for smaller truths and duties. For it is a sign of great uncharitableness and cruelty, when men can find in their hearts to persecute others for little things: And it is a sign of a heart that is true to God, and very sincere, when we will rather suffer any thing from Man, than renounce the smallest *Truth* of God, or commit the smallest sin against him, or omit the smallest duty, when it is a duty.

4. Sometime Persecution is directly for Religion; that is, for matters of *Professed Faith* or *Worship*: And sometimes it is for a *Civil* or a *Common Cause*; yet still it is for our obedience to God (or else it is not the persecution which we speak of) though the Matter of it be some common or civil thing: As if I were persecuted merely for giving to the poor, or helping the sick, or for being Loyal to my Prince, and to the Laws, or for doing my duty to my Parents, or because I will not bear false witness, or tell a lie, or subscribe a falsehood, or any such like: This is truly persecution, whatever the Matter of it be, as long it is truly for obeying God, that we undergo the suffering.

§.6. I omit many other less considerable distributions: And also those afflictions which are but improperly called *Persecutions*; (as when a Man is punished for a fault in a greater measure than it deserveth. This is *Injustice*, but not *Persecution*, (unless it be his Religion and obedience to God, which is the secret cause of it.)

Direct. 2. §.7. Direct. 2. Understand well the greatness of the sin of Persecution, that you may be kept in a due fear of being tempted to it. Here therefore I shall shew you how great a sin it is.

§.8. 1. Persecution is a fighting against God: So it is called, *Acts* 5. 39. And to fight against God, is odious malignity, and desperate folly. 1. It is venomous malignity, for a Creature to fight against his Creator, and a sinner against his Redeemer who would save him; and for so blind a worm to rise up against the Wisdom of the All-knowing God! And for so vile a sinner to oppose the Fountain of Love and Goodness! 2. And what Folly can be greater, than for a Mole to reproach the Sun for darkness? Or a lump of Earth to take up Arms against the Almighty terrible God? Art thou able to make good thy cause against him? Or to stand before him when he is offended, and chargeth thee with sin? Hear a Pharisee, *Acts* 6. 38, 39. And now I say unto you, refrain from these men, and let them alone; for if this counsel, or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.] Or hear Christ himself, *Acts* 9. 4, 5. I am Jesus, whom thou persecutest: It is hard for thee to kick against the pricks! With bare feet or hands to beat the Thorns! How unequal a match is Man for God! He needeth not so much as a word to take away thy Soul, and crush thee to the lowest Hell. His will alone can lay thee under thy deserved pains. Canst thou conquer the Almighty God? Wilt thou assault the Power which was never overcome, or storm Jehovah's Throne or Kingdom? First try to take down the Sun, and Moon, and Stars, from the Firmament,

and to stop the course of the Rivers, or of the Sea; and to rebuke the Winds, and turn night into day, and Winter into Summer, and decrepit Age into vigorous Youth. Attempt not greater matters till thou hast performed these: It is a greater matter than any of these, to conquer God, whose cause thou fightest against. Hear him again, *Isai.* 45. 9. [Wo unto him that striveth with his Maker: Let the Potter strive with the Potsherd of the Earth. Shall the Clay say to him that fashioneth it, What makest thou? Or thy work, He hath no hands?] And *Isai.* 45. 9. [Who would set the Briers and Thorns against me in battel? I would go through them, I would burn them together.] Wo to the Man that is not content to fight with Men, but chuseth the most dreadful God to be his Enemy! It had been better for thee, that all the World had been against thee!

§.9. 2. Persecution opposeth the gracious design of our Redeemer, and hindereth his Gospel, and Work of Mercy to the World, and indeavoreth the ruine of his Kingdom upon Earth. Christ came to save Men, and Persecutors raise up their power against him, as if they envied Salvation to the World. And if God have made the work of Mans Redemption, the most wonderful of all his works, which ever he revealed to the Sons of Men, you may easily conceive what thanks he will give them, that resist him in so high and glorious a design. If you could pull the Stars out of the Firmament, or hinder the motions of the Heavens, or deny the Rain to the thirsty Earth, you might look for as good a reward for this, as for opposing the Merciful Redeemer of the World, in the blessed work of Mans Salvation.

§.10. 3. Persecution is a resisting or fighting against the Holy Ghost. *Acts* 7. 51. saith Stephen to the Jews, [Ye stiff-necked and uncircumcised in heart and ears; ye do always resist the Holy Ghost: As your Fathers did, so do ye!] If you silence the Ministers who are the means by which the Spirit worketh, in the illuminating and sanctifying of Souls, (*Acts* 26. 17, 18.) Or if you afflict men for those holy duties, which the Spirit of God hath taught them to perform, or would force Men from that which the Spirit of Christ is sent to draw them to; this is to raise War against that Spirit, into whose Name you were your selves baptized.

§.11. 4. Persecution indeavoreth the damnation of Mens Souls, either by depriving them of the Preaching of the Gospel which should save them, or by forcing them upon that sin for which God will condemn them. Yea, the banishing or silencing of one faithful Preacher, may conduce to the damnation of many hundreds? If it be said, that others who are set up in their stead, may save Mens Souls as well as they. I answer, 1. God seldom, if ever, did qualifie supernumeraries for the work of the Ministry! Many a Nation hath had too few, but I never read of any Nation that had too many, who were well qualified for that great and difficult work, no not from the days of Christ till now! So that if they are all fit men, there are none of them to be spared; but all are too few, if they conjoyn their greatest skill and diligence. Christ biddeth us pray the Lord of the Harvest, to send forth more Laborers into his Harvest; but never biddeth us pray to send out fewer, or to call any in that were but tolerably fitted for the work. 2. Many Persecutors banish all Preachers of the Gospel, and set up no other to do the service which they were called to. And it is rarely seen, that any who can find in their hearts, to cast out any faithful Ministers of Christ, have hearts to set up better, or

any that are competent in their stead: But it is ordinarily seen, that when the judgment is so far depraved, as to approve of the casting out of worthy men; it is also so far depraved as to think an ignorant, unskillful, heartless, or scandalous sort of Ministers, to be as fit to save Mens Souls as they. And how many poor Congregations in the Eastern and the Western Churches (nay, how many thousands) have ignorant, ungodly, sensual Pastors, who are such unsavory Salt, as to be unfit for the Land, or for the Dunghill? Whilest Men are extinguishing the clearest Lights, or thrusting them into obscurity. *Matth. 5. 13, 14, 15. Luk. 14. 35.* 3. And there may be something of suitableness between a Pastor, and the Flock, which may give him advantage to be more profitable to their Souls, than another Man of equal parts. 4. And, though God can work by the weakest means, yet ordinarily we see that his work upon Mens Souls is so far Moral, as that he usually prospereth Men, according to the fitness of their labors to the Work! And some Men have far more success than others. He that should expel a dozen or twenty of the ablest Physicians out of London, and say, There are enough left in their steads, who may save Mens lives, as well as they; might, notwithstanding that Assertion, be found guilty of the Blood of no small numbers. And as Men have sometime an averfeness to one sort of food, (as good as any to another Man,) and as this distemper is not laudable; and yet he that would force them to eat nothing else, but that which they so abhor, were liker to kill them, than to cure them; so is it with the Souls of many. And there are few who have any spiritual discerning and relish, but have some special sense of what is helpful or hurtful to their Souls, in Sermons, Books, and Conference, which a stander by is not so fit a judge of, as themselves. So that it is clear, that persecution driveth men towards their damnation! And, O how sad a case it is, to have the damnation of one Soul to answer for! (Which is worse than the murdering of many Bodies.) Much more to be guilty of the Perdition of a multitude!

§. 12. 5. *Persecution is unjustice, and oppression of the innocent!* And what a multitude of terrible threatnings against this sin, are found throughout the holy Scriptures? Doth a man deserve to be cruelly used, for being faithful to his God, and for preferring him before Man? And for being afraid to sin against him? Or for doing that which God commandeth him, and that upon pain of greater sufferings, than Man can inflict upon him? Is it not his Saviour that hath said, *Fear not them that can kill the Body, and after that have no more that they can do; but fear him who after he hath killed, hath power to cast into Hell; yea, I say unto you, fear him.* Though Christianity was once called *A Sect* which every where was spoken against, *Acts 28. 22.* And Paul was accused as a pestilent fellow, and a mover of Sedition among the people, *Acts 24. 5.* And Christ was crucified as a Usurper of the Crown; yet innocency shall be innocency still in spite of malice, and lying accusations; because God will be the final Judge, and will bring all secret things to light, and will justify those whom injustice hath condemned, and will not call them as slandering Tongues have called them. Yea, the Consciences of the Persecutors are often forced to say, as they did of Daniel, *Dan. 6. 5. We shall not find any occasion against this Daniel, except we find it against him concerning the Law of his God.* And therefore, the Net which they were fain to lay for him, was a Law against his Religion, or Prayers to God; for a Law against Treason, Sedition, Swearing, Drunkenness, Fornication, &c. would

have done them no service! And yet they would fain have aspersed him there, *Verf. 4. Jere. 22. 13. Wo to him that buildeth his house by unrighteousness, &c. Isa. 33. 1. Wo to thee that spoilest, and thou wast not spoiled. Isa. 5. 20. Wo to them that call evil good, and good evil. Jer. 2. 34. In thy skirts is found the Blood of the Souls of the poor innocents. Prov. 6. 16, 17. Hands that shed innocent blood, the Lord doth hate, &c.*

§. 13. 6. *Persecution maketh men likest unto Devils, and maketh them his most notable Servants in the World.* Many wicked men may neglect that duty which they are convinced they should do. But to hate it, and malice men that do it, and seek their ruine; this, if any thing, is a work more befitting a Devil, than a Man. These are the Commanders in the Armies of the Devil, against the Cause and Kingdom of the Lord! *Job. 8. 42, 44.* And accordingly shall they speed.

Demonis ex hominibus fieri quidam opinati sunt, perpetua criminum licentia, &c. Quod ut forte tollerabiliter dictum sit, malorum voluntatum similitudo efficit, qua homo malus atque in malis obstinatus pene demonem aequat. Petrarch. de Injusto Domino.

§. 14. 7. *Persecution is an inhumane disingenuous sin, and sheweth an extinction of the Light of Nature.* A good natured man, if he had no grace at all, would abhor to be cruel, and to oppress his Brethren; and that meely, because they are true to their Consciences, and obey their God, while they do no hurt to any others. If they had deserved execution, an ingenuous nature would not be forward to be their Executioner; much more when they deserve encouragement and imitation: It is no honor to be numbred with Blood-thirsty Men.

§. 15. 8. *It is a sin that hath so little of commodity, honor, or pleasure to invite men to it, that maketh it utterly without excuse, and sheweth, that the serpentine nature is the cause, (Gen. 3. 15.)* What get men by shedding the Blood of Innocents, or silencing the Faithful Preachers of the Gospel? What sweetness could they find in cruelty, if a malicious nature made it not sweet?

§. 16. 9. *It is a sin which men have as terrible warnings against from God, as any sin in the World, that I can remember.* 1. In Gods threatnings. 2. In sad Examples, and Judgments in this life, even on posterity. 3. And in the infamy that followeth the names of Persecutors, when they are dead.

§. 17. 10. *How terrible are those words of Christ. Matth. 18. 6. But who so shall offend one of these little ones that believe in me, it were better for him that a Millstone were hanged about his neck, and that he were drowned in the depth of the Sea.* How terrible is that character which Paul giveth of the Jews, *1 Thes. 2. 15, 16. Who both killed the Lord Jesus, and their own Prophets, and have persecuted us: And they please not God, and are contrary to all men; forbidding us to speak to the Gentiles that they might be saved to fill up their sins always; for the wrath is come upon them to the uttermost.* Such Terrors against Persecutors are so common through the Scriptures, that it would be tedious to recite them.

§. 18. 2. And for Examples, the captivity first, and afterward the casting off of the Jews, may serve in stead of many, *2 Chron. 36. 16. But they mocked the Messengers of God, and despised his words, and misused his Prophets, until the wrath of the Lord arose against his people, till there was no remedy.* And of the casting off, see *Matth. 23. 37, 38. O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them that are sent unto thee, how oft would I have gathered thy Children together, as a Hen gathereth her Chickens under her Wings, and ye would not: Behold your house is left unto you desolate — And* *Verf.*

Verf. 34, 35, 36. Behold, I send unto you Prophets, and Wisemen, and Scribes; and some of them ye shall kill and crucifie, and some of them shall ye scourge in your Synagogues, and persecute them from City to City; that upon you may come all the righteous blood shed upon the Earth, from the blood of righteous Abel, to the blood of Zacharias, son of Barachias, whom ye slew between the Temple and the Altar. Verily I say unto you, All these things shall come on this Generation. To give you the particular examples of Gods Judgments against Persecutors, and their posterity after them, would be a Voluminous work: You may find them in the holy Scriptures, and the Churches Martyrologies.

§. 19. 3. And by a marvellous providence, God doth so over-rule the Tongue of Fame, and the Pens of Historians, and the Thoughts of Men, that commonly the names of Persecutors sink when they are dead; yea, though they were never so much honored and flattered, while they were alive! What odious names are the names of Pharaoh, Abab, Pilate, Herod, Nero, Domitian, Dioclesian, &c? What a name hath the French Massacre left on Charles the Ninth! And the English Persecution on Queen Mary? And so of others throughout the World! Yea, what a blot leaveth it on Aza, Amaziab, or any that do but hurt a Prophet of the Lord! The Eleventh Chapter of the Hebrews, and all the Martyrologies that are written to preserve the name of the Witnesses of Christ, are all the Records of the Impiety, and the perpetual shame of those, by whom they suffered. Even Learning, and Wisdom, and common Virtue, hath got that estimation in the Nature of Man, that he that persecuteth but a Seneca, a Cicero, a Demosthenes, or a Socrates, hath irrecoverably wounded his reputation to posterity, and left his name to the hatred of all succeeding ages. Prov. 10. 7. The memory of the just is blessed, but the name of the wicked shall rot.

§. 20. 4. The persecution of Godliness as such in Ministers or private Christians, is one of the most visible undoubted marks, of one that is yet unsanctified, and in a state of sin and condemnation; for it sheweth most clearly the predominancy of the Serpentine nature in the Persecutor. Though Aza in a peevish fit may imprison the Prophet, and those Christians that are engaged in a Sect or Party, may in a sinful zeal be injurious to those of the contrary party; and yet there may remain some roots of uprightness within: Yet he that shall set himself to hinder the Gospel, and the serious practice of Godliness in the World, and to that end, hinder or persecute the Preachers, and Professors and Practisers of it, hath the plainest mark of a child of the Devil, and the most visible brand of the wrath of God upon his Soul, of any sort of men on Earth. If there might be any hope of Grace in him, that at present doth but neglect or disobey the Gospel, and doth not himself live a godly life (as indeed there is not,) yet there can be no possibility that he should have Grace at that present, who hateth and opposeth it; and that he should be justified by the Gospel who persecuteth it, and that he should be a godly man, who setteth himself against the godly, and seeketh to destroy them.

§. 21. 10. And it is a far more heinous sin in a Professed Christian, than in an Infidel or Heathen. For these do according to the darkness of their Education, and the Interest of their party, and the principles of their own Profession. But for a professed Christian to persecute Christianity, and one that professeth to believe the Gospel, to persecute the Preachers and serious Practisers of the Doctrine of the Gospel; this is so near that sin which is com-

monly said to be the unpardonable sin against the Holy Ghost, that it is not easie to perceive a difference; and if I did consent to that description of the unpardonable sin, I should have little hope of the conversion of any one of these. But however they make up such a mixture of Hypocrisie, and Impiety, and Cruelty, as sheweth them to exceed all ordinary sinners, in malignity and misery. They are a self-condemned sort of men; out of their own mouths will God condemn them. They profess themselves to believe in God; and yet they persecute those that serve him; they dare not speak against the preaching and practising of the Doctrine of Godliness, directly, and in plain Expressions; and yet they persecute them, and cannot indure them! They fight against the Interest and Law of God the Father, Son, and Holy Ghost, when they have in Baptism vowed themselves unto his Service. Of all Men on Earth, these Men will have least to say for their sin, or against their condemnation.

§. 22. 11. Lastly, Remember that Christ taketh all that is done by Persecutors against his Servants for his Cause, to be done as to himself, and will accordingly in judgment charge it on them. So speaketh he to Saul, Acts 9. 5, 6. Saul, Saul, why persecutest thou me. I am Jesus, whom thou persecutest! And Math. 23. 41 to 46. Even to them that did not feed, and cloath, and visit, and relieve them, he saith, Verily, I say unto you, in as much as ye did it not to one of the least of these, ye did it not to me. What then will he say to them that impoverished and imprisoned them? Remember, that it is Christ reprobatively, whom thou dost hate, deride, and persecute.

§. 23. Direct. 3. If you would escape the guilt of Direct. 3. persecution, the Cause and Interest of Christ in the World, must be truly understood. He that knoweth not that Holiness is Christs end, and Scripture is his Word, and Law, and that the Preachers of the Gospel are his Messengers, and that Preaching is his appointed means, and that sanctified Believers are his Members, and the whole number of them are his Mystical Body; and all that profess to be such, are his Visible Body, or Kingdom in the World; and that sin is the thing which he came to destroy, and the Devil, the World, and the Flesh, are the Enemies which he causeth us to conquer; I say, He that knoweth not this, doth not know what Christianity or Godliness is; and therefore may easily persecute it in his ignorance. If you know not, or believe not, that serious Godliness in heart and life, and serious Preaching and Discipline to promote it, are Christs great Cause and Interest in the World, you may fight against him in the dark, whilest ignorantly you call your selves his followers. If the Devil can but make you think that Ignorance is as good as Knowledge, and Pharisaical formality, and Hypocritical shews, are as good as Spiritual worship, and Rational service of God; and that seeming and lip-service is as good as seriousness in Religion; and that the strict and serious obeying of God, and living as we profess, according to the principles of our Religion, is but hypocrisie, pride, or faction, (that is, that all are Hypocrites who will not be Hypocrites, but seriously Religious;) I say, if Satan can bring you once to such erroneous malignant thoughts as these; no wonder if he make you Persecutors. O value the great Blessing of a sound Understanding: For if Error blind you (either impious error, or factious error,) there is no wickedness so great, but you may promote it, and nothing so good and holy, but you may persecute it, and think all the while that you are doing well. Job. 16. 2. They shall put you out of the Synagogues; yea, the time cometh, that whosoever killeth you, will think that

that he doth God service. What Prophet so great, or Saint so holy, that did not suffer by such hands? Yea, Christ himself was persecuted as a sinner, that never sinned.

Direct. 4. §. 24. *Direct. 4. And (if you would escape the guilt of persecution) the Cause and Interest of Christ, must be highest in your esteem and preferred before all worldly carnal interests of your own. Otherwise the Devil will be still perswading you, that your own interest requireth you, to suppress the Interest of Christ: For the truth is, the Gospel of Christ is quite against the interest of Carnality and Concupiscence; it doth condemn ambition, covetousness, and lust; it forbiddeth those sins on pain of damnation, which the proud, and covetous, and sensual love and will not part with: And therefore it is no more wonder to have a proud man or a covetous man, or a lustful voluptuous man to be a Persecutor, than for a Dog to flie in his face who takes his bone from him. If you love your pride, and lust, and pleasures, better than the Gospel, and a holy life, no marvel if you be Persecutors; for these will not well agree together: And though sometimes the Providence of God may so contrive things, that an ambitious Hypocrite may think that his worldly interest requireth him, to seem Religious, and promote the Preaching and Practice of Godliness; this is but seldom, and usually not long. For he cannot chuse, but quickly find that Christ is no Patron of his sin, and that Holiness is contrary to his worldly lusts. Therefore if you cannot value the Cause of Godliness, above your Lusts and carnal Interests, I cannot tell you how to avoid the guilt of Persecution, nor the wrath and vengeance of Almighty God.*

Direct. 5. §. 25. *Direct. 5. Yea, though you do prefer Christs interest in the main, You must carefully take heed of stepping into any forbidden way, and espousing any interest of your own or others, which is contrary to the Laws or interest of Christ. Otherwise in the defence or prosecution of your cause, you will be carried into a seeming necessity of persecuting before you are aware. This hath been the ruine of multitudes of*

great ones in the World. When Ahab had set himself in a way of sin, the Prophet must reprove him; and then he hateth and persecuteth the Prophet, because he prophesied not good of him, but evil.

When Jeroboam thought that his interest required him, to set up Calves at Dan and Bethel, and to make Priests for them of the basest of the People, the Prophet must speak against his sin; and then he stretcheth out his hand against him, and saith, Lay hold on him. If Asa sin, and the Prophet tell him of it, his rage may proceed to imprison his reprove.

If Amaziah sin with the Idolaters, the Prophet must reprove him, and he will silence him, or smite him.

And silenced he is, and what must follow? 2 Chron. 15. 16. The King said to him, Art thou made of the Kings counsel? Forbear: Why shouldst thou be smitten? (This seemeth to be gentle dealing.) Then the Prophet forbore and said, I know that God hath determined to destroy thee, because thou hast done this, and

hast not hearkned to my counsel. If Pilate do but hear, [If thou let this man go, thou art not Cæsars friend,] he thinketh it his interest to crucifie Christ:

As Herod thought it his interest to kill him, and therefore to kill so many other Infants, when he heard of the Birth of a King of the Jews. Because of an Herodias, and the honor of his word, Herod

will not stick to behead John Baptist; and another

Herod will kill James with the Sword, and imprison Peter, because he seeth that it pleaseth the Jews. Instances of this desperate sin are innumerable. There is no way so common, by which Satan hath engaged the Rulers of the World, against the King-

dom of Jesus Christ, and against the Preachers of his Gospel, and the people that obey him, than by perswading them as Haman did Abasuerus, Esther 3. 8, 9. [There is a certain people scattered abroad, and dispersed among the people in all the Provinces of thy Kingdom, and their Laws are divers from all people, neither keep they the Kings Laws: Therefore it is not for the Kings profit to suffer them; if it please the King, let it be written that they may be destroyed.] When once the Devil hath got men, by error or sensuality, to espouse an interest that Christ is against, he hath half done his work: For then he knoweth, that Christ or his Servants will never bend to the wills of sinners; nor be reconciled to their wicked ways, nor take part with them in a sinful cause: And then it is easie for Satan to perswade such men, that these precise Preachers and People are their Enemies, and are against their interest and honor, and that they are a turbulent, seditious sort of people, unfit to be governed (because they will not be false to God, nor take part with the Devil, nor be friends to sin.) When once Nebuchadnezzar hath set up his Golden Image, he thinks he is obliged in honor to persecute them that will not bow down, as retractory persons that obey not the King. When Jeroboam is once engaged to set up his Calves, he is presently engaged against those that are against them; and that is against God, and all his Servants. Therefore as Rulers love their Souls, let them take heed what cause and interest they espouse.

Direct. 6. §. 26. *Direct. 6. To love your neighbors as your selves, and do as you would be done by, is the infallible means to avoid the guilt of persecution. For Charity suffereth long, and is kind, it envieth not, it is not easily provoked, it thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; it beareth all things, believeth all things, hopeth all things, endureth all things. 1 Cor. 13. 4, 5, 6, 7. Love worketh no ill to his neighbor; therefore love is the fulfilling of the Law, Rom. 13. 10. And if it fulfil the Law, it wrongeth no Man. When did you see a Man persecute himself? Imprison, banish, defame, slander, revile, or put to death himself (if he were well in his wits?) Never fear persecution from a Man that loveth his neighbor as himself, and doth as he would be done by, and is not selfish and uncharitable.*

Direct. 7. §. 27. *Pride also must be subdued, if Direct. 7. you would not be Persecutors. For a proud Man cannot indure to have his word disobeyed, though it contradict the Word of God: Nor can he indure to be reproved by the Preachers of the Gospel; but will do as Herod with John Baptist, or as Asa, or Amaziah, by the Prophets! Till the Soul be humbled, it will not bear the sharp remedies which our Saviour hath prescribed; but will persecute him that would administer them.*

Direct. 8. §. 28. *Direct. 8. Passion must be subdued, and the mind kept calm, if you would avoid the guilt of Persecution. Asa was in a rage when he imprisoned the Prophet; (a fit work for a raging man.) And Nebuchadnezzar was in a rage and tury when he commanded the punishment of the three witnesses, Dan. 3. 13. The wrath of Man worketh not the Will of God, Jam. 1. 20. The nature of wrathfulness tendeth to hurting those you are angry with. And wrath is impatient, and unjust, and will not hear what men can say, but rashly passeth unrighteous sentence. And it blindeth Reason, so that it cannot see the truth.*

Direct. 9. §. 29. *Direct. 9. And hearkning to malicious backbiters, and slanderers, and favoring the Enemies of Godliness in their calumnies, will engage men in Persecution ere they are aware. For when the wicked are in*

in the favor, and at the ear of Rulers, they have opportunity to vent those false reports, which they never want a will to vent! And any thing may be said of Men behind their backs, with an appearance of Truth, when there is none to contradict it. If *Haman* may be heard, the *Jews* shall be destroyed, as not being for the Kings profit, nor obedient to his Laws. If *Sanballat* and *Tobiab* may be heard, the building of the Walls of *Jerusalem*, shall signifie no better than an intended Rebellion. They are true words, though to some ungrateful, which are spoken by the Holy Ghost, *Prov. 29. 12. [If a Ruler hearken to lies, all his servants are wicked.]* (for they will soon accommodate themselves to so vitious a humor.) *Prov. 25. 4, 5. Take away the dross from the silver, and there shall come forth a vessel for the finer: Take away the wicked from before the King, and his Throne shall be established in Righteousness.* If the Devil might be believed, *Job* was one that served God for gain, and might have been made to curse him to his face. And if his servants may be believed, there is nothing so vile which the best men are not guilty of.

Direct.
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§. 30. Direct. 10. Take heed of ingaging your selves in a Sect or Faction! For when once you depart from *Catholick Charity*, there groweth up instead of it, a partial respect to the interest of that Sect to which you joyn; and you will think that whatsoever doth promote that Sect, doth promote Christianity; and what ever is against that Sect, is against the Church, or Cause of God. A narrow Sectarian separating mind, will make all the Truths of God give place to the opinions of his party; and will measure the prosperity of the Gospel in the World, by the prosperity of his party, as if he had forgot, that there are any more men on the face of the Earth, or thought God regarded none but them. He will not stick to persecute all the rest of the Church of Christ, if the interest of his Sect require it. When once men incorporate themselves into a party, it possesseth them with another spirit; even with a strange uncharitableness, injustice, cruelty, and partiality! What hath the Christian World suffered by one Sects persecuting another, and Faction rising up in fury to maintain its own interest, as if it had been to maintain the being of all Religion! The Blood-thirsty Papiſts, whose Inquisition, Massacres, and manifold Murders, have filled the Earth with the Blood of Innocents, is a sufficient testimony of this. And still here among us, they seem as thirsty of Blood as ever, and tell us to our faces, that they would soon make an end of us, if we were in their power: As if the Two hundred thousand lately murdered in so short a time in *Ireland*, had rather irritated than quenched their thirst. And all Faction naturally tendeth to Persecution. Own not therefore any dividing opinions or names; maintain the Unity of the Body of Christ (not of the Body of the Pope!) Let Christian and Catholick, be all your titles, as to your Religion. Mark those that cause Divisions and Offences, and avoid them, *Rom. 16. 17.*

Direct.
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§. 31. Direct. 11. To this end, Overvalue not any private or singular opinions of your own or others: For if once Spiritual pride and ignorance of your own weakness, hath made you espouse some particular opinion as peculiarly your own; you will dote on the brats of your own Brains, and will think your conceits to be far more illuminating and necessary than indeed they are, as if Mens sincerity lay in the imbracing of them, and their Salvation on the receiving of them! And then you will make a party for your opinion, and will think all that are against it, deserve to be cast out, as Enemies to Reformation,

or to the Truth of God, or to the Church: And perhaps twenty years after, experience may bring you to your wits, and make you see, either the falsehood or the smallness, of all those Points, which you made so great a matter of; and then what comfort will you have in your Persecutions?

§. 32. Direct. 12. Obey not the solicitations of Direct. selfish passionate Disputers. Bishops and Divines fall- 12: ing out among themselves, and then drawing Princes to own their quarrels, when they find their Arguments will not serve, hath been the distraction, division, and ruine of the Christian World. And he that falleth in with one of the parties, to bear out that by the ruines of the other, is lost himself in their contentions. Would Rulers let wrangling Bishops and Disputers alone, and never lend them their Swords to end their differences, unless the substance of Religion be indangered, they would be weary of quarrelling, and would chide themselves Friends, and no such Tragical consequents would follow, as do when the Sword interposeth to suppress the discountenanced party, and to end their Syllogisms and wranglings in Blood.

§. 33. Direct. 13. Take heed lest an uncharitable Direct. hurting spirit do prevail under the name of holy zeal. 13. As it did with James and John, when they would have fire from Heaven to have revenged the contempt of their Ministry: To whom Christ saith, *Ye know not what manner of spirit ye are of.* The difference between a Christian Zeal, and an envious, contentious, censorious, hurtful zeal, is excellently described by the Apostle James, chap. 3. throughout, *Where envying and strife is, there is confusion, and every evil work. The wisdom from above is first pure, then peaceable, gentle, easie to be intreated, full of mercy and good works, without partiality and hypocrisie.*

§. 34. Direct. 14. The Catholick Church, and Direct. Particular Churches, and our Communion with each, 14: must be distinguished; and a man must not be cast out of our Catholick Communion, because by some tolerable difference he is incapable of Communion with some particular Church. If a Man be impenitent in any Heresie or Sin, which is contrary to the common Nature of Christianity or Godliness, and so unfit for Catholick Communion, he is to be cast out of Christian Communion: But if some particular Church do impose any unnecessary doctrine or practice, and he dare not approve it, or joyn in it (be it right or wrong;) yea, or if he withdraw himself from one Church, through the badness of the Minister, or through any falling out between them, and joyn to another that hath a Minister more suitable to his case. These are not crimes to be punished with ejection from Catholick Communion. He that is not fit for Communion with some one particular Church, may be fit for Communion with many others, that give him no such occasion of difference or distaste. Without Catholick Principles, Persecution will not be avoided.

§. 35. Direct. 15. Let Church Union and Commu- Direct. nion be laid upon none but Catholick terms, which 15. are possible and fit for all to be agreed in. Common Reason will tell any impartial man, that there can be no more effectual engine to divide the Churches, and raise Contentions and Persecutions, than to make Laws for Church Communion requiring such conditions, as it is certain the Members cannot consent to. If any Man knew that my opinion is against the Doctrine of Transubstantiation, or of the Dominicans Predetermination, and he would make a Law, That no Man shall have Communion with that Church who subscribeth not to these, he unavoidably excludeth me (unless I be such a Beast, as

to Believe nothing soundly, and therefore to say any thing.) If ever the Churches agree, and Christians be reconciled, it must be by leaving out all dividing Impositions, and requiring nothing as necessary to Communion, which all may not rationally be expected to consent in. Now these Catholick Principles of Communion must be such as these.

1. Such points of Faith only as constitute Christianity, and which every upright Christian holdeth; and therefore only such as are contained in our Baptismal Covenant or Profession, which maketh us Christians; and not those other which only some stronger Christians believe or understand; because the weak are not to be cast out of the Family of Christ.

See Vincent. Lirinens.

2. Such Points as the Primitive Churches did agree in, and not innovations, which they never practised or agreed in: For they are our pattern, and were better than we; and no more can be necessary to our Concord and Communion, than was to theirs.

3. Such points as all the Church hath sometime or other at least agreed in: For what Reason can we have to think that the Churches should now agree in that, which they never hitherto agreed in.

4. Such points as all the true Christians in the World are now agreed in: For otherwise we shall exclude some true Christians from our Christian Communion.

5. No points of Worship, much less of Modes and Circumstances, which are not necessary, and more necessary to the Churches good, than is the Communion of all those persons, who by dissenting are like to be separated or cast out; and whose omission would not do more hurt, than this separation and division is like to do.

6. Especially no such things must be made necessary to Communion, as the most Conscientious are ordinarily fearful of and averse to, and may be forborn without any great detriment to godliness.

Object.

§. 36. Object. But, it will be said, that Catholick Communion indeed requireth no more than you say: But particular Churches may require more of their Members; for that may be necessary or fit for a Member of this particular Church, which is not so to all.

Answer. Catholick Communion is that which all Christians and Churches have with one another, and the terms of it are such as all Christians may agree in. Catholick Communion is principally existent and exercised in particular Churches, (as there is no existent Christianity or Faith, which existeth not in individual Christians.) Therefore if one particular Church may so narrow the door of its Communion, then another and another, and every one may do so; if not by the same particular Impositions, yet by some other of the like nature; for what power one Church hath herein, others have; and then Catholick Communion will be scarce found existent externally in the World: But a meer Catholick Christian would be denied Communion in every particular Church he cometh to. And how do you hold Catholick Communion, when you will admit no meer Catholick Christian as such to your Communion, but only such as supererogate according to your private Church terms?

2. But grant that every Church may impose more upon its Members, it must be only that which is necessary to those common things which all agree in; and then the necessity will be discernable to all sober minded persons, and will prevent divisions; as it is necessary that he that will communicate with our Churches, do joyn with them in the same Translation of Scripture, and Version of Psalms, and under the

same Pastor, as the rest of the Church doth: For here the Church cannot use variety of Pastors, Translations, Versions, &c. to fit the variety of mens humors; there is an evident necessity, that if they will be one Society, they must agree in the same, in each of these. Therefore when the Church hath united in one, if any man refuse that one person or way which the Church is necessarily united in, he refuseth Communion with that Church, and the Church doth not excommunicate him! But if that Church agree on things hurtful or unnecessary, as necessary to its communion, it must bear the blame of the Separations it self.

3. And grant yet that some Churches cannot admit such scrupulous persons to her communion as dare not joyn in every punctilio, circumstance or mode: It doth not follow that those persons must therefore be excommunicated, or forbidden to worship God among themselves without that which they scruple; or to joyn in, or with a Congregation which imposeth no such things upon them. Persecution will unavoidably come in, upon such domineering narrow terms as those. The man is a Christian still, though he scruple one of our modes or ceremonies, and is capable of Catholick Communion. And if private and little inconveniencies shall be thought a sufficient cause, to forbid all such the publick worshipping of God, on pretence that in one Nation, there must not be variety of modes, this is a dividing Principle, and not Catholick, and plungeth men into the guilt of Persecution. It was not so in the Churches of the Roman Empire. In the days of Basil his Church, and that at Neocaesarea differed; and ordinarily several Bishops used several Forms of Prayer and Worship, in their several Churches, without offence. And further,

§. 37. Direct. 16. Different faults must have different penalties: And excommunication or forbidding men all publick worship of God, must not be the penalty of every dissent. Is there no smaller penalty sufficient, if a doubtful subscription or ceremony be scrupled, than to silence Ministers therefore from Preaching the Gospel, or excommunicating men, and forbidding them to worship God at all, except they can do this? This is the highest Ecclesiastical penalty that can be laid on men for the greatest heresie or crime. Doubtless there are lesser punishments that may suffice for lesser faults.

§. 38. Direct. 17. Every friend of Christ, and the Church, must chuse such penalties for Ministers and private Christians, who offend, as are least to the hindrance of the Gospel, or hurtful to the peoples Souls. Therefore silencing Ministers is not a fit penalty for every fault which they commit! The providence of God (as I said before) hath furnished the World with so few that are fit for that high and sacred Work, that no man can pretend that they are supernumeraries, or unnecessary, and that others may be substituted to the Churches profit: For the number is so small, that all are much too few; and so many as are silenced, so many Churches (either the same or others) must be unsupplied or ill-supplied. And God working ordinarily by means, we may conclude, that silencing of such Preachers, doth as plainly tend to mens damnation, as the prohibiting of Physicians doth to their Death, and more. And it is not the part of a friend, either of God or Men, to endeavor the damnation of one Soul, much less of multitudes, because a Minister hath displeased him. If one Man must pay for another Mans sins, let it be a pecuniary mulct, or the loss of a Members, rather than the loss of his Soul. It is more merciful every time a Minister offendeth, to cut off a hand, or an arm of some of his

his Flock, than to say to him, *Teach them no more the way to Salvation, that so they may be damned.* If a Father offend, and his Children must needs pay for all his faults, it is better beat the Children or maim them, than forbid him to feed them, when there is none else to do it, and so to famish them. What Reason is there that Mens souls should be untaught, because a Minister hath offended? I know still, those Men that care not for their own Souls, and therefore care as little for others, will say, What if the People have but a Reader, or a weak, ignorant, lifeless Preacher? Doth it follow that therefore the people must be damned? I answer, No: No more than it followeth, that the City that hath none but Women-Physicians must die of their sicknesses, or that they that live only upon Grasse or Roots must famish. Nature may do more to overcome a disease without a Physician in one than in another. Some perhaps are converted already, and have the Law written in their hearts, and are taught of God, and can make shift to live without a Teacher: But for the rest, whose diseases need a skilful diligent Physician; whose ignorance and impenitence extreamly needeth a skilful diligent lively Teacher, he that depriveth them of such, doth take the probable course to damn them! And it is the same course which the Devil himself would take; and he partly knoweth what tendeth to Mens damnation! He that knoweth what a case the Heathen, Infidel, Mahometan World is in for want of Teachers; and what a case the Greek Church, the Moscovites, the Abbassines, Syrians, Armenians, Papists, and most of the Christians of the World are in, for want of able, skilful, godly Pastors, will lay his hand on his mouth, and meddle with such Reasonings as these no more.

Object. But by this devise you will have the Clergy lawless, or as the Papists, exempt them from the Magistrates punishments, for fear of depriving the people of instruction.

Answer. No such matter: It is the contrary that I am advising; I would have them punished more severely than other Men, as their sins are more aggravated than other Mens. Yea, and I would have them silenced when it is meet, and that is in two cases. *Viz.* 1. If they commit such capital crimes, as God and Man would have punished with death, it is fit they die, (and then they are silenced:) For in this case it is supposed that their lives, (by their impunity) are like to do more hurt than good. 2. If their Heresie, insufficiency, scandal, or any fault what ever, do make them more hurtful than profitable to the Church, it is fit they be cast out. If their Ministry be not like to do more good, than their faults to do harm, let them be silenced! But if it be otherwise, then let them be punished in their bodies or purses, rather than the peoples Souls should suffer. The Laws have variety of penalties for other Men! Will none of those suffice for Ministers?

But alas, What talk I of their faults! Search all Church History, and observe whether in all ages Ministers have not been silenced rather for their duties, than their faults; or, for not subscribing to some unnecessary opinion or imposition of a prevailing party; or about some wrangling controversies which Church disturbers set afoot! There is many a poor Minister would work in *Bridewell*, or be tied to shovel the Streets all the rest of the Week, if he might but have liberty to preach the Gospel! And would not such a penalty be sufficient, for a dissent in some unnecessary point? As it is not every fault that a Magistrate is deposed for by the Sovereign,

but such as make him unfit for the place; so is it also with the Ministers.

§. 39. Direct. 18. *Malignity and prophaneity must not be gratified or encouraged.* It must be considered, *How the carnal mind is enmity against God; for it is not subject to his Law, nor can be:* And that enmity is put between the Womans, and the Serpents seed; and that the whole buliness of the World, is but the prosecution of the War, between the Armies of Christ and Satan; and that malignity inclineth the ungodly World, to slander and reproach the Servants of the Lord; and they are glad of any opportunity to make them odious, or to exasperate Magistrates against them; and that their silencing and fall, is the joy of the ungodly. And if there be any civil differences or sifdings, the ungodly rabble will take that side, be it right or wrong, which they think will do most to the downfal of the godly, whom they hate. Therefore besides the merits of the particular cause, a Ruler that regardeth the interest of the Gospel, and Mens Salvation, must have some care that the course which he taketh against godly Ministers and People, when they displease him, be such as doth not strengthen the hands of evil doers, nor harden them, increase them, or make them glad. I do not say, that a Ruler must be against what ever the ungodly part is for; or that he must be for that which the major part of godly men are for, (I know this is a deceitful rule.) But yet that which pleaseth the malignant rabble, and displeaseth or hurteth the generality of godly Men, is so seldom pleasing to God, that it is much to be suspected.

§. 40. Direct. 19. *The substance of Faith, and the practice of Godliness must be valued above all opinions, and parties, and worldly interests:* And godly Men accounted, as they are, (*cæteris paribus*) the best Members both of Church and State. If Rulers once knew the difference between a Saint and a Sensualist, a vile person would be contemned in their eyes, and they would honor them that fear the Lord, *Psal. 15. 4.* And if they honored them as God commandeth them, they would not persecute them; and if the promoting of practical Godliness were their design, there were little danger of their oppressing those that must be the instruments of propagating it, if ever it prosper in the World.

§. 41. Direct. 20. *To this end, Remember the near and dear relation which every true Believer standeth in, to God, the Father, Son, and Holy Ghost.* They are called by God, *His peculiar treasure, his jewels, his children, the Members of Christ, the Temples of the Holy Ghost: God dwelleth in them by love, and Christ by faith, and the Spirit by all his sanctifying gifts.* If this were well believed, Men would more reverence them on Gods account, than causelessly to persecute them. *Zech. 2. 8. He that toucheth you, toucheth the apple of my eye.*

§. 42. Direct. 21. *Look not so much on Mens infirmities, as to overlook or make light of all that is good in them.* But look as much at the good, as at the evil; and then you will see reason for lenity, as well as for severity; and for love and tenderness, rather than for hatred and persecution: And you will discern that those may be servicable to the Church, in whom blinded malice can see nothing worthy of honor or respect.

§. 43. Direct. 22. *Estimate and use all lesser matters, as means to spiritual worship and practical holiness.* If there be any thing of worth in Controversies, and Ceremonies, and such other matters of inferior rank, it is as they are a means to the power of Godliness, which is their end. And if once they be

no otherwise esteemed, they will not be made use of against the interest of Godliness, to the silencing of the Preachers, and persecuting the Professors of it.

Direct. 23. *Remember that the Understanding is not free (save only participative, as it is subject to the will.)* It acteth of it self *per modum nature*, and is necessitated by its object (further than as it is under the power of the will.) A Man cannot hold what opinion he would himself, nor be against what he would not have to be true; much less can he believe as another Man commandeth him. My understanding is not at my own command; I cannot be of every Mans belief that is uppermost. Evidence and not force, is the natural means to compel the mind; even as Goodness and not force, is the natural means to win Mens love. It is as wise a thing to say, *Love me, or I will kill thee*; as to say, *[Believe me, or I will kill thee.]*

Direct. 24. *Consider that it is essential to Religion, to be above the authority of Man, (unless as they subserve the authority of God.)* He that worshippeth a God that is subject to any Man, must subject his Religion to that Man. (But this is no Religion, because it is no God whom he worshippeth.) But if the God, whom I serve, be above all Men, my Religion or Service of him, must needs be also above the will of Men.

Direct. 25. *Consider that an obedient disposition towards Gods Law, and a tender Conscience which feareth in the smallest matter to offend him, is a substantial part of holiness, and of great necessity to Salvation.* It is part of the excellency of the Soul; and therefor: to be greatly encouraged by Governors. To drive this out of the World, is to drive out Godliness, and make Men rebels against their Maker. And nothing is more certain, than that the violent imposing of unnecessary disputable things in the Worship of God, doth unavoidably tend either to debauch the Conscience, and drive Men from their obedience to God, or to destroy them; or undo them in the World: For it is not possible, that all conscientious persons should discern the lawfulness of all such disputable things.

Direct. 26. *Remember that such violence in doubtful matters, is the way to set up the most debauched Atheists, and consequently to undo Church and Commonwealth.* For whatever Oaths or Subscriptions you require, he that believeth not, that there is a God or a Devil, a Heaven or a Hell, will yield to all, and make no more of perjury or a lye, than to eat a bit of Bread! If you cast out all Ministers that will not swear or subscribe this or that form about things doubtful, you will cast out never an Atheist, or debauched Infidel by it. All that have no Conscience, will be kept in; and all that are true to God, and their Conscience, if they think it is sin which you require of them, will be cast out. And whither this tendeth, you may easily foresee.

Direct. 27. *Remember that if by force you do prevail with a Man to go against his Conscience, you do but make him dissemble and lye.* And if Hypocrites be not hateful to you, why do you cry out so much against Hypocrites (where you cannot prove your accusation?) But if they be so hateful, why do you so eagerly make men Hypocrites? What ever their Tongues may say, you can scarce believe your selves, that prisons or fire will change Mens judgments in matters of Faith, and duty to God?

Direct. 28. *Consider not only whether the thing which you impose be sin in it self, but also what it is to him that thinketh it a sin.* His own doubting Conscience may make that a sin to him, which is no sin to another. And he that doubteth (whether such or

such a Meat be lawful) is condemned if he eat, because he eateth not of Faith: For whatsoever is not of Faith is sin. Rom. 14. 23. And is it like to be damnation to him that doth it against his Conscience? And will you drive on any Man towards damnation? Destroy not him with thy meat for whom Christ died, Rom. 14. 15. 1 Cor. 8. 11.

§. 50. If it be objected, *That then there will be no Government, if every man must be left to his own Conscience.* I answer, That the Holy Ghost did not fear such objecters, when he laid down this Doctrine here express. 1. It is easie to distinguish between things necessary, and things unnecessary. 2. And between great penalties and small. And first, It followeth not that a Man must be left to his own Conscience in every thing, because he must be so in some things: In things necessary, as it is a sin to do them doubtfully, so it may be a greater sin to leave them undone; (As for a Man to maintain his family, or defend his King, or hear the Word of God, &c.) He that can say, *My Conscience is against it*, must not be excused from a necessary duty: And he that can say, *My Conscience bids me do it*, must not be excused in a sin. But yet the Apostle knew what he said, when he (that was a greater Church Governor than you) determined the case of mutual forbearance, as in Rom. 14. & 15. and 1 Cor. 8. Secondly, And he is not wholly left to himself, who is punished with a small penalty for a small offence: For if a Man must be still punished more, as long as he obeyeth God, and his Conscience before Men, an honest Man must not be suffered to live. For he will certainly do it to the death.

§. 51. *Direct.* 29. *Remember the wonderful variety of Mens apprehensions, which must be supposed in all Laws!* Mens faces are scarce more various and unlike, than their understandings are: For besides that Nature hath diversified intellects as well as faces, the diversity and unlikeness is much increased, by variety of educations, company, representations, accidents, cogitations, and many other causes. It is wiser to make Laws, that all Men shall take the same Physick, or eat only the same meat, or that all shooes shall be of a size, and all cloaths of the same bigness; upon supposition, That all Mens health, or appetite, or feet, or bodies, are alike; than to make Laws that all Men shall agree (or say that they agree) in every opinion, circumstance, or ceremony, in Matters of Religion.

§. 52. *Direct.* 30. *Remember especially, that most Christians are ignorant, and of weak understandings, and not able to make use of all the distinctions and subtilties which are needful, to bring them over to your mind in doubtful and unnecessary things.* Therefore the Laws which will be the means of Peace, must suppose this weakness and ignorance of most subjects! And how convenient it is, to say to a poor ignorant Christian, *[Know this, or profess this or that, which the ablest godly Pastors themselves are not agreed in, or else thou shalt be imprisoned or banished]* I leave to equal Men to judge.

§. 53. *Direct.* 31. *Humane infirmities must be supposed in the best and strongest Christians.* All have their errors and their faults; Divines themselves as well as others. Therefore either some errors and faults must be accounted tolerable, or else no two persons must tolerate one another in the World, but kill on till the strongest only shall survive. Gal. 6. 1, 2. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thy self, lest thou also be tempted. Bear ye one anothers burdens, and so fulfil the Law of Christ. And if the strong must be born with themselves, Then they that are strong ought to bear the infirmities of the weak, and not to please

please themselves: but every one to please his neighbour for good to edification; For even Christ pleased not himself, &c. Rom. 15. 1, 2, 3. And him that is weak in the faith we must receive; but not to doubtful disputations, Rom. 14. 1.

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§. 54. Direct. 32. *The Pastors must not be impatient under the abuses which they receive from weak or distempered brethren.* We must excell others in patience and meekness and forbearance, as much as we do in knowledge and in other graces. If the Nurse or Mother will take every word or action of the child, as if it were the injury of an Enemy, there will be no preservation of the family in peace! If children cry, or fight, or chide, or make any fowl or troublesome work, the mother will not therefore turn them out of doors, or use them like strangers, but remember that it is her place and duty to bear with that weakness which she cannot cure. The proud impatience of the Pastors hath frequently brought them into the guilt of persecution, to the alienating of the peoples hearts, and the distraction and division of the Churches: when poor distempered persons are offended with them, and it may be revile them, and call them seducers, or antichristian, or superstitious, or what their pride and passion shall suggest; or if some weak ones raise up some erroneous opinions; alas many Pastors have no more wit or grace or pity, than presently to be rough with them and revile them again, and seek to right themselves by ways of force, and club down every error and contention; when they should overcome them by evidence of truth, and by meekness, patience and love. (Though there be place also for severity, with turbulent, implacable, impenitent hereticks.)

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§. 55. Direct. 33. *Time of learning and overcoming their mistakes, must be allowed to those that are mis-informed.* We must not turn those of the lower forms out of Christs School, because they learn not as much as those of the higher forms in a few weeks or years. The Holy Ghost teacheth those who for the time might have been Teachers of others, and yet had need to be taught the first Principles Heb. 5. 11, 12. He doth not turn them out of the Church for their non-proficiency. And where there is ignorance, there will be error.

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§. 56. Direct. 34. *Some inconveniences must be expected and tolerated, and no perfect Order or Concord expected here on earth.* It is not good reasoning to say, If we suffer these men, they will cause this or that disorder or inconvenience: But you must also consider whither you must drive it, if you suffer them not; and what will be the consequents: He that will follow his Conscience to a prison, will likely follow it to death. And if nothing but death or prison or banishment can restrain them from what they take to be their duty, it must be considered how many must be so used; and whether (if they were truly faulty) they deserve so much: and if they do, yet whether the evils of the Toleration or of the punishment are like to be the greater. Peace and Concord will never be perfect, till Knowledge and Holiness be perfect.

Direct.
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§. 57. Direct. 35. *You may go further in restraining than in constraining; in forbidding men to preach against approved doctrines or practices of the Church, than in forcing them to Preach for them, or to subscribe or speak their approbation or assent:* If they be not points or practices of great necessity, a man may be fit for the Ministry and Church-Communion, who meddles not with them, but Preacheth the wholesome truths of the Gospel, and lets them alone. And, because no duty is at all times a duty, a sober mans judgment will allow him

to be silent at many an error, when he dare not subscribe to or approve the least. But if here any proud and cruel Pastors, shall come in with their lesser selfish incommunities, and say, If they do not approve of what we say and do, they will secretly foment a faction against us; I should answer them, that as good men will foment no faction, so if such Proud impatient turbulent men, will endure none that subscribe not to all their opinions, or differ from them in a circumstance or a Ceremony, they shall raise a greater faction (if they'll call it so) against themselves, and make the people look on them as Tyrants and not as Pastors, and they shall see in the end, when they have bought their wit by dear experience, that they have but torn the Church in pieces, by preventing divisions by carnal means, and that they have lost themselves by being over zealous for themselves; and that DOCTRINE and LOVE are the instruments of a wise Shepherd, that loveth the Flock, and understands his work.

§. 58. Direct. 36. *Distinguish between, the making of new Laws or Articles of belief, and the punishing of men for the Laws already made; And think* Direct.
36.

not that we must have new Laws or Canons, every time the old ones are broken: or that any Law can be made which can keep it self from being broken: Perverseness in this error hath brought the Church to the misery which it endureth. God hath made an Universal Law sufficient for the Universal Church, in matters of faith and holy practice; leaving it to men to determine of necessary circumstances which were unfit for an Universal Law: And if the sufficiency of Gods Law, were acknowledged in mens practices, the Churches would have had more peace: But when particular Countreys have their particular Volumes of Articles, Confessions, Liturgies, and I know not what else to be subscribed to, and none must Preach that will not say or write or swear, [that he believeth all this to be true and good, and nothing in it to be against the Word of God] this Engine wracks the limbs of the Churches all to pieces: And then whats the pretense for this epidemical calamity? Why no better than this [Every Heretick will subscribe to the Scriptures, and take it in his own sense:] And what followeth? Must we needs therefore have new Laws which Hereticks will not subscribe to, or which they cannot break? It is the Commendation of Gods Law, as fit to be the means of Unity, that all are so easily agreed to it in terms, and therefore would agree in the sense if they understood it. But they will not do so by the Laws of men; All or many Hereticks in the primitive times, would profess assent to the Churches Creed; no doubt in a corrupt and private sense; But the Churches did not therefore make new Creeds; till above Three hundred years after Christ, they began to put in some particular words to obviate Hereticks, which Hilary complained of as the cause of all their divisions! And what if Hereticks will subscribe to all you bid them, and take it in their own corrupted sense? Must you therefore be still making new Laws and Articles, till you meet with some which they cannot misunderstand, or dare not thus abuse? What if men will misinterpret and break the Laws of the Land? Must they be made new till none can misexpound or violate them? Sure there is a wiser way than this: Gods word containeth in sufficient expressions, all that is necessary to be subscribed to; Require none therefore to subscribe to any more, (in matters of Faith or holy Practice;) But if you think any Articles need a

special interpretation, let the Church give her sense of those Articles; and if any man Preach against that sense, and corrupt the Word of God which he hath subscribed, let his fault be proved, and let him be admonished and censured as it deserves: *Censured I say, not for not subscribing more than Scripture, but for corrupting the Scriptures to which he hath subscribed, or breaking Gods Laws which he promised to observe.*

Direct. 37. §. 59. Direct. 37. *The good of men, and not their ruine must be intended in all the Discipline of the Church: Or the good of the Church, when we have but little hope of theirs. If this were done, it would easily be perceived, that persecution is an unlikely means to do good by.*

Direct. 38. §. 60. Direct. 38. *Neither unlimited Liberty in matters of Religion must be allowed, nor unnecessary force and rigour used, but Tolerable differences and parties must be tolerated, and intolerable ones by the wisest means suppress: And to this end, by the Counsel of the most prudent peaceable Divines, the Tolerable and the Intolerable must be steadily distinguished! And those that are only Tolerated must be under a Law for their Toleration, prescribing them their terms of good behaviour; and those that are approved, must moreover have the Countenance and Maintenance of the Magistrate: And if this were done, 1. The advantage of the said Encouragement from Governours. 2. With the regulation of the toleration, and the Magistrates careful Government of the Tolerated, would prevent both persecution, and most of the divisions and calamities of the Church. Thus did the ancient Christian Emperours and Bishops: (And was their experience nothing?) The Novatians (as good and Orthodox men) were allowed their own Churches and Bishops even in Constantinople, at the Emperours nose. Especially if it be made the work of some Justices, 1. To judge of persons to be tolerated, and grant them Patents, 2. And to over-rule them and punish them when they deserve it; No other way would avoid so many inconveniences.*

Direct. 39. §. 61. Direct. 39. *The things intolerable are these two; 1. (Not the believing, but) the preaching and propagating of principles contrary to the essentials of Godliness or Christianity, or Government, Justice, Charity or Peace. 2. The turbulent unpeaceable management of those opinions which in themselves are tolerable. If any would Preach against the Articles of the Creed, the Petitions of the Lords Prayer, or any of the Ten Commandments, he is not to be suffered: And if any that is Orthodox do in their separated meetings, make it their business to revile at others, and destroy mens Charity, or to stir men up to Rebellion or Sedition, or contempt of Magistracy; none of this should be endured.*

§. 62. As for those Libertines that under the name of Liberty of Conscience do plead for a liberty of such vicious practices, and in order thereto would prove that the Magistrate hath nothing to do in matters of Religion, I have Preached and wrote so much against them, whilst that Error reigned, and I find it so unreasonable, now the constitution of things looks another way, that I will not weary my self and the Reader with so unnecessary a task as to confute them. Only I shall say, that

Rom. 13. telleth us that Rulers are a terrour to them that do evil: and that Hereticks and turbulent firebrands do evil: therefore Rulers should be a terror to them; And that if all things are to be done to the glory of God, and his interest is to be set highest in the world, then Magistrates and Government are for the same end; And if no action which we do, is of so base a nature, as ultimately to be terminated in the concernments of the flesh, much less is Government so vile a thing, when Rulers are in Scripture called Gods, as being the Officers of God.

§. 63. Direct. 40. *Remember death, and live together as men that are near dying, and must live together in another world.* The foolish expectation of prosperity and long life, is it which setteth men together by the ears; When Ridley and Hooper were both in Prison, and preparing for the flames, their contentions were soon ended, and Ridley repented of his persecuting way. If the persecutors and persecuted were shut up together in one house that hath the Plague, in the time of this lamentable Contagion, it's two to one but they would be reconciled. When men see that they are going into another World, it takes off the edge of their bitterness and violence, and the apprehensions of the righteous judgment of God, doth awe them into a patience and forbearance with each other; Can you persecute that man on Earth, with whom you look to dwell in Heaven? (But to restrain a man from damning souls, by Heresie or turbulency or any such course, my Conscience would not forbid it me if I were dying.)

§. 64. Direct. 41. *Let the Proud themselves who will regard no higher motives, remember how fame and History will represent them to posterity when they are dead.* There is no man that desireth his name should sink and be odious to future Generations; There is nothing that an ambitious man desireth more, than a great surviving name. And will you knowingly and wilfully then expose it to perpetual contempt and hatred? Read over what History you please, and find out the name of one Persecutor if you can, that is not now a word of ignominy, and doth not rot, as God hath threatned? If you say, that it is only in the esteem of such as I, or the persecuted party; neither your opinion shall be judge nor mine; but the opinion and language of Historians, and of the wisest men, who are the masters of fame. Certainly that report of Holy Scripture and History which hath prevailed, will still prevail; And while there are Wise, and Good, and Merciful men in the World, the Names and Manners of the Foolish, and Wicked, and Cruel will be odious; as they continue at this day.

§. 65. I have wrote these Directions to discharge my duty, for those that are willing to escape the guilt of so desperate a sin; But not with any expectation at all, that it should do much good with any considerable number of persecutors; For they will not read such things as these; And God seldom giveth professed Christians over to this sin, till they have very grievously blinded their minds, and hardened their hearts, and by malignity and obstinacy are prepared for his sorest judgments; And I know that *whoever will live Godly in Christ Jesus (It is not said Who professeth to believe in Christ Jesus; but to live Godly) shall suffer persecution, and that the Cross must still be the passage to the Crown.*

CHAP. XII.

Directions against SCANDAL as given.

Scandal being a murdering of Souls, is a violation of the general Law of *Charity*, and of the sixth Commandment in particular. In handling this subject, I shall 1. Shew you what is *true Scandal* given to another: 2. What things go under the Name of *Scandal*, which are not it, but are falsely so named. 3. What are the particular ways and *sorts* of *scandal*. 4. The greatness of this sin. 5. Directions to avoid it.

Scandal
what it is?

§. 2. I. I shall not need to stand upon the Etymologie of the word [*Scandal*]; whether it come from *σκανδαλίζω* *claudico*, as *Erasmus* thought, or from *σκανδαλον* *curvum*, &c. *Martinus*, *Stephanus*, *Lysenus*, &c. have sufficiently done it, whither I refer you; As for the sense of the word it is past doubt, that the ordinary use of it in Scripture is for a *stumbling Block*, for a man to fall upon, or a trap to ensnare a man; And in the Old Testament it is oft used for a *stumbling Stone*, on which a man may fall into any corporal calamity, or a snare to hurt or ruine a man in the world; (As *Exod.* 10. 7. 1 *Sam.* 18. 21. & 25. 31. *Psal.* 119. 165. *Ezek.* 7. 19. *Sept.*) But in the New Testament, (which speaketh more of spiritual hurts) it is taken for a *stumbling block* or temptation, by which a man is in danger of falling into sin, or spiritual loss, or ruine, or dislike of Godliness, or any way to be turned from God, or hindered in a Religious holy way; (And if sometimes it be taken for *Grieving* or *Troubling*, it is as it hereby thus *hindereth* or *ensnareth*; So that to *Scandalize*, is, sometimes taken for the doing of a blameless action, from which another unjustly taketh occasion to fall, or sin, or be perverted; But when it signifieth a *sin* (as we take it in this place) then to *Scandalize* is, By something unlawful of it self, or at least unnecessary, which may occasion the spiritual hurt or ruine of another: 1. The matter is either something that is simply sinful (and then it is a double sin) or something indifferent or unnecessary, and then it is simply the sin of *Scandal*. 2. It must be that which may [occasion] anothers fall; I say [occasion.] For no man can forcibly cause another man to sin, but only occasion it, or tempt him to it, as a Moral Cause.

What is
not Scand-
al, that
is by ma-
ny so cal-
led?

§. 3. II. By this you may see, 1. That to *scandalize*, is not merely to *displease*, or *grieve* another; For many a man is *displeased* through his folly and vice, by that which tendeth to his good; and many a man is *tempted* (that is *scandalized*) by that which pleases him; When *Christ* saith, [If thy right eye or hand offend, (or scandalize thee) pluck it out, or cut it off,] &c. *Mat.* 5. he doth not by [offending] mean [displeasing] or [grieving]; For by so offending it may profit us; But he plainly meaneth [If it draw thee to sin;] or else he had never added, that it is better to enter maimed into life, than having two eyes or hands to be cast into Hell! That is, in a word, [Thy damnation is a greater hurt than the loss of hand or eye, and therefore if there were no other way to avoid it, this would be a very cheap way.] So *pedem offendere in lapidem* is to stumble upon a stone. The most censorious and humorous sort of men, have got a notion, that what ever offendeth or displeaseth them is scandalous! And

they think that no man must do any thing which grieveth or displeaseth them, lest he be guilty of scandal; And by this trick who ever can purchase impatency and peevishness enough, to be always displeased with the actions of others, shall rule the world. But the truth is, the ordinary way of scandalizing these men, is by *pleasing* them.

§. 4. I will give you one instance of *Scandal* in Scripture, which may help this sort of people, better to understand it. *Gal.* 2. 10. to 16. *Peter* there giveth true scandal to the Jews and Gentiles; He walked not uprightly according to the truth of the Gospel, but laid a *stumbling block* before the Jews and Gentiles; And this was not by *displeasing* the Jews, but by *pleasing* them. The Jews thought it a sin to eat with the Gentiles, and to have *Communion* with uncircumcised men. *Peter* knew the contrary, but for fear of them of the circumcision, lest they should be offended at him as a sinner, he [withdrew and separated himself.] This scandal tended to harden the Jews in their sinful separation, and to seduce the Gentiles into a conceit of the necessity of circumcision; and *Barnabas* was carried away with the dissimulation. Here you may see, that if any think it a sin in us to have communion in such or such Congregations, with such persons, in such worship, which God alloweth us not to separate from, it is a sin of scandal in us to separate to avoid these mens offence. We scandalize them and others, even by pleasing them, and by avoiding that which they falsely called scandalous. And if we would not scandalize them, we must do that which is just, and not by our practice hide the sound doctrine, which is contrary to their separating error.

§. 5. 2. And it is as apparent that to *scandalize* another, is not (as is vulgarly imagined by the ignorant,) to do that which is commonly reputed sinful, or which hath the appearance of a sin, or which will make a man evil thought of, or spoken of by others; Yet commonly when men say, [This is a scandalous action,] they mean, it is an action which is reproachful or of evil report as a sin. And therefore in our English speech it is common to say of one that slandereth another, that he raised a scandal of him. But this is not the meaning of the word in Scripture; Materially indeed scandal may consist in any such thing, which may be a *stumbling block* to another; But formally it is the Tempting of another, or occasioning his fall, or ruine, or hurt, which is the nature of *scandalizing*. And this is done more seldome by committing open disgraceful sins, and doing that which will make the doer evil spoken of; For by that means others are the more assisted against the temptation of imitating him; But scandal is most commonly found in those actions, which are under least reproach among men, or which have the most plausible appearance of good in them, when they are evil! For these are apter to deceive and overthrow another.

§. 6. 3. And it is also apparent, that it is no sinful scandalizing to do a duty or necessary action, which I have not power to forbear, though I know that another will be offended, or fall by it into sin. If God have made it my duty, even at this time, I must not disobey him, and omit my duty, because another will make it an occasion of his sin. It must be ei-
ther

ther a *sinful* or an *indifferent* action, that is, *scandal*, or something that is in my own power to do, or to forbear: Yet *this* must be added, that Affirmatives binding not *ad semper*, to all times, and no duty being a duty at every moment, it may oft fall out, that that which else would have been my duty at this time, may become at this time no duty but a sin, by the evil consequents which I may foresee; as if another man will make it an occasion of his fall. So that this may oblige me to *defer* a duty to a fitter time and place. For all such duties as have the nature of a means, are never duties when they cross the interest of their chief ends, and make against that which they are used to effect. And therefore here Christian prudence, foreseeing consequents, and weighing the Good and Evil together, is necessary to him that will know a duty from a sin, and a scandal from no scandal.

The sorts
of scan-
dalizing.

§. 7. III. The several ways of *scandalizing* are these following: 1. *Scandal* is either *intended* or not *intended*, either that which is done maliciously of set purpose, or that which is done through negligence, carelessness or contempt. Some men do purposely contrive the fall or ruine of another, and this is a Devillish aggravation of the sin: And some do hurt to others while they intend it not: yet this is far from excusing them from sin; For it is *Voluntary* as an *Omission of the Will*, though not as its *positive choice*; That is called Voluntary which the will is chargeable with, or culpable of; And it is chargeable with its *Omissions*, and sluggish *neglects* of the duty which it should do. Those that are careless of the consequent of their actions, and condemn the souls of other men, and will go their own way, come of it what will, and say, let other men look to themselves, are the commonest sort of scandalizers; and are as culpable, as a servant that would leave hot water or fire, when the children are like to fall into it; or that would leave Straw or Gunpowder near the fire, or would leave open the doors, though not of purpose to let in the Thieves.

§. 8. 2. *Scandal* is that which tendeth to another's fall, either *directly* or *indirectly*, *immediately* or *remotely*. The former may easily be foreseen; but the latter requireth a large foreseeing comparing understanding; Yet this kind of *scandal* also must be avoided; and wise men that would not undo mens souls while they think no harm, must look far before them, and foresee what is like to be the consequent of their actions at the greatest distance and at many removes.

3. *Scandals* also are Aptitudinal or Actual, Many things are apt to Tempt, and occasion the ruine of another; which yet never attain so bad an end, because God disappointeth them; But that is no thanks to them that give the *scandal*.

§. 9. 4. *Scandal* also as to the Means of it, is of several sorts. 1. By Doctrine; 2. By perswasion; 3. By alluring Promises; 4. By Threats; 5. By Violence; 6. By Gifts; 7. By Example; 8. By Omission of duties, and by silence; By all these ways you may scandalize.

§. 10. 1. *False Doctrine* is directly scandalous; for it seduceth the judgment, which then mis-guideth the will, which then misruleth the rest of the Faculties. *False Doctrine* if it be in weighty practical points, is the pernicious plague of souls & Nations.

§. 11. 2. Also the *solicitations* of seducers and of tempting people, are *scandalous*, and tend to the ruine of souls; when people have no reason to draw a man to sin, they weary him out by tedious importunity. And many a one yields to the earnestness, or importunity, or tediousness of a perswasion, who could

easily resist it, if it came only with pretence of reason.

§. 12. 3. *Alluring promises* of some gain or pleasure that shall come by sin, is another *scandal* which doth cause the fall of many. The course that *Satan* tryed with Christ [*All this will I give thee,*] was but the same which he found most successful with sinners in the world. This is a bait which sinners will themselves hunt after, if it be not offered them. *Judas* will go to the Pharisees with a [*What will ye give me, and I will deliver him unto you?*] *Peter* faith of the scandalous Hereticks of his time, *They allure through the lust of the flesh, through much wantonness those that were clean escaped from them who live in error: While they promise them liberty, they themselves are the servants of corruption,* 2 Pet. 2. 18, 19.

§. 13. 4. *Threatnings* also and *scorns* are *scandals*, which frighten unbelieving souls into sin: Thus *Rabshakeh* thought to prevail with *Hezekiah*. Thus *Nebuchadnezzar*, Dan. 3. thought to have drawn those three Worthies to Idolatry; Thus the Pharisees thought to have frightened the Apostles, from Preaching any more in the name of Christ. — *Acts* 4. 17, 21. Thus *Saul* thought to have perverted the Disciples, by breathing out threatnings against them, *Acts* 9. 1.

§. 14. 5. And what words will not do, the ungodly think to do by force; And it enrageth them, that any should resist their wills, and that their force is patiently endured. What cruel torments! What various sorts of heavy sufferings have the Devil and his instruments devised, to be stumbling blocks to the weak, to affright them into sin?

§. 15. 6. *Gifts* also have blinded the eyes of some who seemed wise, *Exod.* 23. 8. As *oppression maketh a wise man mad, so a gift destroyeth the heart*. What scandals have preferments proved to the world, and how many have they ruined? Few are able to esteem the reproach of Christ to be greater riches than the treasures of the world.

§. 16. 7. And evil examples are the commonest Heb. 11. sort of *scandals*; not as they offend or grieve, or are ²⁵ apparently sinful; but as they *seem good*, and therefore are temptations to the weak to imitate them. So apt are men to imitation, especially in evil, that they will do what they see another do, without examining whether it be justifiable or not. Especially if it be the example either of *Great men*, or of *Learned men*, or of men reputed eminently *Godly*, or of a *Multitude*, any of these the people are apt to imitate; This therefore is the common way of scandal. When people do that which is evil as if it were good, and thereby draw the ignorant to think it good, and so imitate them. Or else when they do that which is lawful it self, in such a manner as tendeth to deceive another, and draw him to that which is indeed unlawful; or to hinder him in any thing that is good.

§. 17. 8. Lastly, Even *Silence* and *Omissions* also may be scandalous, and draw another into error and sin. If by *silence* you seem to consent to false doctrine, or to wicked works, when you have opportunity to controll them, hereby you draw others to consent also to the sin; Or if you omit those publick or private duties, which others may be witnesses of, you tempt them to the like omission, and to think they are no duties, but indifferent things: For in evil they will easily rest in your judgment, and say that you are wiser than they: But they are not so ductile and flexible to good.

§. 18. 5. *Scandals* also are distinguishable by the effects: which are such as these:

1. Some *Scandals* do tempt men to actual infidelity, & to deny or doubt of the truth of the Gospel.

2. Some

2. Some scandals would draw men but into some particular error, and from some particular Truth, while he holds the rest.

3. Some scandals draw Men to dislike and distaste the way of Godliness; and some to dislike the Servants of God.

4. Some scandals tend to confound Men, and bring them to utter uncertainties in Religion.

5. Some tend to terrify Men from the way of Godliness.

6. Some only stop them for a time, and discourage or hinder them in their way.

7. Some tend to draw them to some particular sin.

8. And some to draw them from some particular duty.

9. And some tend to break and weaken their spirits, by grief or perplexity of mind.

10. And as the Word is taken in the *Old Testament*, the snares that malicious Men lay to intrap others in their lives, or liberties, or estates, or names, are called *Scandals*. And all these ways, a Man may sinfully scandalize another.

§. 19. And that you may see that the scandal forbidden in the *New Testament*, is always of this nature, let us take notice of the particular Texts where the word is used: And first to scandalize is used actively in these following Texts. In *Matth.* 5. before cited, and in the other *Evangelists* citing the same words, the sense is clear; that the offending of a hand or eye, is not displeasing, nor seeking of ill report; but hindering our Salvation by drawing us to sin. So in *Matth.* 18. 8. and *Mark* 9. 42, 43. where the sense is the same. In *Matth.* 17. 27. [Lest we should offend them, &c.] is not only [Lest we displease them] but lest we give them occasion to dislike Religion, or think hardly of the Gospel, and so lay a stumbling block to the danger of their Souls. So *Matth.* 18. 6. and *Mark* 9. [Who so shall offend one of these little ones that believe in me, &c.] that is, not who shall displease them, but who so by threats, persecutions, cruelties, or any other means, shall go about to turn them from the Faith of Christ, or stop them in their way to Heaven, or hinder them in a holy life: Though these two Texts seem nearest to the denied sense, yet that is not indeed their meaning. So in *Job.* 6. 6. Doth this offend you? that is, Doth this seem incredible to you, or hard to be believed, or digested? Doth it stop your Faith, and make you distaste my Doctrine? So *1 Cor.* 8. 13. If meat scandalize my Brother, our Translators have turned it, If meat make Brother to offend. So it was not displeasing him only, but tempting him to sin, which is the scandalizing here reprov'd.

§. 20. View also the places where the word [Scandal] is used. *Matth.* 13. 41. Πάντα τὰ σκάνδαλα All scandals, translated [All things that offend,] doth not signify All that is displeasing; but all temptations to sin, and hinderances or stumbling blocks that would have stoppt Men in the ways to Heaven. So in *Matth.* 16. 23. (a Text as like as any to be near the denied sense; yet indeed) [Thou art a scandal to me] (translated an offence) doth not only signify, Thou displeasest me, but, Thou goest about to hinder me in my undertaken Office, from suffering for the redemption of the World: It was an Aptitudinal scandal, though not effectual. So *Matth.* 18. 7. It must be that scandals come (translated offences) that is, that there be many stumbling blocks set before Men in their way to Heaven. So *Luk.* 17. 1. to the same sense. And *Rom.* 9. 33. I lay in Zion a stumbling stone, and a rock of scandal (translated of offence;) that is, such as will not only be displeasing, but an occasion of utter ruine to the unbelieving perse-

cuting Jews; according to that of *Simcon*, *Luk.*

2. 34. This child is set for the fall and rising again of many in Israel.) *Rom.* 11. 9. Let their table be made a snare, a trap, and a stumbling block. The Greek word εἰς σκάνδαλον doth not signify a displeasure only, but an occasion of ruine. So *Rom.* 14. 13. expoundeth it self, [That no man put a stumbling block or an occasion to fall into his Brothers way.] The Greek word is [or a scandal.] This is the just Exposition of the word in its ordinary use in the *New Testament*. So *Rom.* 16. 17. Mark them which cause divisions and scandals (translated offences;) that is, which lay stumbling blocks in the way of Christians, and would trouble them in it, or turn them from it. So *1 Cor.* 1. 23. To the Jews a stumbling block, that is, a scandal, (as the Greek word is) as before expounded. So *Gal.* 5. 11. The scandal of the Cross, translated the offence, doth signify not the bare reproach, but the reproach, as it is the tryal, and stumbling block of the World, that maketh believing difficult. So *1 Job.* 2. 10. There is scandal in him, translated No occasion of stumbling. These are all the places that I remember where the word is used.

§. 21. The Passive Verb σκανδαλιζομαι, to be scandalized, is often used. As *Matth.* 11. 6. Blessed is he that is not scandalized (translated [offended] in me;) that is, who is not distast'd with my person and doctrine through carnal prejudices; and so kept in unbelief: There were many things in the person, life and doctrine of Christ, which were unsuitable to carnal Reason and Expectation. These men thought to be hard and strange, and could not digest them, and so were hindered by them from believing: And this was being [offended in Christ.] So in *Matth.* 13. 57. and *Mark* 6. 3. They were offended in, or at him; that is, took a dislike or distaste to him for his words. And *Matth.* 13. 21. When persecution ariseth, by and by they are offended; that is, they stumble and fall away: And *Matth.* 15. 12. The Pharisees were offended (or scandalized;) that is, so offended as to be more in dislike of Christ. And *Matth.* 24. 10. Then shall many be offended (or scandalized;) that is, shall draw back and fall away from Christ. And *Matth.* 26. 31, 33. *Mark* 14. 27, 29. [All ye shall be offended because of me, &c. Though all men shall be offended (or scandalized) yet will I never be scandalized;] that is, brought to doubt of Christ, or to forsake him or deny him, or be hindered from owning their relation to him. So *Job.* 16. 1. These things have I spoken, that ye should not be offended; that is, that when the time cometh, the unexpected trouble may not so surprize you, as to turn you from the Faith, or stagger you in your obedience or hope, *Rom.* 14. 21. doth exactly expound it. It is good neither to eat flesh, or drink wine, or any thing whereby thy Brother stumbleth, or is scandalized, (or offended) or made weak; it is a making weak. So *2 Cor.* 11. 29. Who is offended; that is, stumbled, or hindered, or ready to apostatize. So much for the nature and sorts of Scandal.

§. 22. IV. You are next to observe the aggravations of this sin. Which briefly are such as these.

1. Scandal is a murdering of Souls: It is a hindering of Mens salvation, and an inticing or driving them towards Hell. And therefore in some respect worse than murder, as the Soul is better than the Body.

2. Scandal is a fighting against Jesus Christ, in his work of Mans salvation. He came to seek and to save that which was lost; and the scandalizer seeketh to lose and destroy that which Christ would seek and save.

3. Scandal

3. *Scandal* robbeth God of the hearts and service of his Creatures: For it is a raising in them a distaste of his People, and Word, and Ways, and of Himself; and a turning from him the hearts of those that should adhere unto him.

4. *Scandal* is a serving of the Devil, in his proper work of enmity to Christ, and perdition of Souls, Scandalizers do his work in the World, and propagate his Cause and Kingdom.

§. 23. V. The means of avoiding the guilt of Scandal, are as followeth.

Direct. 1. §. 23. Direct. 1. *Mistake not (with the vulgar) the nature of Scandal, as if it lay in that offending men, which is nothing but grieving or displeasing them; or in making your selves to be of evil report: But remember that Scandal, is that offending men, which tempteth them into sin, from God and Godliness, and maketh them stumble and fall, or occasioneth them to think evil of a holy life.* It is a pitiful thing to hear religious persons plead for the sin of Man-pleasing, under the name of avoiding scandal; yea, to hear them set up a usurped dominion over the lives of other men, and all by the advantage of the word [*scandal*] misunderstanding! So that all men must avoid what ever a censorious person will call *scandalous*, when he meaneth nothing else himself by *scandal*, than a thing that is of evil report, with such as he: Yea, *Pride* itself is often pleaded for by this misunderstanding of *Scandal*; and Men are taught to overvalue their Reputations, and to strain their Consciences to keep up their esteem, and all under pretence of avoiding *Scandal*; and in the mean time they are really *scandalous*, even in that action, by which they think they are avoiding it. I need no other instance, than the case of unwarrantable Separation. Some will hold communion with none but the Rebaptised; some think an imposed Liturgy is enough to prove communion with such a Church unlawful (at least in the use of it;) and almost every Sect do make their Differences a Reason for their separating from other Churches. And if any one would hold communion with those that they separate from, they presently say, That it is *scandalous* to do so, and to joyn in any worship which they think unlawful: And by *scandal* they mean no more, but that it is among them of *evil report*, and is offensive or displeasing to them! Whereas indeed the argument from *scandal* should move Men to use such communion, which erroneous, uncharitable, dividing Men do hold unlawful. For else by avoiding that communion I shall lay a stumbling block in the way of the weak; I shall tempe him to think that a duty is a sin, and weaken his Charity, and draw him into a sinful separation, or the neglect of some Ordinances of God, or opportunities of getting good. And it is this Temptation which is indeed the *scandal*. This is before proved in the instance of *Peter*, Gal. 2. who scandalized, or hardened the *Jews*, by yielding to a sinful Separation from the *Gentiles*, and tearing the Censoriousness of the *Jews*, whom he sought to please; and the offending of whom he was avoiding, when he really offended them, that is, was a *scandal* or temptation to them.

Direct. 2. §. 24. Direct. 2. *He that will escape the guilt of Scandal, must be no contemner of the Souls of others, but must be truly charitable, and have a tender love to Souls.* That which a Man highly valueth, and dearly loveth, he will be careful to preserve, and loth to hurt. Such a Man will easily part with his own rights, or submit to losses, injuries, or disgrace, to preserve his Neighbors Soul from sin. Whereas a despiser of Souls, will insit upon his own power,

and right and honor, and will intrap and damn a hundred Souls, rather than he will abate a word, or a ceremony which he thinks his interest requireth him to exact! Tell him that it will insnare Mens Souls in tin, and he is ready to say as the Pharisees to *Judas*, *What is that to us? See thou to that.* A Dog hath as much pity on a Hate, or a Hawk on a Partridge, as a carnal worldly ambitious *Diotrephes*, or an *Elymas* hath of Souls. Tell him that it will occasion Men to sin, to wound their Consciences, to offend their God, it moveth him no more than to tell him of the smallest incommodity to himself: He will do more to save a Horse, or a Dog of his own, than to save anothers Soul from tin! To lay snares in their way, or to deprive them of the Preaching of the Gospel, or other means of their Salvation, is a thing which they may be induced to, by the smallest interest of their own; yea, though it be but a point of seeming honor. And therefore when carnal worldly Men do become the disposers of Matters of Religion, it is easie to see what measure and usage Men must expect: Yea, though they assume the office and name of Pastors, who should have the most tender fatherly care of the Souls of all the Flocks, yet will their carnal inclinations and interests ingage them in the work of Wolves, to intrap, or famish, or destroy Christs Sheep.

§. 25. Dir. 3. *Also you must be persons who value your own Souls, and are diligently exercised in saving them from temptations; or else you are very like to be scandalizers and tempters of the Souls of others.* And therefore when such a Man is made a Church Governor as is unacquainted with the renewing Work of Grace, and with the inward Government of Christ in the Soul, what Devilish work is he like to make among the Sheep of Christ, under the name of Government! What corrupting of the Doctrine, Worship, or Discipline of Christ! What inventions of his own to insnare Mens Consciences? And driving them on, by armed force, to do that which, at least, to them is sin, and which can never countervail the loss, either of their Souls or of the Church, by such disturbances! How merciless will he be, when a poor Member of Christ, shall beg of him but to have pity on his Soul? And tell him, *I cannot do this, or swear this, or subscribe this*, without the guilt of a deliberate sin! And I cannot sin without displeasing God, and hindering my salvation. He that dare wilfully sin himself, and make it his deliberate choice, and dare play away his own salvation, at the poorest game that the Devil will invite him to, and will sell his own Soul at the basest price, even for a little pelf, or pleasure, or high titles for so short a time; certainly this Man is unlike to be very tender of the Souls of others, or to stick at scandalizing and insnaring them, or to care any more to murder Souls, than a Butcher doth to kill a Hog: *Judas* his heart will make them sell their Lord, or his Flock, at *Judas* his price; and prepare themselves for *Judas* his reward. And hence it is, that the carnal seed even within the Church, hath ordinarily persecuted the spiritual Seed. For saith *Paul*, *As he that was born after the flesh persecuted him that was born after the spirit, even so it is now*, Gal. 4. 29.

§. 26. Direct. 4. *To be well acquainted with the methods of Satan, and the way of particular temptations, is a great help against your scandalizing others.* He that seeth the Devil as the principal in each temptation, and knoweth in what manner he ingageth his instruments to carry on his work, and whither all this tendeth at the last, will scarce be willing to serve such a master in so bad a work. Remember that Scandalizers and Tempters of others, and hinderers of Mens salvation, are the servants of the Devil, and are executing his malice, for

for the damnation of their Brethrens Souls. And what reward can they expect for such a work from such a Master? The Devil useth them, but as Men do Ferrets, whose mouths are sealed, because they must not partake of the prey; but only bring it to their Masters hand. Live in a constant watchful resistance of temptations your selves, and you will have no mind to the drudgery of tempting others.

Direct. 5. §. 27. *Direct. 5.* Set not your selves upon any worldly ambitious design. For the love of the riches and honors of the World, will not only ingage you in a course of sinning, but also make it seem your interest, to make others as bad and miserable as your selves, and to drive them on to serve your interests by their sin.

Direct. 6. §. 28. *Direct. 6.* Take heed lest a fleshly inclination do draw you to the love of fleshly pleasures! And that your minds be not set upon the pleasing of your fancies, sense, or appetite; either in meat, or drink, or cloaths, or dwellings, or recreations, or any such delights: If once the love of these grow strong, it will conquer your Reason, and seduce it into Libertinism, and make you think that a voluptuous flesh-pleasing life, (so it be not by gross disgraced sins) is but the lawful use of the Creature, which Christ hath purchased not only for our necessity, but for our delight; and that the contrary opinion is but the too much rigor of such as understand not their Christian Liberty.

Direct. 7. §. 29. *Direct. 7.* Be not rashly and ignorantly zealous in soliciting and importuning others to your private opinions, before you are certain that they are of God. O what abundance of zeal and labor hath many a Man laid out, to make others of his mind, in the Points of Antinomianism, Anabaptism, Separation, Popery, &c. thinking that the saving of their Souls had lain upon it; and at last they find, that as they erred themselves, so all their labor was but to scandalize the weak, and lay a stumbling block in their way to Heaven?

Direct. 8. §. 30. *Direct. 8.* Never persuade any man (much less compel him) to any thing unnecessary, which be taketh to be a sin (whatever you take it for your selves.) For if he judge it a sin, it is a sin to him! No man can innocently do that which he thinketh is forbidden him of God. And shall a thing unnecessary be preferred before the saving of a Soul? (Yea, before the Souls of thousands, as by many merciless Men it is.) Indeed, if there be an Antecedent necessity (as well as a lawfulness in the thing) and such a necessity as is not in your power to take away, then the doing it will be his sin, and the not doing it his greater sin; and the greater sin, is greatliest to be avoided (but by convenient means.)

Direct. 9. §. 30. *Direct. 9.* Remember the charge which you have of the Souls of one another. Though you be not Magistrates or Pastors: (For their care of Souls is so unquestionable and so great, that scandal in them is like Parents murdering their own Children.) Yet no private Man must say as Cain, *Am I my Brothers keeper.* Every Man is bound to do his best for the saving of his Neighbor; much more to forbear infecting, seducing, scandalizing, and destroying him.

Direct. 10. §. 32. *Direct. 10.* Keep up a special tenderness of the weak. So doth God himself, and so must we. He gathereth the Lambs with his Arms, &c. *Isai. 40. 11.* If his Infants cry, he doth not therefore knock out their brains, or turn them out of doors! Nor doth he say, They are not his Children, for every ignorance or peevish passion which they are guilty of. Christ doth not turn Men out of his School, because they want knowledge! For why then will he have little Children come? And what do they come for,

but to learn? He doth not hate his new born Babes, but feedeth and nurseth them with a special tenderness: And he hath commanded and communicated the like tenderness to his Ministers; who must not be weak with the weak, and froward with the froward; but in meekness and patience must bear with the weak, and indure their bitterest censures and requitals. *For the servant of the Lord must not strive, but be gentle to all men, apt to teach, patient, in meekness instructing those that oppose themselves, &c. 2 Tim. 2. 24, 25.* And if they are long learning before they come to the knowledge of the Truth, they are not therefore to be cast off. He that can read, *Rom. 14. & 15. & 1 Cor. 12. 12. & 8. & Gal. 6.* And yet can be so merciless and cruel, as to cast Men out of the Ministry or Church, or to ruine them, for tolerable weakness, which God hath so earnestly charged us to bear with, in our Brethren, either he doth not understand what he readeth, or not believe it, or hath somewhat else which he more regardeth at his heart, than the Authority or love of God.

§. 33. *Direct. 11.* Do not censure every Man to be wilful or obstinate, who is not of your opinion, when he hath heard your Reasons, how clear soever they may seem to you. Alas, how many things are there besides wilful obstinacy, to hinder one Man from being as wise as another! If a few times repeating over the Reasons of an Opinion, is enough to implant it in all the hearers, why do your Children go so long to School, and after that to the Universities? And why are you so long Preaching to all your Parishioners? Sure you Preach not Novelties to them as long as you live! And yet Thirty or forty years painful Preaching, even of the same Fundamentals of Religion, shall leave many ignorant of them in the best of Parishes in the Land. There must be a right and ripe disposition in the hearers, or else the clearest reasoning may be uneffectual. A disused or unfurnished mind, that hath not received all the Truths, which are presupposed to those which you deliver, or hath not digested them into a clear understanding, may long hear the truest Reasons, and never apprehend their weight. There is need of more ado than a bare unfolding of the Truth, to make a Man receive it in its proper evidence. Perhaps he hath been long pre-possessed with contrary opinions, which are not easily rooted out. Or if he be but confident of the Truth of some one Opinion, which is inconsistent with yours, no wonder if he cannot receive that which is contrary, to what he so verily believeth to be the Truth. There is a marvellous variety of Mens apprehensions, of the same Opinions or Reasons, as they are variously represented to Men, and variously pondered, and as the natural capacity of Men is various, and as the whole course of their lives, their education, company, and conversation, have variously formed their minds. It is like the setting together all the parts of a Watch when it is in pieces: If any one part of many be misplaced, it may necessitate the misplacing of those that follow, without any wilful obstinacy in him that doth it. If in the whole frame of sacred Truth, there be but some one misunderstanding, it may bring in other mistakes, and keep out many truths, even from an honest willing mind! And who is there that can say, he is free from Error? Have not you perceived in your selves, that the Truths which you heard an hundred times over, to little purpose, when you were Children, were received more convincingly and satisfyingly when you were Men! And that you have found a delightful clearness in some points on a sudden, which before you either resisted, or held with little observation or regard? And yet it

is common with the Scandalizers of Souls, to cry out against all that conform not to their Opinions and Will, as soon as they have heard their Reasons, that they are stubborn, and refractory, and wilful, and factious, and so turn from Arguments to Clubs; as if they had never known themselves, or others, nor how weak and dark the Understandings of almost all Men are! But *they shall have judgment without mercy, who shew no mercy!* And when their own Errors shall all be opened to them by the Lord, they will be loth they should all be imputed to their wilful obstinacy! And perhaps these very censorious Men, may prove themselves to have been on the wrong side; for Pride and Uncharitableness are usually erroneous.

Direct. 12. §. 34. *Direct. 12. Ingage not your selves in an evil cause.* For if you do, it will ingage you to draw in others; you will expect your Friends should take your part, and think as you think, and say as you say; though it be never so much against Truth or Righteousness.

Direct. 13. §. 35. *Direct. 13. Speak not rashly against any cause or persons before you are acquainted with them; or have well considered what you say. Especially take heed how you believe what a Man of any Sect in Religion, doth speak or write against his Adversaries of a contrary Sect.* If experience had not proved it in

Psal. 119.
69.

*Vix equidem credar:
Sed cum sint pramia falsi
Nulla; rati-
onem debet
testis habere
fidei.*
Ovid.

Rom 3. 7.
8.
1am. 3. 14.
Job 13. 7.
8.

our days, beyond contradiction, it would seem incredible how little Men are to be believed in this case, and how the falsest Reports will run among the People of the Sect, against those whom the interest of their Opinion and Party, ingageth them to misrepresent! Think not that you are excusable for receiving or venting an ill Report, because you can say, *He was an honest man that spoke it;* For many that are otherwise honest, do make it a part of their honesty to be dishonest in this. They think they are not zealous enough for those Opinions which they call their Religion, unless they are easie in believing and speaking evil of those that are the Adversaries of it. When it may be upon a just trial, all proveth false; and then all the words which you ignorantly utter against the Truth, or those that follow it, are scandals or stumbling blocks to the hearers, to turn them from it, and make them hate it. I am not speaking against a just credulity: There must be humane belief, or else there can be no humane converse; but ever suspect partiality in a Party. For the interest of their Religion is a more powerful charm to the Consciences of evil speakers, than personal interest or bribes would be. How many Legends tell us this, how easily some Men counted godly, have been prevailed with to lie for God?

Direct. 14. §. 36. *Direct. 14. Take heed of mocking at a Religious life; yea, or of breaking any jests or scorn at the weaknesses of any in Religious exercises, which may possibly reflect upon the exercises themselves.* Many a thousand Souls have been kept from a holy life, by the scorn of the vulgar, that speak of it as a matter of derision or sport. Reading the Scriptures, and holy Conference, and Prayer, and instructing our Families, and the holy observation of the Lords day, and Church Discipline, are commonly the derision of ungodly persons, who can scorn that which they can neither confute, nor learn. And weak people are greatly moved by such senseless means. A mock or jeer doth more with them than an argument; they cannot indure to be made a laughing stock: Thus was the name of a Crucified God, the derision of the Heathens, and the scandal of the World, both Jews and Gentiles. And there is scarce a greater scandal or stumbling block at this day, which keepeth multitudes from Heaven, than when the Devil can make it, either a matter of danger or

of shame to be a Christian, or to live a holy mortified life. Persecution and Derision are the great successful scandals of the World. And therefore seeing men are so apt to be turned off from Christ and Godliness, never speak unreverently or disrespectfully of them! It is a prophane and scandalous course of some, that if a Preacher have but an unhandsome tone or gesture, they make a jest of it; and say, *He whined, or he spoke through the Nose, or some such scorn they cast upon him;* which the hearers quickly apply to all others, and turn to a scorn of Preaching, or Prayer, or Religion it self: Or if Men differ from each other in Opinion in Matters of Religion, they are presently inclined to deride them for something in their Worshipping of God! And while they deride a Man as an Anabaptist, as an Independant, as a Presbyterian, as Prelatical, they little know what a malignant tincture it may leave upon the hearers mind, and teach carnal persons to make a jest of all alike.

§. 37. *Direct. 15. Impute not the faults of Men to Christ, and blame not Religion for the faults of them that sin against it.* This is the malignant trick of Satan, and his blinded instruments: If an Hypocrite miscarry, or if a Man that in all things else hath walked uprightly, be overthrown by a temptation in some odious sin, they presently cry out, *These are your Professors! Your Religious People! That are so precise, and pure, and strict! Try them, and they will appear as bad as others!* If a Noah be once drunk, or a Lot be overthrown thereby, or a David commit adultery and murder, or a Peter deny his Master, or a Judas betray him, they presently cry out, *They are all alike!* And turn it to the scorn of Godliness it self. Unworthy Beasts! As if Christs Laws were therefore to be scorned, because Men break them? And Obedience to God were bad, because some are disobedient! Hath Christ forbidden the sins which you blame, or hath he not? If he have not, blame them not, for they are no sins; if he have, commend the justness and holiness of his Laws! Either the offenders you blame, did well or ill! If they did well, why do you blame them? If they did ill, why do you not commend Religion, and the Scripture which condemneth them? Either it is best for all men, to live in such sins as those, which these lapsed Persons or Hypocrites committed, or it is not. If it be, why are you offended with them for that, which you allow? If it be not, why do you sooth up the wicked in their sins, and excuse an ungodly life, because of the falls of such as seem Religious. There is no common ingenuity in this, but malicious spite against God and Holiness, (of which, more in the next Chapter.)

§. 38. *Direct. 16. Make not use of civil quarrels to lay an odium upon Religion.* It is ordinary with ungodly malicious Men, to labor to turn the displeasure of Rulers, against Men of integrity; and if there be any Broils or Civil Wars, to snatch any pretence, how false soever, to call them Traytors and Enemies to Government. If it be but because they are against an Usurper, or because some Fanatick Persons (whom they oppose,) have behaved themselves rebelliously or disobediently; a holy life (which is the greatest friend to Loyalty) must be blamed for all. And all is but to gratifie the Devil in driving poor Souls from God and Holiness.

§. 39. *Direct. 17. When you think it your duty to speak of the faults of Men that profess a godly life, lay the blame only on the person, but speak as much and more in commendations of Godliness it self; and commend that which is good in them, while you discommend that which is evil.* Is their Praying bad? Is their instructing their Families, and sanctifying the

the Lords day, bad? Is their fearing sin, and obeying God, bad? If not, why do you not say as much to commend them for these, or at least to commend these in themselves, as you do to discommend them for their faults? Why do you not fear lest the hearers should be drawn to dislike a godly life by your disgracing persons accounted godly? And therefore warn them to think never the worse of Godliness for this? You that give the poyson, should in reason give an Antidote, if it be not your design to poyson Souls. Is it really your design by speaking against Men accounted godly, to draw the hearers to the hatred of Godliness, or is it not? If it be, you are incarnate Devils. If it be not, why do you incavorit, by making odious the persons, under the name of Professors and godly Men? And why do you not speak more to draw people to a godly life? And to imitate them in that which is good, while they disclaim them in that which is evil?

Directi.
18. *ita comparatum est ut virtutem non suspiciamus, neque ejus imitanda studio corripimur, nisi cum in quo ea conspicitur, summo honore & amore prosequamur. Plurac. in Cat. Utric.*

§. 40. *Direct. 18. Be especially tender of the reputations of those, that the Souls of Men have most dependance on: As the Preachers of the Gospel, and the eminentest Men for Knowledge and Religiousness.* Not that I desire that sin should be the better thought of for being theirs, or that evil should be called good in any: But experience hath told the World, since God and the Devil had their several ways and servants upon Earth, that it hath been the Devils most usual successful course, to wound Religion through the sides of the Religious, and to blame the persons, when he would turn Men from the way! For he knoweth that Religious persons have their faults, and in them his malice may find somewhat to fasten on; but Religion hath no fault, and malice it self is seldom so impudent, as to speak directly against a holy Heavenly life. But the way is to make those disgraceful and odious, who are noted to lead such a life; and then secretly to infer, [*If those that seem godly be no better, you need not be godly, you are as well as you are.* This Religion is but a phansie; a needles, if not a troublesome, hurtful thing.] Seeing therefore that the Devil hath no blow at Religion, so fair as by striking at the Persons of the Preachers and Professors of it, every Friend of Christ must be acquainted with his design, and must not serve him in it, but counterwork him, and preserve the reputation even of the Persons of the Religious: Not so much in Charity to them, but for the Peoples Souls, and the honor of Christ.

Directi.
19. §. 41. *Direct. 19. Let all that preach and profess the Gospel, and a godly life, be sure that they live according to their Profession.* That the Name of God be not evil spoken of among the wicked through their misdoings, *Rom. 2.* It was the aggravation of Davids

sin which God would not quite forgive, that he made the Enemies of the Lord blaspheme. *2 Sam. 12. 14. Servants must count their Masters worthy of all honor, that the Name of God and his Doctrine be not blasphemed, 1 Tim. 6. 1.* The Duties of good Women are particularly named by the Apostle, *Tit. 2. 3, 4, 5.* With this Motive to the practice of them [*That the Word of God be not blasphemed.*] Obedience to Government, is commanded with this Motive, *1 Pet. 2. 15. For so is the Will of God, that with well doing, you may put to silence, the ignorance of foolish Men.* And *Verf. 11, 12. Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts which war against the Soul: Having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your works which they shall behold, glorifie God in the day of Visitation.* And it was the aggravation of the Hereticks sin, that [*many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of,*] *2 Pet. 2. 2.* O then how carefully should Ministers and all that are godly walk! The blind World cannot read the Gospel in it self, but only as it is exemplified by the lives of Men: They judge not of the actions of Men by the Law, but of the Law of God by Mens actions! Therefore the saving or damning of Mens Souls, doth lie much upon the lives of the Professors of Religion! because their liking or disliking a holy life doth depend upon them. Saith Paul of young Women [*I will that — they give no occasion to the adversary to speak reproachfully; for some are already turned aside after Satan.*] *1 Tim. 5. 14, 15.* Hence it is that even the appearance of evil is so carefully to be avoided, by all that fear God, lest others be drawn by it to speak evil of Godliness! Every scandal (truly so called) is a stab to the Soul of him that is scandalized, and a reproachful blot to the Christian cause. I may say of the faults of Christians, as *Plutarch* doth of the faults of Princes. *A Wart or blemish in the face, is more conspicuous and disgraceful than in other parts.*

§. 42. *Direct. 20. Let no pretence of the evil of Hypocrisie make you so contented with your secret inno-*
20. *cency, as to neglect the edification and satisfaction of your Neighbors.* When it is only your own interest that is concerned in the business, then it is no matter whether any Man be acquainted with any good that you do; and it is a very small matter how they judge, or what they say of you; the approbation of God alone is enough? No matter who condemneth you, if he justifie you. But when the vindication of your innocency, or the manifestation of your virtue, is necessary to the good of your Neighbors Souls, or to the honor of your sacred Profession: The neglect of it is not sincerity, but cruelty.

CHAP. XIII.

Directions against Scandal-taken, or an aptness to receive hurt, by the words or deeds of others.

§. 1. **I**T was not only an Admonition, but a Prophecy of Christ, when he said, *Wo to the World because of offences! It must be that offence come. And, Blessed is he that is not offended or scandalized in me.* He foreknew that the errors and misdoings of some, would be the snare and ruine of many others; and that, when damnable heresies arise, many will follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. 2 Pet. 1. 2. Like men in the dark, where if one catch a fall, he that comes next him, falls upon him.

There are four sorts of persons that use to be scandalized, or hurt by the sins of others.

§. 2. 1. *Malignant Enemies of Christ and Godliness*, who are partly hardened in their malice, and partly rejoiced at the dishonor of Religion, and insult over those that give the offence, or take occasion by it to blaspheme or persecute.

2. Some that are more equal, and hopeful, and in greater possibility of conversion, who are stopt by it in their desires, and purposes, and attempts of a godly life.

3. *Unsound Professors, or Hypocrites*, who are turned by scandals from the way of Godliness, which they seemed to walk in.

4. *Weak Christians*, who are troubled and hindered in their way of Piety, or else drawn into some particular error or sin, though they fall not off.

§. 3. So that the effects of scandal may be reduced to these two. I. The perverting of *Mens judgments*, to dislike Religion, and think hardly, either of the doctrine or practice of Christianity. II. The *imbolddning of Men* to commit particular sins, or to omit particular duties; or at least the troubling and hindering them in the performance: Against which, I shall first give you distinctly some *Meditative Directions*, and then some *Practical Directions* against them both together.

Direct. 1. §. 4. I. Direct. 1. Consider what an evident sign it is, of a very blind or malicious Soul, to be so apt to pick quarrels with God and Godliness, because of the sins of other men.

Love thinketh not ill of those we love: Ill will and malice are still ready to impute what ever is amiss, to those whom they hate. Enmity is contentious and slanderous; and will make a crime of virtue it self, and from any Topick fetch matter of reproach. There is no witness seemeth incredible to it, who speaketh any thing that is evil of those they hate. An Argument *A baculo ad verbera* is sufficient: Thus did the *Heathens* by the *Primitive Christians*; and will you do thus by God? Will you terrifie your own Consciences, when they shall awake, and find such an ugly Serpent in your bosome, as Malice and Enmity against your Maker and Redeemer? It is the nature of the Devil, even his principal sin. And will you not only wear his livery, but bear his image, to prove that he is your father? And by community of natures, to prove that you must also have a communion with him in condemnation and punishment? And doth not so visible a mark of Devilism upon

your Souls, affright you, and make you ready to run away from your selves? Nothing but devilish malice can charge that upon God or Godliness, which is done by sinners against his Laws. Would you use a friend thus? If a Murder were done, or a Slander raised of you, or your House were fired, or your Goods stoln, would you suspect your friend of it? Or any one that you honored, loved, or thought well of? You would not certainly, but rather your Enemy, or some lewd and dissolute persons that were most likely to be guilty. You are blinded by malice, if you see not how evident a proof of your devilish malice this is, to be ready, when Men that profess Religion do any thing amiss, to think the worse of Godliness or Religion for it! The cause of this suspicion is lodged in your own hearts.

§. 5. Direct. 2. Remember that this was the first Direct. 2. temptation, by which the Devil overthrew mankind, to persuade them to think ill of God, as if he had been false of his word, and had envied them their felicity. Gen. 3. 4, 5. *Ye shall not surely die: For God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods knowing good and evil.* And will you not be warned by the calamity of all the World, to take heed of thinking ill of God, and of his Word, and of believing the Devils reports against him?

§. 6. Direct. 3. Consider that to think ill of God, is Direct. 3. to think him to be a Devil; and to think ill of godliness is to take it to be wickedness: And can man be guilty of a more devilish crime? Nay, is it not worse than the Devil that tempteth you to it can commit. To be God, is to be Good, even the Infinite, Eternal, Perfect Good, in whom is no evil, nor none can be. To be a Devil, is to be Evil, even the chief that Do evil, and would draw others so to do. It is not an ugly shape in which a Painter doth represent the Devil, which sheweth us his ugliness indeed: An Enemy of Godliness is liker to him than that Picture: It is his sinfulness against God, which is his true deformity. Therefore to suspect God to be Evil, is to suspect him to be the Devil, so horrid a Blasphemy doth this sin partake of. And if Godliness be bad, then He that is the Author and End of it, cannot be Good.

§. 7. Direct. 4. Consider what horrible blindness it is to impute mens faults to God, who is the greatest adversary to sin in all the World, and who will most severely punish it, and so Godliness which is perfectly its contrary. There is no Angel in Heaven so little to be suspected to be the friend of sin as God. Creatures are mutable in themselves; Angels have the innocent imperfection of Creatures; Saints on Earth have a culpable imperfection through the remainder of sin. If you had only suspected these, you might have had some pretence for it; but to quarrel with God or Godliness, is madder than to think that Light is the cause of Darkness.

§. 8. Direct. 5. And think what extremity of injury and injustice this is to God, to blame him or his Laws, for those sins of men which are committed against him and his Laws. Who is it that sin is committed against but God? Is it not he that made the Laws, which it is the transgression of? Are not those

those Laws, think you, strict enough against it? Is it not their strictness which such as you dislike? Were they Laws that would give you leave to be worldly, sensual and proud, you would never quarrel with them; and yet you charge mens sins on these Laws, because they are so strict against them. Do you impute sin to God, because he will judge men for it to Hell fire, and cast them for ever out of his glorious presence into misery? O cursed impudence! How righteous is God in condemning such malicious Souls? Tell us if you can, Would you have had God to have forbidden sin more strictly? Or condemned it more severely? Or punished it more terribly? If you would, you pray for greater vengeance than Hell upon your selves? Wo to you, when he executeth but so much as he hath already threatned? Shall the crime of Rebels be imputed to the King, against whom they rebel? If a Thief shall rob you, or a Servant deceive you, or a Son despise you, is he just that will so much increase your injury, as to lay the blame of all upon your selves? You will say, *It is not God that we are offended with.* But if it be at a holy life, it is at God: For what is Godliness, but the loving, and serving, and obeying God? If you say, that it is not Godliness neither; Why then do you distaste or speak against a godly life, on this occasion? If you say, *It is these Hypocrites only that we dislike:* What do you dislike them for? Is it for their *Virtue* or their *Vices*? If it be for their sins, Why then do you not speak, and do more against sin, in your selves and others? We will concur with you to the utmost in opposing sin where ever it be found. If it be their Hypocritie that you blame, perfwade your selves and other men to be sincerely godly. How would you have Hypocritie avoided? By an open profession to serve the Devil? Or by sincerity in serving God? If the latter, Why then do you think evil of the most serious obedience to God? Alas, all Christian Countreys are too full of Hypocrites. Every one that is Baptised, and professeth Christianity, is a Saint, or an Hypocrite? All drunken, covetous, ambitious, sensual, unclean Christians, are Hypocrites and not Christians indeed. And these Hypocrites can quietly live a worldly fleshly life, and never lament their own Hypocritie, nor their perfidious violating their Baptismal Vow: But if one that seemeth diligent for his Soul, prove an Hypocrite, or fall into any scandalous sin, here they presently make an outcry; not to call the man from his sin, but to make a godly diligent life seem odious to all, by telling men, These are your godly men. It is Godliness that they quarrel with, while they pretend only to find fault with sin. Why else do not you find fault with the same sin equally in all? Or, at least, perfwade men by such examples to be less sinful, and more watchful, and not to be less religious and more loose. Tell me truly of any one that is more against sin than God, or any thing more contrary to it than Godliness and true Religion, or any men that do more against it than the most Religious, and then I will joyn with you in preferring those. Till then remember how you condemn your selves, when you condemn them that are better than your selves.

Direct. 6. §. 9. Direct. 6. Think what a foolish, audacious thing it is, to set your selves against your God and Judge. Will you accuse him of evil, because men do evil? Are you fit to judge him? Are guilty Worms either Wise or Just enough for such an attempt, or strong enough to bear it out? What do you but set your faces against Heaven, and profess Rebellion against God, when you blame his Laws and Go-

vernment, and think the obeying and serving him to be evil?

§. 10. Direct. 7. Consider what cruelty it is to your selves, to turn the faults of others to your ruine, which should be your warning to avoid the like. If another man sin, will you not only do so too, but be the more averse to Repentance and Reformation? Will you cut your throat, because another cut his finger, or did so before you? Why should you do your selves such mischief?

§. 11. Direct. 8. Remember that this was the design of the Devil in tempting Religious people to sin, not only to destroy them, but to undo you and others by their falls. If he can make you think the worse of Religion, he hath his design and will; he hath killed many at a blow. Yea, perhaps the sinner may repent, and be forgiven, when you that are driven from Repentance and Godliness by the scandal, may be damned. And will you so far gratifie the Devil, in the wilful destruction of your selves? Sin is contagious; and this is your catching of the infection, if it prevail to drive you further from God? And thus this Plague devoureth multitudes.

§. 12. Direct. 9. He that will think ill of Godliness for mens sins, shall never want occasion of such offence, nor such temptations to flie from God. If you are so foolish or malignant, as to pick quarrels with God and Godliness for Mens faults (which nothing but God and Godliness can reform) you may set up your standard of defiance against Heaven, and see what you will get by it in the end. For God will not remove all occasion of your scandal. There ever have been, and will be Hypocrites in the Church on Earth. Noahs Ark had a Cham; Abrahams Family had an Ishmael, and Isaacs an Esau, and Davids an Absalom, and Christs a Judas. The falls of good Men are cited in Scripture, to admonish you to take heed: Noah, Lot, David, Josephs Brethren, &c. have left a mark behind them where they fell, that you may take a safer way. If you will make all such the occasion of your malignity, you turn your medicine into your poyson, and chuse Hell, because some others chuse it, or because some stumbled in the way to Heaven.

§. 13. And for those who are imboldned in sin, because they see their Superiors or Religious Men commit it, or read, that David, Noah, Peter, &c. fell, let them consider,

Direct. 1. That it is Rule, and not example that you must chiefly live by. Do the Laws of God by which you must be judged, allow of sin? If they do, then fear it not.

§. 14. Direct. 2. Is not the example of Christ much better than a sinners? If you will follow examples, follow the best, even that which was given you purposely to imitate. The greatest and most learned Man is fallible, and the most religious is not wholly free from sin: Sincerity writeth after a perfect Copy, though it cannot reach it.

§. 15. Direct. 3. Consider that sin is not the better but the worse, for being committed by a Religious, a great or a learned Man. Their place, their knowledge and profession aggravateth it. And shall that imbolden you which God most hateth?

§. 16. Direct. 4. And consider that when he that falleth by a surprise, doth rise again by Repentance, and is pardoned; those that are hereby imboldened to sin deliberately and impenitently, shall be condemned. You may sin with David or Peter when you will, but

but you cannot rise with them by true Repentance, without that Grace which you wilfully resist and forfeit.

- Direct. 5.* §. 17. *Direct. 5.* Lastly, Consider that the best men, and the greatest, are the most dangerous tempters, when they mislead us. A David was a stronger temptation to Bathsheba, than another Man could have been. A Peter might sooner mislead Barnabas, and others, into a sinful dissimulation and separation, than another could have done. Therefore do not think that where your danger is greatest, your venturousness should be most.

Practical Directions against Offence and Hurt by others.

- Direct. 1.* §. 18. *Direct. 1.* Lay well your foundation, and understand the Nature and Reasons of Religion; and then you will be so far from disliking it for the errors and falls of others, that it will be written upon your minds, as with a beam of the Sun, That there can be no Reason against obeying God, and against the careful securing of our Salvation. This will be the first and undoubted Principle, which nothing in the World can make you question. What ever Scandals, Persecutions, or Sufferings, may attend a holy life, you will still be past doubt, that there is no other way? No other eligible, no other tolerable, no other rational, or that will lead to happiness. What ever falls out in the World, if the most great, or learned, or religious fall away, it will not make you question, Whether a Man be a living Creature, nor whether the Sun be Light, nor whether two and two be four. No more should it make you question, Whether God be better than the Creature, Heaven than Earth, or a life of holiness, than a life of sin. You will say as Peter, Lord, whither should we go? Thou hast the words of eternal life, Job. 6. What ever Scandals are given, or what ever befall the Church, or if all the Disciples of Christ forsake him, this remaineth as sure as that the Earth is under us, that there is no other way than holiness, for a wise man once to take into his thoughts.

- Direct. 2.* §. 19. *Direct. 2.* Get once a sincere love to God, and a holy life, and then no scandals will make you jealous of it, nor think of looking any other way. It is want of true and hearty love, that maketh you so easily taken off.

- Direct. 3.* §. 20. *Direct. 3.* To this end, know Religion by experience; and this will put you past all doubts of its goodness. He that never tasted Sugar, may be persuaded by argument that it is not sweet, or may think it bitter when he seeth another spit it out: And he that knoweth Godliness, but by looking on, or hearsay, may thus be drawn to think it bad: But so will not he that hath truly tried it; I mean not only to try, what it is to hear, and read, and pray; but what it is to be humble, holy, and heavenly, both in heart and life.

- Direct. 4.* §. 21. *Direct. 4.* When you see any man sin, be sure you do that duty which it calls you to. Every fall that you see of others doth call you to see the odiousness of sin (as you will do when you see a Drunkard spewing, or a Thief at the Whipping-post.) And it calleth you to search for, and lament the root of such sin in your selves; and to set your Watch more strictly upon such a warning: And it calls you to compassionate the sinner, and if you have hope and opportunity to endeavor his recovery. If you will conscientiously do this duty which is your own, you will be the less in danger of hurt by Scandal. It is duty that must help to prevent infection.

§. 22. *Direct. 5.* Be watchful among all men, *Direct. 5.* high and low, learned or unlearned, good and bad. Venture not blindly upon the singular opinion of any men whatsoever; nor into any new unproved way. Remember that all men are a temptation to others; and therefore be armed and watch against such temptation. Know well what it is, that is the peculiar temptation, which the quality of those that you have to do with, layeth before you. Spend no day or hour in any company good or bad, without a wife and careful vigilancy.

§. 23. *Direct. 6.* Be as little as you can in Scandalous and Tempting Company. *Direct. 6.* Presume not to touch Pitch, and promise your selves to scape defilement; especially flie from two sorts of Scandals. First, The Discourses and Societies of Heretical or Schismatical Men, who speak perverse things to draw away disciples after them, Acts 20. 30. Those that presume to run into such snares, and think their own understanding and stability, is sufficient to preserve them, do shew by their pride that they are near a fall, 1 Cor. 10. Secondly, The Company of Sensual persons, at Stage-plays, Gaming, inordinate Plays, and wanton Dalliance. For this is to bring your Tinder and Gunpowder to the fire; and the less you fear it, the greater is your danger.

§. 24. *Direct. 7.* Look more at the good that is in others, than at their faults and falls. *Direct. 7.* The Flie that will fall on none but the galled ulcerous place, doth feed accordingly. Is a Professor of Religion, Covetous, Drunk, or other ways scandalous? Remember that it is his Covetousness or Drunkenness that is bad. Reprove that, and flie from it, and spare not; but Religion is good: Let that therefore be commended and imitated. Leave the Carrion to Dogs and Crows to feast upon; but do you chuse out the things that are commendable, and mind, and mention, and imitate those.

§. 25. *Direct. 8.* Lastly, Think and speak as much *Direct. 8.* against the sin and danger of taking Scandal, as against the sin and danger of giving it. When others cry out, These are your Religious People, do you cry out as much against their malignity and madness, who will dislike or reproach Religion for Mens sins? Which is to blame the Law-makers or Laws, because they are broken; or to fall out with Healers, because many that once were in health, fall sick; or to find fault with Eating, because some are lean; or with Cloathing, because some are cold. Open to your selves and others, what a wicked and perillous thing this is, to fall out with Godliness, because some are ungodly, that seemed godly. Many cry out against Scandal, that never think what a heinous sin it is to be scandalized, or to suffer Mens sins to be a scandal to you; and to be the worse, because that others are so bad. No one must differ from them in an Opinion, or a fashion of Apparel, or in a mode or form of Worship, but some are presently scandalized; not knowing that it is a greater sin in them to be scandalized, than in the other by such means (supposing them to be faulty) to give them the occasion. Do you know what it is to be scandalized or offended in the Scripture sense? It is not merely to be displeased, or to dislike anothers actions. (as is before said;) but it is to be drawn into some sin, or hindered from some duty, or stopped in the course of Religion, or to think the worse of Truth, or Duty, or a Godly life, because of other Mens words or actions; and do you think him a good Christian, and a faithful or constant Friend to Godliness, who is so easily brought to quarrel with it? Or is so easily turned from it, or hindered in it? Some peevish childish persons are like sick stomachs, that no meat

can please; you cannot dress it so curiously, but they complain that it is naught, or this aileth it, or that aileth it, when the fault is in themselves; or like Children, or sick persons that can scarce be touched but they are hurt: Do you think that this sickliness or curiosity in Religion, is a credit to you? This is not the tenderness of Conscience which God requireth, to be easily hurt by other Mens differences or faults: As it is the shame of many Ladies and Gentlewomen, to be so curious and troublefomely neat, that no servant knoweth how to please them; so is it in Religion, a sign of your childish folly, and worse, to be guilty of such proud curiosity, that none can please you, who are not exactly of your mind and way. All Men must follow your humors in gestures, fashions, opinions, formalities, and modes,

or else you are troubled, and offended, and scandalized; as if all the World were made to please and humor you! Or you were wise enough, and great, and good enough, to be the rule of all about you? Desire and spare not, that your selves, and all Men should please God as exactly as is possible! But if the want of that exactness in doubtful things, or a difference in things disputable and doubtful among true Christians, do thereupon abate or hinder your love or estimation of your Brethren, or communion with them, or any other Christian duty, or tempt you into censoriousness or contempt of your Brethren, or to Schism, Persecution, or any other sin: It is you that are the great offenders, and you that are like to be the sufferers; and have cause to lament that sinful aptness to be thus scandalized.

CHAP. XIV.

Directions against SOUL-MURDER, and partaking of other Mens sins.

THe special Directions given Part 3. Chap. 22. to Parents and Masters, will in this case, be of great use to all others; but because it is here seasonable to speak of it further, under the *Sixth Commandment*, and the matter is of greatest consequence, I shall 1. Tell you how Men are guilty of *Soul-murder*. 2. And then give you some general Directions for the furthering of *Mens salvation*. 3. And next give you some special Directions for *Christian Exhortation and Reproofs*.

§. 1. First, Men are guilty of *Soul-murder* by all these ways. 1. By Preaching false Soul-murdering Doctrine. Such as denieth any necessary point of Faith, or holy living; such as is opposite to a holy life, or to any particular necessary duty; such as maketh sin to be no sin: Which calls *good evil*, and *evil good*; which putteth *darkness for light*, and *light for darkness*.

§. 2. 2. By false Application of true Doctrine, indirectly reflecting upon, and disgracing that holiness of life, which in terms they Preach for; by prevarication undermining that cause which their Office is appointed to promote; as they do, who purposely so describe any vice, that the hearers may be drawn to think that strict and godly practices, are either that sin in itself, or but a Cloak to hide it.

§. 3. 3. By bringing the persons of the most Religious into hatred, by such false Applications, Reflections, or secret Insinuations, or open Calumnies: Making Men believe that they are all but Hypocrites, or Schismatics, or Seditious, or Fanatical self-conceited persons! Which is usually done either by impudent slanders raised against some particular Men, and so reflected on the rest; or by the advantage of Factions, Controversies, or Civil Wars; or by the falls of any Professors, or the crimes of Hypocrites: Whereupon they would make the World believe that they are all alike; as if all *Christs* Family were to be judged of by *Peters* fall, or *Judas* falshood. And the odious representation of godly Men doth greatly prevail to keep others from godliness, and is one of

the Devils most successful means for the damnation of multitudes of Souls.

§. 4. 4. The disgrace of the persons of the Preachers of the Gospel, doth greatly further Mens damnation. For when the People think their Teachers to be Hypocrites, Covetous, Proud, and secretly as bad as others, they are very like to think accordingly of their Doctrine, and that all strict Religion is but Hypocrisy, or at least to refuse their help and counsels. Even *Plutarch* noted, that [*It so comes to pass, that we entertain not virtue, nor are rapt into a desire of imitating it, unless we highly honor and love the person in whom it is discerned.*] And if they see, or think the Preacher to be himself of a loose, and careless and licentious life, they will think that the like is very excusable in themselves; and that his Doctrine is but a Form of Speech, which his Office bindeth him to say; but is no more to be regarded by them, than by himself.

Two ways is Mens damnation thus promoted. 1. By the ill lives of Hypocritical ungodly Preachers, who actually bring their own persons into disgrace, and thereby also the persons of others, and consequently their sacred Work and Function. 2. By wicked Preachers and People, who, through a malignant hatred of those that are abler, and better than themselves, and an envy of their reputation, do labor to make the most zealous and faithful Preachers of the Gospel, to be thought to be the most Hypocritical, or Erroneous, or Factious and Schismatical.

§. 5. 5. The neglect of Ministerial duties is a common cause of sin, and of Mens damnation. When they that take the charge of Souls, are either unable or unwilling to do their Office; when they teach them too seldom, or too unskillfully, in an unsuitable manner; not chusing that Doctrine which they most need, or not opening it plainly and methodically in a fitness to their capacities, or not applying it with necessary seriousness and urgency to the hearers state. When Men preach to the ungodly who are near to damnation, in a formal pace, like a school-boy saying his Lesson, or in a drowsie reading

ing tone, as if they came to Preach them all asleep, or were afraid of wakening them. When they speak of sin, and misery, and Christ, of Heaven and Hell, as if by the manner they came to contradict the matter, and to perswade Men that there are no such things.

The same mischief followeth the neglect of private personal inspection. When Ministers think that they have done all, when they have said a Sermon, and never make Conscience of Laboring personally to convince the ungodly, and reclaim Offenders, and draw sinners to God, and confirm the weak. And the omission (much more the perversion and abuse) of Sacred Discipline, hath the like effects. When the Keys of the Church are used to shut out the good, or not used when they ought, to rebuke or to shut out the impenitent wicked ones; nor to difference between the precious and the vile, it hardeneth multitudes in their ungodliness, and perswadeth them that they are really of the same Family of Christ, as the godly are, and have their sins forgiven, because they are partakers of the same holy Sacraments. (Not knowing the difference between the Church mystical and visible, nor between the judgment of Ministers, and of Christ himself.)

§. 6. 6. Parents neglect of instructing Children, and other parts of holy education, is one of the greatest causes of the perdition of mankind, in all the World: But of this elsewhere.

§. 7. 7. Magistrates persecution or opposition to Religion, or discountenancing those that Preach it, or most seriously practise it, tendeth to deceive some, who over-reverence the judgement of Superiors, and to affright others from the Obedience of God.

§. 8. 8. Yea, the negligence of Magistrates, Masters, and other Superiors, omitting the due rebuke of sinners, and due correction of the offenders, and the due encouragement of the good, is a great cause of the wickedness and damnation of the World.

§. 9. 9. But above all, when they make Laws for sin, or for the contempt, or dishonor or suppression of Religion, or the serious practice of it; this buildeth up Satans Kingdom most effectually, and turneth Gods Ordinance against himself: Thousands under Infidel and ungodly Princes, are conducted by Obedience to damnation; and their Rulers damn them as honorably as the Physician killed his Patients, who boasted that he did it *secundum artem*, according to the Rules of Art.

§. 10. 10. The vulgar example of the multitude of the ungodly, is a great cause of Mens impiety and damnation. They must be well resolved for God and Holiness, who will not yield to the major Vote, nor be carried down the common stream, nor run with the rabble to excess of riot. When Christianity is a Sect which is every where spoken against, it proveth so narrow a way that few have a mind to walk in it. Men think that they are at least excusable, for not being wiser and better than the multitude. Singularity in honor, or riches, or strength, or health, is accounted no crime; but singularity in Godliness, is, at least, thought unnecessary. [What! will you be wiser than all the Town, or, than such and such Superiors?] Is thought a good reprehension of Godliness, where it is rare; even by them who hereby conclude their Superiors, or all the Town to be wiser than God.

§. 11. 11. Also the vulgar scorning and deriding Godliness, is a common cause of Murdering Souls; because the Devil knoweth, that there cannot one word of solid Reason be brought against the Reason of God, and so against a holy life; he therefore

teacheth Men to use such weapons as they have! A Dog hath Teeth, and an Adder hath a Sting, though they have not the weapons of a Man. A Fool can laugh, and jeer, and rail; and there is no great wit or learning necessary, to smile, or grin, or call a Man a Puritan, or Precisian, or Heretick, or Schismatick, or any name which the malice of the age shall newly coyn. Mr. Robert Bolton largely sheweth how much the malignity of his age, did vent it self against Godliness, by the reproachful use of the word, *Puritan*. When Reason can be bribed to take the Devils part (either natural or literate reason) he will hire it at any rate; but when it cannot, he will make use of such as he can get! Barking or hissing may serve turn, where talking and disputing cannot be procured. Drum and Trumpets in an Army, serve the turn instead of Oratory, to animate cowards, and drown the noise of dying Mens complaints and groans. Thousands have been mocked out of their Religion, and Salvation at once, and jeered into Hell; who now know, whether a scorn, or the fire of Hell, be the greater suffering. As Tyrants think that the greatest, and ablest, and wisest men, must either be drawn over to their party or destroyed; so the Tyrant of Hell, who ruleth in the Children of disobedience, doth think that if Reason, Learning, and Wit, cannot be hired to dispute for him against God, they are to be suppressed, silenced, and disgraced; which the noise of rude clamors, and foolish jeers is fit enough to perform.

§. 12. 12. Also idle senseless prating against Religion as a needless thing, doth serve turn to deceive the simple: Ignorant people, who converse with no wiser men, are ordinarily taken with the silly cavils of a drunken sot, who hath but a little more volubility or looseness of tongue than his companions. It would make ones head and heart to ache, to hear with what reverend nonsense one of them will talk against the Doctrines or Practices of Godliness, and how submissively the tractable herd receiveth, and consenteth to his documents!

§. 13. 13. Also it tendeth much to the helping of Satan, and murdering of Souls, to keep up the reputation of the most ungodly, and to keep down the reputation of the good. The Devil knoweth that sin it self, is such a thing, as few men can love barefaced, or commend; and that goodness or holiness is such a thing, as few men can hate, or, at least, condemn, in its proper name and colours. Therefore he seeketh to make the reputation of the persons serve, to promote or hinder the cause which he is for or against. He that is ashamed to say of Drunkenness or Whoredom, that they are good and honest practices, dare yet say of Drunkards and Whoremongers, [They are very honest men:] And by their reputation take off some of the odiousness of the sin, and reconcile the hearers to it. And he that cannot for shame say of the forbearing of sin, and living a holy life, in Heavenly Contemplation, Prayer, and Obedience, that [These are Hypocrisie, Schism or Sedition, Covetousness, Deceit, and Pride.] Yet dare say of the person who practiseth them, that [He is as Covetous, Deceitful, Proud, Hypocritical, Schismatical, or Seditious, as any others who make no Profession of Religion.] And the Devil knoweth, that though good Doctrine hath no mixture of evil, nor Christ himself any blemish or spot, yet the best persons are so faulty or defectible, that an ill report of them is less incredible, there being too much matter to raise a suspicion on. And through their sides, it is easiest to wound the Doctrine or Holiness which they profess.

§. 14. 14. Also perswading sinners to do evil, and dissuading them from a godly life, is another way of murdering Souls. The Devils temptations are most by instruments; he hath his Preachers as well as Christ; and it were well if they did not overgo us in earnestness, frequency, and constancy. Where is there a poor Soul that is moved by God to turn and live, but the Devil hath some at hand to drive them from it? By perswading them that it is needless, and that all is well with them, and telling them some dismal stories of a holy life.

§. 15. 15. Another way of Soul murder, is by laying Baits of deceit and sin, before the sinner: As Men destroy Rats and Mice by Baits, and sweetened Poyson; or catch Fishes or Birds by covering their death with something which they most love. So doth the Devil and his Instruments destroy Souls, the baits of a pleasant Cup, or pleasant Company, or pleasant Meats, or pleasant Sports, or Plays, or Games: A Feast, a Tavern, an Ale-house, a Whore, a Stage-play, a Romance, a Pair of Cards or Dice, can do the deed. If he can possibly, he will prove it a thing lawful; if he cannot, he will prove it a venial sin; if that cannot be, he will drown consideration, and stop the mouth of Reason and Conscience, and cry, Drive on. Some have yet higher Baits than these, Lordships and Lands, Dominion and Honor, to choak their Souls.

§. 16. 16. Also an honest name for sin, and a dishonest name for duty to God, doth serve the turn for many Mens perdition. To call Drunkenness [good fellowship, or to take a Cup,] and Gluttony [good house-keeping,] and Voluptuousness [recreation or pastime,] and Pride [the maintaining of their honor,] and Worldliness [good husbandry,] and Prodigality [liberality,] and Lust and Whoredom [Love, and having a Mistress,] and Oppression [the seeking of their due,] and Perfidious Dissimulation [Courtship,] and Jeering [wittiness,] These and more such are traps for Souls. And of the same use is the calling of Duties by names of Vice, which tend to make them odious or contemptible.

§. 17. 17. Also the flattering of sinners, and praising them in their sin, is a Soul murdering encouragement to them in ill doing; and great sinners seldom want such enemies.

§. 18. 18. An obedient readiness to all that wicked superiors command, is an encouragement to them to proceed in mischief. If Parents or Masters command their inferiors to spend the Lords day in dancing, or other unlawful exercises; or bid them steal, or lie, or forbid them to worship God; those that obey them, do harden them in their sin. As Daniel and the three Witnesses had done the King, if they had obeyed him.

§. 19. 19. Also when those that have power to hinder sin, and further godliness, do not do it. When they either give Men leave to sin, or forbear their duty when they should restrain it. He that stands by, and seeth his Neighbor robbed or murdered, and doth not what he can to save him, is guilty of the sin, and the sufferers hurt.

§. 20. 20. Silence when we are obliged to reprove a sinner, or to instruct the ignorant, or exhort the obstinate, or any way speak for Mens salvation, is injurious to their Souls, and maketh us partakers of their sin. Soul murder may be done by bare omissions.

§. 21. 21. Opposing Magistrates, Ministers, or any others, in the discharge of their duty for godliness, or against sin, is an act of hostility against God, and Mens salvation.

§. 22. 22. An unnecessary occasioning of sin,

or doing that needlessly, which we may foresee that by accident, another will destroy himself by, is to be guilty of his sin and destruction: As he is that would sell poyson to him, that he might foresee would kill himself with it; or lend fire to his Neighbor, who he knoweth will burn his house with it. But of this before, in the Chapter of Scandal.

§. 23. 23. They that are guilty of Schisms or Church-divisions, are Murderers of Souls: By depriving them of that means (the concord and harmony of Believers) which God hath appointed for Mens conviction and salvation; and by setting up before them the greatest scandal, to bring Religion into contempt, and debilitate the godly.

§. 24. 24. Those also that mourn not for the sins of the times, and confess them not to God, and pray not against them, and pray not for the sinners when they ought, are thus guilty.

§. 25. 25. And so are they that secretly rejoyce in sin, or consent to it, or approve it, when it is done; which if they manifest, it is pernicious to others also.

§. 26. 26. Lastly, A coldness or indifferency in the doing of our duty against sin, without just zeal, and pity to the sinner, and reverence to the Truth, is a way of guilt, and hurteth others. To reprove sin, as Eli did his sons; or to speak against it lightly, as between jest and earnest, is the way to make the sinner think, that it is a small or jesting matter: To perswade men to conversion or a godly life, without a melting love and pity to their Souls, and without the reverence of God, and seriousness of mind, which the nature and weight of the thing requireth, is the way to harden them in their sin and misery. All these ways may a Man be guilty, First, Of the sin; and secondly, the perdition of another.

§. 27. But here (on the Negative part) take notice of these things following.

1. That properly no Man doth partake of the same formal numerical sin, which is anothers; *nona caput sequitur*. The sin is individuated and informed by the individual will of the offender. It is not possible that another Mans sin should be properly and formally mine, unless I were individually and formally that same Man, and not another. If two Men set their hands to the same evil deed, they are distinct causes and subjects of the distinct formal guilt; though Con-causes, and partial Causes of the effect: So that it is only by multiplication that we make the sin or guilt of another to become the matter of sin to us, the form resulting from our selves.

§. 28. 2. All Men that are guilty of the sin and damnation of other Men, are not equality guilty: Not only as some are pardoned upon repentance, and some remain impenitent and unpardoned; but as some contribute wilfully to the mischief, and with delight, and in a greater measure; and some only in a small degree, by an over-sight, or small omission, or weak performance of a duty, by meer infirmity or surprise.

§. 29. 3. All that do not hinder sin, or reprove it, are not guilty of it; no more than all that do not punish it: But those only that have power and opportunity, and so are called by God to do it.

§. 30. 4. If another Man will sin, and destroy his Soul, by the occasion of my necessary duty, I must not cease my duty to prevent such Mens sin or hurt; else one or other will by their perverseness, excuse me from almost all the duty which I should do: I must not cease Praying, Hearing, Sacraments, nor withdraw from Church Communion, because another will turn it to his sin; else Satan should use the sin of others to frustrate all Gods

Worship. Yet I must add, that many things cease to be a duty, when another will be so hurt by them.

§. 31. 5. I am not guilty of all Mens sins, which are committed in my presence; no, though I know beforehand that they will sin. For my Calling or Duty may lead me into the presence of those, that I

may foreknow will sin. Wicked men sin in all that they do; and yet it followeth not, that I must have nothing to do with them. Many a failing which is his sin, may a Minister or Church be guilty of, even in that publick worship of God, which yet I am bound to be present at.

But of all these somewhat is said before Chap. 12.

CHAP. XV.

General Directions for the furthering of the Salvation of others.

THe great Means which we must use for the Salvation of our Neighbors are,

Direct. 1.

§. 1. Direct. 1. *Sound Doctrine: Let those who are their Instructors, inculcate the wholesome Principles of Godliness; which are, Self-denial, Mortification, the Love of God and Man, the Hopes of Heaven, universal absolute Obedience to God; and all this by Faith in Jesus Christ, according to the holy Scriptures.* Instead of novelties or vain janglings, and perverse disputings, teach them these Principles here briefly named, over and over an hundred times; open these plainly, till they are well understood. These are the necessary saving things; this is the doctrine which is according to godliness, which will make sound Christians, of sound Judgments, sound Hearts, sound Conversations, and sound Consciences! God sanctifieth his chosen Ones by these truths.

Direct. 2.

§. 2. Direct. 2. *Therefore do your best to help others to the benefit of able and faithful Pastors and Instructors.* A Fruitful Soil is not better for your Seed; nor a good Pasture for your Horse or Cattle, nor wholesome diet for your selves, than such Instructors are for your Neighbors Souls. If you love them, you should be more desirous to help them to good Teachers, or plant them under a sound and powerful Ministry, than to procure them any worldly benefits. One time or other the Word may prevail with them: It is hopeful to be still in mercies way.

Direct. 3.

§. 3. Direct. 3. *The concord of their Teachers among themselves, is a great help to the saving of the flock.* Joh. 17. 21, 25. *That they all may be One, as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.* Concord much furthereth Reverence and Belief; and consequently Mens salvation, (so it be a holy Concord.)

Direct. 4.

§. 4. Direct. 4. *The Concord also of godly private Christians hath the same effect.* When the ignorant see here a Sect, and there a Sect, and hear them condemning one another, it teacheth them to contemn them all, and think contemptibly of Piety it self: But Concord layeth an aw upon them.

Direct. 5.

§. 5. Direct. 5. *The blameless, humble, loving, heavenly lives of Christians, is a powerful means of winning Souls.* Preach therefore every one of you, by such a conversation to all your Neighbors, whom you desire to save.

Direct. 6.

§. 6. Direct. 6. *Keep those whom you would save in a humble, patient, learning posture, and keep them from proud wranglings, and running after Novelties and Sects.* The humble Learner takes root downward, and silently groweth up to Wisdom: But if once they grow self-conceited, they turn to wranglings, and place their Religion in espoused singular

Opinions, and in being on this or that side, or Church; and fall into divided Congregations, where the business is to build up Souls by destroying Charity, and Teaching Sectaries to overvalue themselves, and despise Dissenters. Till at last they run themselves out of breath, and perhaps fall out with all true Religion.

§. 7. Direct. 7. *Do what you can to place them in good Families, and when they are to be married, to join them to such as are fit to be their helpers.* In Families and Relations of that sort people, are so near together, and in such constant converse, that it will be very much of the help or hinderance of their Salvation.

§. 8. Direct. 8. *Keep them also as much as is possible in good company, and out of bad seducing company; especially those that are to be their familiars.* The Worlds experience telleth us what power company hath, to make Men better or worse: And what a great advantage, it is to work any thing on Mens minds, to have interest in them, and intimacy with them; especially with those that are yet to receive their deepest impressions.

§. 9. Direct. 9. *Keep them from the most dangerous baits, opportunities, and temptations to sensuality.* Withdraw the Tinder and Gunpowder from the fire. There is no curing a Drunkard ordinarily in an Alehouse or Tavern, or a Fornicator, while he is near the objects of his Lust, nor a Glutton at a full inticing Table. Set them at a farther distance from the danger, if you would have them safe. *Nemo dlu tuus periculo proximus.* Senec.

§. 10. Direct. 10. *Take the advantage of their personal afflictions, or any other notable warnings that are near them. Keep them oft in the House of Mourning, where death may be in their sight; and keep them out of the house of foolish mirth.* The time of sickness is an awakening time, and powerfully openeth the ear to counsel. The sight of the dead or dying persons, the hearing of sick mens wishes and complaints, the sight of Graves, and dead mens Bones (if not too oft to make it customary) doth often force the most foolish and obstinate, to some Man-like profitable thoughts. When the noise of foolish mirth and sports, at rabble Meetings, Stage-plays, and May-games, riotings, or immoderate, rude or tempting Plays, do kill all sober saving motions, and undispose the mind to all that is good. Though seasonable and useful delights are lawful, yet such as are unseasonable, immoderate, insinuating, scandalous, or unprofitable, are pernicious and poyson to the Soul.

§. 11. Direct. 11. *Engage them in the reading of the holy Scriptures, and of such Books of Practical Divinity, as do at once most plainly acquaint them with the Principles of Religion, and piercingly set them home upon the conscience; that Judgment and Affection; Head and Heart may be edified at once.* Such suitable Books

Books may be daily their Companions; and it is a great advantage to them, that they may have a powerful Sermon when they please, and read over the same things as oft as the frailty of their memories do require. Such private innocent companions have saved many a Soul.

Direct. 12. §. 12. Direct. 12. *Engage them in a constant course of Prayer, (whether it be with a Book, or Form, or without, according to the parts and condition of the person.)* For the often approaching to God in so holy a work, will affright or shame a man from sin, and stir him up to serious thoughts of his Salvation, and engage him to a godly life.

Direct. 13. §. 13. Direct. 13. *If you would have all these means effectual to mens conversion and salvation, shew them all hearty love and kindness, and do them all the good you can.* Men are naturally more easily sensible of the good of their Bodies, than of their Souls; and a kindness to the Body is thankfully received, and may prepare them to receive a greater benefit. *What you are unable to do for them your selves, sollicite those that are able to do; or, if you cannot do that neither, at least, shew your pity and good will.* Love is the most powerful Preacher in the World.

Direct. 14. §. 14. Direct. 14. *Be sure that you have no fallings out, or quarrels, with any that you would do good upon! And to that end, usually it is the best way, to have as little to do with them in buying and selling, or any worldly matters, where Mine and Thine may come into competition, as possibly as you can: Or, if you cannot avoid it, you must be content to part with somewhat of your right, and suffer some wrongs for fear of hurt to your Neighbors Soul.* Even godly persons, yea, Parents and Children, Brethren and Sisters, usually fall out about Mine and Thine! And when self-interest hath bred the quarrel, they usually think ill of the person who is supposed to injure them;

and then they are made incapable of receiving any Spiritual good by him: And if he seem Religious, they are oft alienated from Religion for his sake. And all unconverted persons are selfish, and usually look that you should fulfil their desires, and suit your selves to their interest, without respect to right or wrong, or to your own sufferings! Yet such as these must be pitied and helped: And therefore it is usually best to avoid all chaffering or worldly dealings with them, lest you lose them. And when that cannot be, you must judge a little departing from your own right, to be a very cheap price to procure the good of a Neighbors Soul.

§. 15. Direct. 15. *See that in Matters of Religion you neither run too far from such men in things lawful, nor yet do any thing sinful in compliance with them.* By concurring with them in any sin, you will harden them, and hinder their conversion; and so you will by singular or violent opposition in things indifferent. Those persons are quite mistaken, who think that godly Men must go as far from the ungodly as ever they can, in lawful things; and say, *The ungodly do thus, and therefore we must do otherwise!* Paul was of another mind and practice, when he circumcised Timothy, and became all things to all men, to save some. To place Religion in things indifferent, and to cry out against lawful things as sinful, or to flie from others by needless singularities, is a great cause of the hardning and perdition of multitudes, turning their hearts against Religion, and making them think that it is but unnecessary scruple, and that Religious persons are but self-conceited brain-sick people, that make to themselves a duty of their superstition, and condemn all that be not as humorous as they. Lay not such stumbling blocks before any whose Souls you desire to save.

CHAP. XVI.

Special Directions for Christian Conference, Exhortation, and Reproof.

Tit. 1. Motives to Christian Conference and Exhortation.

THe right use of Speech being a duty of so great importance, as I have before shewed about the Government of the Tongue; and it being a way of Communication, by which we are all obliged to exercise our love to one another, even in the greatest matter, the saving of Souls, I shall first endeavor to perswade them to this duty, who make too little Conscience of it; and that by these following Considerations.

§. 1. Mot. 1. *Consider that it is the exercise of our Humanity: Reason and Speech do difference us from Brutes. If by being reasonable we are Men, then by using Reason we live as men; and the first communicative use of Reason is by speech; by thinking, we exercise Reason for our selves; by speaking, we exercise it (first) for others.* Therefore if our Reason be given us for the highest uses to our selves, (to know God and Eternal Life, and the Means thereto,) then certainly our Speech is also given us, for the same

highest uses, by way of Communication unto others. Use therefore your Tongues to those noble Ends, for which they were given you. Use them as the Tongues of Men, to the Ends which Humane Nature is created for.

§. 2. Mot. 2. *There is no subject so sublime and honorable, for the Tongue of Man to be employed about, as the Matters of God, and Life Eternal.* Children will talk of childish toys, and Countreymen talk of their Corn and Cattle, and Princes and Statesmen look down on these with contemptuous smiles, as much below them: But Crowns and Kingdoms are incomparably more below the business of a holy Soul! The higher subjects Philosophers treat of, the more honorable (if well done) are their discourses. But none is so high as God and Glory.

§. 3. Mot. 3. *It is the most profitable subject to the hearers.* A discourse of Riches, at the most, can but direct them how to grow rich; a discourse of Honors usually puffeth up the minds of the ambitious: And if it could advance the Auditors to Honor, the Fruit would be a vanity little to be desired. But a discourse of God, and Heaven, and Holiness, doth tend to change the hearers minds, into the

nature of the things discoursed of : It hath been the means of converting and sanctifying many a thousand Souls. As learned Discourses tend to make Men learned in the things discoursed off ; so holy Discourses tend to make Men holy. For as Natural Generation begetteth not Gold or Kingdoms, but a Man ; so speech is not made to communicate to others (directly) the wealth, or health, or honors, or any extrinsecal things which the speaker hath ; but to communicate those Mental Excellencies which he is possessor of. *Prov. 16. 21, 22. The sweetness of the lips increaseth learning. Understanding is a well-spring of life to him that hath it. Prov. 10. 13, 21. In the lips of him that hath understanding, wisdom is found. The lips of the righteous feed many. Prov. 15. 7. The lips of the wise disperse knowledge ; but the heart of the foolish doth not so. Prov. 20. 15. There is Gold, and a multitude of Rubies ; but the lips of knowledge are a precious Jewel. Prov. 10. 20. The tongue of the just is as choice silver ; the heart of the wicked is little worth.*

§. 4. Mot. 4. *Holy discourse is also most profitable to the speaker himself.* Grace increaseth by the exercise. Even in instructing others and opening truth, we are oft-times more powerfully led up to further truth our selves, than by solitary studies. For Speech doth awaken the intellectual faculty, and keepeth on the thoughts in order, and one truth oft inferreth others, to a thus excited and prepared mind. And the tongue hath a power of moving on our hearts ; when we blow the fire to warm another, both the exercise, and the fire warm our selves : It kindleth the flames of holy love in us, to declare the praise of God to others ; it increaseth a hatred of sin in us, to open its odiousness to others. We starve our selves, when we starve the Souls which we should cherish.

§. 5. Mot. 5. *Holy and heavenly discourse is the most delectable.* I mean in its own aptitude, and to a mind that is not diseased by corruption. That which is most Great, and Good, and Necessary, is most delectable. What should best please us, but that which is best for us ? And best for others ? And best in it self ? The excellency of the subject maketh it delightful ! And so doth the exercise of our Graces upon it ; and serious conference doth help down the truth into our hearts, where it is most sweet. Besides that Nature and Charity make it pleasant to do good to others. It can be nothing better than a subversion of the appetite by carnality and wickedness, that maketh any one think idle jests, or tales, or plays, to be more pleasant than Spiritual heavenly conference ; and the talking of riches, or sports, or lusts, to be sweeter than to talk of God, and Christ, and Grace, and Glory. A holy mind hath a continual feast in it self in meditating on these things, and the communicating of such thoughts to others, is a more common, and so a more pleasant feast.

§. 6. Mot. 6. *Our faithfulness to God obligeth us to speak his praise, and to promote his truth, and plead his cause against iniquity.* Hath he given us tongues to magnifie his name, and set before us the admirable frame of all the World, to declare his glory in ? And shall we be backward to so sweet and great a work ? How precious and useful is all his holy Word ? What light, and life, and comfort may it cause ? And shall we bury it in silence ? What company can we come into almost, where either the bare-faced committing of sin, or the defending it, or the opposition of Truth or Godliness, or the frigidity of Mens hearts towards God, and supine neglect of holy things, do not call to us, if we are the servants of God, to take his part ; and if we are

the Children of Light, to bear our testimony against the darkness of the World, and if we love God, and Truth, and the Souls of Men, to shew it by our prudent seasonable speech ? Is he true to God, and to his Cause, that will not open his mouth to speak for him ?

§. 7. Mot. 7. *And how precious a thing is an immortal Soul, and therefore not to be neglected.* Did Christ think Souls to be worth his Mediation, by such strange condescension, even to a shameful death ? Did he think them worth his coming into flesh, to be their teacher ? And will you not think them worth the speaking to ?

§. 8. Mot. 8. *See also the greatness of your sin, in the negligence of unfaithful Ministers.* It is ealie to see the odiousness of their sin, who Preach not the Gospel, or do no more than by an hours dry and dead discourse, shift off the serious work which they should do ; and think they may be excused from all personal oversight and helping of the peoples Souls, all the week after. And why should you not perceive that a dumb private Christian is also to be condemned, as well as a dumb Minister ? Is not profitable conference your duty, as well as profitable Preaching is his ? How many persons condemn themselves, while they speak against unfaithful Pastors ? Being themselves as unfaithful to Families and Neighbors, as the other are to the Flock ?

§. 9. Mot. 9. *And consider how the cheapness of the means, doth aggravate the sin of your neglect ? And shew much unmercifulness to Souls.* Words cost you little ; indeed alone, without the company of good works, they are too cheap for God to accept of. But if an Hypocrite may bring so cheap a sacrifice, who is rejected, what doth he deserve that thinketh it too dear ? What will that Man do for God, or for his Neighbors Soul, who will not open his mouth to speak for them ? He seemeth to have less love than that Man in Hell, *Luk. 16.* who would so fain have had a Messenger sent from another World, to have warned his Brethren, and saved them from that place of torment.

§. 10. Mot. 10. *Your fruitful conference is a needful help to the Ministerial work.* When the Preacher hath publicly delivered the Word of God to the Assembly, if you would so far second him, as in your daily converse, to set it home on the hearts of those that you have opportunity to discourse with, how great an assistance would it be to his success ? Though he must teach them publicly, and from house to house, yet is it not possible for him to be so frequent and familiar in daily conference with all the ignorant of the place, as those that are still with them may be. You are many, and he is but one, and can be but in one place at once. Your business bringeth you into their company, when he cannot be there. O happy is that Minister, who hath such a people, who will daily preach over the matter of his publick Sermons, in their private conference with one another ? *Many hands make quick work.* This would most effectually prevail against the powers of darkness, and cast out Satan from multitudes of miserable Souls.

§. 11. Mot. 11. *Yea, when Ministers are wanting, through scarcity, persecution, or unfaithfulness and negligence, the peoples holy profitable conference, would do much towards the supplying of that want.* There have few places and ages of the World been so happy, but that learned, able, faithful Pastors have been so few, that we had need to pray to the Lord of the Harvest to send forth more. And it is nothing unusual to have those few silenced or hindered from the Preaching of the Gospel, by the factions or the malignity

malignity of the World ! And it is yet more common to have ignorant or ungodly persons in that Office, who betray the peoples Souls by their usurpation, impiety, or slothfulness. But if in all such wants, the people that fear God, would do their part in private conference, it would be an excellent supply. Ministers may be silenced from publick Preaching, when you cannot be silenced from profitable discourse.

§. 12. Mot. 12. *It is a duty that hath many great advantages for success.* 1. You may chuse your season ; if one time be not fit you may take another. 2. You may chuse the person, whom you find to have the greatest necessity or capacity, and where your labor is likeliest to take. 3. You may chuse your subject, and speak of that which you find most suitable. There is no restraint nor imposition upon you, to hinder your liberty in this. 4. You may chuse your Arguments by which you would enforce it. 5. Interlocutory conference keepeth your Auditors attentive, and carrieth them on along with you as you go. And it maketh the Application much more easie, by their nearness and the familiarity of the discourse ; when Sermons are usually heard but as an insignificant sound, or words of course. 6. You may at your pleasure go back and repeat those things which the hearer doth not understand, or doth forget ; which a Preacher, in the Pulpit, cannot do without the censure of the more curious Auditors. 7. You may perceive by the answers of them, whom you speak to, what particulars you need most to insist on, and what Objections you should most carefully resolve ; and when you have satisfied them, and may proceed. All which it is hard for a Minister to do in publick Preaching ; and is it not a great sin to neglect such an advantageous duty ?

§. 13. Mot. 13. *And it should somewhat encourage you to it, that it is an unquestionable duty, when many other are brought into Controversie.* Ministers Preach under the Regulation of Humane Laws and Canons, and it is a great Controversie with many, whether they should Preach when they are silenced or forbidden by their Superiors ; but whether you may speak for God, and for Mens salvation in your familiar Conference, no Man questioneth, nor doth any Law forbid it.

§. 14. Mot. 14. *Hath not the fruitful conference of others, in the days of your ignorance, done good to you ? Have you not been instructed, convinced, perswaded, and comforted by it ? What had become of you, if all Men had let you alone, and past you by, and left you to your selves ? And doth not Justice require that you do good to others, as others have done to you ; in the use of such a tried means ?*

§. 15. Mot. 15. *Consider how forward the Devils servants are to plead his cause ! How readily and fiercely will an ignorant drunken sot pour out his reproaches and scorns against Religion ? And speak evil of the things which he never understood ? How zealously will a Papist, or Heretick, or Schismatick, promote the interest of his Sect, and labor to profelyte others to his party ? And shall we be less zealous and serviceable for Christ, than the Devils servants are for him ? And do less to save Souls, than they will do to damn them ?*

§. 16. Mot. 16. *Nay, in the time of your sin and ignorance, if you have not spoken against Religion, nor taught others to curse, or swear, or speak in ribbald filthy language, yet, at least, you have spent many an hour in idle fruitless talk ? And doth not this now oblige you, to shew your repentance by more fruitful conference ? Will you since your Conversion, speak as unprofitably as you did before ?*

§. 17. Mot. 17. *Holy conference will prevent the guilt of foolish idle talk.* Men will not be long silent, but will talk of somewhat ; and if they have not profitable things to talk of, they will prate of vanity. All the foolish chat, and frothy jests, and scurrilous ribbaldry, and envious backbiting, which taketh up Mens time, and poysoneth the hearers, is caused by their want of edifying discourse, which should keep it out. The rankest Wits and Tongues will have most weeds, if they be not cultivated and taught to bear a better crop.

§. 18. Mot. 18. *Your tongues will be instrumental to publick good, or publick hurt.* When filthy, vain, and impious language is grown common, it will bring down common Plagues and Judgments ? And if you cross not the custome, you seem to be consenters, and harden Men in their sin. But holy conference may, at least, shew that some partake not of the evil, and may free them from the Plague, if they prevail not with others so far as to prevent it. *Mal. 3. 16, 17, 18. Then they that feared the Lord spake often one to another, and the Lord hearkened, and heard it ; and a Book of Remembrance was written before him for them, that feared the Lord, and thought upon his Name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my Jewels, and I will spare them as a man spareth his own Son that serveth him.*

§. 19. Mot. 19. *Consider what great necessity there is every where of fruitful edifying Speech.* 1. In the multitude of the ignorant ; and the greatness of their ignorance. 2. The numbers of the sensual and obstinate. 3. The power of blindness, and of every sin : What root it hath taken in the most of Men. 4. The multitude of baits which are every where before them. 5. The subtilty of Satan and his instruments in tempting. 6. The weakness and uncon- stancy of Man, that hath need of constant sollicitation. 7. The want of holy faithful Pastors, which maketh private Mens diligence the more necessary. And in such necessity to shut up our mouths, is to shut up the bowels of our compassion, when we see our Brothers need ; and how then doth the love of God dwell in us ? *1 Joh. 3. 17. To withhold our Exhortation, is as the withholding of Corn from the poor in a time of Famine, which procureth a curse, Prov. 11. 26. And though in this case Men are insensible of their want, and take it not ill to be past by, yet Christ that died for them, will take it ill.*

§. 20. Mot. 20. *Lastly, consider how short a time you are like to speak ; and how long you must be silent.* Death will quickly stop your breath, and lay you in the dark, and tell you that all your opportunities are at an end. Speak now, for you have not long to speak. Your Neighbors lives are hastning to an end, and so are yours ; they are dying and must hear no more, (till they hear their doom) and you are dying, and must speak no more ; and they will be lost for ever, if they have not help : Pity them then, and call on them to foresee the final day ; warn them now, for it must be now or never : There is no instructing or admonishing in the Grave. Those Sculls which you see cast up, had once Tongues which should have praised their Creator and Redeemer, and have helped to save each others Souls ; but now they are Tongueless. It is a great grief to us that are now here silenced, that we used not our Ministry more laboriously and zealously while we had time. And will it not be so with you, when Death shall silence you, that you spake not for God while you had a Tongue to speak ?

Let all these considerations stir up all that God hath taught a holy Language, to use it for their Masters

Masters service while they may, and to repent of sinful silence.

Tit. 2. Directions for Christian Conference and Edifying Speech.

Direct. 1. §. 1. **Direct. 1.** **T**He most necessary direction for a fruitful Tongue, Is to get a wellfurnished mind, and a holy heart, and to walk with God in holiness your selves: For out of the abundance of the heart, the mouth will speak. That which you are fullest of, is readiest to come forth; 1. Spare for no study or labor, to get understanding in the things of God: It is a weariness to hear Men talk foolishly of any thing; but no where so much as about Divine and Heavenly things. A wise Christian instructed to the Kingdom of God, hath a treasury in his mind, out of which he can bring forth things new and old, *Matth. 13. 52. Prov. 14. 7. Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge.* 2. Get all that holiness in your selves, to which you would persuade another. There is a strange communicating power in the course of Nature, for every thing to produce its like. Learning and good utterance is very helpful; but it is holiness that is aptest to beget holiness in others. Words which proceed from the love of God, and a truly heavenly mind do most powerfully tend to breed in others, that love of God and Heavenly-mindedness. 3. Live in the practice of that which you would draw your Neighbor to practice. A Man that cometh warm from holy Meditation, or fervent Prayer, doth bring upon his heart a fulness of matter, and an earnest desire, and a fitness to communicate that good to others, which he himself hath felt.

Direct. 2. §. 2. **Direct. 2.** *Especially see that you soundly believe your selves what you are to speak to others.* He that hath secret infidelity at his heart, and is himself unsatisfied, whether there be a Heaven and Hell, and whether sin be so bad, and holiness so necessary as the Scripture speaks, will speak but heartlessly of them to another: But if we believe those things, as if we saw them with our eyes, how heartily shall we discourse of them?

Direct. 3. §. 3. **Direct. 3.** *Keep a compassionate sense of the misery of ignorant, ungodly, impenitent Souls.* Think what a miserable bondage of darkness and sensuality they are in; and that it is Light that must recover them: Think oft how quickly they must die, and what an appearance they must make before the Lord, and how miserable they must be for ever, if now they be not convinced and sanctified? And sure this will stir up your Bowels to pity them, and make you speak.

Direct. 4. §. 4. **Direct. 4.** *Subdue foolish shame or bashfulness, and get a holy fortitude of mind.* Remember what a sin it is to be ashamed of such a Master, and such a cause and work, which all would be glad to own at last? And that when the wicked are not ashamed of the service of the Devil, and the basest works. And remember that threatening, *Mark 8. 38. Whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father, with the holy Angels.*

Direct. 5. §. 5. **Direct. 5.** *Be always furnished with those particular truths which may be most useful in this service.* Study to do your work (in your degree) as Ministers study to do theirs: Who are not contented with the habitual furniture of their minds, but they

also make particular preparations, for their particular work. If you are to go into the field to your labor, you will take those tools with you, by which it must be done; so do when you go abroad among any that you may do good to, and be not unfurnished for edifying discourse.

§. 6. **Direct. 6.** *Speak most of the greatest things, (the folly of Sin, the vanity of the World, the certainty and nearness of Death and Judgment, the overwhelming weight of Eternity, the necessity of Holiness, the work of Redemption, &c.) and chuse not the smaller Matters of Religion to spend your time upon, (unless upon some special reason.)* Among good Men that will not lose their time on vanity, the Devil too oft prevaleth, to make them lose it by such Religious conference, as is little to edification, that greater Matters may be thereby thrust out; such as Paul calleth, *Vain janglings, and doting about questions which ingender strife, and not godly edifying.* As about their several Opinions, or Parties, or comparing one Preacher or Person with another, or such things as tend but little to make the hearers more wise, or holy, or heavenly.

§. 7. **Direct. 7.** *Suit all your discourse to the quality of your Auditors.* That which is best in it self, may not be best for every hearer. You must vary both your subject and manner of discourse, 1. According to the variety of Mens knowledge; the wise and the foolish must not be spoken to alike. 2. According to the variety of their Moral qualities; one may be very pious, and another weak in Grace, and another only teachable and tractable, and another wicked and impenitent, and another obstinate and scornful. These must not be talked to with the same manner of discourse. 3. According to the variety of particular sins which they are inclined to; which in some is pride, in some sensuality, lust or idleness, in some covetousness, and in some an erroneous zeal against the Church and cause of Christ! Every wise Physician will vary his Remedies, not only according to the kind of the disease, but according to its various Accidents, and the complexion also of the Patient.

§. 8. **Direct. 8.** *Be sure to do most, where you have most authority and obligation.* He that will neglect and slight his Family, Relations, Children, and servants, who are under him, and always with him, and yet be zealous for the conversion of strangers, doth discover much Hypocrisy, and sheweth, that it is something else than the love of Souls, or sense of Duty, which carrieth him on.

§. 9. **Direct. 9.** *Never speak of holy things, but with the greatest reverence and seriousness you can.* The manner as well as the matter is needful to the effect. To talk of sin, and conversion, of God and Eternity, in a common, running, careless manner, as you speak of the Men, and the matters of the World, is much worse than silence, and tendeth but to debauch the hearers, and bring them to a contempt of God and holiness. I remember my self, that when I was young, I had sometime the company of one antient godly Minister, who was of weaker parts than many others, but yet did profit me more than most; because he would never in Prayer or Conference, speak of God, or the life to come, but with such marvellous seriousness and reverence, as if he had seen the Majesty and Glory which he talked of.

§. 10. **Direct. 10.** *Take heed of inconsiderate imprudent passages, which may mar all the rest, and give malignant Auditors advantage of contempt and scorn.* Many honest Christians through their ignorance, thus greatly wrong the cause they manage (I would I might not say, *Many Ministers.*) Too few

few words is not so bad, as one such imprudent foolish word too much.

Direct. 11. §. 11. *Direct. 11. Condescend to the weak, and bear with their infirmity.* If they give you foolish answers, be not angry and impatient with them; yea, or if they perversely cavil and contradict. For the servant of the Lord must not strive, but be gentle to all men, apt to teach, patient, in meekness instructing opposers, if God peradventure will give them repentance to the acknowledging of the truth, 2 Tim. 2. 24, 25. He is a foolish Physician that cannot bear the words of a phrenetick or delirant Patient.

Direct. 12. §. 12. *Direct. 12. When you are among those that can teach you, be not so forward to teach as to learn.* Be not eager to vent what you have to say, but desirous to hear what your betters have to say. Questionis in such a case should be most of your part: It requireth great skill and diligence to draw that out of others, which may profit you; and be not impatient if they cross your opinions, or open your ignorance. Yea, those that you can teach in other things, yet in some things may be able to add much to your knowledge.

Tit. 3. Special Directions for Reproof and Exhortation for the good of others.

Hopkins *Sum. 8* **T**His duty is so great, that Satan hindereth it with all his power, and so hard, that most Men quite omit it (unless an angry reproach may go for Christian Exhortation:) And some spoil it in the management; and some proud censorious persons mistake the exercise of their Pride and Passion, for the exercise of a charitable Christian Duty; and seem to be more sensible of their Neighbors sin and misery, than of their own. Therefore that you miscarry not in so needful a work, I shall add these following Directions.

Direct. 1. §. 1. *Direct. 1. Be sure first that your reproof have a right end; and then let the manner be suited to that end.* If it be to convince and convert a Soul, it must be done in a manner likely to prevail; if it be only to bear down the Arguments of a Deceiver, to preserve the standers by, to vindicate the honor of God and Godliness, and to dishonor sin, and to disgrace an obstinate factor for the Devil, then another course is fit. Therefore resolve first, by the quality of the cause and person, what must be your end.

Direct. 2. §. 2. *Direct. 2. Be sure that you reprove not that as a sin, which is no sin; either by mistaking the Law, or the Fact.* To make duties and sins of our own opinions and inventions, and then to lay out our zeal on these, and censure or reprove all that think as hardly of such things as we. This is to make our selves the objects of the hearers pity, and not to exercise just pity towards others! Such reproofs deserve reproof! For they discover great ignorance, and pride, and self-conceitnedness, and very much harden sinners in their way; and make them think that all reproof is but the vanity of fantastical Hypocrites: In some cases with a Child, or Servant, or private Friend, or for prevention, we may speak of faults upon hearsay or suspicion; but it must be as of things uncertain, and as a warning rather than a reproof. In ordinary Reproof, you must understand the case before you speak: It is a shame to say after, I thought it had been otherwise. Such an erroneous reproof is worse than none.

Direct. 3. §. 3. *Direct. 3. Chuse not the smallest sins to reprove, nor the smallest duties to exhort them to.* For that will make them think that all your zeal is

taken up with little matters, and that there is no great necessity of regarding you; and conscience will be but little moved by your Speech: When greater things will greatly and more easily affect Men.

§. 4. *Direct. 4. Stop not (with unregenerate men) in the mention of particular sins or duties; but make use of particulars to convince them of a state of sin and misery.* It is easie to convince a Man that he is a sinner; and when that is done, he is never the more humbled or converted: For he will tell you, that all are sinners; and therefore he hopeth to speed as well as you. But you must make him discern his sinful state, and shew him the difference between a penitent sinner, and an impenitent; a converted sinner, and an unconverted; a justified pardoned sinner, and an unjustified, unpardoned one, or else you will do him but little good.

§. 5. *Direct. 5. Suit the manner of your reproof to the quality of the person.* It is seldom that a Parent, Master, or Superior, must be reprov'd by a private Inferior; and when it is done, it must be done with great submission and respect. An angry peevish person must be dealt with tenderly, as you handle thorns; but a duller sottish person must be more earnestly and warmly dealt with. So also a greater sin must be roughly handled, or with greater detestation, than a less.

§. 6. *Direct. 6. Take a fit season.* Not when a Man is in drink, or passion, or among others where the disgrace will vex and harden him; but in secret between him and you (if his conversion be your end.)

§. 7. *Direct. 7. Do all in love and tender pity.* If you convince not the hearer, that you do it in unfeigned love, you must (usually) expect to lose your labor; because you make not advantage of his self-love, to promote your Exhortations. Therefore the exhorting way should be more frequent than the reproofing way: For Reproof disgraceth and exasperateth, when the same thing contrived into an Exhortation may prevail.

§. 8. *Direct. 8. Therefore be as much or more in shewing the good, which you would draw them to, as the evil which you would turn them from.* For they are never savingly converted, till they are won to the love of God and holiness; Therefore the opening of the riches of the Gospel, and the love of God, and the joys of Heaven, must be the greatest part of your treaty with a sinner.

§. 9. *Direct. 9. And labor so to help him to a true understanding of the nature of Religion, that he may perceive that it is not only a necessary, but a pleasant thing.* All love delights: It is the slander and misrepresentation of godliness by the Devil, the World, and the Flesh, which maketh mistaken sinners shun it. The way to convert them, and win their hearts to it, is to make them know how good and pleasant it is, and to confute those calumnies.

§. 10. *Direct. 10. Let always insert the remembrance of Death, and Judgment, and of Hell.* For the drowsie mind hath need to be awakened; and love worketh best, when fear subverteth it. It is hard to procure a serious audience and consideration of things, from hardened hearts, if the sight of Death and Hell do not help to make them serious. Danger which must be escaped, must be known and thought on. These things put weight and power into your Speech.

§. 11. *Direct. 11. Do all as with Divine Authority; and therefore have ready some plain Texts of Scripture for the duty, and against the sin you speak of.* Shew them where God himself hath said it.

§. 12.

Direct. §. 12. **Direct.** 12. *Seasonable expostulations, putting themselves to judge themselves in their answer, hath a convincing and ingaging force.* As when you shew them Scripture, ask them, [*Is not this the Word of God? Do you not believe that it is true? Do you think he that wrote this, knoweth not better than you or I, &c?*]

Direct. §. 13. **Direct.** 13. *Put them on speedy practice, and prudently ingage them to it by their promise.* As if you speak to a drunkard, draw him to promise you to come no more (at least, of so long time) into an Ale-house? Or not drink Ale or Wine, but by the consent of his Wife, or some sober household Friend, who may watch over him: Ingage the voluptuous, the unchaste, and gamester, to forsake the company which insnareth them? Ingage the ungodly to read the Scripture, to frequent good company, to pray morning and night (with a Book, or without, as they are best able.) Their promise may bring them to such a present change of practice, as may prepare for more.

Direct. §. 14. **Direct.** 14. *If you know any near you, who are much sinner than your selves, and liker to prevail, procure them to attempt that which you cannot do successfully.* At least when sinners perceive that it is not only one Mans opinion, it may somewhat move them to reverence the Reproof.

Direct. §. 15. **Direct.** 15. *Put some good Book into their hands, which is fittest to the work which you would have done.* And get them to promise you seriously to read it over, and consider it; as if it be for the conversion of a careless sinner, Mr. *Whateleys*, or Mr. *Swinnocks Treatise of Regeneration*; or some other Treatise of Repentance and Conversion. If it be for one that is prejudiced against a strict Religious life, Mr. *Allens Vindication of Godliness*; if it be an idle voluptuous person, who wasteth precious time in Plays, or needless Recreations, in gaming or an idle life, Mr. *Whateleys Sermon, called The Redemption of Time*. If it be a Prayerless person, Dr. *Prestons Saints daily Exercise*; if it be a drunkard, Mr. *Harris Drunkards Cup*: And for many reigning particular sins, a Book called *Solomons Prescription against the Plague*; for Directions in the daily practice of Godliness, *The Practice of Piety*, or Mr. *Thomas Ganges Directions, &c.* Such Books may speak more pertinently than you can; and be as constant food to their sober thoughts, and so may further what you have begun.

Direct. §. 16. **Direct.** 16. *When you cannot speak, or where your speaking prevails not, mourn for them, and earnestly pray for their recovery.* A sad countenance of *Nebemiab* remembered *Artaxerxes* of his duty. A sigh or a tear for a miserable sinner, may move his heart, when Exhortation will not. He hath a heart of stone, who will have no sense of his condition, when he seeth another weeping for him.

Quest. §. 17. **Quest.** *But is it always a duty to reprove or exhort a sinner? How shall I know when it is my duty, and when it is not?*

Ans. It is no duty in any of these Cases following. 1. In general, When you have sufficient reason to judge, that it will do more harm than good, and will not attain its proper end: For God hath not appointed us to do hurt under pretence of duty; it is no means which doth cross the end which it should attain. As Prayer and Preaching may be a sin, when they are like to cross their proper end; so also may reproof be.

2. Therefore it must not be used when it apparently hindereth a greater good. As we may not pray or preach when we should be quenching a fire in the Town, or saving a Mans life: So when Reproof doth exclude some greater duty or benefit, it is unseasonable, and no duty at that time. Christ alloweth us to forbear the casting of Pearls before Swine, or giving that which is holy to Dogs, because of these two Reasons forementioned, It is no Means to the contemptuous, and they will turn again and all to rend us. Much more, if be some potent Enemy of the Church, who will not only rend us, but the Church it self if he be so provoked: Reproving him then is not our duty.

3. Particularly, When a Man is in a passion or drunk, usually it is no season to reprove him.

4. Nor when you are among others, who should not be witnesses of the fault, or the reproof; or whose presence will shame him, and offend him (except it be only the shaming of an incorrigible or malicious sinner which you intend.)

5. Nor when you are uncertain of the fact which you would reprove, or uncertain whether it be a sin.

6. Or when you have no witness of it, (though you are privately certain) with some that will take advantage against you as slanderers, a reproof may be omitted.

7. And when the offenders are so much your superiors, that you are like to have no better success than to be accounted arrogant: A groan or tears is then the best reproof.

8. When you are so utterly unable to manage a reproof, that imprudence or want of convincing reason, is like to make it a means of greater hurt than good.

9. When you foresee a more advantageous season, if you delay.

10. When another may be procured to do it with much more advantage, which your doing it may rather hinder.

In all these Cases, that may be a sin, which at another time may be a duty.

§. 18. But still remember, First, That pride, and passion, and slothfulness, is wont to pretend such reasons falsely, upon some sleight conjectures, to put by a duty. Secondly, That no man must account another a Dog or Swine, to excuse him from this duty, without cogent evidence. And it is not every wrangling opposition, nor reproach and scorn, which will warrant us to give a man up as remediless, and speak to him no more; but only such, 1. As sheweth a heart utterly obdurate, after long means. 2. Or, will procure more suffering to the reprovee, than good to the offender. 3. That when the thing is ordinarily a duty, the reasons of our omission must be clear and sure, before they will excuse us.

§. 19. **Quest.** *Must we reprove Infidels or Heathens? What have we to do to judge them that are without?*

Ans. Not to the ends of Excommunication, Deut. 12.1. because they are not capable of it; which is meant 1 Cor. 5. But we must reprove them, First, In common compassion to their Souls. What were the Apostles, and other Preachers sent for, but to call all men from their sins to God? Secondly, And for the defence of Truth and Godliness, against their words or ill examples.

Prov. 9:
7, 8.
Matth. 7.6.

Gen. 20:
36.

Job 31.13.
Heb. 13:
22.

1 Pet. 3:
13.

2 Tim. 2:
25, 26.

CHAP. XVII.

Directions for keeping Peace with all Men.

§. 1. **P** Peace is so amiable to Nature it self, that the greatest destroyers of it do commend it; and those persons in all times and places, who are the cause that the world cannot enjoy it, will yet speak well of it, and exclaim against others as the *enemies of Peace*: as if there were no other name but their *own*, sufficient to make their adversaries odious. As they desire *Salvation*, so do the ungodly desire *Peace*; which is with a double error; one about the *Nature* of it, and another about the *Conditions* and other *Means*. By *Peace* they mean, the quiet undisturbed enjoyment of their honours, wealth and Pleasures; that they may have their lusts and will without any contradiction: And the conditions on which they would have it are, the compliance of all others with their Opinions and Wills, and humble submission to their domination, passions, or desires. But *Peace* is another thing, and otherwise to be desired and sought. *Peace* in the *mind* is the delightful effect of its internal harmony, as *Peace* in the body is nothing but its *pleasant health*, in the natural position, state, action and concord of all the parts, the humors and spirits: And *Peace* in Families, Neighbourhoods, Churches, Kingdoms, or other Societies, is the quietness, and pleasure of their order and harmony; and must be attained and preserved by those following means.

Directi. 1. §. 2. *Direct.* 1. *Get your own hearts into a humble frame; and abhor all the motions of Pride and self-exalting.* A humble man hath no high expectations from another; and therefore is easily pleased or quieted! He can bow and yield to the pride and violence of others, as the Willow to the impetuous Winds. His language will be submissive; his patience great; he is content that others go before him! He is not offended that another is preferred. A low mind is pleased in a low condition. But *Pride* is the Gun-powder of the *mind*, the *Family*, the *Church* and *State*: It maketh men ambitious, and setteth them on striving who shall be the greatest; A proud mans Opinion must always go for truth, and his Will must be a Law to others, and to be slighted or crossed seemeth to him an unsufferable wrong. And he must be a man of wonderful compliance, or an excellent Artificer in man-pleasing and flattery, that shall not be taken as an injurious undervaluer of him: He that overvalueth himself, will take it ill of all that do not also overvalue him. If you (forgetfully) go before him, or overlook him, or neglect a complement, or deny him something which he expected, or speak not honourably of him, much more if you reprove him, and tell him of his faults, you have put fire to the Gun-powder; you have broke his peace, and he will break yours if he can. *Pride* broke the Peace between God and the apostate Angels; but nothing unpeaceable must be in Heaven; and therefore by self-exalting they descended into darkness: And Christ by self-humbling Ascended unto Glory. It is a matter of very great difficulty to live peaceably in family, Church or any Society with any one that is very Proud. They expect so much

of you, that you can never answer all their expectations, but will displease them by your omissions, though you neither speak or do any thing to displease them. What is it but the lust of *Pride* which causeth most of the Wars and Blood-shed, throughout the World? The *Pride* of two or three men, must cost many thousands of their Subjects, the loss of their Peace, Estates and Lives. *Delirant Reges, Plebuntur Achivi.* What were the Conquests of those Emperors, *Alexander, Caesar, Tamberlane, Machomet, &c.* but the pernicious effects of their infamous *Pride*? Which like Gun-powder taking fire in their Breasts, did blow up so many Cities and Kingdoms, and call their Villanies by the name of Valour, and their Murders and Robberies by the name of War. If one mans *Pride* do swell so big, that his own Kingdom cannot contain it, the Peace of as much of the World as he can conquer is taken to be but a reasonable Sacrifice, to this Infernal Vice: The lives of thousands both Subjects and Neighbours (called enemies by this malignant Spirit,) must be cast away merely to make this one man the Ruler of the rest, and subdue the persons of others to his Will. Who perhaps when he hath done, will say that he is no Tyrant, but maketh the *Bonum publicum* his end; and is kind to men against their wills; and killeth and burneth and depopulateth Countreys, formens Corporal welfare; as the Papists poison and burn and Butcher men for the saving of souls. *Cuncta ferit dum cuncta timet, deservit in omnes.* They are the *Turbines*, the *Hurricanes* or *Whirlwinds* of the World, whose work is to overturn and ruine. *Tantum ut noceat cupit esse potens*— Whether they burn and kill by right or wrong, is little of their enquiry; but *How many are killed?* And how many have submitted to their *Pride* and *Wills*: As when *Q. Flavius* complained that he suffered innocently, *Valerius* answered him, *Non sua re interesse, dummodo periret!* That was nothing to his business or concernment so he did but perish. Which was plainer dealing than these glorious Conquerors used, but no whit worse. He that cannot command the putrid humors out of his Veins, nor the Worms out of his bowels, nor will be able shortly to forbid them to crawl or feed upon his face, will now damn his soul and shed mens blood, to obtain the predomination of his Will. And when he hath conquered many, he hath but made him many enemies, and may find, that in *tot populis vix una fides*. A quiet man can scarce with all his wit tell how to find a place where he may live in Peace, where *Pride* and Cruelty will not pursue him, or the flames of War will not follow him and find him out: And perhaps he may be put to say as *Cicero* of *Pompey* and *Caesar*, *Quem fugiam scio; quem sequar nescio*. And if they succeed by Conquest, they become to their Subjects almost as terrible as to their enemies. So that he that would approach them with a petition for justice, must do it as *Augustus* spake to a fearful petitioner, as if he did *assem dare Elephantis*; Or as if they dwell in the inaccessible light, and must be served as God with fear and trembling. And those that flatter them as glorious Conquerors, do but stir up the fire of their

Pride, to make more ruines and calamities in the Earth, and do the work of a raging Pestilence. As an Athenian Orator said to the men of Athens, when they would have numbred Alexander with the gods, *Cavete ne dum Cælum liberaliter donetis, terram & domicilia propria amittatis*: Take heed while you so liberally give him Heaven, lest he take away your part of Earth. And when their Pride hath consumed and banished Peace; what have they got by it? That which a Themistocles after tryal, would prefer a grave to, *Si una via ad solium duceret, altera ad sepulchrum*. — That which Demosthenes preferred banishment before: That which the wisest Philosophers refused at Athens, The great trouble of Government. *Inexpertus ambit; expertus odit*. Cyneas asked Pyrrhus when he was preparing to invade the Romans, *What shall we do when we have conquered the Romans?* He answered, *We will go next to Sicily?* And what shall we do when Sicily is Conquered? said he: Pyrrhus said, *We will go next to Africk: And what shall we do next,* said the other? *Why then said he, We will be quiet and merry and take our ease:* And said Cyneas, *If that be last and best, Why may we not do so now?* It is for quietness and Peace that such pretend to fight and break Peace: But they usually die before they obtain it! (as Pyrrhus did:) And might better have permitted Peace to stand, than pull it down to build it better. As one askt an old man at Athens, *Why they called themselves Philosophers?* who answered, *Because we seek after Wisdom*: Saith he, *If you are but seeking it at this age, when do you think to find it?* So I may say to the proud Warriors of the World, If so many men must be killed, and so many Conquered in seeking Peace, when will it that way be found? But perhaps they think that their wisdom and goodness is so great, that the World cannot be happy unless they Govern it: But what could have persuaded them to think so, but their Pride? *Nihil Magis egriis prodest, quam ab eo curari a quo voluerint*, saith Seneca! Patients must choose their own Physicians. Men use to give them but little thanks, who drench them with such benefits, and bring them to the portion of peace so hot, that the touch of the Cup must burn their lips, and who in goodness cut the throats of one party that their Government may be a blessing to the survivors. In a word it is Pride that is the great incendiary of the World, whether it be found in high or low. It will permit no Kingdom, Family or Church to enjoy the pleasant fruits of Peace.

Direct. 2. §. 3. Direct. 2. If you would be Peaceable, be not Covetous lovers of the World, but be contented with your daily bread. Hungry Dogs have seldom so great plenty of meat, as to content them all, and keep them from falling out about it. If you overlove the World, you will never want occasions of discord: Either your neighbour selleth too dear, or buyeth too cheap of you, or over-reacheth you, or gets before you, or some way or other doth you wrong: as long as he hath any thing which you desire, or doth not satisfy all your Expectations. Ambitious and Covetous men must have so much room, that the World is not wide enough for many of them: and yet (alas) too many of them there are: And therefore they are still together by the ears, like the Boys in the Winter nights, when the Bed cloaths are too narrow to cover them: one pulleth, and another pulleth, and all complain: You must be sure that you trespass not in the smallest measure, nor inroach on the least of his commodities, that you demand not your own, nor deny him any thing that he desireth, nor get any

thing which he would have himself, no nor ever give over feeding his greedy expectations, and enduring his injustice and abuse, if you will live peaceably with a worldly-minded man.

§. 4. Direct. 3. If you will be Peaceable, Love your neighbours as your selves. Love neither imagineth nor speaketh, nor worketh any hurt to others: It covereth infirmities: It hopeth all things: It endureth all things: 1 Cor. 13. Selfishness and want of Love to others, causeth all the contentions in the World. You can bear with great faults in your selves, and never fall out with your selves for them: But with your Neighbours you are quarrelling for those that are less! Do you fall out with another because he hath spoken dishonourably or slightly of you, or slandered you, or some way done you wrong? You have done a thousand times worse than all that against your selves, and yet can bear too patiently with your selves? If another speak evil of you, he doth not make you evil: It is worse to make you bad than to call you so: And this you do against your selves. Doth your Neighbour wrong you in your Honour or Estate? But he endangereth not your soul: He doth not forfeit your salvation! He doth not deserve damnation for you, nor make your soul displeasing to God: But all this you do against your selves (even more than all the Devils in Hell do) and yet you are too little offended with your selves: see here the power of blind self-love! If you loved your Neighbours as your selves, you would agree as peaceably with your Neighbours almost as with your selves. Love them more and you will bear more with them, and provoke them less.

§. 5. Direct. 4. Compose your minds to Christian gentleness and meekness, and suffer not Passion to make you either turbulent and unquiet to others, impatient and troublesome to your selves. Direct. 4. A gentle and quiet mind hath a gentle quiet tongue. It can bear as much wrong as another can do (according to its measure): It is not in the power of Satan: He cannot at his pleasure send his emissary, and by injuries or foul words, procure it to sin: but a Passionate person is frequently provoking or provoked. A little thing maketh him injurious to others; and a little injury from others; disquieteth himself. He is daily troubling others or himself, or both. Coals of fire go from his lips: It is his very desire to provoke and vex those that he is angry with: His Neighbours Peace and his own are the fuel of his anger, which he consumeth in a moment. To converse with him and not provoke him, is a task for such as are eminently meek and self-denying: He is as the leaves of the Aspe tree, that never rest, unless the day be very calm. The smallest breath of an angry Tongue, can shake him out of his tranquillity and turn him into an Ague of disquietness. The sails of the Wind-mill are scarce more at the Winds command, than his heart and tongue is at the command of Satan: He can move him almost when he please. Bid but a Neighbour speak some hard speeches of him, or one of his Family neglect or cross him, and he is presently like the raging Sea, whose waves cast up the mire and dirt. An impatient man hath no security of his own Peace for an hour: Any enemy or angry person, can take it from him when they please. And being troubled, he is troublesome to all about him. If you do not in patience possess your souls, they will be at the mercy of every one that hath a mind to vex you. Remember then that no Peace can be expected without Patience; nor Patience without a Meek and gentle mind: Remember the ornament of a meek and quiet spirit, is of great price in the sight

light of God, 1 Pet. 3. 4. And that the wisdom from above is first pure and then peaceable, gentle, and easie to be intreated, Jam. 3. 17. And that the eternal wisdom from above, hath bid you learn of him to be meek and lowly in spirit as ever you would find rest to your souls, Mat. 11. 28, 29. And he that loseth his own Peace is likeliest to break the peace of others.

Direct. 5. §. 6. Direct. 5. Be careful to maintain that order of Government and obedience, which is appointed of God for the preservation of Peace, in families, Churches, and Common-wealths. If you will break this vessel, Peace will flow out and be quickly spilt. What Peace in Schools but by the authority of the Schoolmaster? Or in Armies but by the authority of the General? If an unwise and ungodly Governor, do himself violate the foundations and boundaries of Peace, and either weakly or wilfully, make dividing Laws, no wonder if such wounds do spend the vital blood and spirits of that society; It being more in the power of the Governors than of the Subject to destroy Peace or to preserve it. And if the Subjects make not conscience of their duty to their Superiors, the banks of peace will soon be broken down, and all will be overwhelmed in tumult and confusion. Take heed therefore of any thing which tendeth to subvert Government: Disobedience or Rebellion seldom wanteth a fair pretence: But it more seldom answereth the Agents expectation. It usually pretendeth the weaknesses, miscarriages, or injurious dealings of superiors: But it as usually mendeth an inconvenience with a mischief. It setteth fire on the house to burn up the Rats and Mice that troubled it. It must be indeed a grievous malady that shall need such a mischief for its remedy. Certainly it is no means of Gods appointment. Take heed therefore of any thing which would dissolve these bonds. Entertain not dishonourable thoughts of your Governours, and receive not, nor utter not any dishonourable words against them, If they be faulty, open not their shame: Their honour is their interest, and the peoples too: without it they will be disabled for effectual Government. When Subjects, or Servants, or Children are sawcily censorious of Superiors, and make themselves judges of all their actions, even those which they do not understand, and when they presume to defame them, and with petulant tongues to cast contempt upon them, the fire is begun, and the sacred bonds of peace are loosed. When Superiors rule with Piety, Justice and true love to their Subjects, and inferiors keep their place and rank, and all conspire the public good, then Peace will flourish, and not till then.

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and Common-wealths. Many a ruined society may say by experience, Behold, how great a matter a little fire kindleth. James 3. 5.

Direct. 7. §. 8. Direct. 7. Engage not your selves too forwardly or eagerly in disputes, nor at any time without necessity: And when necessity calleth you, set an extraordinary watch upon your passions. Though disputing is lawful, and sometime necessary to defend the truth, yet it is seldom the way of doing good to those whom you dispute with: It engageth men in partiality and passionate provoking words before they are aware: And while they think they are only pleading for the truth, they are militating for the honour of their own understandings. They that will not stoop to hear you as learners, while you orderly open the truth in its coherent parts; will hardly ever profit by your contentings; when you engage a proud person, to bend all his wit and words against you. The servant of the Lord must not strive but be gentle to all men, apt to teach, Eccl. 2 Tim. 2. 24.

Direct. 8. §. 9. Direct. 8. Have as little to do with men in matters which their commodity is concerned in as you can: As in chaffering or in any other thing where Mine and Thine is much concerned: For few men are so just as not to expect that which others account unjust: And the nearest friends have been alienated hereby.

Direct. 9. §. 10. Direct. 9. Buy peace at the price of any thing which is not better than it. Not with the loss of the favour of God, or of our innocency, or true peace of conscience, or with the loss of the Gospel, or ruine of mens souls: But you must often part with your Right for Peace, and put up wrongs in word or deed. Money must not be thought to dear to buy it, when the loss of it will be worse than the loss of Money, to your selves or those that you contend with. If a soul be endangered by it, or societies ruined by it, it will be dear bought money which is got or saved by such means. He is no true friend of Peace, that will not have it, except when it is cheap.

Direct. 10. §. 11. Direct. 10. Avoid Censoriousness: which is the judging of men or matters that you have no call to meddle with, and the making of matters worse than sufficient proof will warrant you. Be neither busy-bodies, meddling with other mens matters, nor plevish aggravaters of all mens faults. Judge not, that ye be not judged; for with what measure you mete, it shall be measured to you again, Mat. 7. 1, 2. You shall be censured, if you will censure: And if Christ be a true discernor of minds, it is they that have beams in their own eyes, who are the quickest perceivers of the motes in others: Censorious persons are the great dividers of the Church, and every where adversaries to Peace; while they open their mouths wide against their neighbour, to make the worst of all that they say and do, and thus sow the seeds of discord amongst all.

Direct. 11. §. 12. Direct. 11. Neither talk against men behind their backs, nor patiently hearken to them that use it. Though the detecting of a dangerous enemy, or the prevention of anothers hurt, may sometimes make it a duty to blame them that are absent; yet this case which is rare, is no excuse to the back-biters sin. If you have any thing to say against your neighbour, tell it in a him friendly manner to his face, that he may be the better for it: If you tell it only to another, to make him odious, or hearken to backbiters that defame men secretly, you then that your business is not to do good, but to diminish love and peace.

Direct. 12. §. 13. Direct. 12. Speak more of the good than

Pride, to make more ruines and calamities in the Earth, and do the work of a raging Pestilence. As an Athenian Orator said to the men of Athens, when they would have numbred Alexander with the gods, *Cavete ne dum Cælum liberaliter donetis, terram & domicilia propria amittatis*: Take heed while you so liberally give him Heaven, lest he take away your part of Earth. And when their Pride hath consumed and banished Peace; what have they got by it? That which a Themistocles after tryal, would prefer a grave to, *Si una via ad solium duceret, altera ad sepulchrum*. — That which Demosthenes preferred banishment before: That which the wisest Philosophers refused at Athens, The great trouble of Government. *Inexpertus ambit; expertus odit*. Cynear asked Pyrrhus when he was preparing to invade the Romans, *What shall we do when we have conquered the Romans?* He answered, *We will go next to Sicily? And what shall we do when Sicily is Conquered?* said he: Pyrrhus said, *We will go next to Africk: And what shall we do next,* said the other? *Why then said he, We will be quiet and merry and take our ease:* And said Cynear, *If that be last and best, Why may we not do so now?* It is for quietness and Peace that such pretend to fight and break Peace: But they usually die before they obtain it! (as Pyrrhus did:) And might better have permitted Peace to stand, than pull it down to build it better. As one askt an old man at Athens, *Why they called themselves Philosophers?* who answered, *Because we seek after Wisdom*: Saith he, *If you are but seeking it at this age, when do you think to find it?* So I may say to the proud Warriors of the World, If so many men must be killed, and so many Conquered in seeking Peace, when will it that way be found? But perhaps they think that their wisdom and goodness is so great, that the World cannot be happy unless they Govern it: But what could have perswaded them to think so, but their Pride? *Nihil Magis agris prodest, quam ab eo curari a quo voluerint*, saith Seneca! Patients must choose their own Physicians. Men use to give them but little thanks, who drench them with such benefits, and bring them to the portion of peace so hot, that the touch of the Cup must burn their lips, and who in goodness cut the throats of one part, that their Government may be a blessing to the survivors. In a word it is Pride that is the great incendiary of the World, whether it be found in high or low. It will permit no Kingdom, Family or Church to enjoy the pleasant fruits of Peace.

Direct. 2. §. 3. Direct. 2. If you would be Peaceable, be not Covetous lovers of the World, but be contented with your daily bread. Hungry Dogs have seldom so great plenty of meat, as to content them all, and keep them from falling out about it. If you over-love the World, you will never want occasions of discord: Either your neighbour selleth too dear, or buyeth too cheap of you, or over-reacheth you, or gets before you, or some way or other doth you wrong: as long as he hath any thing which you desire, or doth not satisfy all your Expectations. Ambitious and Covetous men must have so much room, that the World is not wide enough for many of them: and yet (alas) too many of them there are: And therefore they are still together by the ears, like the Boys in the Winter nights, when the Bed cloaths are too narrow to cover them: one pulleth, and another pulleth, and all complain: You must be sure that you trespass not in the smallest measure, nor inroach on the least of his commodities, that you demand not your own, nor deny him any thing that he desireth, nor get any

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of the evil, which is in others. There is none so bad, as to have no good in them: Why mention you not that? which is more useful to the hearer, than to hear of mens faults: But of this more afterward.

Direct.
13.

§. 14. Direct. 13. *Be not strange, but lovingly familiar with your neighbours.* Backbiters and slanders, and unjust suspicions, do make men seem that to one another, which when they are acquainted, they find is nothing so: Among any honest well meaning persons, familiarity greatly reconcileth. Though indeed there are some few so proud and fiery, and bitter enemies to honest peace, that the way to be at peace with them is to be far from them, where we may not be remembered by them: But it is not so with ordinary neighbours nor friends that are fallen out, nor differing Christians: Its nearness that must make them friends.

Direct.
14.

§. 15. Direct. 14. *Affect not a distance and sour singularity in lawful things.* Come as near them as you can, as they are men and neighbours; and take it not for your duty to run as from them, lest you run into the contrary extrem.

Direct.
15.

§. 16. Direct. 15. *Be not over stiff in your own opinions, as those that can yield in nothing to another.* Nor yet so facile and yielding as to betray or lose the truth. It greatly pleaseth a proud mans mind, when you seem to be convinced by him, and to change your mind upon his arguments, or to be much informed and edified by him: But when you deny this honour to his understanding, and contradict him, and stiffly maintain your opinion against him, you

displease and lose him: And indeed a wise man should gladly learn of any that can teach him more; and should most easily of any man let go an error, and be most thankful to any that will increase his knowledge: And not only in errors to change our minds, but in small and indifferent things to submit by silence, becometh a modest peaceable man.

§. 17. Direct. 16. *Yet build not Peace on the foundation of impiety, injustice, cruelty or faction: 16. for that will prove but the way to destroy it in the end.*

Traitors, and Rebels; and Tyrants, and Persecutors, and ambitious covetous Clergy men, do all pretend peace for their iniquity: But what Peace with *Jesabels* Whoredoms? Satans Kingdom is supported by a Peace in sin: which Christ came to break that he might destroy it: while this strong man armed keepeth his house his goods are in peace, till a stronger doth bind him: overcome him and cast him out. Deceitful sinful means of Peace, have been the grand Engine of Satan and the Papal Clergy, by which they have banished and kept out Peace so many ages from most of the Christian World. *Impius mediis Ecclesie paci consulere*, was one of the three means which *Luther* foretold would cast out the Gospel. Where Perjury, or false Doctrine, or any sin, or any unjust, or inconsistent terms, are made the condition of Peace; men build upon stubble and bryars, which God will set fire to, and soon consume, and all that peace will come to nought.

Directions for Church-peace I have laid down before; to which I must refer you.

C H A P. XVIII.

Directions against all Theft and Fraud, or injurious getting and keeping that which is anothers, or desiring it.

§. 1. **H**E that would know what Theft is, must know what Propriety is: And it is that plenary title to a thing, by which it is called our own; It is that right to any thing as Mine, by which I may justly have it, possess it, use it, and dispose of it. This Dominion or Propriety is either Absolute, (and that belongeth to none but God) or subordinate, relative and limited (which is the only propriety that any Creature can have.) Which is such a Right which will hold good against the claim of any fellow Creature, though not against Gods. And among men there are Proprietors or Owners which are Principal, and some who are but dependant subordinate and limited. The simple Propriety may remain in a Land-lord or Father, who may convey to his Tenant or his Child, a limited dependant Propriety under him. Injuriouly to deprive a man of this Propriety, or of the thing in which he hath Propriety, is the sin which I speak of in this Chapter; which hath no one name, and therefore I express it here by many. Whether it be Theft, Robbery, Couzenage, Extortion, or any other way of depriving another injuriouly of his own. These General Directions are needful to avoid it.

Direct. 1. §. 2. Direct. 1. *Love not the World, nor the things that are in the World, 1 John 2. 15. Care Covetousness, and you will kill the root of fraud and theft.* As a Drunkard would easily be cured of his

Drunkennes, if you could cure him of his thirst and love to drink; so an Extortioner, Thief or Deceiver would easily be cured of their outward sin, if their hearts were cured of the disease of Worldliness. The love of Money is the root of all this evil. Value these things no more than they deserve.

§. 3. Direct. 2. *To this end, acquaint your hearts with the greater riches of the life to come: And then you will meet with true satisfaction.* The true hopes of Heaven will cure your greedy desires of Earth. You durst not then forfeit your part in that perpetual Blessedness, for the temporal supply of some bodily want: You durst not with *Adam* part with Paradise for a forbidden bit; nor as *Esaú* prophane-ly sell your birth-right for a morsel. It is the unbelief and contempt of Heaven, which maketh men venture it for the poor commodities of this World.

§. 4. Direct. 3. *Be contented to stand to Gods disposal; and suffer not any carking discontented thoughts to feed upon your hearts.* When you suffer your minds to run all day long upon your necessities and straits, the Devil next tempteth you to think of unlawful courses to supply them. He will shew you your neighbours Money, or Goods, or Estates, and tell you, how well it would be with you if this were yours: He shewed *Achan* the Golden Wedge: He told *Gebazi* how unreasonable it was that *Naamans* Money

Money and Rayment should be refused: He told Balaam of the hopes of preferment which he might have with Balak: He told Judas how to get his thirty pieces: He perswaded Ananias and Sappirah, that it was but reasonable to retain part of that which was their own. Nay, commonly it is discontents and cares which prepareth poor wretches for those appearances of the Devil, which draweth them to Witchcraft for the supplying of their wants. If you took God for your God, you would take him for the sufficient disposer of the World, and one that is fitter to measure out your part of earthly things than you your selves: and then you would rest in his Wisdom, Will, and Fatherly Providence; and not shift for your selves by sinful means. Discontentedness of mind, and distrust of God, are the cause of all such fraudes and injuries. Trust God, and you will have no need of these.

Direct. 4. §. 5. *Direct. 4. Remember what promises God hath made for the competent supply of all your wants.* Godliness hath the promise of this life and of that to come: All other things shall be added to you, if you seek first Gods kingdom and the righteousness thereof, *Mat. 6. 33.* They that fear the Lord shall want nothing that is good, *Psal. 37.* All things shall work together for good to them that love God? *Rom. 8. 28.* Let your conversation be without Covetousness, and be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee, *Heb. 13. 5.* Live by Faith on these sufficient promises, and you need not steal.

Direct. 5. §. 6. *Direct. 5. Overvalue not the accommodation and pleasure of the flesh, and live not in the sins of gluttony, drunkenness, pride, gaming, or riotous courses, which may bring you into want, and so to seek unlawful maintenance.* He that is a servant to his flesh cannot endure to displease it, nor can bear the want of any thing which it needeth. But he that hath mastered and mortified his flesh, can endure its labour and hunger, yea, and death too if God will have it so. Large revenues will be too little for a fleshly minded person: But a little will serve him that hath brought it under the power of reason. *Magna pars libertatis est bene moratus venter, saith Seneca:* A well nurtured fair-conditioned belly is a great part of a mans liberty, because an ill-taught and ill-conditioned belly is one of the basest slaveries in the World. As a Philosopher said to *Diogenes*, If thou couldst flatter *Dionysius*, thou needest not eat hearbs: But saith *Diogenes*, If thou couldst eat hearbs thou needest not flatter *Dionysius*: He took this for the harder task: So the Thief and deceiver will say to the poor, if you could do as we do, you need not fare so hardly: But a contented poor man may better answer him and say, if you could fare hardly as I do, you need not deceive or steal as you do. A proud person, that cannot endure to dwell in a Cottage, or to be seen in poor or patcht apparel, will be easily tempted to any unlawful way of getting, to keep him from disgrace, and serve his Pride. A Glutton whose Heaven is in his throat, must needs fare well, however he come by it: A Tipler must needs have provision for his guggle, by right or by wrong. But a humble man, and a temperate man can spare all this, and when he looketh on all the proud mans furniture, he can bless himself as *Socrates* did in a Fair, with *Quam multa sunt quibus ipse non eget? How many things be there which I have no need of?* And he can pity the sensual desires which others must needs fulfil: even as a sound man pitieth another that hath the itch, or the thirst of a sick man in a Fever, that crieth out for drink. As *Seneca* saith, *It is Vice and not Nature which needeth much:* Nature, and necessity, and duty are contented with a

little. But he that must have the pleasure of his sin, must have provision to maintain that pleasure. Quench the fire of Pride, sensuality and lust, and you may spare the cost of fuel, *Rom. 13. 13, 14: &c. 8. 13.*

§. 7. *Direct. 6. Live not in idleness or sloth: But be laborious in your Callings that you may escape that need or poverty, which is the temptation to this sin of Theft.* Idleness is a crime which is not to be tolerated in Christian Societies. *2 Thes. 2. 6, 8, 10, 12.* Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw your selves from every brother that walketh disorderly, and not after the tradition which he received of us: For ye know how ye ought to follow us; for we behaved not our selves disorderly among you, neither did we eat any mans bread for nought; but workt with labour and travail night and day, that we might not be chargeable to any of you: Not because we have not power, but to make our selves an ensample to you to follow us: For when we were with you, this we commanded you, that if any would not work, neither should he eat: For we hear that there are some among you which walk disorderly, working not at all, but are busie bodies: Now them that are such, we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread. *Eph. 4. 28.* Let him that stole, steal no more, but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. He that stealeth to maintain his Idleness, sinneth that he may sin; and by one sin getteth provision for another: You see here that you are bound not only to work to maintain your selves, but to have to give to others in their need.

§. 8. *Direct. 7. Keep a tender Conscience, which will do its office, and not suffer you to sin without remorse.* A seared senseless Conscience will permit you to lye and steal and deceive, and will make no great matter of it, till God awaken it by his grace or vengeance. Hence it is that servants can deceive their Masters, or take that which is not allowed them, and buyers and sellers over-reach one another, because they have not tender consciences to reprove them.

§. 9. *Direct. 8. Remember always that God is present, and none of your secrets can be hid from him.* What the better are you to deceive your neighbour, or your master, and to hide it from their knowledge, as long as your Maker and Judge seeth all? When it is he that you must wrong, and with him that you have most to do, and he that will be the most terrible avenger? What blinded Atheists are you, who dare do that in the presence of the most righteous God, which you durst not do if men beheld you?

§. 10. *Direct. 9. Forget not how dear all that must cost you, which you gain unlawfully.* The reckoning time is yet to come. Either you will truly repent, or not: If you do, it must cost you remorse and sorrow, and shameful confession, and restitution of all that you have got amiss: And is it not better forbear to swallow that morsel, which must come up again with heart-breaking grief and shame. But if you repent not unfeignedly, it will be your damnation: It will be opened in Judgement to your perpetual confusion, and you must pay dear for all your gain in Hell. Never look upon the gain therefore, without the shame and damnation which must follow. If *Achan* had foreseen the stones, and *Gebazi* the Leprosie, and *Abab* the mortal arrow, and *Jezabel* the licking of her blood by Dogs, and *Judas* the hanging or precipitation, and *Ananias* and *Sappirah* the sudden death, or any of them the after

alter misery, it might have kept them from their pernicious gain. Usually even in this life, a curse attendeth that which is ill-gotten, and bringeth fire among all the rest.

Direct.
10.

§. 11. Direct. 10. If you are poor, consider well of the mercy which that condition may bring you, and let it be your study how to get it sanctified to your good. If men understood and believed that God doth dispose of all for the best, and make them poor to do them good, and considered what that good is which poverty may do them, and made it their chief care, to turn it thus to their gain, they would not find it so intolerable a thing, as to seek to cure it by fraud or thievery. Think what a mercy it is, that you are saved from those temptations to over-love the World, which the Rich are undone by? And that you are not under those temptations to intemperance, and excess and Pride as they are: And that you have such powerful helps for the mortification of the flesh, and victory over the deceiving World? Improve your poverty, and you will scape these sins.

Direct.
11.

§. 12. Direct. 11. If you are but willing to escape this sin, you may easily do it by a free Confession, to those whom you have wronged or are tempted to wrong. He that is not willing to forbear his sin, is guilty before God, though he do forbear it. But if you are truly willing, it is easie to abstain. Do not say, that you are willing till necessity pincheth you or you see the bait: For if you are so, you may easily prevent it; at that time when you are willing. If ever you are willing indeed, take that opportunity, and if you have wronged any man, go and confess it to him (in the manner I shall afterward direct). And this will easily prevent it: For shame will engage you, and self preservation will engage him to take more heed of you. Or if you have not yet wronged any, but are strongly tempted to it, if you have no other sufficient remedy, go tell him or some other fit person, that you are tempted to steal and to deceive in such or such a manner, and desire them not to trust you: If you think the shame of such a Confession too dear a price to save you from the sin, pretend no more that you are truly willing to forbear it, or that ever you did unfeignedly repent of it.

Tit. 2. Certain Cases of Conscience about Theft and Injury.

Quest. 1. §. 1. Quest. 1. **I**S it a sin for a man to steal in absolute necessity, when it is merely to save his life?

Ans. The case is very hard: I shall, 1. Tell you so much as is past controversy, and then speak to the controverted part. 1. If all other unquestionable means be not first used, it is undoubtedly a sin. If either labouring, or begging will save our lives, it is unlawful to steal. Yea or if any others may be used to intercede for us. Otherwise it is not stealing to save a mans life, but stealing to save his labour, or to gratify his Pride and save his Honour. 2. It is undoubtedly a sin if the saving of our lives by it, do bring a greater hurt to the Commonwealth, or other men than our lives are worth. 3. And it is a sin if it deprive the owner of his life, he being a person more worthy and useful to the common good. These cases are no matter of Controversie.

§. 2. 4. And it is agreed of, that no man may steal beforehand out of a distrustful fear of want. 5. Or if he take more than is of necessity to save his life. These cases also are put as out of Controversie.

§. 3. But whether in an innocent absolute necessity it be lawful to steal so much as is merely sufficient to save ones life, is a thing that Casuists are not agreed on. They that think it lawful, say that the preservation of life is a natural duty, and preservation of propriety is but a subservient thing which must give place to it. So *Amesius de Conscient. l. 5. c. 50.* maketh it one case of lawful taking that which is anothers. *Si irrationabiliter censetur Dominus invitus: ut in eis que accipit aliquis ex alieno ad extremam & presentem suam necessitatem sublevandam, cui alia ratione succurrere non potest. Hoc enim videtur esse ex jure naturali, divisione rerum antiquiore & superiore: quod jure humano quo facta est divisio rerum non potuit abrogari: Quo sensu non male dicitur, omnia fieri communia in extrema necessitate.*

§. 4. On the other side, those deny it say, that the same God that hath bid us preserve our lives, hath appointed propriety, and forbid us to steal, without excepting a case of necessity, and therefore hath made it simply evil, which we may not do for the procurement of any good: And the saving of a mans life will not prove so great a good: as the breaking of Gods Law will be an evil.

§. 4. For the true determining of this case, we must distinguish of Persons, Places and Occasions. 1. Between those whose lives are needful to the publick good and safety, and those that are not of any such concernment. 2. Between those that are in an enemies or a strange Countrey, and those that are in their own. 3. Between those that are in a Commonwealth, and those that are either in a community, or among people not embodied or conjoynd. 4. Between those that take but that which the refuser was bound to give them, and those that take that which he was not bound to give them: And so I answer.

§. 6. 1. Whensoever the preservation of the life of the taker, is not in open probability, like to be more serviceable to the common good, than the violation of the right of Propriety will be hurtful, the taking of another mans goods is sinful, though it be only to save the takers life. For the common good is to be preferred before the good of any individual.

§. 7. 2. In ordinary cases, the saving of a mans life will not do so much good, as his stealing will do hurt. Because the lives of ordinary persons are of no great concernment to the common good: And the violation of the Laws may encourage the poor to turn thieves, to the loss of the estates and lives of others, and the overthrow of peace and order. Therefore ordinarily it is a duty, rather to die, than take another mans goods against his will, or without his consent.

§. 8. 3. But in case that the common good doth apparently more require the preservation of the persons life, than the preservation of propriety and keeping of the Law in that instance, it is then no sin (as I conceive): which may fall out in many instances.

As, 1. In case the King and his Army, should march through a neighbour-Princes Countrey, in a necessary War against their enemies; If food be denied them in their march, they may take it rather than perish. 2. In case the Kings Army in his own Dominions, have no pay, and must either disband or die, if they have not provision, they may rather take free quarter, in case that their obedience to the King and the preservation of the Countrey forbideth them to disband. 3. When it is a person of so great honour, dignity and desert, as that his worth and serviceableness will do more than recompence

recompence the hurt: As if *Alexander* or *Aristotle* were on Ship-board with a Covetous Ship-master, who would let them die rather than relieve them. 4. When a Child taketh meat from a cruel Parent that would famish him, or a Wife from such a cruel Husband! Or any man taketh his Own by stealth from another who unjustly detaineth it, when it is to save his life. For here is a fundamental right *ad rem*, and the heynousness of his crime that would famish another rather than give him his own, or his due, doth take off the scandal and evil consequents, of the manner of taking it. 5. But the greatest difficulty is, in case that only the common Law of humanity and charity bind another to give to one that else must die, and he that needeth may take it so secretly that it shall in likelihood never be known, and so never be scandalous, nor encourage any other to steal? May not the needy then steal to save his life? This case is so hard, that I shall not venture to determine it: But only say that he that doth so in such a case, must resolve when he hath done, to repay the owner if ever he be able (though it be but a piece of bread;) or to repay him by his labour and service, if he have no other way, and be thus able; or if not so, to confess it to him that he took it from, and acknowledge himself his debtor (unless it be to one whose cruelty would abuse his confession.)

Quest. 2. §. 9. Quest. 2. If another be bound to relieve me and do not; may I not take it, though it be not for the immediate saving of my life?

Ans. If he be bound only by Gods Law to relieve you, you must complain to God, and stay till he do you right, and not break his Law and order, by righting your self, in case you are not in the necessity aforesaid. If he be bound also by the Law of man to relieve you, you may complain to the Rulers, and seek your right by their assistance? but not by stealth.

§. 10. Quest. 3. If another borrow or possess my goods or money, and refuse to pay me, and I cannot have Law and justice against him, or am not rich enough to sue him, may I not take them if I have an opportunity?

Quest. 3. Ans. If he turn your enemy in a time of War, or live under another Prince, with whom you are at War, or where your Prince alloweth you to take it; there it seemeth undoubtedly lawful to take your own by that Law of Arms, which then is uppermost. But when the Law that you are under forbiddeth you, the case is harder. But it is certain that Propriety is in communities, and is in order of nature antecedent to humane Government in Republicks: and the preservation of it is one of the ends of Government: Therefore I conceive that in case you could take your own so secretly, or in such a manner as might no way hinder the ends of Government as to others, by encouraging thievery or unjust violence, it is not unlawful before God, the end of the Law being the chief part of the Law: But when you cannot take your own without either encouraging theft or violence in others, or weakening the power of the Laws and Government by your disobedience (which is the ordinary case) it is unlawful: Because the preservation of order and of the honour of the Government and Laws, and the suppression of theft and violence, is much more necessary than the righting of your self, and recovering your own.

Quest. 4. §. 11. Quest. 4. If another take by Theft or force from me, may I not take my own again from him, by force or secretly, when I have no other way?

Ans. Not when you do more hurt to the Common-wealth by breaking Law and Order, than

your own benefit can recompence: For you must rather suffer, than the Common-wealth should suffer: But you may, when no such evils follow it.

§. 12. Quest. 5. If I be in no necessity my self, may I not take from rich men to give the poor who are in extream necessity? Quest. 5.

Ans. The answer to the first case may suffice for this: In such cases wherein a poor man may not take it for himself, you may not take it for him. But in such cases he may take it for himself, and no one else is fit to do it, he himself being unable, you may do it (when no accidental consequents forbid you.)

§. 13. Quest. 6. If he have so much as that he will not miss it; and I be in great want, though not like to die of famine; may I not take a little to supply my want? Quest. 6.

Ans. No, because God hath appointed the means of just propriety; and what is not gotten by those means, is none of yours by his approbation. He is the giver of Riches; and he intendeth not to give to all alike: if he give more to others he will require more of them. And if he give less to you, it is the measure which he seeth to be meetest for you; and the condition in which your obedience and patience must be tryed: And he will not take it well, if you will alter your measure by forbidden means, and be carvers for your selves, or level others.

§. 14. Quest. 7. There are certain measures which humanity obligeth a man to grant to those in want, and therefore men take without asking: As to pluck an Apple from a tree, or as Christs Disciples, to rub the ears of Corn to eat: If a Nabal deny me such a thing, may I not take it? Quest. 7.

Ans. If the Laws of the Land allow it you, you may: Because mens propriety is subjected to the Law for the common good. But if the Law forbid it you, you may not: except when it is necessary to save your life, upon the terms expressed under the first question.

§. 15. Quest. 8. May not a Wife or Child or Servant take more than a cruel Husband or Parent or Master doth allow? Suppose it be better meat or drink? Quest. 8.

Ans. How far the Wife hath a true propriety her self, and therefore may take it, dependeth on the Contract and the Laws of the Land; which I shall not now meddle with. But for Children and Servants, they may take no more than the most cruel and unrighteous Parents; or Masters do allow them; except to save their lives upon the conditions in the first case: But the Servant may seek relief of the Magistrate: And he may leave such an unrighteous Master: And the Child must bear it patiently as the cross by which it pleaseth God to try him: Unless that the Government of the Parent be so bad, as to tend to his undoing: And then I think he may leave his Parents for a better condition: (except it be when their own necessity obligeth him to stay and suffer for their help and benefit). For it is true that a Child oweth as much to his Parents as he can perform, by way of gratitude, for their good: But it is true also, that a Parent hath no full and absolute propriety in his Child, as men have in their Cattle: But is made by nature, their guardian for their benefit: And therefore when Parents would undoe their Childrens souls or bodies, the Children may forsake them, as being forsaken by them; further than as they are obliged in gratitude to help them, as is aforesaid.

§. 16. Quest. 9. If a man do deserve to lose somewhat which he hath, by way of punishment, may I not take it from him? Quest. 9.

Ans.

Ans. Not, unless the Law either make you a Magistrate or officer to do it, or allow and permit it at the least: because it is not to you that the forfeiture is made: Or if it be, you must execute the Law according to the Law, and not against it; For else you will offend in punishing offences.

Quest. 10. *But what if I fully resolve, when I take a thing in my necessity, to repay the owner, or make him satisfaction if ever I be able?*

Ans. That is some extenuation of the sin, but no justification of the Fact; which is otherwise unjustifiable, Because it is still without his consent.

Quest. 11. *What if I know not whether the owner would consent, or not?*

Ans. In a case where common custom and humanity alloweth you to take it for granted that he would not deny it you (as to pluck a ear of Corn, or gather an herb for Medicine in his field) you need not scruple it: unless you conjecture that he is a Nabab and would deny you. But otherwise if you doubt of his consent, you must ask it, and not presume of it without just cause.

Quest. 12. *What if I take a thing from a friend but in a way of jest; intending to restore it?*

Ans. If you have just grounds to think that your friend would consent if he knew it, you will not be blamable: But if otherwise, either you take it for your own benefit and use, or you take it only to make sport by: The former is theft, for all your jest: The latter is but an unlawful way of jesting.

Quest. 13. *What if I take it from him, but to save him from hurting his body with it: As if I steal poison from one that intended to kill himself by it: or take a sword from a drunken man, that would hurt himself; or a knife from a melancholy man! or what if it be to save another; as to take a madmans sword from him, who would kill such as are in his way, or any angry mans that will kill another.*

Ans. This is your duty according to the sixth Commandment, which bindeth you to preserve your Neighbours life: So be it these conditions be observed: 1. That you keep not his sword for your benefit and advantage, nor claim a Propriety in it: but give it his friends, or deliver it to the Magistrate. 2. That you do nothing without the Magistrate, in which you may safely stay for his Authority and help: But if two be fighting, or thieves be robbing or murdering a man, or anothers life be in present danger, you must help them without staying for the Magistrates Authority. 3. That you make not this a pretence for the usurping of Authority, or for relitig or depoling your lawful Prince, or Magistrate, or Parent, or Master, or of exercising your own Will and Passions against your Superiors; pretending that you take away their swords to save themselves or others from their rage, when it is indeed but to hinder justice.

Quest. 14. *May I not then much more take away that by which he would destroy his own or other mens souls: As to take away Cards or Dice from Gamesters; or heretical or seditious books; or Play books and Romances, or to pull down Idols which the Idolaters do adore; or are instruments of Idolatry?*

Ans. There is much difference in the cases, though the soul be more precious than the body: For, 1. Here there is supposed to be so much leisure and space as that you may have time to tell the Magistrate of it, whose duty primarily it is: Whereas in the other case it is supposed that so much delay would be a mans death. Therefore your duty is to acquaint the Magistrate with the sin and danger; and not to anticipate him, and play the Magistrate your self. Or in the case of Cards and Dice and hurtful books, you may acquaint the persons with the sin, and perswade them to cast them away themselves. 2. Your taking away these instruments is not like to save them: For the Love of the sin, and the Will to do it remaineth still: and the sinner will but be hardened by his indignation against your irregular course of Charity. 3. Men are bound to save mens bodies whether they will or not: because it may be so done: but no man can save anothers soul against his Will! And it is Gods Will that their salvation or damnation shall be more the fruit of their own Wills, than of any others. Therefore though it's possible to devise an instance, in which it is lawful to steal a poisonous book or Idol from another (when it is done so secretly as will encourage no disobedience or disorder; nor is like to harden the sinner, but indeed to do him good, &c.) yet ordinarily all this is unlawful, for private men, that have no Government of others, or extraordinary interest in them.

thing to their own commodity, nor of ill designs, may go further in such cases, than an inferior or a stranger.

A Wife or near friend that is under no suspicion of alienating the

somewhat

Quest. 15. *May not a Magistrate take the Subjects goods, when it is necessary for their own preservation?*

Ans. I answered this question once heretofore in my *Political Aphorisms*: And because I repent of meddling with such Subjects, and of writing that Book, I will leave such cases hereafter for fitter persons to resolve.

Quest. 16. *But may I not take from another for a holy use: As to give to the Church or maintain the Bishops: If David took the hallowed bread in his necessity, may not hallowed persons take common bread?*

Ans. If holy persons be in present danger of death, their lives may be saved as other mens on the terms mentioned in the first case. Otherwise God hath no need of theft or violence; nor must you rob the Laity to cloath the Clergy; but to do such evil on pretence of Piety and good, is an aggravation of the sin.

CHAP. XIX.

General Directions and particular Cases of Conscience, about Contracts in general, and about Buying and Selling, Borrowing and Lending, Usury, &c. in particular.

Tit. 1. General Directions against injurious Bargaining and Contracts.

- B**ESIDES the last Directions Chap. 18. take these as more nearly pertinent to this case.
- Direct. 1.* §. 1. *Direct. 1.* See that your hearts have the two great principles of Justice deeply and habitually innaturalized or radicated in them, viz. The true love of your neighbour, and the denial of your self: which in one precept are called, The loving of your neighbour as your self. For then you will be freed from the inclination to injuries and fraud, and from the power of those temptations, which carry men to these sins. They will be contrary to your habitual will or inclination; and you will be more studious to help your neighbour, than to get from him.
- Direct. 2.* §. 2. *Direct. 2.* Yet do not content your self with these habits, but be sure to call them up to act, when ever you have any bargaining with others; and let a faithful Conscience be to you as a Cryer to proclaim Gods Laws, and say to you, Now remember Love and Self-denial, and do as you would be done by. If Alexander Severus so highly valued this saying, *Quod tibi fieri non vis, alteri ne feceris*, as to make it his Motto, and write and engrave it on his doors and buildings (having learned it of some Christians or Jews saith *Lampridius*;) What a crime and shame is it for Christs own profest Disciples neither to learn or love it. Put home the question when you have any bargaining with others, how would I be dealt with my self, if my case were the same with his?
- Direct. 3.* §. 3. *Direct. 3.* When the Tempter draweth you to think only of your own commodity and gain, remember how much more you will lose by sin, than your gain can any way amount to. If *Achan*, *Gebazi*, *Abab*, *Judas*, &c. had foreseen the end, and the greatness of their loss, it would have curbed their covetous desires. Believe Gods Word from the bottom of your heart, that you shall lose things eternal if you sinfully get things temporal, and then you will not make haste to such a bargain, to win the world and lose your souls.
- Direct. 4.* §. 4. *Direct. 4.* Understand your neighbours case aright, and meditate on his wants and interest. You think what you want your self; but you think not whether his wants with whom you deal, may not be as great as yours: consider what his commodity costeth him: or what the toil of the workmans labour is: What house-rent he hath to pay, and what a family to maintain? and whether all this can be well done upon the rates that you desire to trade with him. And do not believe every common report of his riches, or of the price of his commodity; For fame in such cases is frequently false.
- Direct. 5.* §. 5. *Direct. 5.* Regard the publick good above

your own commodity. It is not lawful to take up or keep up any oppressing Monopoly or Trade; which tendeth to enrich you by the loss of the Commonwealth or of many.

§. 6. *Direct. 6.* Therefore have a special regard to the Laws of the Countrey where you live: both as to your Trade it self, and as to the price of what you sell or buy. For the Law is made for the publick benefit, which is to be preferred before any private mans. And when the Law doth directly or indirectly set rates upon labours or commodities, ordinarily they must be observed; or else you will commit two sins at once, Injury and Disobedience.

§. 7. *Direct. 7.* Also have special respect to the common estimate, and to the Market-price. Though it be not always to be our Rule, yet ordinarily it must be a considerable part of it; and of great regard.

§. 8. *Direct. 8.* Let not imprudent thinking make you seem more covetous than you are. Some imprudent persons cannot tell how to make their markets without so many words, even about a penny or a trifle, that it maketh others think them covetous, when it is rather want of wit. The appearance of evil must be avoided. I have known some that are ready to give a pound to a charitable use at a word, who will yet use so many words for a penny in their bargaining as maketh them deeply censured and misunderstood. If you see cause to break for a penny or a small matter, do it more handsomely in fewer words, and be gone! And do not tempt the seller to multiply words, because you do so.

§. 9. *Direct. 9.* Have no more to do in bargaining with others, especially with censorious persons, than you needs must: For in much dealing usually there will be much misunderstanding, offence, censure and complaint.

§. 10. *Direct. 10.* In doubtful cases, when you are uncertain what is lawful, choose that side which is safest to the peace of your consciences hereafter; though it be against your commodity, and may prove the losing of your right.

Tit. 2. Cases of Conscience about Justice in Contracts.

§. 1. *Quest. 1.* Must I always do as I would be done by? Or hath this Rule any Exceptions?

Ans. The Rule intendeth no more but that your just self denial and love to others, be duly exercised in your dealings with all. And 1. It supposeth that your own will or desires be honest and just, and that Gods Law be their Rule. For a sinful will may not be made the Rule of your own actions or of other mens. He that would have another make him drunk, may not therefore make another drunk: And he that would abuse another mans Wife, may

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not therefore desire that another man would lust after or abuse his Wife. He that would not be instructed, reprov'd, or reformed, may not therefore forbear the instructing or reprov'g others. And he that would kill himself, may not therefore kill another. But he that would have no hurt done to himself injuriously, should do none to others: And he that would have others do him good, should be as willing to do good to them.

2. It supposeth that the matter be to be varied according to your various conditions. A Parent that justly desireth his child to obey him, is not bound therefore to obey his Child; nor the Prince to obey his subjects; nor the Master to do all the work for his Servants, which he would have his servants do for him. But you must deal by another, as you would (regularly) have them deal by you, if you were in their case, and they in yours. And on these terms it is a Rule of Righteousness.

Quest. 2. §. 2. *Quest. 2. Is a Son bound by the Contract which his Parents or Guardians made for him in his infancy?*

Ans. To something he is bound, and to some things not. The infant is capable of being obliged by another upon four accounts: 1. As he is the Parents own; (or a Masters to whom he is in absolute servitude.) 2. As he is to be Ruled by the Parents. 3. As he is a debtor to his Parents for benefits received. 4. As he is an expectant or capable of future benefits to be enjoyed upon conditions to be performed by him. 1. No Parents or Lord have an absolute Propriety in any rational Creature; but they have a propriety *secundum quid*, & *ad hoc*: And a Parents propriety doth in part expire or abate, as the Son groweth up to the full use of reason, and so hath a greater propriety in himself. Therefore he may oblige his Son only so far as his Propriety extendeth, and to such acts; and to no other: For in those his Will is reputatively his Sons Will. As if a Parent sell his Son to servitude, he is bound to such service as becometh one man to put another to. 2. As he is rector to his Child, he may by contract with a third person promise that his Child shall do such acts, as he hath power to command and cause him to do: As to read, to hear Gods Word, to labour as he is able: But this no longer than while he is under his Parents Government: And so long obedience requireth him to perform their contracts, in performing their commands. 3. The Child having received his Being and maintenance from them, remains obliged to them as his Benefactors in the debt of gratitude as long as he liveth: And that so deeply that some have questioned whether ever he can requite them: (which *quoad valorem beneficii* he can do only by furthering their salvation; as many a Child hath been the cause of the Parents Conversion.) And so far as the Son is thus a debtor to the Parents, he is obliged to do that which the Parents by contract with a third person shall impose upon him. As if the Parents could not be delivered out of Captivity, but by obliging the Son to pay a great sum of money, or to live in servitude for their release: Though they never gave him any money, yet is he bound to pay the sum, if he can get it, or to perform the servitude: because he hath received more from them, even his Being. 4. As the Parents are both Owners (*secundum quid*) and Rulers and Benefactors to their Child, in all three respects conjunct, they may oblige him to a third person who is willing to be his Benefactor, by a conditional obligation to perform such conditions that he may possess such or such benefits: And thus a Guardian or any friend who is fit to interpose for him, may oblige him. As to take a lease in his name, in which he

shall be bound to pay such a rent, or do such a service, that he may receive such a commodity which is greater. Thus Parents oblige their Children under Civil Governments to the Laws of the Society or Kingdom, that they may have the protection and benefits of subjects. In these cases the Child can complain of no injury; for it is for his benefit that he is obliged: And the Parent (in this respect) cannot oblige him to his hurt: for if he will quit the benefit, he may be freed when he will from his obligation, and may refuse to stand to the Covenant if he dislike it. If he will give up his lease, he may be disobliged from the Rent and service.

§. 3. In all this you may see that no man can oblige another against God or his salvation: And therefore a Parent cannot oblige a Child to sin, nor to forbear hearing or reading the Word of God, or praying, or any thing necessary to his salvation: nor can he oblige him to hear an Heretical Pastor, nor to marry an Infidel or wicked Wife, &c.

§. 4. And here also you may perceive on what grounds it is that God hath appointed Parents to oblige their Children in the Covenant of Baptism, to be the servants of God and to live in holiness all their days.

§. 5. And hence it is apparent, that no Parents can oblige their Children to be miserable, or to any such condition which is worse than to have no being.

§. 6. Also that when Parents do (as commonly they do) profess to oblige their Children as Benefactors for their good, the obligation is then to be interpreted accordingly: And the Child is then obliged to nothing which is really his hurt.

Yea; all the propriety and Government of Parents, cannot authorize them to oblige the Child to his hurt, but in order to some greater good, either to the Parents themselves, or to the Common-wealth, or others: At least that which the Parents apprehend to be a greater good: But if they err through ignorance or partiality, and bind the Child to a greater hurt for their lesser good (as to pay two hundred pounds to save them from paying one hundred pound.) whether their injury and sin do excuse the Child from being obliged to any more than the proportion of the benefit required, I leave undetermined.

§. 7. *Quest. 3. But what if the Parents disagree, and one of them will oblige the Child, and the other will not?* Quest. 3.

Ans. 1. If it be an act of the Parents as meer Proprietors for their own good, either of them may oblige him in a just degree; because they have severally a propriety. 2. If it be an act of Government (as if they oblige him to do this or that act of service at their command in his minority,) the Father may oblige him against the Mothers consent, because he is the chief Ruler; but not the Mother against the Fathers Will; though she may without it.

§. 8. *Quest. 4. Is a man obliged by a contract which he made in ignorance or mistake of the matter?* Quest. 4.

Ans. I have answered this before in the case of Marriage, Part. 3. Chap. 1. I add here.

1. We must distinguish between culpable and inculpable error: 2. Between an error about the principal matter, and about some smaller accidents or circumstances. 3. Between a case where the Law of the Land, or the common good interposeth, and where it doth not.

1. If it be your own fault that you are mistaken you are not wholly freed from the obligation: But if it was your gross fault, by negligence or vice, you

you are not at all freed : But if it were but such a frailty as almost all men are lyable to, so that none but a person of extraordinary virtue or diligence could have avoided the mistake, then equity will proportionably make you an abatement or free you from the obligation. So far as you were obliged to understand the matter, so far you are obliged by the contract ; especially when another is a loser by your error.

2. An inculpable error about the circumstances, or smaller parts, will not free you from an obligation in the principal matter : But an inculpable error in the essentials will.

3. Except when the Law of the Land or the common good, doth otherwise over-rule the case : For then you may be obliged by that accident. In divers cases the Rulers may judge it necessary, that the effect of the contract shall depend upon the bare words, or writings, or actions ; lest false pretences of misunderstanding should exempt deceitful persons from their obligations ; and nothing should be a security to contractors. And then mens private commodity must give place to the Law and to the publick good.

4. Natural infirmities must be numbred with faults, though they be not moral vices, as to the contracting of an obligation, if they be in a person capable of contracting. As if you have some special defect of memory, or ignorance of the matter which you are about ! Another who is no way faulty by over-reaching you, must not be a loser by your weakness. For he that cometh to the Market, or contracteth with another that knoweth not his infirmity, is to be supposed to understand what he doth, unless the contrary be manifest : You should not meddle with matters which you understand not ; Or if you do, you must be content to be a loser by your weakness.

5. Yet in such cases, another that hath gained by the bargain, may be obliged by the Laws of equity and charity, to remit the gain, and not to take advantage of your weakness : But he may so far hold you to it, as to secure himself from loss : except in cases where you become the object of his Charity, and not of Commutative Justice only.

Quest. 5. §. 6. Quest. 5. *Is a drunken man, or a man in a transporting passion, or a melancholy person, obliged by a contract made in such a case ?*

Ans. Remember still, that we are speaking only of Contracts about matters of profits or worldly interest : and not of marriage or any of another nature. And the Question as it concerneth a man in Drunkenness or Passion, is answered as the former about culpable error : and as it concerneth a melancholy man, it is to be answered as the former Question, in the case of natural infirmity. But if the melancholy be so great as to make him incapable of bargaining, he is to be esteemed in the same condition as an Idiot, or one in deliration or distraction.

Quest. 6. §. 10. Quest. 6. *But may another hold a man to it, who in drunkenness or passion maketh an ill bargain, or giveth or playeth away his money ; and repenteth when he is sober ?*

Ans. He may (ordinarily) take the money from the loser, or him that casteth it thus away : But he may not keep it for himself : But if the loser be poor, he should give it to his Wife or Children whom he robbeth by his sin : If not, he should either give it to the Magistrate or Overseer for the poor, or give it to the poor himself. The reason of this determination is ; Because the loser hath parted with his propriety, and can lay no farther claim to the

thing : But yet the gainer can have no right from anothers crime : If it were from an injury, he might ; so far as is necessary to reparations ; But from a crime he cannot : For his loss is to be estimated as a mulct or penalty, and to be disposed of as such mulcts as are laid on Swearers and Drunkards are. Only the person by his voluntary bargain, hath made the other party instead of the Magistrate, and authorised him (in ordinary cases) to dispose of the gain, for the poor or publick good.

§. 11. Quest. 7. *Am I obliged by the words or writings which usually express a Covenant, without any Covenanting or self-obliging intention in me, when I speak or write them ?* Quest. 7.

Ans. Either you utter or write those words, with a purpose to make another believe that you intend a Covenant ; or at least by culpable negligence, in such a manner as he is bound so to understand you, or justified for so understanding you : or else you so use the words, as in the manner sufficiently to signify that you intend no Covenant or self-obligation. In the former case you bind your self (as above-said :) because another man is not to be a loser, nor you a gainer or a savor by your own fraud or gross negligence. But in the latter case you are not bound : Because an intent of self-obliging is the internal efficient of the obligation : and a signification of such an intent, is the external efficient, without which it cannot be. If you read over the words of a bond, or repeat them only in a Narrative, or ludicrously ; or if a Scrivener write a form of obligation of himself, to a boy for a Copy, or to a Scholar for a President, these do not induce any obligation in Conscience, nor make you a debtor to another. (Thus also the case of the intent of the Baptizer, or Baptized (or patient) is to be determined.)

§. 12. Quest. 8. *May a true man promise money a robber, for the saving of his life or of a greater sum, or more precious commodity ?* Quest. 8.

Ans. Yes, in case of necessity, when his life or estate cannot better be preserved : And so taxes may be paid to an enemy in Arms, or to a plundering Souldier, (supposing that it do no other hurt, which is greater than the good.) Any man may part with a lesser good to preserve a greater : And it is no more voluntary or imputable to our wills, than the casting of our goods into the Sea to save the vessel and our lives.

§. 13. Quest. 9. *May I give money to a Judge or Justice or Court-officer, to hire him to do me Justice, or to keep him from doing me wrong ; or to avoid persecution.* Quest. 9.

Ans. You may not, in case your cause be bad, give any thing to procure injustice against another ; nor speak a word for it nor desire it : This I take as presupposed. You may not give money to procure Justice, when the Law of the Land forbiddeth it, and when it will do more hurt accidentally to others than good to you ; when it will harden men in the sin of Bribery, and cause them to expect the like from others. But except it be when some such accidental greater hurt doth make it evil, it is as lawful as to hire a thief not to kill me ; when you cannot have your right by other means, you may part with a smaller matter for a greater.

§. 14. Quest. 10. *But if I make such a contract, may the other lawfully take it of me ?* Quest. 10.

Ans. No ; For it is now supposed that it is unlawful on his part.

§. 15. Quest. 11. *But if under necessity of force I promise money to a Robber or a Judge or Officer, am I bound to perform it when my necessity is over ?* Quest. 11.

N 2 Ans.

Ans. You have lost your own propriety by your Covenant, and therefore must not retain it; But he can acquire no right by his sin; and therefore some say that in point of Justice you are not bound to give it him, but to give it to the Magistrate for the poor; But yet prudence may tell you of other reasons a fine to give it the man himself, though Justice bind you not to it; As in case that else he may be revenged and do you some greater hurt; or some greater hurt is any other way like to be the consequent; which it is lawful by money to prevent. But many think that you are bound to deliver the money to the Thief or Officer himself; because it is a lawful thing to do it, though he have no just title to it; and because it was your meaning, or the signification of your words in your Covenant with him; And if it were not lawful to do it, it could not be lawful to promise to do it; otherwise your promise is a lye. To this those of the other opinion say, that as a man who is discharged of his promise by him that it was made to, is not to be accounted false if he perform it not; so is it as to the Thief or Officer in question; because he having no right, is to you as the other that hath quit his right. And this answer indeed will prove, that it is not strict injustice not to pay the money promised; but it will not prove that it is not a lye to make such a promise with an intent of not performing it, or that it is not a lye to make it with an intent of performing it, and not to do it when you may. Though here a Jesuite will tell you that you may say the words of a promise, with an equivocation or mental reservation, to a Thief or persecuting Magistrate; (Of which see more in the Chapters of Lying, Vows and Perjury.) I am therefore of Opinion that your promise must be sincerely made, and according to the true intent of it, you must offer the money to the Thief or Officer; except in case the Magistrate forbid you, or some greater reason lye against it, which you foresaw not when you made the promise. But the offender is undoubtedly obliged not to take the money.

§. 16. The same determination holdeth as to all contracts and promises made to such persons, who by injurious force constrained us to make them. There is on us an obligation to Veracity, though none to them in point of Justice, because they have no proper right; nor may they lawfully take our payment or service promised them. And in case that the publick good unexpectedly cross our performance, we must not perform it; Such like is the case of Conquerors, and those that upon Conquest become their vassals or subjects upon unrighteous terms. But still remember, that if it be not only a Covenant with man, but a Vow to God, which maketh him a party, the case is altered, and we remain obliged.

Quest.
12.

§. 17. Quest. 12. *But may I promise the Thief or Bribe-taker to conceal his fault? and am I obliged to the performance of such a promise?*

Ans. This is a promise of omitting that which else would be a duty. It is ordinarily a duty to reveal a thief and bribe-taker that he may be punished. But affirmatives bind not *ad semper*; no act, (especially external) is a duty at all times, Therefore not this, of revealing an offenders fault. And if it be not always a duty, then it must be none when it is inconsistent with some greater benefit or duty; For when two goods come together, the greater is to be preferred; Therefore in case that you see in just probability, that the concealment of the sinner will do more hurt to the Common-wealth or the Souls of men, than the saving of your life is like to do good. You may not promise to conceal

him: or if you sinfully promise it, you may not perform it. But in case that your life is like to be a greater good than the not promising to conceal him, then such a promise is no fault; because the disclosing him is no duty. But to judge rightly of this is a matter of great difficulty. If it be less than life which you save by such a promise, it oft falls out that it is a lesser good, than the detecting of the offence.

§. 18. But it will here be said, *If I promise not to conceal a Robber, I must conceal him nevertheless; for when he hath killed me, I cannot reveal him; and I must conceal the bribe-taker; for till I have promised secrecy, I cannot prove him guilty. And he that promiseth to forbear a particular good action whilst he liveth, doth yet reserve his life, for all other good works: whereas if he die, he will neither do that nor any other.* But this case is not so easily determined: If Daniel dye, he can neither pray nor do any other good on Earth. And if he live he may do much other good, though he never pray: And yet he might not promise to give over praying to save his life. I conceive that we must distinguish of duties essential to the outward part of Christianity, or of constant indispensable necessity; and duties which are alterable, and belong only to some persons, times and places: Also between the various consequents of omissions. And I conceive that ordinarily a man may promise for the saving of his life, that he will forbear a particular alterable duty, or relation: as to read such a Commentary, to speak with such a Minister, to be a Magistrate or a Minister, &c. in case we have not before bound our selves never to give over our Calling till Death: And in case that the good which will follow our forbearance, is likely (to a judicious person,) to be greater than the evil. But no man may promise to omit such a duty as God hath made necessary during life: as not to love God, or fear or trust him: not to worship him and call upon him and praise him: nor to do good to mens souls or bodies in the general: or, not to Preach or Pray while I am a Minister of Christ; or not at all to Govern while you are a Governor: For all these contradict some former and greater promises or duties. Nor may you omit the smallest duty to save your life, at such a time when your death is like to do more good, than your life would do without that one duty. Apply this to the present case.

§. 19. Quest. 13. *If another man deceive me into a promise or Covenant against my good, am I bound to perform it when I have discovered the deceit.* Quest. 13.

Ans. Yes, 1. In case that the Law of the Land, or other reasons for the publick good require it: 2. Or in case that you were faulty by negligence, heedlessness, or otherwise guilty of your own deceit, in any considerable and avoidable degree. Otherwise, in that measure that he deceived you, and in those respects you are not obliged.

§. 20. Quest. 14. *If the contracting parties do neither of them understand the other, is it a Covenant: Or if it be, whose sense must carry it?* Quest. 14.

Ans. If they understand not each other in the Essentials of the Contract, it is no contract in point of Conscience: Except where the Laws for the publick safety do annex the obligation to bare external act. But if they understand not one another in some circumstances, and be equally culpable or innocent, they must come to a new agreement in those particulars: But if one party only be guilty of the misunderstanding, he must bear the loss, if the other insist on it.

§. 21. Quest. 15. *Am I bound to stand to the bargains* Quest. 15.

bargains which my friend or trustee or servant maketh for me, when it proveth much to my injury or loss?

Ans. Yes; 1. If they exceed not the bounds of that commission or trust which they received from you: 2. Or if they do, yet if by your former trusting and using them, or by any other sign, you have given the other party sufficient cause to suppose them intrusted by you to do what they do, so that he is deceived by your fault, you are bound at least to see that he be no loser by you; though you are not bound to make him a gainer, unless you truly signified that you authorized them to make the contract. For if it be merely your friends or servants error, without your fault, it doth not bind you to a third person. But how far you may be bound to pardon that error to your friend or servant, is another question? and how far you are bound to save them harmless. And that must be determined by laying together all other obligations between them and you.

Quest.
16.

§. 22. Quest. 16. *If I say I will give such or such a one this or that, am I bound thereby to do it?*

Ans. It is one thing to express your present mind and resolution, without giving away the liberty of changing it: And its another thing to intend the obliging of your self to do the thing mentioned. And that obligation is either intended to man, or to God only; and that is either in point of rendition and use, or in point of veracity, or the performance of that moral duty of speaking truth. If you meant no more in saying, *I will do it* or *I will give it*; but that this is your present Will and purpose and resolution, yea, though it add the confident perswasion that your will shall not change; yet this no further obligeth you than you are obliged to continue in that will: And a mans confident resolutions may be lawfully changed upon sufficient cause: But if you intended to alienate the title to another, or to give him present right, or to oblige your self for the future to him by that promise; or to oblige your self to God to do it by way of peremptory assertion, as one that will be guilty of a lye if you perform it not; or if you dedicate the thing to God by those words as a Vow, then you are obliged to do accordingly (supposing nothing else to prohibit it.)

Quest.
17.

§. 23. Quest. 17. *Doth an inward promise of the mind not expressed oblige?*

Ans. In a Vow to God it doth: And if you intend it as an assertion obliging you in point of Veracity, it doth so oblige you that you must lye. But it is no contract, nor giveth any man a title to what you tacitly thought of.

Quest.
18.

§. 24. Quest. 18. *May I promise an unlawful thing (simply so) without an intention of performing it, to save my life from a Thief or Persecutor?*

Ans. No: because it is a lye, when the tongue agreeth not with the heart. Indeed those that think a lye is no sin when it hurteth not another, may justify this, if that would hold good: But I have before confuted it *Tom.* 1. in the Chapter against Lying.

Quest.
19.

§. 25. Quest. 19. *May any thing otherwise unlawful become a duty upon a promise to do it?*

Ans. This is answered before *Tom.* 1. Chapter of Perjury and Vows: A thing unlawful will be so still, notwithstanding a Vow or Promise: And some so of that also which is unlawful antecedently but by accident! As e.g. It is not simply unlawful to cast away a Cup of Wine or a piece of silver: (for it is lawful upon a sufficient cause.) But it is unlawful to do it without any sufficient cause. Now suppose I should contract with another that I will do

it; am I bound by such a contract? Many say No, because the matter is unlawful though but by accident; and the contract cannot make it lawful. I rather think that I am bound in such a case: But yet that my obligation doth not exclude me wholly from sin: It was a sin before I promised it, (or Vowed it) to cast away a farthing causelessly. And if I causelessly promised it, I sinned in that promise: But yet there may be cause for the performance: And if I have intangled my self in a necessity of sinning whether I do it or not, I must choose the lesser sin: for that is then my duty. (Though I should have chosen neither as long as I could avoid it.) In a great and hurtful sin I may be obliged rather to break my Covenant than to commit it, yet it is hard to say so of every accidental evil: My reasons are, 1. Because the Promise or Covenant is now an accident to be put into the ballance; and may weigh down a lighter accident on the other side: (But I know that the great difficulty is to discern which is indeed the preponderating accident.) 2. I think if a Magistrate command me to do any thing which by a small accident is evil (as to spend an hour in vain, to give a penny in vain, to speak a word (which antecedently) was vain) that I must do it; and that then it is not vain because it manifesteth my obedience. (Otherwise obedience would be greatly streightned:) Therefore my own Contract may make it my duty: Because I am able to oblige my self as well as a Magistrate is. 3. Because Covenant-breaking (and Perjury) is really a greater sin than speaking a vain word: And my error doth not make it no sin; but only intangle me in a necessity of sinning which way soever I take.

§. 26. Quest. 20. *If a man make a contract to promote the sin of another for a reward (as a corrupt Judge or Lawyer, Officer or Clerk to promote injustice, or a resetter to help a Thief; or a Band or Whore, for the price of fornication, (may he take the reward, when the sin is committed, (suppose it repented of?)*

Ans. The offender that promised the reward; hath parted with his title to the money: Therefore you may receive it of him (and ought, except he will rightly dispose of it himself:) But withal to confess the sin and perswade him also to repent: But you may not take any of that money as your own; (For no man can purchase true propriety by iniquity) But either give it to the party injured (to whom you are bound to make satisfaction,) or to the Magistrate or the poor, according as the case particularly requireth.

§. 27. Quest. 21: *If I contract, or bargain, or promise to another, between us two, without any legal form or witness, doth it bind me to the performance?*

Ans. Yes, in *foro conscientie*, supposing the thing lawful; But if the thing be unlawful in *foro Dei*, and such as the Law of the Land only would lay hold of you about, or force you to, if it had been witnessed, then the Law of the Land may well be avoided, by the want of legal forms and witnesses.

§. 28. Quest. 22. *May I buy an Office for money in a court of Justice?*

Ans. Some Offices you may buy, (where the Law alloweth it, and it tendeth not to injustice;) But other Offices you may not; the difference the Lawyers may tell you better than I, and it would be tedious to pursue instances.

§. 29. Quest. 23. *May one buy a place of Magistracy or Judicature for money?*

Ans. Not when your own honour or commodity is your end; Because the common good is the end of Government; and to a faithful Governor,

it is a place of great labour and suffering, and requireth much self-denial and patience. Therefore they that purchase it as a place of honour, gain or pleasure, either know not what they undertake, or have carnal ends: Else they would rather purchase their liberty and avoid it. But if a King or a Judge, or other Magistrate, see that a bad man (more unfit to Govern) is like to be put in, if he be put by, it is lawful for him to purchase the peoples deliverance at a very dear rate; (even by a lawful War which is more than money, when the Sovereigns power is in such danger:) But the heart must be watcht, that it pretend not the common good, and intend your own commodity and honour: And the probable consequents must be weighed: And the Laws of the Land must be consulted also: For if they absolutely prohibit the buying of a place of Judicature, they must be obeyed. And ill effects may make it sinful.

Whether the consequent be good or hurt is like to be greater, must be well considered.

Quest. 24.

§. 30. Quest. 24. *May one sell a Church-benefice or Rectory or Orders?*

Ans. If the Benefice be originally of your own gift, it is at first in your power to give part or all: to take some deductions out of it or not: But if it be really given to the Church, and you have but the Patronage or Choice of the incumbent, it is Sacrilege to sell it for any commodity of your own: But whether you may take somewhat out of a greater Benefice, to give to another Church which is poorer, dependeth partly on the Law of the Land, and partly upon the probable consequents. If the Law absolutely forbid it (supposing that unlawful contracts cannot be avoided unless some lawful ones be restrained,) it must be obeyed for the common good: and if the consequent of a lawful contract be like to be the more hurtful encouragement of unlawful ones, such examples must be forborn, though the Law were not against them. But to sell Orders is undoubted Simony: (That is, the Office of the Ministry, or the act of Ordination:) though Scribes may be paid for writing instruments.

Quest. 25.

§. 31. Quest. 25. *May a man give Money for Orders or Benefices, when they cannot otherwise be had?*

Ans. 1. This is answered in Quest. 22. 1. If the Law absolutely forbid it, for the common safety you may not: 2. If your end be chiefly your own commodity, ease, or honour, you may not. But in case you were clear from all such evils, and the case were only this, whether you might not give money to get in your self, to keep out a Heretic, a Wolf, or insufficient man, who might destroy the peoples souls, I see not but it might well be done.

Quest. 26.

§. 32. Quest. 26. *May I give money to Officers, Servants, or Assistants for their furtherance?*

Ans. For Writings or other servile acts about the circumstantialia you may; But not (directly or indirectly) to promote the Simoniackal Contract. What you may not give to the principal Agent, you may not give his instruments or others for the same end.

Quest. 27.

§. 33. Quest. 27. *May I give or do any thing afterward by way of gratitude, to the Patron, Bishop, or any others, their relations or retainers?*

Ans. Not when the expectation of that gratitude was a (secret or open) condition of the Presentation or Orders; and you believe that you should not else have received them; Therefore promised Gratitude is but a kind of contracting. Nor may you shew Gratitude by any scandalous way, which seemeth Simony. Otherwise, no doubt, but you may be prudently grateful for that or any other kindness.

§. Quest. 28. *May not a Bishop or Pastor take money for Sermons, Sacraments, or other Offices?* Quest. 28.

Ans. Not for the things themselves; He must not sell Gods Word or Sacraments, or any other holy thing. But they that serve at the Altar, may live on the Altar, and the Elders that Rule well are worthy of double honour; And the mouth of the Ox that treadeth out the should not be muzzled? They may receive due maintenance while they perform Gods service; that they may be vacant to attend their proper work.

§. 35. Quest. 29. *May one person disoblige another of a promise made to him?* Quest. 29.

Ans. Yes, if it be no more than a promise to that person; Because a man may give away his right; But if it be moreover a Vow to God, or you intend to oblige your self in point of Veracity under the guilt of a lye if you do otherwise, these alter the case, and no person can herein disoblige you?

§. 36. Quest. 30. *But what if the Contract be bound by an Oath, may another then release me?* Quest. 30.

Ans. Yes; If that Oath did only tye you to perform your Promise; and were no Vow to God which made him a party by dedicating any thing to him; For then the Oath being but subservient to the promise, he that discharge you from the promise, discharge you also from the Oath which bound you honestly to keep it.

§. 37. Quest. 31. *Am I bound by a promise when the cause or reason of it proveth a mistake?* Quest. 31.

Ans. If by the Cause you mean only the extrinsecal Reasons which moved you to it, you may be obliged nevertheless for finding your mistake; Only so far as the other was the culpable Cause (as is aforesaid) he is bound to satisfy you; But if by the Cause you mean the formal reason, which constituteth the contract, then the mistake may in some cases nullifie it; (of which enough before)

§. 38. Quest. 32. *What if a following accident make it more to my hurt then could be foreseen?* Quest. 32.

Ans. In some Contracts it is supposed or expressed, that men do undertake to run the hazard; And then they must stand obliged. But in some contracts, it is rationally supposed that the parties intend to be free, if so great an alteration should fall out. But to give instances of both these Cases would be too long a work.

§. 39. Quest. 33. *What if something unexpectedly fall out, which maketh it injurious to a third person? I cannot sure be obliged to injure another.* Quest. 33.

Ans. If the case be the latter mentioned in the foregoing answer, you may be thus free; But if it be the former (you being supposed to run the hazard, and secure the other party against all others) then either you were indeed authorized to make this bargain, or not; If not, the third person may secure his right against the other; But if you were, then you must make satisfaction as you can to the third person. Yea, if you made a Covenant without authority, you are obliged to save the other harmless, unless he knew your power to be doubtful, and did resolve to run the hazard.

§. 40. Quest. 34. *What if something fall out which maketh the performance to be a sin?* Quest. 34.

Ans. You must not do it; But you must make the other satisfaction for all the loss which you were the cause of, unless he undertook to stand to the hazard of this also, (explicitly or implicitly.)

§. 41. Quest. 35. *Am I obliged if the other break Covenant with me?* Quest. 35.

Ans. There are Covenants which make Relations (as between Husband and Wife, Pastor and Flock,

Flock, Rulers and Subjects;) and Covenants which convey title to commodities, of which only I am here to speak. And in these there are some conditions which are essential to the Covenant; if the other first break these conditions, you are disobliged. But there are other conditions which are not essential, but only necessary to some following benefit; whose non-performance will only forfeit that particular benefit; And there are conditions which are only undertaken subsequent duties, trusted on the honesty of the performer; and in these a failing doth not disoblige you. These latter are but improperly called Conditions.

Quest. 36.

§. 42. Quest. 36. *May I contract to perform a thing which I foresee is like to become impossible or sinful, before the time of performance come, though it be not so at present.*

Ans. With all persons you may must deal truly; and with just contractors openly; But with Thieves, and Murderers, and Persecutors, you are not always bound to deal openly. This being premised, either your Covenant is absolutely, *This I will do, be it lawful or not, possible or impossible*: And such a Covenant is sin and folly: Or it is *Conditional, This I will do, if it continue lawful, or possible*: This condition (or rather Exception) is still implied where it is not exprest, unless the contrary be exprest: Therefore such a Covenant is lawful with a Robber with whom you are not bound to deal openly: Because it is but the concealing from him the event which you foresee. As *e. g.* you have intelligence that a Ship is lost at sea, or is like to be shortly taken by Pyrates, which the Robber expecteth shortly to come safe into the Harbor: You may promise him to deliver up your self his Prisoner, when that Ship cometh home. Or you know a Person to be mortally sick, and will dye before the next week: You may oblige your self to marry or serve that person two months hence: For it is implied, If he or she be then alive. But with equal Contractors, this is unlawful, with whom you are obliged, not only to Verity but to Justice; as in the following cases will be further manifested.

Tit. 3. *Special Cases about Justice in Buying and Selling.*

Quest. 1. §. 1. Quest. 1. *Am I bound to endeavour that he whom I deal with may be a gainer by the bargain as well as I?*

Ans. Yes, If you be equally in want, or in the like condition: But if he be very poor, and you be rich, Charity must be so mixt with Justice, that you must endeavour that it be more to his commodity than yours (if he be indeed one that you owe Charity to.) And if you be poor and he be rich, you may be willing to be the only gainer your self, so be it you covet not anothers, nor desire that he be wronged: For when he hath power to deal charitably, you may be willing of his Charity or kindness.

Quest. 2. §. 2. Quest. 2. *May I desire or take more than my labour or goods are worth, if I can get it?*

Ans. 1. Not by deceit, perswading another that they are worth more than they are. 2. Not by extortion working upon mens ignorance, error or necessity (of which more anon.) 3. Not of any one that is poorer than your self, or of any one that intendeth but an equal bargain. 4. But if you deal with the rich, who in generosity stick not at a small matter, and are willing another should be a gainer by them, and understand what they do, it is lawful to take as much as they will give you.

§. 3. Quest. 3. *May I ask in the Market more than my goods are truly worth?*

Quest. 3.

Ans. In the case last mentioned you may; when you are selling to the rich who are willing to shew their generosity, and to make you gainers: But then the honest way is to say, it is worth but so much; but if you will give so much more because I need it, I will take it thankfully. Some think also where the common custom is to ask more than the worth, and people will not buy unless you come down from your first demand, that then you may lawfully ask more, because else there is no trading with such people. My judgment in this case is this, 1. That ordinarily it is better to ask no more at all but a just gain: And that the inconveniencies of doing otherwise are greater than any on the other side: For he that heareth you ask unjustly may well think that you would take unjustly if you could get it, and consequently that you are unjust. 2. But this just gain lieth not always just in an indivisible quantity, or determinate price. A man that hath a Family to maintain by his trade may lawfully take a proportionable moderate gain: Though if he take less he may get something too: To be always just at a word is not convenient: For he that may lawfully get two or three shillings or more in the pound of the rich, may see cause to let a poorer person have it for less: But never ask above what its reasonable to take. 3. And if you once peremptorily, *I will take no less*, then it is not fit to go from your Word. 4. And if you do meet with such fools or proud Gallants, who will not deal with you unless you ask dear, it is just that when they have given you more than it is worth, you tell them so, and offer them the overplus again. And for them that expect that you abate much of your asking, it is an inconvenience to be born, which will be ever to your advantage when you are once better known.

§. 4. Quest. 4. *How shall the worth of a commodity be judged of?* Quest. 4.

Ans. 1. When the Law setteth a rate upon any thing (as on bread and drink with us) it must be observed. 2. If you go to the Market, the Market price is much to be observed. 3. If it be in an equal contract, with one that is not in want, you may estimate your goods as they cost you, or are worth to you, though it above the common price; seeing the buyer is free to take or leave them. 4. But if that which you have to sell, be extraordinary desirable, or worth to some one person more than to you or another man, you must not make too great an advantage of his convenience or desire; but be glad that you can pleasure him, upon equal, fair and honest terms. 5. If there be a secret worth in your commodity which the market will take no notice of (as it is usual in a Horse,) it is lawful for you to take according to that true worth if you can get it. But it is a false Rule of them, that think their commodity is worth much as any one will give.

§. 5. Quest. 5. *Is it lawful to make a thing seem better than it is, by trimming, adorning or setting the best side outward or in sight; or to conceal the faults of what I am to sell.* Quest. 5.

Ans. It is lawful to dress, polish, adorn or set out your commodity, to make it seem as it is indeed, but not to make it seem better than it is; except in some very few unusual cases: As if you deal with some phantastical fool, who will not buy it, nor give you the true worth except it be so set out, and made in some respects to seem better than it is. It is lawful so far to serve their curiosity or humor, as to get the worth of your commodity. But if you do it to get more than the worth by deceiving, it is a sin. And such

such glossing hath so notable an appearance of deceit, that for that scandal it should be avoided.

2. And as for concealing the fault the case is the same: You ought not to deceive your Neighbour, but to do as you would be done by: And therefore must not conceal any fault which he desireth, or is concerned to know: Except it be when you deal with one who maketh a far greater matter of that fault than there is cause, and would wrong you in the price if it were known: Yea, and that exception will not hold neither, except in a case when you must needs sell, and they must buy it: Because 1. You may not have another mans money against his Will, though it be no more than the thing is worth. 2. Because it will be scandalous when the fault is known by him that buyeth it.

Quest. 6. §. 6. *Quest. 6. What if the fault was concealed from me when I bought it, or if I were deceived or over-reach't by him that sold it me, and gave more than the worth, may I not repair my loss by doing as I was done by?*

Ans. No: no more than you may cut anothers purse, because yours was cut: You must do as you would be done by, and not as you are done by. What you may do with the man that deceived you, is a harder question: But doubtless you may not wrong an honest man, because you were wronged by a knave.

§. 7. *Object.* But it is taken for granted in the Market, that every man will get as much as he can have, and that Caveat emptor is the only security; and therefore every man trusteth to his own wit, and not to the sellers honesty, and so resolveth to run the hazard.

Ans. It is not so among Christians, nor Infidels who profess either truth or common honesty. If you come among a company of Cut-purses: where the match is made, Look thou to thy purse and I will look to mine, and he that can get most let him take it? then indeed you have no reason to trust another: But there are no Tradesmen or Buyers who will profess that they look not to be trusted, or say, I will lye or deceive you if I can. Among Thieves and Pirates such total distrust may be allowed: But among sober persons in Civil Societies and Converse, we must in reason and Charity expect some truth and honesty, and not presume them to be all liars and deceivers, that we may seem to have allowance to be such our selves. Indeed we trust them, not absolutely as Saints, but with a mixture of distrust, as fallible and faulty men: And so as to trust our own circumspection above their words when we know not the persons to be very just. But we have no cause to make a Market a place of meer deceit, where everyone saith, Trust not me, and I will not trust thee; but let us all take one another for cheaters and liars, and get what we can? Such censures favour not of Charity, or of just intentions.

Quest. 7. §. 8. *Quest. 7. What if I foresee a plenty and cheapness in a time of dearth, which the buyer foreseeth not, (as if I know that there are Ships coming in with store of that commodity, which will make it cheap) am I bound to tell the buyer of it, and hinder my own gain?*

Ans. There may be some instances in trading with enemies, or with Rich men, that regard not such matters, or with men that are supposed to know it as well as you, in which you are not bound to tell them. But in your ordinary equal trading, when you have reason to think that the buyer knoweth it not, and would not give so dear if he knew it, you are bound to tell him: Because you must love your neighbour as your self, and do as you would

be done by, and not take advantage of his ignorance.

§. 9. *Quest. 8. If I foresee a dearth, may I not keep my commodity till then?* *Quest. 8.*

Ans. Yes; unless it be to the hurt of the Commonwealth, as if your keeping it in, be the cause of the dearth; and your bringing it forth would help to prevent it.

§. 10. *Quest. 9. May one use many words in buying and Selling?* *Quest. 9.*

Ans. You must use no more than are true, and just, and useful: but there are more words needful with some persons who are talkative and unsatisfied, than with others.

§. 11. *Quest. 10. May I buy as cheap as I can get it, or give less than the thing is worth?* *Quest. 10.*

Ans. If it be worth more to you than the Market price (through your necessity) you are not bound to give above the market price: If it be worth less to you than the market price, you are not bound to give more than it is worth to you, as suited to your use: But you must not desire nor seek to get anothers goods or labour for less than it is worth in both these respects (in common estimate, and to you.)

§. 12. *Quest. 11. May I take advantage of anothers Necessity to buy for less than the worth, or sell for more?* *Quest. 11.*

Ans. As e. g. a poor man must needs have money suddenly for his goods though he sell them but for half the worth: and I have no need of them: Am I bound to give him the worth when I have no need? and when it is a great kindness to him to give him any thing in that straight? So also when I have no desire to sell my Horse, and anothers necessity maketh him willing to give more than he is worth, may I not take it?

Ans. To the first case: You must distinguish between an act of Justice and of Charity: and between your need of the thing, and the worth of it to you. Though you have no need of the poor mans goods, yet if you buy them, both Justice and Charity require that you give him as much as they are worth to you, though not so much as they are worth in the Market: Yea, and that you buy them of him in his necessity: For if you give him but what they are worth to you, you are no loser by it: And you should do another good, when it is not to your own hurt or loss. By [what they are worth to you] I mean, so much as that you be no loser. As if it be meat or drink, though you have no present need, perhaps you will shortly have need, and if you buy not that, you must must buy as much of somewhat else. In strict Justice you may be a saver, but not a gainer, by buying of the poor in their necessity. 2. But if you buy a durable commodity, for less than it is worth, you should take it but as a pledge, and allow the seller liberty to redeem it if he can, that he may get more after of another. 3. And to the poor in such necessity, Charity must be exercised as well as Justice. Therefore if you are able to lend them money to save them the loss of underselling, you should do it: (I account that man only able who hath money which no greater service of God requireth.) And if you are not able your self, you should endeavour to get some others to relieve him, if you can without a greater inconvenience.

And for the second case, it is answered before: You may not take more than it is worth; ever the more for anothers necessity; nor in any other case than you might have done it in, if there had been no such necessity of his.

§. 13. *Quest. 12. May I not make advantage of anothers ignorance or error in bargaining?* *Quest. 12.*

Ans.

Ans. Not to get more than your Commodity is worth, nor to get his goods for less than the worth: no nor to get the true worth against his will, or with scandal: But if it be only to get a true worth of your commodity when he is willing, but would be offended if his ignorance in some point were cured, you may so far make use of his ignorance to a lawful end, as is said before in the case of concealing faults.

Quest.
13.

§. 14. Quest. 13. *May I strive to get before another, to get a good bargain which he desireth?*

Ans. Yes, if you do it not out of a greedy mind, nor to the injury of one that is poorer than your self: You should rather further the supply of your neighbours greater needs: Otherwise speed and industry in your Calling is no fault, nor yet the crossing of a Covetous mans desires: You are not bound to let every man have what he would have.

Quest.
14.

§. 14. Quest. 14. *May I buy a thing out of anothers hand, or hire a servant, which another is about, or is treating with? Or may I call a Chapman from another to buy of me?*

Ans. There are some cases in which you may not do it, and some in which you may. You may not do it out of greedy Covetousness; nor to the injury of the poor: Nor when the other hath gone so far in the bargain that it cannot be honestly broken: For then you injure the third person, and tempt the other to a sin: nor may you do it so as to disturb that due and Civil order, which should be among moderate men in trading. And it is a great matter how the thing is accounted of by the Custome of the Country or Market where you bargain: For where it is of ill report, and accounted as unjust, the scandal should make you avoid such a course. But yet in some cases it is lawful, and in some a needful duty. It is lawful when none of the foresaid reasons (or any such other) are against it: It is a duty when Charity to the poor or oppressed doth require it. As e. g. a poor man must needs sell his Land, his Horse, his Corn or Goods: A Covetous oppressor offereth him less than it is worth. The poor man must take his offer if he can get no more: The oppressor saith that it is injustice for any one to take his bargain out of his hand, or offer money till he have done: In this case it may be a duty, to offer the poor man the worth of his commodity, and save him from the oppressor. A covetous man offereth a Servant or Labourer less than their service or labour is worth; and will accuse you, if you interrupt his bargain and would offer his Servant more: In this case it may be your duty to help the servant to a better Master. A Chapman is ready to be cheated by an unconscionable Tradesman, to give much more for a commodity than its worth: Charity may oblige you in such a case to offer it him cheaper. In a word, if you do it for your own gain, in a greedy manner, it is a sin: But if you do it when it is not scandalous or injurious, or do it in charity for anothers good, it is lawful, and sometime a duty.

Quest.
15.

§. 15. Quest. 15. *May I dispraise anothers commodity to draw the buyer to my own?*

Ans. This case is sufficiently answered in the former: 1. You may not use any false dispraise: 2. Nor a true one out of Covetousness, nor in a scandalous manner. 3. But you may help to save another from a Cheater, by opening the deceit in Charity to him.

Quest.
16.

§. 16. Quest. 16. *What should I do in doubtful cases, where I am uncertain whether the thing be just or not?*

Ans. Causeless perplexing melancholy scruples, which would stop a man in the course of his duty, are not to be indulged: But in rational doubts, first use your utmost diligence (as much as the na-

ture of the cause requireth) to be resolved: and if yet you doubt, be sure to go the safer way, and to avoid sin rather than loss; and to keep your Consciences in peace.

§. 17. Quest. 17. *If the buyer lose the commodity between the bargain and the payment (as if he buy your Horse, and be dye before payment or presently after) what should the seller do to his relief?*

Quest.
17.

Ans. If it were by the sellers fault, or by any fault in the Horse which he concealed, he is to make the buyer full satisfaction. If it were casually only, rigorous Justice will allow him nothing: And therefore if it be either to a man that is Rich enough to bear it without any great sense of the loss, or in a case where in common custom the buyer always standeth to the loss, meer justice will make him no amends. But if it be where custome makes some abatement judged a Duty, or where the person is so poor as to be pinched by the loss, that common humanity, which all good men use in bargaining, which tempereth Justice with Charity, will teach men to bear their part of the loss; because they must do as they would be done by.

§. 18. Quest. 18. *If the thing bought and sold prove afterward of much more worth than was by either party understood (as in buying of Amber-chryse, and Jewels, it oft falleth out) is the buyer bound to give the seller more than was bargained for?*

Quest.
18.

Ans. Yes, if it were the sellers meer ignorance and insufficiency in that business, which caused him so to undersell it: (as if an ignorant Country-man sell a Jewel or Amber-chryse, who knoweth not what it is, a moderate satisfaction should be made him.) But if it were the sellers trade, in which he is to be supposed to be sufficient, and if it be taken for granted beforehand, that both buyer and seller will stand to the bargain whatever it prove, and that the seller would have abated nothing if it had proved less worth than the price, then the buyer may enjoy his gain: Much more if he run any notable hazard for it, as Merchants use to do.

§. 19. Quest. 19. *What if the title of the thing sold prove bad, which was before unknown?*

Quest.
19.

Ans. If the seller either knew it was bad, or through his notable negligence was ignorant of it, and did not acquaint the buyer with so much of the uncertainty and danger as he knew; or if it was any way his fault that the buyer was deceived, and not the buyers fault, he is bound to make him proportionable satisfaction. As also in case that by Law or bargain he be bound to warrant the title to the buyer. But not in case that it be their explicit or implicit agreement that the buyer stand to the hazard, and the seller hath done his duty to make him know what is doubtful.

§. 20. Quest. 20. *What if a change of Powers or Laws do overthrow the title, almost as soon as it is sold (as it oft falls out about Offices and Lands;) who must bear the loss?*

Ans. The case is near the same with that in Quest. 17. It is supposed that the seller should have loit it himself if he had kept it but a little longer: And that neither of them foresaw the Change: And therefore that the seller hath all his money, rather for his good hap, than for his Lands or Office, (which the buyer hath not.) Therefore except it be to a rich man that feeleth not the loss, or one that expressly undertook to stand to all hazards, foreseeing a possibility of them, Charity and Humanity, will teach the seller to divide the loss.

§. 22. The same is the case of London now consumed by fire: where thousands of suits are like to rise between the Landlords and the Tenants. Where the Providence of God (permitting the burning zeal of some Papists) hath deprived men of the

houses

houses which they had hired or taken leases of, humanity and charity requireth the Rich to bear most of the loss, and not to exact their Rents, or Rebuilding from the poor, what ever the Law saith, which could not be supposed to foresee such accidents. Love your neighbours as your selves: Do as you would be done by; and oppress not your poor brethren; and then by these three Rules you will your selves decide a multitude of such doubts and difficulties, which the uncharitable only cannot understand.

Tit. 4. Cases of Conscience about Lending and Borrowing.

Quest. 1. §. 1. Quest. 1. **M**ay a poor man borrow Money, who knoweth that he is unable to repay it, and hath no rational proof that he is very likely to be able hereafter?

Ans. No, unless it be when he telleth the lender truly of his case, and he is willing to run the hazard: Else it is meer thievery covered with the cheat of borrowing: For the borrower desireth that of another, which he would not lend him, if he expected it not again: And to take a mans money or goods against his will is robbery.

Object. But I am in great necessity.

Ans. Begging in necessity is lawful: but stealing or cheating is not, though you call it borrowing.

Object. But it is a shame to beg.

Ans. The sin of thievish borrowing is worse than shame.

Object. But none will give me if I beg.

Ans. If they will give but to save your life at the present, you must take it, though they give you not what you would have: The poorest beggars life is better than the Thiefs.

Object. But I hope God may enable me to pay hereafter.

Ans. If you have no rational way to manifest the soundness of that hope to another, it is but to pretend faith and hope for thievery and deceit.

Object. God hath promised, that those that fear him shall want no good thing? And therefore I hope I may be able to repay it.

Ans. If you want not, Why do you borrow? If you have enough to keep you alive by begging, God maketh good all his promises to you: Yea, or if you die by famine. For he only promiseth you that which is best; which for ought you know may be beggary or death. God breaketh not Promise with his Servants who die in common famine, no more than with them that die in Plagues or Wars. Make not God the Patron of sin. Yea, and your faith a pretence for your distrust. If you trust God, use no sinful means: If you trust him not, this pleading of his Promise is hypocrisy.

Quest. 2. §. 2. Quest. 2. May a Tradesman drive a Trade with borrowed money, when his success and so his repayment is utterly an uncertain thing?

Ans. There are some Trades where the gain is so exceeding probable, next to certain, as may warrant the borrowing of money to manage them, when there is no rational probability of failing in the payment. And there are some Tradesmen, who have estates of their own, sufficient to repay all the money which they borrow. But otherwise when the money is rationally hazardous, the borrower is bound in conscience to acquaint the lender fully with the hazard, that he may not have it against his will. Otherwise he liveth in constant deceit or thievery! And if he do happen to repay it, it excuseth not his sin.

§. 3. Quest. 3. If a borrower be utterly unable to pay, and so break while he hath something, may he not retain somewhat for his food or rayment.

Ans. No: unless it be in order to set up again in hope to repay his debts: For all that he hath being other mens, he may not take so much as bread to his mouth, out of that which is theirs, without their consent.

§. 4. Quest. 4. But if a man have bound himself to his Wives friends upon marriage to settle so much upon her or her Children, and this obligation was antecedent to his debts, may he not secure that to his Wife and Children, without any injury to his Creditors?

Ans. The Law of the Land must much decide this controversie: If the propriety be actually before transferred to Wife or Children, it is theirs, and cannot be taken from them: But if it were done after by a deed of gift to defraud the Creditors, then that deed of gift is invalid, till debts be paid. If it be but an obligation and no collation of propriety, the Law must determine who is to be first paid: and whether the wife be supposed to run the hazard of gaining or losing with the Husband: And though the Laws of several Countreys herein differ, and some give the Wife more propriety than others do, yet must they in each place be conscientiously observed, us being the Rule of such propriety. But we must see that there be no fraudulent intent in the transaction.

§. 5. Quest. 5. May not a Tradesman retain somewhat to set up again, if his creditors be willing to compound for a certain part of the debt?

Ans. If he truly acquaint them with his whole estate, and they voluntarily allow him part to himself, either in charity, or in hope hereafter to be satisfied, this is no unlawful course: But if he hide part from them, and make them believe that the rest is all, this is but a thievish procurement of their composition or consent.

§. 6. Quest. 6. May a borrower lawfully break his day, of promised payment, in case of necessity.

Ans. True necessity hath no Law: that is, a man is not bound to do things naturally impossible: But if he might have foreseen that necessity, or the doubtfulness of his payment at the day, it was his sin to promise it, unless he put in some limitation [If I be able,] and acquainted the lender with the uncertainty. However it be, when the time is come, he ought to go to his Creditor, and tell him of his necessity, and desire further time, and endeavour to pay it as soon as he is able: and if he be not able, to make him what satisfaction he can, by his labour, or any other Lawful way.

§. 7. Quest. 7. May I borrow of one to pay another, to keep my day with the first?

Ans. Yes, if you deal not fraudulently with the second, but are able to pay him, or acquaint him truly with your case.

§. 8. Quest. 8. Suppose that I have no probability of paying the last creditor, may I borrow of one to pay another, and so live upon borrowing, or must I rather continue in one mans debt?

Ans. If you truly acquaint your Creditors with your state, you may do as is most to your convenience. If the first Creditor be able and willing rather to trust you longer, than that you should borrow of another to pay him, you may continue his debtor, till you can pay him without borrowing: But if he be either poor or unwilling to bear with you, and another that is able be willing to venture, you may better borrow of another to pay him. But if they be all equally unwilling to stand to any hazard by you, then

then you must rather continue in the first man's debt; because if you wrong another you will commit another sin: Nay, you cannot borrow in such a case, because it is supposed that the other will not lend, when he knoweth your case. And you must not at all conceal it from him.

Object. But it may be my ruine to open my full state to another.

Ans. You must not live upon cheating and thievery to prevent your ruine: And what can it be less to get another man's money against his will, if you hide your case, which if he knew he would not lend it you.

Quest. 9. *Obj.* But what if I tell him plainly, that I will pay him certainly by borrowing of another, though I cannot pay him for mine own, and though I be not like to pay the last.

Ans. If you truly thus open your case to every one that you borrow of, you may take it, if they will lend it: For then you have their consent: And it is supposed, that every one is willing to run the hazard of being the last Creditor.

Quest. 9. *§. 9.* *Quest. 9.* May I lend upon Pledges, Pawns, or Mortgages for my security?

Ans. Yes, So you take not that from a poor man for a pledge, which is necessary to his livelihood and maintenance: As the bed which he should lie on, the cloaths which he should wear, or the tools which he should work with; and be not cruel on pretence of mercy.

§. 10. Quest. 10. May I take the forfeiture and keep a pledge or Mortgage upon Covenants?

Ans. If it be among Merchants and Rich men, an act of Merchandize, and not of meer security for money lent, then it is another case: As if they make a bargain thus, [take this Jewel or this Land for your money; and it shall be yours if I pay you not at such a day: I am willing to stand to the hazard of uncertainty: If I pay you not, suppose it is for my own commodity, and not through disability:] In this case it is lawful to take the forfeiture, or detain the thing. But if it be properly but a pledge to secure the money, then the final intent is but that your money may be repayed: And you may not take the advantage of breaking a day, to take that from another which is none of your own. Justice will allow you only to take so much as your money came to, and to give the overplus (if there be any) to the debtor. And mercy will require you rather to forgive the debt, than to keep a pledge which he cannot spare, but to his ruine and misery (as his food, his rayment, his tools, his house, &c.) Unless you be in as great necessity as he.

§. 11. Quest. 11. May I take the Bond or Promise of a third Person as security for my money?

Ans. Yes: in case that other be able and willing to be responsible: For you have his own consent: But great caution should be used; that you take no man that is insufficient, from whom mercy forbiddeth you to take it in case the principal debtor fail; unless you take his suretiship but *in terrorem*, resolving not to take it of him: And also that you faithfully tell the sureties that you must require it of them in case of non-payment, and therefore try whether indeed they are truly willing to pay it: For if they be such as truly presume that you will not take it of them, or will take it ill to be sued for it, you should not take their suretiship, unless you purpose not to seek it (except in necessity.)

§. 12. Quest. 12. Is it lawful to lend upon usury, interest or increase?

Ans. This Controversie hath so many full Treatises written on it, that I cannot expect that so few words as I must lay out upon it, should satisfy the

studious reader. All the disputes about the name of Usury I pass by: It being [*The receiving of any additional gain as due for money lent*] which is commonly meant by the word, and which we mean in the question. For the questions, Whether we may bargain for it, or tye the debtor to pay it? Whether we may take it after his gain as partaking in it or before? Whether we must partake also in the loss if the debtor, be a loser With other such like, are but subsequent to the main question, Whether any gain (called Ute) may be taken by the lender as his due for the money lent? My judgement is as followeth.

1. There is some such gain or Usury lawful and commendable. 2. There is some such gain or usury unlawful and a heinous sin. I shall first give my reasons of the first proposition.

§. 13. I. If all Usury be forbidden it is either by the Law of Nature, or by some positive Law of supernatural Revelation: If the latter, it is either by some Law of Moses, or by some Law of Christ: If the former, it is either as against the Rule of Piety to God, or against Justice or Charity to men: That which is neither a violation of the Natural Laws of Piety, Justice or Charity; nor against the supernaturally revealed Laws of Moses or of Christ, is not unlawful. But there is some Usury which is against none of all these: Ergo there is some Usury which is not unlawful.

§. 14. I will first lay you down the instances of such Usury; and then prove it. There is a parcel of Land to be sold for a thousand pound, which is worth forty pound *per annum*, and hath Wood on it worth a thousand pound: (Some such things we have known:) *John N.* is willing to purchase it; But he hath a poor Neighbour, *T. S.* that hath no money, but a great desire of the bargain. *J. N.* loving his neighbour as himself, and desiring his wealth, lendeth him the thousand pound upon Usury for one year. *T. S.* buyeth the Land, and selleth the Wood for the same money, and repayeth it in a year, and so hath all the Land for almost nothing, as if *J. N.* had purchased the Land and freely given it him, after a year or two; The gift had been the same.

Object. Here you suppose the seller wronged by selling his Land almost for nothing.

Ans. 1. That is nothing at all to the present case, but a different case by it self: 2. I can put many cases in which such a sale may be made without any wrong to the seller: As when it is done by some Prince, or State, or Noble and liberal person, purposely designing the enriching of the Subjects or after a War as lately in Ireland. So that the question is, whether *J. N.* may not give *T. S.* a thousand or eight hundred pounds worth of Land, taking a years Rent first out of the Land, or a years use for the money, which cometh to the same sum.

§. 15. Another: A Rich Merchant trading into the East Indies, having five thousand pound to lay out upon his commodities in Traffick, when he hath laid out four thousand five hundred pound, lendeth in Charity the other five hundred pound to one of his Servants to lay out upon a commodity, which when it cometh home will be worth two thousand pound; and offereth him to secure the carriage with his own; requiring only the Use of his money at six *per cent*. Here the taking of thirty pound Use, is but the giving him one thousand four hundred and seventy pound, and is all one with deducting so much of the gift.

§. 16. Another Instance: Certain Orphans having nothing left them but so much money as will by the allowed use of it, find them bread and poor cloathing: The Guardian cannot lay it out

in Lands for them: and if he maintain them upon the stock, it will be quickly spent, and he must answer for it: A Rich man that is their Neighbour tradeth in Iron-works, (Furnaces and Forges) or Lead-works or other such commodities, in which he constantly getteth the double of the stock which he employeth, or at least twenty pound or or forty pound in the hundred: the Guardian dare not lend the money to any poor man, lest he break and never be able to pay it: Therefore he lendeth it this rich man. And if he have it without Usury, the poor Orphans give the rich man freely twenty pound or forty pound a year supposing their stock to be an hundred: If he take Usury, the rich man doth but give the poor Orphans some part of his constant gain.

§. 17. Another instance: In a City or Corporation where there is a rich Trade of Cloathing or making Silks, there is a stock of money given by Legacy for the poor, and entrusted into the hands of the richest of the City, to trade with and give the poor the Use of it: and there is another stock left to set up young beginners, who have not a stock to set up themselves: On condition that they give the third part of their gain to the poor, and at seven years end resign the stock: The question is, Whether the poor should be without this Use of their money, and let the rich go away with it? Or whether they may take it?

§. 18. Now I prove that such Usury is not forbidden by God. 1. It is not forbidden us by the Law of Moses: 1. Because Moses Law never did forbid it: For. 1. It is expressly forbidden as an act of unmercifulness; and therefore forbidden only to the poor and to brethren, *Exod. 22. 25. Levit. 25. 36, 37.* Yea, when the poor are not named, it is the poor that are meant: Because in that Country they did not keep up stocks for Merchandize or Trading, but lent usually to the needy only: At least the circumstances of the several Texts shew, that it is only lending to the needy, and not lending to drive on any enriching Trades, which is meant where Usury is forbidden. 2. And it is expressly allowed to be used to strangers, *Deut. 23. 19, 20.* to whom nothing unjust or uncharitable might be done; only such a measure of Charity was not required towards them, as unto brethren. And there were more Merchants of strangers that traded with them in foreign commodities, than of Jews that fetcht them home: So that the prohibition of Usury is in the Law it self restrained only to their lending to the poor: But in the Prophets who do but reprove the sin, it is expressed without that limitation, partly because it supposeth the meaning of the Law to be known, which the Prophets did but apply: and partly because there was little or no lending used among the Jews, but to the needy as an act of Charity.

§. 19. 2. And if it had been forbidden in Moses Law only, it would not extend to Christians now: Because the Law of Moses as such, is not in force: The matter of it is much of the Law of Nature indeed; but as *Mosaical*, it was proper to the Jews and Profelytes: or at least extended not to the Christian Gentiles: as is plain in *2 Cor. 3. 7. Gal. 3. 19, 24. & 5. 3. Eph. 2. 15. 1 Tim. 1. 7. Heb. 7. 12, 16, 19.* Moses Law as such never bound any other Nations, but the Profelytes that joyned themselves to the Jews (nor was all the World obliged so to be profelyted as to take up their Laws:) Much less do they bind us that are the Servants of Christ, so long after the dissolution of their Common-wealth. So much of them as are part of the Law of Nature, or of any positive Law of Christ, or of the Civil Law of any State, are binding as they are such Natu-

ral, Christian or Civil Laws. But not one of them as *Mosaical*: Though the *Mosaical* Law is of great use to help us to understand the Law of Nature in many particular instances, in which it is somewhat difficult to us.

§. 20. 2. There is no positive Law of Christ forbidding all Usury: As for *Luke 6. 32, 35.* it is plainly nothing to the case: For he saith not, [Lend, looking for no gain or increase,] but [looking for nothing again.] And the Context sheweth that the meaning must be one of these these two: Either *q. d.* [Lend not only to them that will lend to you again when you are in want; but even to the poor, that you can never hope to borrow of:] Or else [Lend not only to them that are able to pay you, and where your Stock is secured, but to the needy where your money is hazarded; and though they will pay you if they are able, yet you have little or no hope that ever they should be able to repay: Lend so, as to be willing to make a gift of it in case the borrower never repay it.] And there is no other Text that can be pretended against it, in the New Testament.

§. 21. 3. And that the Law of Nature doth not forbid all Usury, will appear by examining the several parts of it. The Law of Nature forbiddeth but three sorts of sins; 1. Those that are against Piety to God: 2. Those that are against our own welfare: 3. Those that are against our Neighbours good: and that is, 1. Against Justice: 2. Against Charity. There is none that falleth not under some of these heads.

1. And that Usury is not naturally evil as against Piety to God, 2. Or as against our selves, and our own welfare, I need not prove, because no reason nor reasonable person doth lay any such accusation against it. Though they that think it absolutely unlawful, say that it is consequently against God, as every violation of his Law is. But that is nothing to the case.

3. Therefore there is no doubt but the whole controversy is resolved into this last question, Whether all Usury be against Justice or Charity to our neighbour. Justice obligeth me to give him his own: Charity obligeth me to give him more than his own, in certain cases; as one that love him as my self. That which is not against Justice, may be against Charity: But that which is against Charity, is not always against Justice strictly taken. And that which is an act of true Charity, is never against Justice: Because he that giveth his neighbour more than his own, doth give him his own and more. There is a Usury which is against Justice and Charity. There is a Usury which is against Charity, but not against meer Justice: And there is an Usury which is against neither Justice nor Charity. If I prove it Charitable it is superfluous to say more.

§. 22. All the instances before given are notoriously charitable. That which is for the preservation of the lives and comforts of the poor, and of Orphans, or for the enriching of my neighbour is an act of Charity: But such is some Usury, past all doubt; as is before declared. Where the contrary is an act of cruelty, the Usury is not against Charity, but for it. For the rich to deny to the poor and Orphans a part of that gain, which they make by the improvement of their own money, is oppression and cruelty: If it be cruel to let a Beggar dye or starve, when we should feed and cloath him of our own; much more to let the poor and Orphans starve and perish rather than give them the increase of their own, or part of it at least. As for them that say, It maybe as well improved otherwise, they are unexperienced men: it is a known falshood as to the most:

Exod. 20. 21. Thou shalt neither vex a stranger, nor oppress him. Exod. 23. 9. Thou shalt not oppress a stranger, &c. So that Usury to a stranger was no oppression.

most: though some few may meet with such opportunities. At least it is nothing to them that cannot have other ways of improving it: Who are very many.

§. 23. Moreover, when it is not an act of Charity, yet it may be not against Charity in these cases: 1. When the lender is poor and the borrower rich: Yea, it may be a sin to lend it freely, Prov. 22. 16. *He that oppresseth the poor to increase his riches, and he that gives to the rich shall surely come to want: It is a giving to the rich to lend freely that money which they improve to the increase of their riches.* 2. When the lender is not obliged to that act of Charity, though the borrower be poorer than himself. Which falleth out in a hundred cases: which may be comprized under this one general; *When the lender is obliged to expend that same money in some other greater, better work:* As at the same time while a man that is worth but twenty pound a year, is in debt to a man that hath a 1000 pound a year, there may be a hundred or a thousand poor people worth nothing ready to perish, whom the rich is rather bound to succor, than him that hath but twenty pound a year. And there may be works of piety (as to set up a School, or promote the preaching of the Gospel) which may be as great as either. And the richest that is, cannot do all the good that is to be done, nor relieve all the persons that are in want: Therefore when he must leave much undone, if he would give all his substance, (it is *ceteris paribus*) a sin, to give that to a man that can make shift without it, and pass by an hundred in much deeper necessity and distress: So that he who either exerciseth Charity in his Usury, or doth nothing against Charity and Justice, certainly sinneth not by that Usury. For all the Scriptures which speak against Usury, speak against it as a cruel or uncharitable thing.

§. 24. Obj. But it is sometimes necessary for a Law to forbid that which otherwise would be good, when it cannot be done, without encouraging others to a greater evil; such as ordinary usury is: and then that Law must be observed.

Ans. This is true in these, that such cases there are: But it is unproved and untrue in this case: For, 1. There is no such Law: 2. There is no such reason or necessity of such a Law. For God can as well make Laws against unrighteous or uncharitable increase or Usury, without forbidding that which is Charitable and Just, as he can make Laws against unrighteous or uncharitable buying and selling without condemning that which was good and just: Or as he can forbid gluttony, drunkenness, idleness, pride, without forbidding eating, drinking, apparel or riches. He can easily tell men of whom and in what case to take use, and when not.

He that would see all other Objections answered, and the case fully handled, hath many Treatises on both sides extant to inform him.

§. 25. II. That there is a sort of Usury which is evil I know of no man that doubteth, and therefore need not stand to prove.

Quest. When is Usury sinful?

Ans. As is before said, When its against either Justice or Charity: 1. When its like cheating bargaining, which under pretence of consent and a form of Justice doth deceive, or oppress, and get from another that which is not truly ours but his. 2. When you lend for increase where Charity obligeth you to lend freely: even as it is a sin to lend expecting your own again, when Charity obligeth you to give it. 3. When you uncharitably exact that which your brother is disabled utterly to pay, and use cruelty to procure it, (be it the Use or the principal.) 4. When you allow him not such a proportion of the gain as

his labour, hazard or poverty doth require; but because the money is yours, will live at ease upon his labours. 5. When in case of his losses you rigorously exact your due without that abatement, or forgiving debts (whether Use or Principal,) which humanity and charity require. In a Word, when you are selfish and do not as, according to true judgement, you may desire to be done by, if you were in his case.

§. 26. Quest. But when am I bound to exercise this Charity in not taking Use?

Ans. As I said before, 1. When ever you have no more urgent, and necessary, and excellent work, to lay out that money on, which you are so to receive. 2. Yea, though another work may be in it self better, (as to relieve many poorer better men with that money) yet when you cannot take it, without the utter undoing of the debtor, and bringing him into as bad a case, as any single person whom you would relieve, it is the safer side to leave the other unrelieved, (unless it be a person on whom the publick good much dependeth) rather than to extort your own from such a one to give another. Because that which you cannot get without a scandalous appearance of cruelty, is *quoad jus in re* not yours to give, till you can better get possession of it: And therefore God will not expect that you should give it to another.

§. 27. In all this I imply that as you must prefer the lives of others in giving Alms, before your own conveniences and comforts, and must not say, *I cannot spare it*, when your necessity may spare it, though not your pleasure: So also in taking Use, of those that you are bound to shew charity to, the same rule and proportions must be observed in your charity.

§. 28. Note also, that in all this it appeareth, that the case is but gradually different, between taking the use and taking the principal. For when the reason for remitting is the same, you are as well bound to remit the principal as the use.

§. 29. But this difference there is, that many a man of low estate may afford to lend freely to a poorer man for a little time, who cannot afford to give it. And prudence may direct us to choose one man to lend freely to for a time, because of his sudden necessity, when yet another is fitter to give it to.

§. 30. Quest. 13. Is lending a duty? If so, must I lend to all that ask me? or to whom? Quest. 13.

Ans. Lending is a duty, when we have it, and our brothers necessity requireth it, and true prudence telleth us, that we have no better way to lay it out, which is inconsistent with that. And therefore rich men ordinarily should both lend and give as prudence shall direct. But there is an imprudent and so a sinful lending: As, 1. When you will lend that which is anothers, and you have no power to lend. 2. When you lend that which you must needs require again, while you might easily foresee that the borrower is not like to pay. Lend nothing but what you have either great probability will be repayed, or else which you are willing to give in case the debtor cannot or will not pay; or at least when suing for it, will not have scandalous and worse effects than not lending. For it is very ordinary when you come to demand it and sue for it, to stir up the hatred of the debtor against you, and to make him your enemy, and to break his Charity by your imprudent Charity: In such a case, if you are obliged to relieve him, give him so much as you can spare, rather than lend him that which you cannot spare, but must sue for. In such cases, if Charity go not without Prudence, nor prudence without Charity, you may well enough see when to lend, and how much.

§. 31. Quest. 14. Is it lawful to take upon Usury in necessity, when the Creditor doth unjustly or unmercifully require it? Quest. 14.

Ans.

Ans. Not in case that the consequents (by encouraging sin or otherwise) be like to do more hurt, than the money will do you good. Else, it is lawful when it is for your benefit: As it is lawful to take part of your wages for your work, or part of the worth of your commodity, when you cannot have the whole: And as it is lawful to purchase your rights of an enemy, or your life of a Thief as is aforesaid. A man may buy his own benefit of an unrighteous man.

Quest.
15.

§. 32. Quest. 15. *Doth not contraiing for a certain sum of gain, make Usury to be in that case unlawful, which might lawfully be taken of one that is free?*

Ans. Yes, in case that contraiing determine an uncertain case without sufficient cause: As if you agree, that whether the borrower gain or lose, and be poor or rich, I will have so much gain: that is, Whether it prove merciful or unmerciful, I will have it. But then in that case, if it so prove unmerciful, it may not be taken without contraiing, if freely offered. No contract may tie the debtor to that which is against Justice or Charity: And no contract may absolutely require that which may prove uncharitable; unless there be a tacite condition, or exception of such a case implied. Otherwise I see no Scripture or reason, why a contract altereth the case, and may not be used to secure that increase which is neither unrighteous nor unmerciful: It may be the bond of equity, but not of iniquity. As in case of a certain gain by the borrower, a certain use may be contracted for: And in case of uncertain gain to the borrower, a conditional contract may be made. Yea, in case of Merchandize, where mens poverty forbiddeth not such bargains, I see not but it is lawful to sell a greater uncertain gain, for a smaller certain gain; and so to make the contracts absolute: (As *Amesius Cas. Confe.* on this question sheweth.) As all oppression and unmercifulness must be avoided, and all men must do as they would (judiciously) be done by: So it is a bad thing to corrupt Religion, and fill the world with causeless scruples, by making that a sin which is no sin. Divines that live in great Cities and among Merchandize, are usually fitter Judges in this case, than those that live more obscurely (without experience) in the Countrey.

Tit. 5. Cases of Conscience about Lufury Contracts.

Quest. 1. §. 1. Quest. 1. *Is it lawful to lay wagers upon the credit or confidence of one anothers opinions or assertions in discourse? As e.g. I will lay you so much that I am in the right?*

Ans. Yes, If these three things concur: 1. That the true end of the wager is, to be a penalty to him that shall be guilty of a rash and false assertion, and not to gratify the Covetousness of the other. 2. That it be no greater a sum than can be demanded and paid, without breach of Charity, or too much hurt to the loser (as above the proportion of his error;) 3. That it be no other but what both parties are truly willing to stand to the loss of, if either of them lose. And that beforehand they truly seem so willing to each other.

Quest. 2. §. Quest. 2. *Is it lawful to lay Wagers upon Horse-races, Dogs, Hawks, Bear-baitings or such Games as depend upon the activity of Beast or Man?*

Ans. Yes, upon the two last exprest conditions; and 3. That it be not an exercise which is itself unlawful, by cruelty to beasts, or hazard to the lives of men (as in Fencing, Running, Wrest-

ling, &c. it may fall out if it be not cautelously done,) or by the expence of an undue proportion of time in them, which is the common Malignity of such recreations.

§. 3. Quest. 3. *May I lawfully give money to see such sports, as Bear-baitings, Stage-plays, Marks, Shews, Puppet-plays, Activities of Man or Beast? &c.* Quest. 3.

Ans. There are many Shews that are desirable and laudable, (as of strange Creatures, Monsters, rare Engines, Activities, &c.) the sight of which it is lawful to purchase, at a proportionable price: As a prospect thorough one of Galileus Tubes or such another, is worth much money to a studious person. But when the exercise is unlawful (as all Stage-plays are that ever I saw, or had just information of; yea, odiously evil; however it is very possible that a Comedy or Tragedy might with abundance of cautions be lawfully acted,) it is then (usually) unlawful to be a Spectator either for money or on free cost. I say [usually] because it is possible that some one that is necessitated to be there, or that goeth to find out their evil to suppress them, or that is once only induced to know the truth of them, may do it innocently: But so do not they, who are present voluntarily and approvingly. 3. And if the recreation be lawful in it self, yet when vain persons go thither to feed a carnal fancy and vicious humour, which delighteth more in vanity, than they delight in piety, and when it wasteth their time and corrupteth their minds, and alienateth them from good, or hindreth duty, it is to them unlawful.

§. 4. Quest. 4. *Is it lawful to play at Cards or Dice for money, or at any Lottery?* Quest. 4. Of Recreations see before.

Ans. The greatest doubt is, Whether the Games be lawful, many learned Divines being for the Negative, and many for the Affirmative; And those that are for the Affirmative lay down so many necessities or conditions to prove them lawful, as I scarce ever yet saw meet together: But if they be proved at all lawful, the case of Wagers is resolved as the next.

§. 5. Quest. 5. *May I play at Bowls, Run, Shoot, &c. or use such personal activities for money?* Quest. 5.

Ans. Yes, 1. If you make not the Game it self bad by any accident: 2. If your Wager be laid for sport, and not for covetousness (striving who shall get anothers money, and give them nothing for it.) 3. And if no more be laid than is fuitable to the sport, and the loser doth well and willingly pay.

§. 6. Quest. 6. *If the loser who said he was willing, prove angry and unwilling when it cometh to the paying, may I take it, or get it by Law against his will?* Quest. 6.

Ans. No, no not in ordinary cases; because you may not turn a sport to covetousness, or breach of Charity: But in case that it be a sport that hath cost you any thing, you may in Justice take your Charges, when Prudence forbids it not.

Tit. 6. Cases of Conscience about Losing and Finding.

§. 1. Quest. 1. *If I find money or any thing lost, am I bound to seek out the owner, if he seek not after me? And how far am I bound to seek him?* Quest. 1.

Ans. You are bound to use such reasonable means, as the nature of the case requireth, that the true owner may have his own again. He that dares keep

keep another mans money, because he findeth it, its like would steal, if he could do it as secretly. Finding gives you no propriety, if the owner can be found: Do as you would be done by, and you may satisfie your conscience. If nearer enquiry will not serve, you are bound to get it cryed in the Market, or proclaimed in the Church, or mentioned in the *Curranis* that carry weekly news; or any probable way, which putteth you not upon unreasonable cost or labour.

Quest. 2. §. 2. Quest. 2. May I take any thing for the finding of it, as my due?

Ans. You may demand so much as shall pay for any labour or cost which you have been at about it, or finding out the owner. But no more as your due: Though a moderate gratuity may be accepted, if he freely give it.

Quest. 3. §. 3. Quest. 3. May I desire to find money or any thing else in my way? or may I be glad when I have found it?

Ans. You should first be unwilling that your neighbour should lose it; and be sorry that he hath lost it: But supposing that it be lost, you may moderately desire that you may find it rather than another: Not with a covetous desire of the gain; but that you may faithfully gratify the owner in restoring it, Or if he cannot be found may dispose of it as you ought. And you should be more sorry that it's lost, than glad that you find it, except for the owners.

Quest. 4. §. 4. Quest. 4. If no owner can be found, may I not take it and use it as mine own?

Ans. The Laws of the Land do usually regulate claims of propriety in such matters: Where the Law giveth it to the Lord of the Mannor, it is his, and you must give it him. Where it giveth it to no other, it is his that findeth it; and occupancy will give him propriety. But so as it behoveth him to judge, if he be poor, that Gods providence ordered it for his own supply; but if he be rich, that God sent it him but as to his Steward, to give it to the poor.

Quest. 5. §. 5. Quest. 5. If many be present when I find it, may I not wholly retain it to myself? or may I not conceal it from them if I can?

Ans. If the Law over-rule the case, it must be obeyed: But if it do not, you may if you can conceal it, and thereby become the only finder, and take it as your own, if the owner be not found: But if you cannot conceal it at the time of finding, they that see it with you are partly the finders as well as you; though perhaps the largest share be due to the occupant.

Quest. 6. §. 6. Quest. 6. If I trust my neighbour or servant with money or goods, or if another trust me, who must stand to the loss if they be lost?

Ans. Here also the Law of the Land as regulating proprieties must be very much regarded; and especially the true meaning of the parties must be understood: If it was antecedently the expressed or implied meaning that one party in such or such a case should bear the loss, it must in strict justice be according to the true meaning of the parties. Therefore if a Carrier that undertaketh to secure it, loseth it; he loseth it to himself. Or if one that it is lent to on that condition (explicite or implicate) lose it, it is to himself. But if a friend to whom you are beholden for the carriage lose it who undertook no more than to bestow his labour, the loss must be yours; yea, though it was his negligence or drunkenness that was the fault: For you took him and trusted him as he is. But if a servant or one obliged to do it by hire, do without any other agreement, only undertake to serve you in it, and loseth it,

the Law or Custom of the Countrey is instead of a Contract: For if the Law or Custom lay the loss on him, it is supposed that he consented to it in consenting to be your servant: If it lay it on you, it is supposed that you took your servant on such terms of hazard. But if it be left undecided by Law and Custom, you may make your servant pay only so much as is a proportionable penalty for his fault; but no more, as any satisfaction for your loss: except you agreed with him to repay such losses as were by his default. And when it is considered what strict Justice doth require, it must also be considered what Charity and mercy doth require, that the poor be not oppressed.

Tit. 7. Directions to Merchants, Factors, Chaplains, Travellers, that live among Infidels.

Quest. 1. **I**s it lawful to put ones self, or Servants, especially young unestablished apprentices, into temptations of an Infidel Countrey (or a Popish) for the getting of Riches, as Merchants do?

Ans. This cannot be truly answered without distinguishing, 1. Of the Countreys they go from. 2. Of the places they go to. 3. Of the quality of the persons that go. 4. Of the causes of their going.

I. Some Countreys that they go from may be as bad as those that they go to, or in a state of War, when it is better be absent, or in a time of persecution, or at least of greater temptation than they are like to have abroad. And some are contrarily as a Paradise in comparison of those they go to, for holiness and helps to Heaven, and for peace and opportunities of serviceableness to God and the publick good.

II. Some Countreys which they may go to may have as good helps for their souls as at home, if not by those of the Religion of the Nation, yet by Christians that live among them; or by the company which goeth with them: or at least there may be no great temptations to change their Religion, or debauch them, either through the Civility and moderation of those they live among, or through their sottish ignorance and viciousness, which will rather turn mens hearts against them. But some Countreys have so strong temptations to corrupt mens understandings through the subtilty of seducers, and some have such allurements to debauch men, and some such cruelties to tempt them to deny the truth, that it is hard among them to retain ones innocency.

III. Some that go abroad are understanding settled Christians, able to make good use of other mens errors, and sins, and ill examples or suggestions; and perhaps to do much good on others: But some are young, and raw, and unexperienced, whose heads are unfurnished of those evidences and Reasons by which they should hold fast their own profession, against the cunning reasonings of an adversary; and their hearts unfurnished of that Love to truth, and that serious resolution which is necessary to their safety; and therefore are like to be corrupted.

IV. Some are sent by their Princes as Agents or Embassadors on employments necessary to the publick good: And some are sent by Societies on business necessary to the ends of the Society: And some go in case of extream poverty and necessity, having no other way of maintenance at home. And some go in obedience to their Parents and Masters that command

Quest. 1. Lig. Steph. Vinan. Pigh. in Hercule prodigo pag. 130. 131, 132. Cui peregrinatio dulcis est; non amat patriam: si dulcis est patria, amara est peregrinatio. August.

mand it them: And some go to avoid the miseries of a War, or the danger of a sharp persecution at home; or the greater temptations of a debauched or seducing age; or some great temptations in their families. But some go for fancy, and some for meer covetousness without need.

By these distinctions the case may be answered by men that are judicious and impartial. As,

1. *Affirm.* 1. It is lawful for Embassadors to go among Infidels that are sent by Princes or States: Because the publick good must be secured.

2. It is lawful for the Agents of Lawful Societies or trading Companies to go (*ceteris paribus*, the persons being capable:) Because Trade must be promoted which tendeth to the common good of all Countreys.

3. It is not only lawful, but one of the best works in the World, for fit persons to go on a design to convert the poor Infidels and Heathens where they go. Therefore the Preachers of the Gospel should not be backward, to take any opportunity, as Chaplains to Embassadors, or to Factories, &c. to put themselves in such a way.

4. It is lawful for a Son or Servant (whose bonds extend to such a service) to go in obedience to a Superiours command; And Gods special protection may be trusted in a way of Obedience.

5. It is lawful for one in debt to go that hath probable hopes that way and no other to pay his debts. Because he is a defrauder if he detain other mens money, while a lawful way of repaying it may be taken.

6. It is lawful for a duly qualified person to go in case of extream poverty, to be able to live in the world: and that poverty may be called extream to one that was Nobly born and educated which would be no poverty to one that was bred in beggary.

7. It is lawful for a well qualified person, who desireth Riches to serve God, and to do good with to go in a way of trading, though he be in no poverty or necessity himself. Because Gods blessing on a lawful Trade may be desired and endeavoured, and he that should do all the good he can, may use what lawful means he can to be enabled to do it. And other mens wants should be to us as our own, and therefore we may endeavour to be able to relieve them.

8. In a time of such Civil War, when a man knoweth not which side to take, it may be better for some men to live abroad; yea, among Infidels.

9. There is little dissuade a man whose Trade leadeth him into a Countrey that is better than his own, or so sottish as to have small temptation, and that hath the company of faithful Christians, with which he may openly worship God, and privately converse to his spiritual edification.

10. In urgent cases one may go for a time, where he can have no use of publick Church-Worship; so be it he have private means and opportunities of holy living.

11. It is lawful on less occasions to leave ones own Countrey in a time of debauchery, when temptations at home are greater than those abroad, or in a time of such persecution as may lawfully be avoided, than at another time.

12. A settled Christian may go more safely, and therefore lawfully on smaller urgencies, than a young, raw, lustful, fanciful, unsettled Novice may.

II. *Neg.* 1. It is not lawful for any one to seek Riches or Trade abroad or at home, principally for

the Love of Riches, to raise himself and family to fulness, prosperity or dignity; though all this may be desired when it is a Means to Gods service, and honour, and the publick good, and is desired principally as such a Means.

2. It is not lawful to go abroad, especially into Infidel or Popish Countreys, without such a justifiable business, whose Commodity will suffice to weigh down all the losses and dangers of the remove.

3. The dangers and losses of the soul are to be valued much above those of the body and estate; and cannot be weighed down by any meer corporal commodity.

4. It is more dangerous usually to go among Turks and Heathens (whose Religion hath no tempting power to seduce men) than among *Soci-nians*, or *Papists*, whose errors and sins are cunningly and learnedly promoted and defended.

5. It is not lawful for Merchants or others for Trade and love of wealth or money, to send poor raw unsettled youths into such Countreys where their souls are like to be notably endangered, either by being deprived of such teaching and Church-helps which they need, or by being exposed to the dangerous temptations of the place: Because their souls are of more worth than money.

6. It is not lawful therefore for Master or Servant to venture his own soul in such a case as this last mentioned; that is, so far as he is free, and without necessity doth it only for commodity sake.

7. We may not go where we cannot publicly worship God, without necessity, or some inducement from a greater good.

8. The more of these hinderances concur, the greater is the sin: It is therefore a meer wilful casting away of their own souls, when unfurnished unsettled youths (or others like them) shall for meer humor, fancy, or covetousness leave such a Land as this, where they have both publick and private helps for their salvation, and to go among *Papists*, Infidels or Heathens, where talk or ill example is like to endanger them, and no great good can be expected to countervail such a hazard, nor is there any true necessity to drive them, and where they cannot publicly worship God, no nor openly own the truth, and where they have not so much as any private company to converse with, that is fit to further their preservation and salvation, and all this of their own accord, &c.

Quest. 2. May a Merchant or Embassador leave his Wife, to live abroad?

Ans. 1. We must distinguish between what is necessitated and what is voluntary, 2. Between what is done by the Wives consent, and what is done without. 3. Between a Wife that can bear such absence, and one that cannot. 4. Between a short stay, and a long or continued stay.

1. The command of the King, or publick necessities, may make it lawful, except in a case so rare as is not to be supposed (which therefore I shall not stand to describe.) For though it be a very tender business to determine a difference between the publick authority or interest, and family relations and interest, when they are contradictory, and unreconcilable, yet here it seemeth to me, that the Prince and publick interest may dispose of a man contrary to the will and interest of his Wife: Yea, though it would occasion the loss, 1. Of her Chastity, 2. Or her Understanding, 3. Or her life: and though the Conjugal bond do make Man and Wife to be as one flesh. For, 1. The King and publick interest may oblige a man to hazard his own life, and therefore his

his Wives. In case of War, he may be sent to Sea or beyond Sea, and so both leave his Wife (as *Uriah* did) and venture himself. Who ever thought that no Married Man might go to foreign Wars without his Wives consent? 2. Because as the whole is more noble than the part, so he that marrieth obligeth himself to his Wife, but on supposition that he is a member of the Common-wealth, to which he is still more obliged than to her.

2. A man may for the benefit of his family leave his Wife for travel or Merchandize, for a time, when they mutually consent upon good reason that it is like to be for their good.

3. He may not leave her either without or with her own consent, when a greater hurt is like to come by it, than the gain will countervail. I shall say no more of this, because the rest may be gathered from what is said in the cases about duties to Wives, where many other such are handled.

Quest. 3. *Is it lawful for young Gentlemen to travel in other Kingdoms, as part of their education? Pat. on? ani Orat. 9*

Ans. The many distinctions which were laid down for answer of the first question, must be here supposed, and the answer will be mostly the same as to that, and therefore need not be repeated.

1. It is lawful for them to travel that are necessarily driven out of their own Countrey, by persecution, poverty, or any other necessitating cause.

2. It is lawful to them that are commanded by their Parents (unless in former excepted cases, which I will not stay to name.)

3. It is the more lawful when they travel into Countreys as good or better than their own, where they are like to get more good than they could have done at home.

4. It is more lawful to one that is prudent and firmly settled both in Religion, and in Sobriety, and Temperance, against all temptations which he is like to meet with, than to one that is unfurnished for a due resistance of the temptations of the place to which he goeth.

5. It is more lawful to one that goeth in sober, wife and Godly company, or is sent with a wife and faithful Tutor and Overseer, than to leave young unsettled persons to themselves.

6. In a word, It is lawful when there is a rational probability, that they will not only get more good than hurt (for that will not make it lawful,) but also more good than they could probably have other ways attained.

II. But the too ordinary course of young Gentlemens travels out of England now practised, I take to be but a most dangerous hazarding, if not a plain betraying them to utter undoing, and to make them afterwards the plagues of their Countrey, and the instruments of the common calamity. For, 1. They are ordinarily sent into Countreys far worse and more dangerous than their own, where the temptations are stronger than they are fit to deal with: Into some Countreys where they are tempted to sensuality, and into some where they are tempted to Poverty or Infidelity. In some Countreys they learn to drink Wine instead of Beer; and arising from the smaller sort to the stronger, if they turn not drunkards, they contract that appetite to Wine and strong drink, which shall prove (as *Clemens Alexandrinus* calleth gluttony and tippling,) a Throat-madness, and a Belly-devil, and keep them in the sin of gulosity all their days. And in some Countreys they shall learn the art of gluttony, to pamper their guts in

curious, costly, uncouth fashions, and to dress themselves in novel fantastical garbs, and to make a business of adorning themselves, and setting themselves forth with proud and procacious fancies and affections, to be looked upon as comely persons, to the eyes of others. In some countreys they shall learn to waste their precious hours in Stage-plays, and vain spectacles, and ceremonies, attendances and visits, and to equalize their life with death, and to live to less use and benefit to the world, than the Horse that carrieth them. In most Countreys they shall learn either to prate against godliness, as the humor of a few melancholy fools, and be wiser than to believe God, or obey him, or be saved; or at least to grow indifferent and cold in holy affections and practices: For when they shall see Papists and Protestants, Lutherans and Calvinists of contrary minds, and hear them reproaching and condemning one another, this cooleth their zeal to all Religion, as seeming but a matter of uncertainty and contention: And when also they see, how the wise and holy are made a scorn in one Countrey, as *Bigots* and *Hugonots*, and how the Protestants are drunkards and worldlings in another Countrey, and how few in the World have any true sense and favour of sound and practical Religion, and of a truly holy and heavenly life, (as those few they are seldom so happy as to converse with) this first accustometh themselves to a neglect of holiness, and then draweth their minds to a more low indifferent opinion of it, and to think it unnecessary to salvation. For they will not believe that so few shall be saved as they find to be holy in the world: And then they grow to think it but a fancy and a troubler of the World.

And it addeth to their temptation, that they are obliged by the carnal ends which drew them out to be in the worst and most dangerous company and places; that is, at Princes Courts, and among the splendid gallantry of the World: For it is the fashions of the great ones which they must see, and of which when they come home they must be able to discourse: So that they must travel to the Pest-houses of Pomp and Lust, of Idleness, Gluttony, Drunkenness, and Pride, of Atheism, Irreligion, and Impiety, that they may be able to Glory, what acquaintance they have got of the grandeur and gallantry of the Suburbs of Hell, that they may represent the way to damnation delectable and honourable to others, as well as to themselves.

But the greatest danger is of corrupting their Intellectuals, by converse with deceivers where they come; either *Infidels* or juggling *Jesuites* and *Fryars*: For when those are purposely trained up to deceive, how easie is it for them to silence raw unfurnished Novices (yea, even where all their five senses must be captivated, in the Doctrine of Transubstantiation.) And when they are silenced they must yield: or at least they have deluding stories enough of the Antiquity, Universality, Infallibility, Unity of their Church, with a multitude of lyes of *Luther*, *Calvin*, *Zuinglius*, and other Reformers, to turn their hearts and make them yield. But yet that they may be capable of doing them the more service, they are instructed for a time to dissemble their perversion, and to serve the *Roman* Pride and Faction in a Protestant garb and name.

Especially when they come to *Rome*, and see its glory, and the monuments of antiquity, and are allured with their splendor and civilities, and made believe that all the reports of their Inquisitions and cruelties are false, this furthereth the fascination of unexperienced youths.

2. And usually all this while, the most of them lay by all serious studies, and all constant employment, and make idleness, and converse with the idle or with tempters to be their daily work. And what a mind is like to come to, which is but one half year or twelve month accustomed to idleness, and vain spectacles, and to a pleasing converse with idle and luxurious persons, it is easy for a man of any acquaintance with the world, or with humane nature to conjecture.

3. And they go forth in notable peril of their health or lives. Some fall into Feavors, and dye by change of air and drinks: Some fall into quarrels in Taverns, or about their Whores, and are murdered. Some few prove so stedfast against all the temptations of the Papists, that it is thought conducive to the holy cause, that they should be killed in pretence of some quarrel, or be poisoned: Some by drinking Wine, do contract such sickness, as makes their lives uncomfortable to the last. And the brains of many are so heated by it, that they fall mad.

4. And all this danger is principally founded in the quality of the persons sent to travel: which are ordinarily empty Lads, between eighteen and twenty four years of age, which is the time of the Devils chief advantage; when naturally they are prone to those Vices which prove the ruine of the most, though you take the greatest care of them that you can. 1. Their lust is then in the highest and most untamed rage. 2. Their appetites to pleasing meats and drinks are then strongest. 3. Their frolick inclinations to sports and recreations are then greatest. 4. And ignorant and procacious Pride beginneth then to stir. 5. All things that are most Vile and Vain, are then apt to seem excellent to them, by reason of the novelty of the matter as to them, who never saw such things before, and by reason of the false esteem of those carnal persons, to whose pomp, and consequently to whose judgement, they would be conformed. 6. And they are at that age exceedingly inclined to think all their own apprehensions to be right, and to be very confident of their own conceptions, and wise in their own eyes: Because their juvenile intellect being then in the most affecting activity, it seemeth still clear and sure to them, because it so much affects themselves. 7. But above all, they are yet unfurnished of almost all that solid wisdom, and settled holiness, and large experience, which is most necessary to their improvement of their travels, and to their resistance of all these temptations. Alas, how few of them are able to deal with a Jesuite, or hold fast their Religion against deceivers? If the very Vices, the Ambition, the Carnal Policies and Poms, the filthiness and worldliness of the Roman Clergy did not become a preservative to mens minds, against the Temptations which would draw them to their way, and if the Atheism, Infidelity, Whoredoms, and prophaneness of Papists did not become Antidotes, how few were like to return uninfected? And because the Jesuites know that they can never take this stumbling block out of the way, therefore too many of them have thought best to debauch those first whom they would Profelyte, and to reconcile them first to Playes, and drunkenness, and whoredoms, that so the dislike of these may not hinder their reconciliation with the Kingdom of Rome; yea, that a seeming necessity of a Priests Pardon, may make it seem necessary to become their subjects.

And as unfurnished are these young travellers usually to resist the temptations to this sensuality, lust and pomp, as those of Popery: So that they are

perfidiously sent into a Pest-house, when they are in the greatest disposition to be infected. And if they come not home drunkards, gluttons, gamblers, idle, prodigal, proud, intidels, irreligious, or Papists, its little thanks to those perfidious Parents, who thus perform their promise for them in Baptism, by sending them to Satans Schools and University to be educated.

Whereas if they were but kept to their due studies, and under a holy government at home, till they were furnished with sound religious knowledge, and till they were rooted in holiness, and in a Love to a pious sober life, and till they had got a settled hatred of intemperance and all sin, and till they had a Map of the places, persons and affairs of the World well imprinted on their minds by study and due information, then necessary travel would be more safe: and then they would be in a capacity to learn wisdom from other mens folly, and virtue from other mens vice, and piety from other mens impiety: which Novices are rather apt to imitate.

5. And in the mean time the loss of all the helps which they should have at home, doth greatly tend to their destruction. For they oft travel into Countreys, where they shall have no publick worship of God which is lawful, or which they understand: or if they have, it is usually cold preaching, and dull praying, when they have need of the best, and all too little. And they have seldom such pious society to edify and quicken them by private converse, as they have or might have here at home: And seldom come into such well ordered religious families. And if humane nature be prone to infection by temptations, and so averse to holiness, that all means is too little, and even in the best families, folly and sensuality and a distaste of Godliness often thrives (as unsown Weeds overspread the Garden, where with great cost and labour only better things were sowed,) What then but sin and misery can be expected from those that by their own Parents are banished from their native Countrey, (not so well as into a Wilderness, but) into the pestilent infected Countreys of the world?

I would ask those Parents that plead for this crime and cruelty as a kindness: Are you no wiser or better your selves, than the company into which you send your children? Can you teach them and educate them no better, nor give them better examples than they are like to have abroad? Can you set them on no better work, for the improvement of their time? If not, Why do you not repent of this your shame and misery, and reform your selves? If you can, why will you then betray your Children? Or if you cannot, Are there no Schools, no learned and pious men, no Religious families and company at home, in your own Land, where you might place them to better advantage, than thus to expose them to the Tempter? Undoubtedly there are; and such as may be had at cheaper rates.

6. And it is not the smallest part of the guilt and danger, that they are sent abroad without due oversight and conduct. They that do but get them some sober or honest servant to attend them, or some sober companion, think they have done well: When as they had need of some Divine or Tutor of great Learning, Piety, Prudence and Experience, whom they will reverence and obey, that may take the oversight of them, and be ready to answer any Sophister that would seduce them. But the charge of this is thought too great, for the safety of their own Children, whom they themselves expose to a necessity of it.

Peregrinatio le-
via rædia
quædam
animo-
rum & ve-
luti nauis
as tollit:
Non tollit
morbos
qui alius
penetra-
runt,
quam ut
externa
ulla medi-
cina huc
pertingat.
Id. ib.

Congre-
sus sap-
ientum
consert
prudenti-
am: non
montes,
non mari-
a. Eras.

I know that carnal minds will distaste all this, and have Objections enough against it, and reasons of their own, to make it seem a duty to betray and undo their Childrens souls, and to break their promise made for them in Baptism; [All this is but our preciseness: They must have experience and know the World, or else they will be contemptible tenebriones or Owls? Whenever they go it will be a temptation, and such they must have at home; There is no other part of their age so fit, or that can be spared, and we must trust God with them where ever they are, and they that will be bad, will be bad in one place as well as another; and many are as bad that stay at home.] And thus quos perdere vult Jupiter hos dementat: Yea, the poor Children, and Common-wealth must suffer for such Parents sottish folly: And well saith Solomon, Prov. 28. 11: *The Rich man is wise in his own conceit.* And because it is not Reason indeed but Pride, and the Rich disease and Carnality which is here to be confuted, I shall not honour them with a distinct particular answer; But only tell them, If all companies be alike, send them to Bedlam or to a *Whore-house*. If all means be alike, let them be *Janizaries*, and bred up where Christ is scorned: If you think they need but little helps, and little watching, it seems you never gave them more: And it's pity you should have Children, before you know what a man is, and how much nature is corrupted, and how much is needful to its recovery: And its pity that you dedicated them to God in Baptism, before you believed Christ, and knew what you did? And engaged them to renounce the World, the Flesh and the Devil, under a Crucified Christ, while you purposed like hypocrites to train them in the School and Service of the World, the Flesh, and the Devil, and in the contempt of the Cross of Christ, or of a holy mortified life. And if all ages be alike, and Novices be equal to experienced persons, let the Scholars rule their Master, and let Boys be Parliament men and Judges; and let them be your Guides at home? And if acquaintance with Courtship and the Customes of the World, and the reputation of such acquaintance, be worth the hazarding of their Souls, renounce God, and give up your names to Mammon, and be not such paultry hypocrites, as to profess that you believe the Scriptures, and stand to your Baptismal Vows and place your hopes in a Crucified Christ, and your happiness in Gods favour and the life to come. And if the preaching of the Gospel, and all such religious helps be unnecessary to your unsettled Children, dissemble not by going to Church, as if you took them to be necessary to your selves. In a word, I say as *Elias* to the *Israelites*, *Why halt ye between two opinions? If God be God, follow him*, If the World be God, and Pride and Sensuality and the Worlds applause be your felicity, follow it, and let it be your Childrens portion. Do you not see more wise, and learned, and holy, and serviceable persons among us, proportionably in Church and State, that were never sent for an education among the Papists and prophane, than of such as were.

But I will proceed to the Directions which are necessary to those that must or will needs go abroad, either as Merchants, Factors, or as Travel-

Direct. 1. Be sure that you go not without a clear warrant from God; which must be (all things laid together) a great probability, in the judgement of impartial, experienced, wise men, that you may get or do more good than you were like to have done at home. For if you go sinfully without a

Call or Warrant, you put your self out of Gods protection, as much as in you is, that is, you forfeit it: And whatever plague befalls you, it will arm your accusing Consciences to make it double.

Direct. 2. Send with your Children that travel some such pious prudent Tutor or Overseer as is afore described: And get them, or your Apprentices into as good company as possibly you can.

Direct. 3. Send them as the last part of all their education, when they are settled in knowledge, sound doctrine and godliness, and have first got such acquaintance with the state of the World, as Reading Maps, and Conversation and Discourse can help them to: And not while they are young, and raw, and incapable of self-defence, or of due improving what they see. And those that are thus prepared, will have no great lust or fancy to wander, and lose their time, without necessity: For they will know, that there is nothing better (considerably) to be seen abroad, than is at home: That in all countreys, Houses are Houses, and Cities are Cities, and Trees are Trees, and Beasts are Beasts, and Men are Men, and Fools are Fools, and Wise men are Wise, and Learned men are Learned, and Sin is Sin, and Virtue is Virtue. And these things are but the same abroad as at home: And that a Grave is every where a Grave, and you are travelling towards it, which way ever you go. And happy is he that spendeth his little time so, as may do God best service, and best prepare him for the state of immortality.

Direct. 4. If experience of their youthful lust and Pride, and vicious folly, or unsettled dangerous state, doth tell you plainly, that your Child or Apprentice is unfit for travel, venture them not upon it, either for the carnal ornaments of education, or for your worldly gain. For souls that cost the blood of Christ, are more precious, than to be sold at so low a rate: And especially by those Parents and Masters that are doubly obliged to love them, and to guide them in the way to Heaven, and must be answerable for them.

Direct. 5. Choose those Countreys for your Children to travel in which are soundest in doctrine and of best example, and where they may get more good than hurt: and venture them not needlessly into the places and company of greatest danger; especially among the Jesuites and Fryars, or subtle Hereticks, or enemies of Christ.

Direct. 6. Study before you go, what particular Temptations you are like to meet with, and study well for particular Preservatives against them all: As you will not go into a place infected with the Plague, without an Antidote. It is no small task, to get a mind prepared for travel.

Direct. 7. Carry with you such Books as are fittest for your use, both for preservation and edification: As to preserve you from Popery, *Drelincourts*, and Mr. *Pools* small Manual: for which use my *Key for Catholicks*, and *Safe Religion*, and *Sheet against Popery* may not be useless. And Dr. *Challoners Credo Ecclesiam Catholicam* is short and very strong. To preserve you against infidelity, *Vander Meulin* in Latine, and *Grotius*, and in English my *Reasons of the Christian Religion*, may not be unfit. For your practice, the Bible and the *Practice of Piety*, and Mr. *Scudders Daily walk*, and Mr. *Reyners Directions*, and Dr. *Ames Cases of Conscience*.

Direct. 8. Get acquaintance with the most able Reformed Divines, in the places where you travel

and make use of their frequent converse, for your edification and defence. For it is the wisest and best men in all countreys where you come, that must be profitable to you, if any.

Directi. 9. Set your selves in a way of regular study if you are Travellers, as if you were at home, and on a course of regular employment if you are Tradesmen, and make not meer wandering and gazing upon novelties, your Trade and Business: But redeem your time as laboriously as you would do in the most settled life. For time is precious, where ever you be: And it must be diligence every where that must cause your proficiency; For *Place* and *Company* will not do it, without your labour. It is not an University that will make a sluggish person wise, nor a forreign Land that will furnish a sensual sot with Wisdom: *Calum non animum mutant qui trans mare currunt.* There is more ado necessary to make you wise, or bring you to Heaven, than to go long journeys, or see many people.

Directi. 10. Avoid temptations: If you acquaint your selves with the humors and sinful opinions and fashions of the time and places where you are, let it be but as the *Lacedaemonians* called out their Children to see a drunkard, to hate the sin: Therefore *see them*, but *taste them not*, as you would do by poison or loathsome things. Once or twice seeing a folly and sin is enough. If you do it frequently, custom will abate your detestation, and do much to reconcile you to it.

Directi. 11. Set your selves to do all the good you can to the miserable people in the places where you come. Furnish your selves with the aforesaid Books and Arguments, not only to preserve your selves, but also to convince poor Infidels and Papists. And pity their souls, as those that believe, that there is indeed a life to come, where Happiness and Misery, will shew the difference between the godly and the wicked. Especially Merchants and Factors, who live constantly among the poor ignorant Christians, Armenians, Greeks, Papists, who will hear them; and among Heathens (in *Indostan* and elsewhere) and Mahometans (especially the *Persians*, who allow a liberty of discourse.) But above all, the Chaplains of the several Embassies and Factories. O what an opportunity have they to sow the seeds of Christianity, among the Heathen Nations? and to make known Christ to the Infidel people where they come! And how heavy a guilt will lye on them that shall neglect it! And

how will the great industry of the Jesuites rise up in Judgment against them and condemn them?

Directi. 12. The more you are deprived of the benefit of Gods publick Worship, the more industrious must you be, in reading Scripture and good Books, and in secret Prayer, and Meditation, and in the improvement of any one Godly friend, that doth accompany you, to make up your loss, and to be instead of publick means. It will be a great comfort among Infidels, or Papists, or ignorant Greeks, or profane people, to read sound and holy and spiritual Books, and to conferr with some one godly friend, and to meditate on the sweet and glorious subjects, which from Earth and Heaven are set before us; and to solace our selves in the praises of God, and to powr out our suits before him.

Directi. 13. And that your work may be well done, be sure that you have right ends; and that it be not to please a ranging fancy, nor a proud vain mind, nor a Covetous desire of being Rich or high, that you go abroad: But that you do it purposely and principally to serve God abroad, and to be able to serve him the better when you come home, with your wit, and experience, and estates. If sincerely you go for this end, and not for the Love of money, you may expect the greater comfort.

Directi. 14. Stay abroad no longer than your lawful ends and work do require: And when you come, let it be seen that you have seen sin, that you might hate it; and that by the observation of the errors and evils of the World, you love sound doctrine, spiritual worship and holy, sober, and righteous living, better than you did before; and that you are the better resolved and furnished for a godly, exemplary, fruitful life.

One thing more I will warn some Parents of, who send their Sons to travel to keep them from untimely marrying, lest they have part of their estate too soon: That there are other means better than this, which Prudence may find out: If they would keep them low, from fulness and idleness, and bad company (which a wise self-denying diligent man may do, but another cannot) and *engage them to as much study and business (conjuncti) as they can well perform*, and when they must needs marry, let it be done with *prudent careful choice*; and learn themselves to live somewhat lower, that they may spare that which their Son must have, this course would be better than that hazardous one in question.

Directi. 12.

Directi. 13.

13. Peregrinatio omnis obscura & sordida est is quorum industria in patria potest esse illustris.

Cicer.

Directi. 14.

14.

Note.

CHAP. XX.

Motives and Directions against Oppression.

§. 1. **O**ppression is the injuring of inferiours, who are unable to resist, or to right themselves: When men use *Power* to bear down Right. Yet all is not oppression which is so called by the poor, or by inferiours that suffer: For they are apt to be partial in their own cause as well as others. There may be injustice in the expectations of the poor, as well as the actions of the rich. Some think they are oppressed, if they be justly punished for their crimes: And some say, they are oppressed, if they have not their Wills, and unjust desires, and may

not be suffered to injure their Superiours: And many of the poor do call all that Oppression, which they suffer from any that are above them, as if it were enough to prove it an injury, because a rich man doth it: But yet Oppression is a very common and a heinous sin.

si accipit injuriam, tamen quia plus potest, facere videtur. Salust. in Jugurth.

§. 2. There are as many ways of oppressing others, as there are advantages to men of power against them. But the principal are these following.

In omni certamine qui opulentior est, etiam-

§. 3. 1.

§. 3. 1. The most common and heinous sort is the malignant injuries and cruelties of the ungodly against men that will not be as indifferent in the matters of God and Salvation as themselves; and that will not be of their opinions in Religion, and be as bold with sin, and as careless of their souls as they. These are hated, reproached, slandered, abused, and some way or other persecuted commonly where ever they live throughout the World. But of this sort of Oppression I have spoken before.

§. 4. 2. A second sort is the Oppression of the Subjects by their Rulers; either by unrighteous Laws, or cruel Executions, or unjust Impositions or exactions, laying on the people greater Taxes, tributes or servitude, than the common good requireth, and than they are able well to bear. Thus did Pharaoh oppress the Israelites, till their groans brought down Gods Vengeance on him. But I purposely forbear to meddle with the sins of Magistrates.

§. 5. 3. *Souldiers* also are too commonly guilty of the most inhumane barbarous Oppressions; plundering the poor Country-men, and domineering over them, and robbing them of the fruit of their hard labours, and of the bread which they should maintain their families with, and taking all that they can lay hold on as their own. But (unless it be a few that are a wonder in the World) this sort of men are so barbarous and inhumane, that they will neither read nor regard any counsel that I shall give them. (No man describeth them better than *Erasmus*.)

§. 6. 4. The Oppression of Servants by their Masters I have said enough to before, And among us, where Servants are free to change for better Masters, it is not the most common sort of Oppression; but rather servants are usually negligent and unfaithful, because they know that they are free: (Except in the case of Apprentices.)

§. 7. 5. It is too common a sort of Oppression for the Rich in all places to domineer too insolently over the poor, and force them to follow their wills, and to serve their interest, be it right or wrong: So that it is rare to meet with a poor man that dare displease the rich, though it be in a cause where God and Conscience do require it. If a Rich man wrong them, they dare not seek their remedy at Law, because he will tire them out by the advantage of his friends and wealth; and either carry it against them, be his cause never so unjust, or lengthen the suit till he hath undone them, and forced them to submit to his oppressing will.

§. 8. 6. Especially unmerciful Landlords are the common and fore oppressors of the Country men: If a few men can but get money enough to purchase all the Land in a Countrey, they think that they may do with their own as they list, and set such hard bargains of it to their Tenants, that they are all but as their servants, yea, and live a more troublesome life than servants do: when they have laboured hard all the year, they can scarce scrape up enough to pay their Landlords Rent: Their necessities are so urgent, that they have not so much as leisure, to pray Morning or Evening in their Families, or to read the Scriptures; or any good Book; nor scarce any room in their thoughts for any holy things: Their minds are so distracted with necessities and cares, that even on the Lords Day, or at a time of prayer, they can hardly keep their minds intent upon the sacred work which they have in hand: if the freest minds have much ado to keep their thoughts in seriousness and order, in meditation, or in the worshipping of God;

how hard must it needs be to a poor oppressed man, whose body is tired with wearisome labours, and his mind distracted with continual cares; how to pay his rent, and how to have food and payment for his family? How unfit is such a troubled discontented person, to live in thankfulness to God, and in his joyful prayes? Abundance of the voluptuous great ones of the World, do use their Tenants and servants, but as their Beasts, as if they had been made only to labour and toil for them, and it were their chief felicity to fulfil their will, and live upon their favour.

§. 9. *Directi*. 1. The principal means to overcome this sin, is to understand the greatness of it. For the Flesh perswadeth carnal men, to judge of it according to their selfish interest and not according to the interest of others, nor according to the true principles of Charity and Equity; and so they justify themselves in their oppression.

§. 10. 1. *Confid*. That Oppression is a sin not only contrary to Christian Charity and Self-denial, but even to Humanity it self. We are all made of one earth, and have souls of the same kind: There is as near a kindred betwixt all mankind, as a specific identity: As between one Sheep; one Dove, one Angel and another. As between several drops of the same water, and several sparks of the same fire: which have a natural tendency to Union with each other. And as it is an inhumane thing for one brother to oppress another, or one member of the same body to set up a proper interest of its own, and make all the rest, how painfully soever, to serve that private interest: So is it for those men who are Children of the same Creator. Much more for them who account themselves members of the same Redeemer, and brethren in Christ by grace and regeneration, with those whom they oppress. *Mal. 2. 10. Have we not all one Father? Hath not one God created us? Why do we deal treacherously every man against his brother? By profaning the Covenant of our Fathers? If we must not lye to one another, because we are members one of another. Ephes. 4. 25. And if all the members must have the same care of one another, 1 Cor. 12. 25. Surely then they must not oppress one another.*

§. 11. 2. An Oppressor is an *Anti-christ* and an *Anti-god*; He is contrary to God, who delighteth to do good, and whose bounty maintaineth all the World: who is kind to his enemies; and causeth his Sun to shine, and his rain to fall on the just and on the unjust: And even when he afflicteth doth it as unwillingly, delighting not to grieve the Sons of Men. He is contrary to Jesus Christ, who gave himself a ransom for his enemies, and made himself a Curse to redeem them from the Curse, and condescended in his incarnation to the nature of man, and in his passion to the Cross and suffering which they deserved; and being rich and Lord of all, yet made himself poor, that we by his Poverty might be made rich. He endured the Cross and despised the shame, and made himself as of no reputation, accounting it his honour and joy to be the Saviour of mens Souls, even of the poor and despised of the World: And these Oppressors live as if they were made to afflict the just, and to rob them of Gods mercies, and to make crosses for other men to bear, and to tread on their brethren as stepping stones of their own advancement. The Holy Ghost is the Comforter of the Just and Faithful. And these men live as if it were their Calling to deprive men of their comfort.

§. 12. 3. Yea, an Oppressor is not only the *Agent* of the Devil, but his *Image*: It is the Devil that

*Psal. 145.
Matth. 5.
Lam. 3.*

that is the destroyer, and the devourer, who maketh it his business to undo men, and bring them into misery and distress. He is the grand oppressor of the World: Yet in this he is far short of the malignity of men-devils, 1. That he doth it not by force and violence, but by deceit, and hurteth no man till he hath procured his own consent to sin; whereas our Oppressors do it by their brutish force and power. 2. And the Devil destroyeth men, who are not his brethren, nor of the same kind! But these Oppressors never stick at the violating of such relations.

§. 13. 4. Oppression is a sin that greatly serveth the Devil, to the damning of mens souls, as well as to the afflicting of their bodies. And it is not a few, but millions that are undone by it. For as I shewed before, it taketh up Mens minds and time so wholly, to get them a poor living in the World, that they have neither mind nor time for better things. They are so troubled about many things, that the one thing needful is laid aside. All the labours of many a worthy able Pastor, are frustrated by Oppressors: To say nothing of the far greatest part of the World, where the tyranny and oppression of Heathen Infidels and Mahometan Princes, keepeth out the Gospel, and the means of life; nor yet of any other Persecutors: If we exhort a Servant to read the Scriptures, and call upon God, and think of his everlasting state, he telleth us that he hath no time to do it; but when his weary body must have rest: If we desire the Masters of Families to instruct and catechise their Children and Servants, and pray with them, and read the Scriptures and other good Books to them, they tell us the same) that they have no time, but when they should sleep, and that on the Lords day their tired bodies, and careful minds, are unfit to attend and ply such work: So that necessarily quieteth their Consciences in their ignorance and neglect of heavenly things, and maketh them think it the work only of gentlemen and rich men, who have leisure (but are further alienated from it by prosperity, than these are by their poverty:) And thus oppression destroyeth Religion, and the peoples souls as well as their estates.

§. 14. 5. Oppression further endangereth both the souls of men, and the publick peace, and the safety of Princes, by tempting the poor multitude into discontents, sedition and insurrections: Every man is naturally a lover of himself above others: And the poor as well as the rich and Rulers, have an interest of their own which ruleth them: And they will hardly honour, or love, or think well of them by whom they suffer! It is as natural almost for a man under oppression, to be discontented and complain, as for a man in a Favor to complain of sickness, heat and thirst. No Kingdom on earth is so holy and happy as to have all or most of the Subjects such confirmed eminent Saints, as will be contented to be undone, and will love and honour those that undo them. Therefore men must be taken as they are: If Oppression maketh wise men mad, Eccles. 7. 7. much more the multitude, who are far from wisdom. Misery maketh men desperate, when they think that they cannot be much worse than they are. How many Kingdoms have been thus fired, (as wooden wheels will be when one part rubbeth too hard and long upon the other.) Yea, if the Prince be never so good and blameless, the cruelty of the Nobles and the Rich men of the Land, may have the same effects. And in these combustions, the peace of the Kingdom, the lives and souls of the seditious are made a sacrifice to the lusts of the Oppressors.

§. 15. Direct. 2. Consider with fear how Oppression turneth the groans and cries of the poor, to the God of revenge against the Oppressors. And Go to that man that hath the tears and prayers of Oppressed innocents, founding the alarm to vindictive Justice, to awake for their relief. *And shall not God avenge his own elect, which cry day and night to him, though he bear long with them? I tell you, that he will avenge them speedily, Luke 18. 7, 8. The Lord will be a refuge to the oppressed, Psal. 9. 9. To judge the fatherless and the oppressed; that the man of the earth may no more oppress, Psal. 10. 18. The Lord executeth righteousness and judgement for all that are oppressed, Psal. 103. 6. & 146. 7. Yea, God is doubly engaged to be revenged upon oppressors, and hath threatned a special execution of his judgement against them above most other sinners: Partly as it is an act of mercy and relief to the oppressed; So that the matter of threatening and vengeance to the oppressor, is the matter of Gods promise and favour to the sufferers: And partly as it is an act of his vindictive Justice against such as so heinously break his Laws. The Oppressor hath indeed his time of Power, and in that time the oppressed seem to be forsaken and neglected of God; as if he did not hear their cries: But when his patience hath endured the tyranny of the proud, and his wisdom hath tried the patience of the sufferers, to the determined time; how speedily and terribly then doth vengeance overtake the Oppressors, and make them warnings to those that follow them. In the hour of the wicked and of the power of darkness Christ himself was oppressed and afflicted, Isa. 53. 7. and in his humiliation his judgement was taken away, Acts 8. But how quickly did the destroying revenge overtake those bloody Zelots, and how grievous is the ruine which they lye under to this day, which they thought by that same murder to have escaped? Solomon saith, Eccles. 4. 1. he considered all the oppressions that are under the Sun, and behold the tears of such as were oppressed, and they had no comforter; and on the side of the oppressors there was power, but they had no comforter. Which made him praise the dead and the unborn. But yet he that goeth with David into the Sanctuary, and seeth the end of the Oppressors, shall perceive them set in slippery places, and tumbling down to destruction in a moment, Psal. 37. & 73. The Israelites in Egypt seemed long to groan and cry in vain; but when the determinate time of their deliverance came, God saith, I have surely seen the affliction of my people, and have heard their cry by reason of their task-masters; for I know their sorrows: and I am come down to deliver them—Behold the cry of the Children of Israel is come up unto me, and I have also seen the oppression wherewith the Egyptians oppress them. Exod. 3. 7, 8, 9. Deut. 26. 6, 7. The Egyptians evil intreated us, and laid upon us hard bondage, and when we cried to the Lord God of our Fathers, the Lord heard our voice, and looked on our affliction, and our labour, and our oppression. See Psal. 107. 39, 40, 41, 42. So Psal. 12. 5, 6. For the oppression of the poor, for the fighting of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him (or would ensnare him) Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever. Trust not therefore in oppression, Psal. 62. 10. for God is the avenger and his plagues shall revenge the injuries of the oppressed.*

§. 16. Direct. 3. Remember what an odious name Oppressors commonly leave behind them upon earth. No sort of men are mentioned by posterity with greater hatred and contempt. For the interest of

of mankind directeth them hereunto, and may prognosticate it, as well as the Justice of God. However the power of proud oppressors; may make men afraid of speaking to their faces what they think, yet those that are out of their reach, will pour out the bitterness of their souls against them. And when once death hath tyed their cruel hands, or any judgement of God hath cast them down, and knockt out their teeth, how freely will the distressed vent their grief; and fame will not be afraid to deliver their ugly picture to posterity, according to their desert. Methinks therefore that even Pride it self should be a great help to banish oppression from the World? What an honourable name hath a Trajan, a Titus, an Antonine, an Alexander Severus? And what an odious name hath a Nero, a Caligula, a Commodus, a D'Alva, &c. Most proud men affect to be extolled, and to have a glorious name survive them when they are dead: And yet they take the course to make their memory abominable; So much doth Sin contradict and disappoint the sinners hopes!

Direct. 4. § 17. *Direct. 4.* Be not strangers to the condition or complaints of any that are your inferiours. It is the misery of many Princes and Nobles, that they are guarded about with such as keep all the lamentations of their Subjects, and Tenants from their ears; or represent them only as the murmurings of unquiet discontented men: So that Superiours shall know no more of their inferiours case than their attendants please; nor no more of the reproach that falleth upon themselves. Their case is to be pitied; but the case of their inferiours more: (For it is their own wilfull choice which hath imprisoned their understandings, with such informers; and it is their unexcusable negligence, which keepeth them from seeking truer information.) A good Landlord will be familiar with the meanest of his Tenants, and will encourage them freely to open their complaints, and will labour to inform himself, who is in poverty and distress, and how it cometh to pass; that when he hath heard all, he may understand, whether it be his own oppression or his Tenants fault, that is the cause: When proud self-seeking men disdain such inferior converse, and if they have servants that do but tell them their Tenants have a good bargain, and are murmuring, unthrifty idle persons, they believe them without any more enquiry; and in negligent ignorance oppress the poor.

Direct. 5. § 18. *Direct. 5.* Mortify your own lusts and sinful curiosity, which maketh you think that you need so much, as tempteth you to get it by oppressing others. Know well how little is truly necessary? And how little nature (well-taught) is contented with? And what a priviledge it is to need but little? Pride and curiosity are an insatiable gulf. Their daily trouble seemeth to them a necessary accommodation. Such abundance must be laid out on superfluous recreations, buildings, ornaments, furniture, equipage, attendants, entertainments, visitations, braveries, and a world of need-nots, (called by the names of handsomeness, cleanliness, neatness, conveniencies, delights, usefulness, honour, civilities, comeliness, &c.) So much doth carnal concupiscence, Pride and curiosity thus devoure, that hundreds of the poor must be oppressed to maintain it: And many a man that hath many score or hundred Tenants who with all their families daily toil to get him provision for his fleshly lusts, doth find at the years end, that all will hardly serve the turn; but this greedy devourer could find room for more: when one of his poor Tenants could live and maintain all his family comfortably, if he had but so much as his Landlord bestoweth upon one suit of

Cloaths, or one proud entertainment, or one Horse, or one pack of Hounds. I am not perswading the highest to level their garb and expenses equal with the lowest: But mortify Pride, Curiosity and Gluttony; and you will find less need to oppress the poor, or to feed your concupiscence with the sweat and groans of the afflicted.

§ 19. *Direct. 6.* Be not the sole Judge of your own actions in a controverted case; but if any complain of you; bear the judgment of others that are wise and impartial in the case. For it is easie to misjudge where self-interest is concerned.

§ 20. *Direct. 7.* Love your poor brethren as your selves, and delight in their welfare, as if it were your own. And then you will never oppress them willingly; and if you do it ignorantly, you will quickly feel it and give over upon their just complaint: As you will quickly feel when you hurt your selves, and need no great exhortation to forbear.

Tit. 2. Cases of Conscience about Oppression, especially of Tenants.

Quest. 1. **I**S it lawful for a mean man, who must needs make the best of it, to purchase tenanted Land of a liberal Landlord, who setteth his Tenants a much better pennyworth than the buyer can afford. *Quest. 1.*

Ans. Distinguish 1. Between a seller who understandeth all this, and one that doth not: 2. Between a Tenant that hath by custome a half-title to to his easier Rent, and one that hath not: 3. Between a Tenant that consenteth and one that consenteth not: 4. Between buying it when a liberal man might else have bought it, and buying it when a worse else would have bought it. 5. Between a case of scandal, and of no scandal.

And so I answer, 1. If the Landlord that selleth it expect that the buyer do use the Tenants as well as he hath done, and sell it accordingly, it is unrighteous to do otherwise (ordinarily.) 2. In many Countreys it is the Custome not to turn out a Tenant, nor to raise his Rent; so that many generations have held the same Land at the same Rent; which though it give no legal title, is yet a half-title in common estimation. In such a case it will be scandalous, and infamous, and injurious, and therefore unlawful to purchase it with a purpose to raise the rent, and to do accordingly. 3. In case that a better Landlord would buy it, who would use the Tenant better than you can do, it is not (ordinarily) lawful for to buy it. I either expresse or imply [ordinarily] in most of my solutions; because that there are some exceptions lye against almost all such answers, in extraordinary cases; which the greatest Volume can scarce enumerate.

But if 1. It be the sellers own doing to withdraw his liberality so far from his Tenants, as to sell his Land on hard rates, on supposition that the buyer will improve it: 2. And if it be a Tenant that cannot either by custom or any other plea, put in a claim in point of equity to his easie-rented Land: 3. And if as bad a Landlord would buy it if you do not: 4. If it be be not a real scandal; I say if all these four concur: 5. Or (alone) If the Tenant consent freely to your purchase on those terms; then it is no injury. But the common course is, for a covetous man that hath money, never to consider what a loser the Tenant is by his purchase, but to buy and improve the Land at his own pleasure; which is no better than Oppression.

Quest. 2. Quest. 2. May not a Landlord take as much for his Land as it worth?

Ans. 1. Sometimes it is Land that no man can claim an equitable title to hold upon any easier rent, and sometimes it is otherwise, as aforesaid, by custom and long possession, or other reasons. 2. Sometimes the Tenant is one that you are obliged to shew mercy to; and sometimes he is one that no more than commutative Justice is due to. And so I answer, 1. If it be an old Tenant who by custom or any other ground can claim an equitable title to his old pennyworth, you may not enhance the Rent to the full worth. 2. If it be one that you are obliged to shew mercy as well as Justice to, you may not take the full worth. 3. The common case in England is, that the Landlords are of the Nobility or Gentry, and the Tenants are poor men, who have nothing but what they get by their hard labour out of the Land which they hold: And in this case some abatement of the full worth is but such a necessary Mercy, as may be called Justice. Note still, that by [the full worth] I mean, so much as you could set it for to a stranger who expecteth nothing but strict Justice, as men buy and sell things in a Market.

But 1. If you deal with a Tenant as rich or richer than your self, or with one that needeth not your mercy, or is no fit object of it: 2. And if it be Land that no man can by custom claim equitably to hold on lower terms; and so it is no injury to another, nor just scandal, then you may lawfully raise it to the full worth. Sometimes a poor man setteth a House or Land to a rich man, where the scruple hath no place.

Quest. 3. Quest. 3. May a Landlord raise his rents, though he take not the full worth?

Ans. He may do it when there is just reason for it, and none against it. There is just reason for it, when 1. The Land was much under-set before: 2. Or when the Land is proportionably improved: 3. Or when the plenty of money maketh a greater sum to be in effect no more than a lesser heretofore: 4. Or when an increase of persons, or other accident maketh Land dearer than it was. But then it must be supposed, 1. That no Contract, 2. Nor Custom, 3. Nor Service and Merit, do give the Tenant any equitable right to his better penny-worth. And also that Mercy prohibit not the change.

Quest. 4. Quest. 4. How much must a Landlord set his land below the full worth, that he may be no oppressor or unmerciful to his Tenants?

Ans. No one proportion can be determined of; because a great alteration may be made in respect to the Tenants ability, his merit, to the time and place, and other accidents. Some Tenants are so rich, as is said, that you are not bound to any abatement. Some are so bad, that you are bound to no more than strict Justice and common humanity to them. Some years (like the last, when a longer drowth than any man alive had known, burnt up the Grass) disableth a Tenant to pay his Rent: Some Countreys are so scarce of money, that a little abatement is more than in another place: But ordinarily the common sort of Tenants in England should have so much abated of the fullest worth, that they may comfortably live on it, and follow their labours with cheerfulness of mind, and liberty to serve God in their families, and to mind the matters of their salvation, and not to be necessitated to such toil, and care, and pinching want, as shall make them liker Slaves than Free-men, and make their lives uncomfortable to them, and make them unfit to serve God in their families, and seasonably mind eternal things.

Quest. 5. Quest. 5. What if the Landlord be in debt, or have some present want of money, may he not then raise the Rent of those Lands which were under-let before?

Ans. If his Pride pretend want where there is none, (as to give extraordinary portions with his daughters, to erect sumptuous buildings, &c.) this is no good excuse for oppression. But if he really fall into want, then all that his Tenants hold as meer free gifts from his liberality, he may withdraw, (as being no longer able to give.) But that which they had by custom an equitable title to, or by contract also a legal title to, he may not withdraw. (And yet all this is his sin, if he brought that poverty culpably on himself: it is his sin in the cause, though, supposing that cause, the raising of his Rent be lawful.) But it is not every debt in a rich man, who hath other ways of paying it, which is a true necessity in this Case: And if a present debt made it necessary only at that time, it is better (by Fine or otherwise) make a present supply, than thereupon to lay a perpetual burden on the Tenants, when the cause is ceased.

Quest. 6. Quest. 6. What if there be abundance of honest people in far greater want than my Tenants are, (yea, perhaps Preachers of the Gospel,) and I have no other way to relieve them unless I raise my Rents? Am I not bound rather to give to the best and poorest, than to others?

Ans. Yes, If it were a case that concerned meer giving: But when you must take away from one to give to another, there is more to be considered in it. Therefore at least in these two cases you may not raise your Tenants Rents to relieve the best or poorest whosoever: 1. In case that he have some equitable title to your Land, as upon the easier Rent: 2. Or in case that the scandal of seeming injustice or cruelty, is like to do more hurt to the interest of Religion and mens souls, than your relieving the poor with the addition would do good: which a prudent man by collation of probable consequents may satisfactorily discern: But if it were not only to preserve the comforts, but to save the lives of others in their present famine, nature teacheth you to take that which is truly your own, both from your Tenants, and your Servant, and your own mouths, to relieve men in such extream distress: and nature will teach all men to judge it your duty, and no scandalous oppression. But when you cannot relieve the ordinary wants of the poor, without such a scandalous raising of your Rents as will do more harm than your alms would do good, God doth not then call you to give such Alms; but you are to be supposed to be unable.

Quest. 7. Quest. 7. May I raise a Tenants Rent, or turn him out of his House, because he is a bad man? by a kind of penalty?

Ans. A bad man hath a title to his own, as well as a good man: And therefore if he have either legal or equitable title, you may not; Nor yet if the scandal of it is like to do more hurt, than the good can countervail which you intend. Otherwise you may either raise his Rent, or turn him out, if he be a wicked, profligate, incorrigible person, after due admonition: Yea, and you ought to do it, lest you be a cherisher of wickedness. If the Parents under Moses Law were bound to accuse their own Son to the Judges in such a case, and say, *This our Son is stubborn and rebellious; he will not obey our voice: he is a glutton and a drunkard; and all the men of the City must stone him till he dye, to put away evil from among them,* Deut. 21. 18, 19, 20, 21. Then surely a wicked Tenant is not so far to be spared, as to be cherished by bounty in his sin. It is the Magistrates work

work to punish him by Governing Justice: But it is your work as a prudent Benefactor, to withhold your gifts of bounty from him. And I think it is one of the great sins of this age, that this is not done, it being one of the notablest means imaginable to reform the Land, and make it happy, if Landlords would thus punish or turn out their wicked incorrigible Tenants, It would do much more than the Magistrate can do. The vulgar are most effectually ruled by their interest, as we rule our Dogs and Horses more by the Government of their bellies, than by force. They will most obey those on whom they apprehend their good or hurt to have most dependance. If Landlords would regard their Tenants souls, so much as to correct them thus for their wickedness, they would be the greatest benefactors and reformers of the Land: But alas, who shall first reform the Landlords? And when may it be hoped that many or most great men will be such?

Quest. 8. *May one take a House over anothers head (as they speak,) or take the Land which he is a Tenant to, before he be turned out of possession?*

Ans. Not out of a greedy desire to be rich, nor coveting that which is anothers: Nor yet while he is any way injured by it: Nor yet when the act is like to be so scandalous, as to hurt mens souls more than it will profit your body. If you come with the offer of a greater Rent than he can give, or than the Landlord hath just cause to require of him, to get it out of his hands by over-bidding him, this is meer covetous oppression. But in other cases it is lawful to take the House and Land which another Tenant hath possession of: As 1. In case that he willingly leave it, and consent. 2. Or if he unwillingly (but justly) be put out; and another Tenant must be provided against the time that he is to be dispossessed. 3. Yea, if he be unjustly put out, if he that succeeded him have no hand in it, nor by his taking the House or Land do promote the injury, nor scandalously countenance injustice. For when a Tenement is void, though by injury, it doth not follow, that no man may ever live in it more: But if the title be his that is turned out, then you may not take it of another; because you will possess another mans habitation. But if it should go for a standing rule, that no man may in any case take a house over another mans head, (as

Country people would have it,) then every mans House and Land must be long untenanted, to please the will of every contentious or unjust possessor: And any one that hath no title, or will play the knave, may injure the true owner at his pleasure.

Quest. 9. *May a rich man put out his Tenants, to lay their Tenements to his own Demesnes, and so lay House to House, and Land to Land?*

Ans. In two cases he may not 1. In case he injure the Tenant that is put out, by taking that from him which he hath right to, without his satisfaction and consent: 2. And in case it really tend to the injury of the Common-wealth, by depopulation, and diminishing the strength of it: Otherwise it is lawful: And done in moderation by a pious man, may be very convenient: 1. By keeping the Land from beggary through the multitudes of poor families, that over set it: 2. By keeping the more Servants, among whom he may keep up a better order, and more pious government in his own House, (making it as a Church,) than can be expected in poor families: And his Servants will (for Soul and Body) have a much better life, than if they married and had families, and small Tenements of their own: But in a Country that rather wanteth people, it is otherwise.

Quest. 10. *May one man be a Tenant to divers Tenements?*

Ans. Yes, if it tend not 1. To the wrong of any other, 2. Nor to depopulation, or to hinder the livelihood of others, while one man ingrosseth more than is necessary or meet: For then it is unlawful.

Quest. 11. *May one man have many Trades or Callings?*

Ans. Not, when he doth, in a covetous desire to grow rich, disable his poor neighbours to live by him on the same Callings, seeking to engross all the gain to himself: Nor yet when they are Callings which are inconsistent: Or when he cannot manage one aright, without the sinful neglect of the other. But otherwise it is as lawful to have two Trades as one.

Quest. 12. *Is it lawful for one man to keep Shops in several Market Towns?*

Ans. The same answer will serve as to the foregoing question.

CHAP. XXI.

Cases about, and Directions against Prodigality and sinful Wastefulness.

§. 1. **B**ECAUSE mens carnal interest and sensuality, is predominant with the greatest part of the World, and therefore governeth them in their judgement about Duty and Sin, it thence cometh to pass that Wastefulness and Prodigality are easily believed to be faults, so far as they bring men to shame or beggary, or apparently cross their own pleasure or commodity: But in other cases, they are seldome acknowledged to be any sins at all: Yea, all that are gratified by them, account them virtues, and there is scarce any sin which is so commonly commended: Which must needs tend to the increase of it, and to

harden men in their impenitency in it: And verily if covetousness, and selfishness, or poverty did not restrain it in more persons than true conscience doth, it were like to go for the most laudable quality, and to be judged most meritorious of present praise and future happiness. Therefore in directing you against this sin, I must first tell you *What it is*: and then tell you *wherein the malignity of it doth consist*: The first will be best done in the definition of it, and enumeration of the instances, and examination of each one of them.

§. 2. Direct. 1. *Truly understand what necessary Frugality, or parsimony, and sinful wastefulness are.*

Q

Necessary

What necessary Frugality is?

Necessary frugality or sparing is an Act of fidelity, obedience and gratitude, by which we use all our estates so faithfully for the chief Owner, so obediently to our chief Ruler, and so gratefully to our chief Benefactor, as that we waste it not any other way.

As we hold our estates under God, as Owner, Ruler, and Benefactor, so must we devote them to him, and use them for him in each relation: And Christian Parsimony cannot be defined by a meer negation of active wastefulness, because idleness itself, and not using it aright, is real wastefulness.

Wastefulness what is it?

§. 3. Wastefulness or Prodigality is that sin of unfaithfulness, disobedience and ingratitude, by which either by action or omission we mispend or waste some part of our estates to the injury of God, our absolute Lord, our Ruler and Benefactor: that is, Besides and against his interest, his command, and his pleasure and glory, and our ultimate end.

These are true Definitions of the Duty of frugality, and the sin of wastefulness.

Inst. 1.

§. 4. Inst. 1. One way of sinful wastefulness is, In pampering the belly in excess, curiosity, or costliness of meat or drink, of which I have spoken Chap. 8. Tom. 1.

Quest. 1.

Are all men bound to fare alike? Or when it is wastefulness and excess.

Ans. This question is answered in the foresaid Chapter of Gluttony, Par. 4. Tit. 1. 1. Distinction between mens several tempers, and strength, and appetites: 2. And between the restraint of Want, and the restraint of Gods Law. And so it is thus resolved:

1. Such difference in quantity or quality as mens health or strength, and real benefit requireth, may be made, by them that have no want.

2. When want depriveth the poor of that which would be really for their health, and strength, and benefit, it is not their duty who have no such want to conform themselves to other mens afflictions: Except when other reasons do require it.

3. But all men are bound to avoid real excess in matter, or manner, and curiosity, and to lay out nothing needlessly on their bellies; yea, nothing which they are called to lay out a better way. Understand this answer and it will suffice you.

Inst. 2.

§. 5. Inst. 2. Another way of Prodigality is by needless costly Visits, and entertainments.

Quest. 2.

What cost upon Visits and Entertainments is unlawful and prodigal?

Ans. 1. Not only all that which hath an ill original, as Pride or flattery of the rich; and all that hath an ill end, as being meerly to keep up a carnal unprofitable interest and correspondency: But also all that which is excessive in degree. I know you will say, But that's the difficulty to know when it is excessive: It is not altogether impertinent to say, when it is above the proportion of your own estate; or the ordinary use of those of your own rank, or when it plainly tendeth to cherish gluttony or excess in others: But these answers are no exact solution. I add therefore, that it is excess when any thing is that way expended, which you are called to expend another way.

Object. But this leaveth it still as difficult as before.

Ans. When in rational probability a greater good may be done by another way of expence, considerationis considerandis; and a greater good is by this way neglected, then you had a call to spend it otherwise, and this expence is sinful.

Object. It is a doubt whether of two goods it be a mans duty always to choose the greater.

Ans. Speaking of that good which is within his choice, it is no more doubt than whether Good be the Object of the will. If God be eligi-

ble as good, then the greatest good is most eligible.

Object. But this is still a difficulty insuperable: How can a man in every action and expence discern, which way it is that the greatest good is like to be attained? This putteth a mans conscience upon endless perplexities, and we shall never be sure that we do not sin: For when I have given to a poor man, or done some good, for ought I know there was a poorer that should have had it, or a greater good that should have been done.

Ans. 1. The contrary opinion legitimateth almost all Villany, and destroyeth most good works as to our selves or others. If a man may lawfully prefer a known lesser good before a greater, and be justified because the lesser is a real good, than he may be feeding his Horse, when he should be saving the life of his child or neighbour, or quenching a fire in the City, or defending the person of his King: He may deny to serve his King and Countrey, and say, I was plowing or sowing the while. He may prefer Sacrifice before mercy: He may neglect his soul, and serve his body. He may plow on the Lords Day, and neglect all Gods Worship. A lesser duty is no duty but a sin, when a greater is to be done. Therefore it is certain that when two goods comes together to our choice, the greater is to be chosen, or else we sin. 2. As you expect that your Steward should proportion his expences according to the necessity of your business, and not give more for a thing than it is worth, nor lay out your money upon smaller commodity, while he leaveth your greater business unprovided for: And as you expect that your Servant who hath many things in the day to do, should have so much skill as to know which to prefer, and not to leave undone the chiefest, whilst he spendeth his time upon the least: So doth God require that his Servants labour to be so skilful in his Service, as to be able to compare their businesses together and to know which at every season to prefer: If Christianity required no wisdom and skill, it were below mens common Trades and Callings. 3. And yet when you have done your best here, and truly endeavour to serve God faithfully, with the best skill and diligence you have, you need not make it a matter of scrupulosity, perplexity and vexation: For God accepteth you and pardoneth your infirmities, and rewardeth your fidelity: And what if it do follow, that you know not but there may be some sinful omission of a better way? Is that so strange or intolerable a conclusion? As long as a pardoned failing, which should not hinder the comfort of your obedience? Is it strange to you that we are all imperfect? And imperfect in every good we do? Even by a culpable sinful imperfection? You never loved God in your lives without a sinful imperfection in your Love? And yet nothing in you is more acceptable to him than your Love. Shall we think a case of Conscience ill resolved, unless we may conclude, that we are sure we have no sinful imperfection in our duty? If your Servant have not perfect skill, in knowing what to prefer in buying and selling, or in his work, I think you will neither allow him therefore to neglect the greater and better, knowingly, or by careless negligence, nor yet would you have him sit down and whine, and say, I know not which to choose: But you would have him learn to be as skilful as he can, and then willingly and cheerfully do his business with the best skill, and care, and diligence he can: and this you will best accept.

So that this holdeth as the truest and exactest solution, of this and many another such cases. He that spendeth that upon an entertainment of some great

Whether a man is bound to prefer the greatest good?

great ones, which should relieve some poor distressed families, that are ready to perish, doth spend it sinfully: If you cannot see this in Gods cause, suppose it were the Kings, and you will see it: If you have but twenty pound to spend, and your Tax or Subsidy cometh to so much: If you entertain some noble friend with that money, will the King be satisfied with that as an excuse? Or will you not be told that the King should have first been served? Remember him then who will one day ask? *Have you fed, or clothed, or visited me?* Matth. 25. You are not absolute Owners of any thing, but the stewards of God! And must expend it as he appointeth you: And if you let the poor lye languishing in necessities, whilst you are at great charges to entertain the rich without a necessity or greater good, you must answer it as an unfaithful Servant.

And yet on the other side, it may fall out that a person of quality, by a seasonable, prudent, handsome, respectful entertainment of his equals or superiors, may do more good than by bestowing that charge upon the poor: He may save more than he expendeth, by avoiding the displeasure of men in power: He may keep up his interest, by which if he be faithful, he may do God and his Countrey more service, than if he had given so much to the poor. And when really it is a needful means to a greater good, it is a duty: and then to omit it, and give that cost to the poor, would be a sin.

§. 76. Object. *But if this Rule hold, a man must never do but one kind of good; when he hath found out the greatest, he must do nothing else.*

Ans. He must always do the greatest good: But the same thing is not at all times the greatest good. Out of season and measure a good may be turned to an evil: Praying in its season is better than plowing; and plowing in its season is better than praying, and will do more good: For God will more accept and bless it.

§. 7. Object. *Therefore it seemeth the prudentest way, to divide my expences according to the proportion of others of my quality; some to the poor, and some to necessary Charges, and some to actions of due civility?*

Ans. That there must be a just distribution is no question: Because God hath appointed you several duties for your expences: But the question is of the proportions of each respectively. Where God hath made many duties constantly necessary (as to maintain your own bodies, your Children, to pay tribute to the King, to help the poor, to maintain the charges of the Church) there all must be wisely proportioned. But entertainments, recreations, and other such after to be mentioned, which are not constant duties, may be sometimes good and sometimes sinful: And the measure of such expences must be varied only by the rule already laid down, viz. According to the proportion of the effect, or good which is like to follow: Though the custome of others of the same rank may sometimes intimate what proportion will be suitable to that lawful end: And sometimes the inordinate custom of others, will rather tell one what is to be avoided. Therefore true prudence (without a carnal bias) comparing the good effects together, which rationally are like to follow, is the only resolver of this doubt. Which having so largely shewed, I shall refer you to it, in the solution of many of the following questions.

Inf. 3. §. 8. Inf. 3. *Another way of sinful wasting is upon unnecessary sumptuous buildings.*

Quest. 3. *When is it prodigality to erect sumptuous Edifices?*

Ans. Not when they are for the publick good, either in point of use, or ornament and honour, so be it, no greater good be thereby omitted: Therefore it is not Churches, Hospitals, Burfes, or Common Halls that I am speaking of: Nor when they are proportioned to the quality of the person, for the honour of Magistracy, or for a mans necessary use. But when it is for ostentation of a mans riches, or rather of his Pride, and for the gratifying of a carnal irrational fancy: And when a man bestoweth more upon buildings, than is proportionable to his estate, and to his better expences; and (to speak more exactly) when he bestoweth that upon his buildings, which some greater service calleth for at that time; it is then his prodigality and sin.

§. 9. Quest. 4. *Here once for all let us enquire, Whether it be not lawful, as in dyet, so in buildings, recreation and other such things, to be at some charge for our Delight, as well as for our Necessities?*

Ans. The question is thus commonly stated, but not well: For it seemeth to imply, that no Delights are necessary, and so putteth things in opposition, which are oft co-incident. Therefore I distinguish, 1. Of Necessity: Some things are necessary to our being, and some to our felicity, and some but to our smaller benefits! 2. Of delight: Some delight is sinful, as gratifying a sinful humor or disposition: Some is unnecessary or wholly useless; and some is necessary, either to our greater or our lesser good. And so the true solution is: 1. The sinful delight of a Proud, a Covetous, a lustful, a voluptuous mind, is neither to be purchased or used. 2. A Delight wholly needless, that is, unprofitable, is sinful if it be purchased, but at the price of a farthing, or of a bit of bread, or of a minutes time: Because that is cast away which purchaseth it. 3. A Delight which tendeth to the health of the body, and the alacrity of the mind, to fit it for our Calling and the service of God (being not placed in any forbidden thing) may be both indulged and purchased, so it be not above its worth. 4. So far as delight in house, or sports, or any creature, tendeth to corrupt our minds, and draw us to the love of this present world, and alienate our hearts from Heaven, so far must they be resisted and mortified, or sanctified and turned a better way. 5. In the Utensils of our duty to God, usually a moderate natural delight, is a great help to the duty, and may become a spiritual delight: As a delight in my Books, in the Preachers utterance, in the melody of Psalms, in my study, and its conveniences, in my walk for meditation, &c. And a delight in our food and recreations, maketh them much fitter to cherish health, and to attain their ends; so it be not corrupt, immoderate, or abused to evil ends.

§. 10. Inf. 4. *Another way of Prodigality, is in needless costly Recreations.* Inf. 4.

Quest. 5. *Is all cost laid out upon recreations unlawful?* Quest. 5.

Ans. No: but *ceteris paribus*, we should choose the cheapest, and be at no needless cost on them: nor lay out any thing on them, which *consideratis considerandis* might be better bestowed. But of this before.

§. 11. Inf. *Another way of Prodigality is in over-costly apparel.* Inf. 5.

Quest. *What may be accounted Prodigality in the costliness of apparel?* Quest. 6.

Ans. Not that which is only for a due distinction of superiours from inferiours, or which is needful to keep up the Vulgars reverence to Magistrates. But 1. All that which is merely serviceable to Pride

or vain curiosity, or amorous lust, or an affectation to be thought to be more comely and beautiful than others. 2. All that which hath more cost bestowed upon it than the benefit or end is worth: 3. Or which hath that cost which should be rather laid out another way, upon better uses. The cheapest apparel must be chosen which is warm and comely, and fittest to the right ends. And we must come nearer those that are below our rank, than those above it.

Inst. 6. §. 12. *Inst. 6.* Also Prodigality is much shewed in the cost which is laid out for needless pomp and ostentation of greatness or curiosity, in keeping a numerous retinue, and in their gallantry, and in keeping many Horses and costly furniture and attendance.

Quest. 7. *Quest. 7.* When is a costly retinue and other pompous furniture to be accounted Prodigality?

Ans. Not when they are needful to the honour of Magistracy, and so to the Government of the Commonwealth: Nor when it is made but a due means to some lawful end, which answereth the cost. But when it is either the fruits and maintenance of Pride, or exceedeth the proportion of mens estates, or (especially) when it expendeth that which better and more necessary uses call for. It is a most odious and enormous crime, to waste so many hundred or thousand pounds a year in the vanities of pomp and fruitless curiosities and need-nots, while the publick uses of the State and Church are injured through want, and while thousands of poor families are racked with cares, and pinched with necessities round about us.

Inst. 7. §. 13. *Inst. 7.* Another way of Prodigality is that which is called by many, keeping a good house; that is, in unnecessary abundance, and waste of meat and drink, and other provisions.

Quest. 8. *Quest. 8.* When may great house-keeping be accounted Prodigality?

Ans. Not when it is but a convenient work of Charity to feed the poor, and relieve the distressed, or entertain strangers, or to give such necessary entertainment to equals or superiors as is before described: But when the truest relief of the poor shall be omitted (and it may be poor Tenants wracked and oppressed) to keep up the fame and grandeur of their abundance, and to seem magnificent, and praised by men for great house-keepers: The whole and large estates of many of the rich and great ones of the world goeth this way, and so much is devoured by it, as starveth almost all good works.

Inst. 8. §. 14. *Inst. 8.* Another way of Prodigality is Cards and Dice, and other gaming; in which whilst men desire to get that which is anothers, they lose and waste their own.

Inst. 9. §. 15. *Inst. 9.* Another Act of Prodigality is giving over-great portions with Children: It being a sinful waste of our Masters stock, to lay it out otherwise than he would have us, and to serve our pride and self-interest in our Children instead of him.

Quest. 9. *Quest. 9.* When may our Childrens portions be accounted prodigality, or too great?

Ans. Not when you provide for their comfortable living according to your estates, and give them that due proportion which consisteth with the discharge of other duties: But when all that men can get is thought little enough for his Children; and the business of their lives is to live in fulness themselves as long as they can, and then to leave that to their posterity which they cannot keep themselves! When this gulf of self-pampering and providing the like for Children, devourer almost all that you can gather, and the poor and other needful uses, are

put off with some inconsiderable pittance: And when there is not a due proportion kept between your provision for your Children, and the other duties which God requireth of you: *Psal. 49. 7, 8, 9, 11, 13.* *Their inward thought is, that their houses shall be perpetuated, and their dwelling places to generations: They call their Lands after their own names — This their way is their folly; yet their posterity approve their sayings, Psal. 73. 12.* *Behold, these are the Ungodly who prosper in the world, they increase in riches: Psal. 17. 14.* *They have their portion in this life: — They are full of Children (or, their Children are full,) and they leave the rest of their substance to their babes.* A Parent that hath an heir, or other children so wise, religious and liberal, as that they are like to be more charitable and serviceable to good uses, than any other whom he can trust with his estate; should not only leave such Children sufficient for themselves, but enable them as much as he can to do good: For they will be more faithful Trustees to him than strangers. But a Parent that hath but common and untruly children, should do all the good he can himself, and what he would have done when he is dead, he must commit to them that are more trusty; and allow his Children but their proper maintenance. And Parents that have debauched, wicked, ungodly Childen (such as God commanded them to cause to be put to death, *Deut. 21.*) should allow them no more than their daily bread, if any thing at all (which is their own to dispose of.)

§. 16. *Inst. 10.* *Inst. 10.* Also to be careless in many small expences or losses, because they are but little things, and let any such thing be cast away, is sinful Prodigality.

Quest. 10. *Quest. 10.* How far is a duty to be frugal in small matters, and the contrary a sin.

Ans. We must not over-value any thing, great or small: nor be sparing out of Covetousness: nor yet in an imprudent way, which seemeth to signify baseness and worldliness when it is not so: Nor must we be too tinkering in bargaining with others, when every penny which we get by it, is lost to one that needeth it more. But we must see that nothing of any use, be lost through satiety, negligence or contempt: For the smallest part is of Gods gifts and talents, given us, not to cast away, but to use as he would have us: And there is nothing that is good so small, but some one hath need of it, or some good use or other may be made of it. Even Christ when he had fed thousands by a Miracle, yet commanded his Disciples to gather up the broken bread or fragments, that nothing be lost, *John 6. 12.* which plainly sheweth that it is a duty which the richest man that is, is not exempted from, to be frugal, and sin in the greatest Prince to be wastful of any thing that is good: But this must not be in fordid covetousness, but in obedience to God, and to do good to others. He is commendable who giveth liberally to the poor, out of his abundance: But he is much more commendable who is a good husband for the poor, as worldlings are for themselves; and frugally getteth and saveth as much as he can, and denyeth all superfluities to himself and all about him, that he may have the more to give to pious and charitable uses.

§. 17. *Inst. 11.* *Inst. 11.* Idleness also and negligence in our Callings, is sinful wastefulness and Prodigality: When either the pride of Gentility maketh people think themselves too good to labour, or to look after the matters of their families, or slothfulness maketh them think it a life too toilsome for their flesh to bear. *Prov. 18. 9.* *He that is slothful in his work, is brother to him that is a great waster:* These

These drones consume that which others labour for, but are no gatherers themselves.

Quest. 11. §. 18. Quest. 11. *Is every one bound to labour in a Calling?*

Ans. This is answered before in its due place Tom. 1. Every one that is able, rich or poor, must live in some profitable course of pains or labour.

Quest. 12. §. 19. Quest. 12. *Is it a duty to desire and endeavour to get, and prosper, and grow rich by our labours; when Solomon saith, Labour not to be rich? Prov. 23. 4.*

Ans. It is a sin to desire Riches as worldlings and sensualists do, for the provision and maintenance of fleshly lusts and Pride: But it is no sin, but a duty, to labour not only for labour sake, formally resting in the act done, but for that honest increase and provision, which is the end of our labour; And therefore to choose a gainful Calling rather than another, that we may be able to do good, and relieve the poor. Ephes. 4. 28. *Let him labour, working with his hands the thing that is good, that he may have to give to him that needeth.*

Quest. 13. §. 20. Quest. 13. *Can one be prodigal in giving to the Church?*

Read Erasmus Colloqu. Peregrin. Relig. Ergo

Ans. Yes, If it be in a blind zeal to maintain a useless pomp or superstition: Or if he give that which should be used or given otherwise: But this is a sin that few in these days are in much danger of.

Quest. 14. §. 21. Quest. 14. *Can one be prodigal in giving to the poor?*

Ans. Yes; When it is blindly done, to cherish idleness in wandering beggars; or with a conceit of meriting in point of Commutative Justice from God: Or when that is given to the poor, which should be given to other uses (as in publick tribute, maintenance of Children, furtherance of the Gospel, &c.) But this is a sin that few have need to be restrained from.

Quest. 15. §. 22. Quest. 15. *May a rich man expend any thing upon (otherwise) lawful pomp, or conveniences or pleasures, at such a time, when there are multitudes of poor families in extremity of want? As now, when the flames which consumed London, have left many thousands in distress?*

Ans. Doubtless every man should spare as much for the relief of others as he can: And therefore should not only forbear all needless expences, but those also that are needful but to such conveniences and accommodations as may be spared without a greater hurt, than is the want of such as that charges would relieve. To save the lives of people in want, we must spare any thing from our selves, which our own lives can spare. And to relieve them in their deep poverty, we must abate much more than our superfluities. To expend any thing on pride and lust, is a double sin at such a time, when Lazarus is at our doors in want. If that Luke 16. were well studied (wherein it was that the rich mans sin and danger lay, in being cloathed in Purple and Silk, and faring sumptuously every day, while Lazarus wanted) it would make some sensualists wiser than they are.

But yet it must be confessed, that some few persons may be of so much worth and use to the Common-wealth (as Kings and Magistrates,) and some of so little; that the maintaining of the honour and succours of the former, may be more necessary than the saving of the lives of the latter. But take heed lest Pride or cruelty teach you, to misunderstand this, or abuse it for your selves.

§. 23. There are divers other ways of Prodigality or sinful waste, which I pass by, because they

are such as few are concerned in: And my purpose is not to say all that may be said, but all that is needful. (As in needless Musick, Physick, Books, (which Seneca handsomely reproveth,) Gifts to Servants which need not in meer ostentation of pride to be well spoken of, and many the like: And in unlawful Wars, which is the greatest sinful waste in all the world.) And as for expences in debauchery and gross wickedness, as Whoredom, Revenge; in sinful Law-Suits, &c. I here pretermitt them.

§. 24. Direct. 2. *Understand well the aggravations of this sin of Prodigality: viz.* Direct. 2.

1. It is a wasting of that which is none of our own, and a robbing God of the use or service due to him in the improvement of his gifts. They are his, and not ours; and according to his pleasure only must be used. 2. It is a robbing the poor of that which the common Lord of the World, hath appointed for them in his Law: And they will have their Action in Heaven against the Prodigal. 3. It is an inhumane vice, to waste that upon pleasures, pride and needless things, which so many distressed persons stand in need of. 4. It is an injury to the Common-wealth, which is weakened by the wasteful. And the Covetous themselves (that are not oppressors) are much better members of publick Societies than the Prodigal. 5. It feedeth a life of other vice and wickedness. It is a spending Gods gifts to feed those lusts which he abhorreth. 6. It usually engageth many others in Trades and Labours which are unprofitable, that they may serve the lusts of these sensual prodigals. 7. And in the conclusion it prepareth a sad account, for these wretches when they must answer at the Bar of God, how they have used all his gifts and talents. Remember all these aggravations.

§. 25. Direct. 3. *Carefully mortify that greedy fancy, and fleshly lusts, which is the wasting sin, and the devouring gulf.* Direct. 3. Quench the fire, and you may spare all this fewell. Cure the Feavor or Dropsie, and you may spare both your drink and life. A greedy throat, and a diseased fancy are never satisfied, till they have wasted the peace of your Consciences with your estates, and brought you to the end of brutish sinners: Wisdome, and duty, and real benefit, are contented with a little: But lust is unsatiable: The voluptuous Bruit saith I must have my Cups, my Lusts, my pleasure, And the effeminate vicious fancy of those empty souls that mind no great and solid things, is still ranging after some vanity or other; and like children, crying for every thing that they see another have: And the most needless, yea, burdensome things seem necessary to such: They say, *I must needs have this, and I must needs have that*, there is no being without it; when nothing needeth it, but a diseased mind, which much more needeth a cure by grace and true mortification. Subdue pride, and sensuality, and fancy, and you may escape Prodigality.

§. 26. Direct. 4. *Remember the nearness of your account, and ask your consciences what way of expences will please you best in the review.* Direct. 4. Whether at death and judgement it will be your comfort to find on your account, [so much laid out on needless bravery, to set out this carcass which is now turning into dust: Item, So much upon proud entertainments of great ones: Item, So much on Cards, and Dice, and Stage-plays; and so much on Hounds and needles pleasures, &c.] Or rather [So much to promote the preaching of the Gospel: So much to set poor Children to Prentice, or to School; so much to relieve distressed families,

milies, &c.] Let *Matth.* 25. be well read, and your account well thought on.

Direct. 5. §. 27. *Direct. 5.* Keep an account of your expences, and peruse them before a Fast or a Sacrament: and ask conscience how it judgeth of them:

Yea, ask some holy prudent friend, Whether such proportions are allowable before God, and will be comfortable to you in the day of your extremity. If you are but willing to be cured, such means as these will not be in vain.

CHAP. XXII.

Cases and Directions against injurious Law-Suits, Witnessing and Judgment.

Tit. I. Cases of Conscience about Law-Suits, and Proceedings.

Quest. 1. *Quest. 1.* IN what cases is it lawful to go to Law with others?

Ans. 1. In case of necessary defence, when the Plaintiff doth compell you to it. 2. When you are entrusted for Orphans or others whom you cannot otherwise right. 3. When your Children, or the Church, or Poor, whom you should do good to, are like to suffer, if you recover not your talent that God hath trusted you with, for such uses, from the hands of unjust men: And they refuse all just arbitrations and other equal means which might avoid such suits. 4. When your own necessity constraineth you to seek your own, which you cannot get by easier means. 5. When your forbearance will do more hurt by encouraging Knaves in their injustice, than it will do good. 6. When ever your cause is just, and neither Mercy, peace, nor the avoiding of scandal do forbid it: That is, when it is like to do more good than harm, it is then a lawful course.

But it is unlawful to go to Law, 1. When you neglect just arbitrations, patience and other needful means to avoid it. 2. When your Cause is unjust. 3. When you oppress the poor by it. 4. When it is done in Covetousness, revenge or Pride. 5. When the scandal or hurt to your Brother, is like to be a greater harm than the righting of your self is like to do good: Then must you not go willingly to Law.

Quest. 2. *Quest. 2.* May I sue a poor man for a debt or trespass?

Ans. 1. If he be so poor as that he cannot pay it, nor procure you satisfaction, the Suit is vain, and tendeth but to cruelty. 2. If he have no means to pay, but that which will deprive him of food and rayment, and the necessities of his life or comfort, you may not sue him unless it be for the supply of as great necessities of your own; or in a trust for Orphans, where you have no power to remit the debt: yea, and for them no cruelty must be used. 3. If your forbearance be like to make him abler by his diligence or other means, you should forbear if possible. 4. But if he be competently able, and refuse to pay through knavery and injustice, and you have better ways to use that money, if scandal forbid not, you may seek by Law to recover your own from him.

Quest. 3. *Quest. 3.* May I sue a Surety whose interest was not concerned in the case?

Ans. If his poverty make it not an act of cru-

elty, nor scandal prohibit it, you may: Because he was willing, and declared his consent, that you should have the debt of him, if the Principal pay not. To become Surety, is to consent to this: And it is no injury to receive a mans money by his own consent and Covenant. He knew that you had not lent it but on those terms; and you had reason to suppose, that he who would undertake to pay another mans debt, had sufficient reason for it, either in relation or counter-security. But as you must use mercy to the principal debtor in his poverty, so must you also to the surety.

Quest. 4. *Quest. 4.* May I sue for the use of money as well as for the principal?

Ans. This dependeth on the Case of Usury before resolved. In those cases in which it may not be taken, it may not be sued for: Nor yet when the scandal of it will do more harm than the money will do good. But in other cases, it may be sued for on the terms as the Rent of Lands may.

Quest. 5. *Quest. 5.* May Law-Suits be used to disable or humble an insolent wicked man?

Ans. You may not take up an ill cause against him, for any such good end: But if you have a good cause against him, which otherwise you would not have prosecuted, you may make use of it, to disable him from doing mischief, when really it is a probable means thereto; and when neither scandal nor other accidents do prohibit it.

Quest. 6. *Quest. 6.* May a rich man make use of his friends and purse in a just cause, to bear down or tire out a poorer man that hath a bad cause?

Ans. Not by liberty or any evil means: for his proceeding must be just as well as his cause. But if it be an obstinate knave that setteth himself to do hurt to others, it is lawful to make use of the favour of a righteous Judge or Magistrate against him: And it is lawful to humble him by the length and expensiveness of the Suit, when that is the fittest means, and no unjust action is done in it: Still supposing that scandal prohibit it not: But let no proud or cruel person think, that therefore they may by purse, and friends, and tedious Law-Suits oppress the innocent, and attain their own unrighteous wills.

Quest. 7. *Quest. 7.* May one use such forms in Law-Suits as in the literal sense are gross untruths (in declarations, answers, or the like)?

Ans. The use of words is to express the mind: And common use is the interpreter of them: If they are such words as the notorious common use hath put another sense on, than the literal one, they must be taken in the sense which publick use hath put upon them. And if that publick sense be true or false, accordingly they may, or may not be used.

Quest. 8. *Quest. 8.* May a guilty person plead not guilty or deny the fact?

Ans.

Ans. Common use is the interpreter of words : If the common use of those words doth make their publick sense a lye, it may not be done. But if the forinsick common use of the denial is taken to signifie no more but this, [*Let him that accuseth me prove it : I am not bound to accuse my self*] or [*In foro I am not guilty till it be proved*] then it is lawful to plead [*Not guilty*] and deny the fact, except in cases wherein you are bound to an open confession, or in which the scandal will do more hurt than the denial will do good.

Quest. 9. *Is a man ever bound to accuse himself, and seek Justice against himself?*

Ans. 1. In many cases a man is bound to punish himself : As when the Law against swearing, Cursing, or the like, must give the poor a certain mulct which is the penalty : He ought to give that money himself : And in cases where it is a necessary cure to himself : And in any case where the publick good requireth it : As if a Magistrate offend whom none else will punish, or who is the Judge in his own cause : He should so far punish himself as is necessary to the suppression of sin, and to the preserving of the honour of the Laws : As I have heard of a Justice that swore twenty Oaths, and paid his twenty shillings for it. 2. A man may be bound in such a Divine Vengeance or Judgement as seeketh after his particular sin, to offer himself to be a Sacrifice to Justice, to stop the Judgement : As *Jonah*, and *Achan* did. 3. A man may be bound to confess his guilt and offer himself to Justice to save the innocent, who is falsely accused and condemned for his crime. 4. But in ordinary cases a man is not bound to be his own publick accuser or executioner.

Quest. 10. *May a witness voluntarily speak that truth which he knoweth will further an unrighteous cause, and be made use of to oppress the innocent?*

Ans. He may not do it as a confederate in that intention : Nor may he do it when he knoweth that it will tend to such an event (though threatened or commanded,) except when some weightier accident doth preponderate for the doing it (as the avoiding of a greater hurt to others, than it will bring on the oppressed, &c.)

Quest. 11. *May a witness conceal some part of the truth?*

Ans. Not when he sweareth to deliver the whole truth : Nor when a good cause is like to suffer, or a bad cause be furthered by the concealment : Nor when he is under any other obligation to reveal the whole.

Quest. 12. *Must a Judge and Jury proceed secundum allegata & probata, according to evidence and proof, when they know the witness to be false, and the truth to be contrary to the testimony; but are not able to evince it?*

Ans. Distinguish between the Negative and the Positive part of the Verdict or Sentence : In the Negative they must go according to the evidence and testimonies, unless the Law of the Land leave the case to their private Knowledge. As for Example, They must not sentence a Thief or Murderer to be punished upon their secret unproved knowledge : They must not adjudge either Moneys or Lands to the true owner from another, without sufficient evidence and proof : They must forbear doing Justice, because they are not called to it, nor enabled. But Positively they may do no Injustice upon any evidence or witness against their own knowledge of the truth : As they may not upon known false witnesses give away a mans Lands or Money or condemn the innocent : But must in such a case renounce the Office : The Judge must come off the

Bench, and the Jury protest that they will not meddle, or give any Verdict (what ever come of it;) Because God and the Law of Nature prohibit their injustice.

Objection. *It is the Law that doth it, and not we.*

Ans. It is the Law and you; And the Law cannot justify your agency in any unrighteous sentence. The case is plain and past dispute.

Tit. 2. Directions against Contentious Suits, False Witnessing, and Oppressive Judgement.

§. 1. Direct. 1. *The first Cure for all these sins, is to know the intrinsic evil of them;* Good thoughts of sin are its life and strength. When it is well known, it will be hated, and when it is hated, it is so far cured.

§. 2. I. The evil of Contentious and unjust Law-Suits.

1. Such contentious Suits do shew the power of selfishness in the sinner; How much self-interest is inordinately esteemed. 2. They shew the excessive love of the World; How much men overvalue the things which they contend for. 3. They shew mens want of Love to their neighbours; How little they regard another mans interest in comparison of their own. 4. They shew how little such men care for the publick good; which is maintained by the concord and Love of Neighbours. 5. Such contentions are powerful Engines of the Devil to destroy all Christian Love on both sides; and to stir up mutual enmity and wrath; And so to involve men in a course of sin, by further uncharitableness and injuries, both in heart, and word, and deed. 6. Poor men are hereby robbed of their necessary maintenance, and their innocent families subjected to distress. 7. Unconscionable Lawyers and Court-Officers, who live upon the peoples sins, are hereby maintained, encouraged and kept up. 8. Laws and Courts of Justice are perverted, to do men wrong, which were made to right them. 9. And the offender declareth how little sense he hath of the Authority or Love of God, and how little sense of the grace of our Redeemer? And how far he is from being himself forgiven through the blood of Christ, who can no better forgive another.

§. 3. II. The evil of False Witnesses.

1. By *False Witness* the innocent are injured; Robbery and Murder are committed under pretence of truth and justice. 2. The Name of God is horribly abused, by the crying sin of *Perjury* (of which before.) 3. The presence and Justice of God are contemned; When sinners dare, in his sight and hearing, appeal to his Tribunal, in the attesting of a lye. 4. Vengeance is begged or consented to by the sinner; who bringeth Gods Curse upon himself, and as it were desireth God to plague or damn him if he lye. 5. Satan the Prince of malice and injustice, and the Father of lyes, and murders, and oppression is hereby gratified, and eminently served. 6. God himself is openly injured, who is the Father and Patron of the innocent; and the cause of every righteous person is more the cause of God than of man. 7. All Government is frustrated, and Laws abused, and all mens security for their reputations or estates, or lives is overthrown, by false witnesses; And consequently humane converse is made undefirable and unsafe. What good can Law,

or right, or innocency, or the honesty of the Judge, do any man, where false witnesses combine against him? What security hath the most innocent or worthy person, for his fame, or liberty, or estate, or life, if false witnesses conspire to defame him, or destroy him? And then how shall men endure to converse with one another? Either the innocent must seek out a Wilderness, and fly from the face of men as we do from Lions and Tygers; or else Peace will be worse than War: For in War a man may fight for his life; but against false witnesses he hath no defence: But God is the avenger of the innocent, and above most other sins, doth seldom suffer this to go unpunished, even in this present world; but often beginneth their Hell on Earth, to such perjured instruments of the Devil.

§. 4. III. The Evil of Unrighteous Judgements.

1. An unrighteous Judge doth condemn the Cause of God himself: For every righteous cause is his. 2. Yea, he condemneth Christ himself in his members: For in that he doth it to one of the least of those whom he calleth Brethren, he doth it to himself, *Matth. 25*. It is a damnable sin, not to relieve the innocent and imprisoned in their distress, when we have power: What is it then to oppress them, and unrighteously condemn? 3. It is a turning of the remedy into a double misery; and taking away the only help of oppressed innocency. What other defence hath innocency, but Law and Justice? and when their refuge it self doth fall upon them and oppress them, whither shall the righteous fly? 4. It subverteth Laws and Government, and abuseth it to destroy the ends which it is appointed for. 5. Thereby it turneth humane society into a state of misery, like the depredations of hostility. 6. It is a deliberate resolved sin, and not done in passion by surprise: It is committed in that place, and in that form as acts of greatest deliberation should be done: As if he should say, *Upon full disquisition, evidence and deliberation, I condemn this person, and his Cause*. 7. All this is done as in the name of God, and by his own Commission, by one that pretendeth to be his officer or Minister, *Rom. 3. 3, 4, 5, 6*. For the Judgement is the Lords, *2 Chron. 19. 8, 10. & 19. 5, 6, 7*. And how great a wickedness is it thus to blaspheme, and to represent him as Satan, an enemy to truth and righteousness, to his servants and himself? As if he had said, God hath sent me to condemn this Cause and person? If false Prophets sin so heinously who belye the Lord, and say, He hath sent us to speak this (which is untruth;) the sin of false Judges cannot be much less. 8. It is sin against the fullest and frequentest prohibitions of God. Read over *Exod. 23. 1, 2, 3, &c. Lev. Deut. 1. 16, 17. & 16. 18. Isa. 1. 17, 20, 23. Deut. 24. 17. & 27. 19*. Cursed be he that perverteth the judgement of the stranger, the Fatherless and Widow, and all the people shall say Amen, *Ezrah 7. 26. Psal. 33. 5. & 37. 28. & 72. 2. & 94. 15. & 106. 3, 30. Prov. 17. 27. & 19. 28. & 20. 8. & 29. 4. & 31. 5. Eccles. 5. 8. Isa. 5. 7. & 10. 2. & 56. 1, 2. & 59. 14, 15. Jer. 5. 1. & 7. 5. & 9. 24. Ezek. 18. 8. & 45. 9. Hos. 12. 6. Amos 5. 7, 15, 24. & 6. 12. Mic. 3. 9. Zech. 7. 9. & 8. 16. Gen. 18. 19. Prov. 21. 3, 7, 15*. I cite not the words to avoid prolixity. Scarce any sin is so oft and vehemently condemned of God. 9. False Judges cause the poor to appeal to God against them, and the cries of the afflicted shall not be forgotten, *Luke 18. 5, 6, 7, 8*. 10. They call for Gods Judgement upon themselves, and devolve the work into his hands: How can that man ex-

pect any other than a judgement of damnation, from the righteous God, who hath deliberately condemned Christ himself in his cause and servants, and sate in judgement to condemn the innocent? *Psal. 9. 7, 8, 9*. The Lord hath prepared his throne for judgement, and he shall judge the world in righteousness, he shall minister judgement to the people in uprightness; he will be a refuge for the oppressed, *Psal. 37. 6*. He will bring forth righteousness as the light, and thy judgement as the noon day, *Psal. 89. 14*. Justice and judgement are the habitation of his throne, *Psal. 103. 6*. The Lord executeth righteousness and judgement for all that are oppressed, *Psal. 146. 7*. In a word, the sentence of an unjust Judge is passed against his own Soul, and he calleth to God to condemn him righteously, who unrighteously condemned others. Of all men he cannot stand in Judgement, nor abide the righteous doom of Christ.

§. 5. Direct. 2. When you well understand the greatness of the sin, find out and overcome the root and causes of it in your selves: Especially selfishness, covetousness and passion. A selfish man careth not what another suffereth, so that his own ends and interest be promoted by it. A Covetous man will contend and injure his neighbour when ever his own commodity requireth it. He so much loveth his money, that it can prevail with him to sin against God, and cast away his own Soul; much more to hurt and wrong his neighbour. A proud and passionate man is so thirsty after revenge, to make others stoop to him, that he careth not what it cost him to accomplish it. Overcome these inward vices, and you may easily forbear the outward sins.

§. 6. Direct. 3. Love your neighbours as your selves: For that is the universal remedy against all injurious and uncharitable undertakings.

§. 7. Direct. 4. Keep a tender Conscience, which will not make light of sin. It is those that have feared their Consciences by infidelity or a course of sinning, who dare venture with Judas or Gehazi for the prey, and dare oppress the poor and innocent, and feel not, nor fear not, whilst they cast themselves on the revenge of God.

§. 8. Direct. 5. Remember the day when all these causes must be heard again, and the righteous God will set all straight, and vindicate the cause of the oppressed. Consider what a dreadful appearance that man is like to have at the Bar of Heaven, who hath falsely accused, or condemned the just, in the Courts of men. What a terrible indictment, accusation, conviction and sentence must that man expect? If the hearing of righteousness and the judgement to come made Felix tremble, surely it is infidelity or the plague of a stupified heart, which keepeth contentious persons, perverters of justice, false witnesses and unjust Judges, from trembling.

§. 9. Direct. 6. Remember the presence of that God who must be your final Judge. That he seeth all your Pride and Covetousness, and all your secret contrivances for revenge, and is privy to all your deceits and injuries. You commit them in his open sight.

§. 10. Direct. 7. Meddle not with Law Suits till you have offered an equal arbitration of indifferent men, or used all possible means of love to prevent them. Law Suits are not the first, but the last Remedy. Try all others before you use them.

§. 11. Direct. 8. When you must needs go to Law, compose your minds to unfeigned love towards him that you must contend with, and watch over your hearts with suspicion and the strictest care, lest secret disaffection get advantage by it: And go to your neighbour, and labour to possess his heart also with love, and to demulce his mind; that you may not use the Courts

Courts of Justice, as Souldiers do their weapons to do the worst they can against another, as an enemy: but as loving friends do use an amicable arbitration; resolving consentedly to stand to what the Judge determineth, without any alienation of mind, or abatement of brotherly love.

Direct. 5. §. 12. Direct. 9. Be not too confident of the rightness of your own cause: But ask counsel of some un-

standing, godly, and impartial men; and hear all that can be said, and patiently consider of the case, and do as you would have others do by you.

§. 13. Direct. 10. Observe what terrors of Conscience use to haunt awakened sinners, especially on a death-bed, for such sins as false witnessing, and false judging, and oppressing, and injuring the innocent, even above most other sins.

CHAP. XXIII.

Cases of Conscience, and Directions, against Backbiting, Slandering and evil speaking.

Tit. 1. Cases of Conscience about backbiting and evil speaking.

Quest. 1. **M**ay I not speak evil of that which is evil? and call every one truly as he is?

Ans. You must not speak a known falshood of any man under pretence of Charity or speaking well. But you are not to speak all the evil of every man which is true: As opening the faults of the King or your Parents, though never so truly, is a sin against the fifth Commandment, [Honour thy Father and Mother:] So if you do it without a Call, you sin against your neighbours honour, and many other wayes offend.

Quest. 2. **Q**uest. 2. Is it not sinful silence, and a consenting to, or countenancing of the sins of others, to say nothing against them, as tender of their honour?

Ans. It is sinful to be silent when you have a call to speak: if you forbear to admonish the offender in love between him and you, when you have opportunity and just cause, it is sinful to be silent then. But to silence Backbiting is no sin. If you must be guilty of every mans sin that you talk not against behind his back, your whole discourse must be nothing but backbiting.

Quest. 3. **Q**uest. 3. May I not speak that which honest, religious, credible persons do report?

Ans. Not without both sufficient evidence, and a sufficient call. You must not judge of the action by the person, but of the person by the action. Nor must you imitate any man in evil doing. If a good man abuse you, are you willing that all men follow him and abuse you more?

Quest. 4. **Q**uest. 4. May I believe the bad report of an honest credible person?

Ans. You must first consider whether you may hear it, or meddle with it: For if it be a case that you have nothing to do with, you may not set your judgement to it, either to believe it, or to disbelieve it. And if it be a thing that you are called to judge of, yet every honest mans word is not presently to be believed: You must first know whether it be a thing that he saw, or is certain of himself, or a thing which he only taketh upon report? And what his evidence and proof is? And whether he be not engaged by interest, passion, or any difference of opinion? Or be not engaged in some contrary faction, where the interest of alparty or cause is his temptation? Or whether he be not used to rash reports

and uncharitable speeches, And what concurrence of testimonies there is, and what is said on the other side: Especially what the person accused saith in his own defence. If it be so heinous a crime in publick judgement, to pass sentence before both parties are heard, and to condemn a man before he speak for himself; it cannot be justifiable in private judgement. Would you be willing your selves that all should be believed of you, which is spoken by any honest man? And how uncertain are we of other mens honesty, that we should on that account think ill of others?

Quest. 5. **Q**uest. 5. May I not speak evil of them that are enemies to God, to Religion, and Godliness, and are open persecutors of it; or are enemies to the King or Church?

Ans. You may on all meet occasions speak evil of the sin; and of the persons when you have a just call; but not at your own pleasure.

Quest. 6. **Q**uest. 6. What if it be one whose honour and credit countenanceth an ill cause, and his dishonour would disable him to do hurt?

Ans. You may not bely the Devil, nor wrong the worst man that is, though under pretence of doing good; God needeth not malice, nor calumnies, nor injustice to his Glory: It is an ill cause that cannot be maintained without such means as these. And when the matter is true, you must have a call to speak it, and you must speak it justly, without unrighteous aggravations, or hiding the better part, which should make the case and person better understood. There is a time and due manner, in which that mans crimes and just dishonour may be published, whose false reputation injureth the truth. But yet I must say, that a great deal of villany and slander is committed upon this plausible pretence; and that there is scarce a more common cloak for the most inhumane lyes and calumnies.

Quest. 7. **Q**uest. 7. May I not lawfully make a true Narration of such matters of fact, as are criminal and dishonourable to offenders? Else no man may write a true History to posterity of mens crimes.

Ans. When you have a just call to do it, you may: But not at your own pleasure. Historians may take much more liberty to speak the truth of the dead, than you may of the living: Though no untruth must be spoken of either: yet the honour of Princes and Magistrates while they are alive is needful to their Government, and therefore must be maintained, oft times by the concealment of their faults: And so proportionably the honour of other men is needful to a life of love, and peace, and

just society: But when they are dead, they are not subjects capable of a right to any such honour as must be maintained by such silencing of the truth, to the injury of posterity: And posterity hath usually a right to historical truth, that good examples may draw them to imitation, and bad examples may warn them to take heed of sin. God will have the name of the wicked to rot; and the faults of a Noah, Lot, David, Solomon, Peter, &c. shall be recorded. Yet nothing unprofitable to posterity may be recorded of the dead, though it be true: nor the faults of men unnecessarily divulged; much less may the dead be slandered or abused.

Quest. 8. What if it be one that hath been oft admonished in vain? May not the faults of such a one be mentioned behind his back?

Ans. I confess such a one (the case being proved, and he being notoriously impenitent) hath made a much greater forfeiture of his honour, than other men: And no man can save that mans honour who will cast it away himself. But yet it is not every one that committeth a sin after admonition, who is here to be understood; but such as are impenitent in some mortal or ruling sin; For some may sin oft in a small and controverted point, for want of ability to discern the truth, and some may live in daily infirmities (as the best men do) which they condemn themselves, and desire to be delivered from. And even the most impenitent mans sins, must not be medled with, by every one at his pleasure, but only when you have just cause.

Quest. 9. What if it be one whom I cannot speak to face to face?

Ans. You must let him alone, till you have just cause to speak of him.

Quest. 10. When hath a man a just cause and call to open anothers faults?

Ans. Negatively: 1. Not to fill up the time with other idle chaff, or table talk. 2. Not to second any man how good soever who backbiteth others; no though he pretend to do it to make the sin more odious, or to exercise godly sorrow for other mens sin. 3. Not when ever interest, passion, faction or company seemeth to require it. But (Affirmatively) 1. When we may speak it to his face in love and privacy, in due manner and circumstances, as is most hopeful to conduce to his amendment. 2. When after due admonition, we take two or three, and after that tell the Church (in a case that requireth it.) 3. When we have a sufficient cause to accuse him to the Magistrate. 4. When the Magistrate or the Pastors of the Church, reprove or punish him. 5. When it is necessary to the preservation of another: As if I see my friend in danger of marrying with a wicked person, or taking a false servant, or trading and bargainig with one that is like to over-reach him: or going among cheaters; or going to hear or converse with a dangerous Heretick or Seducer: I must open the faults of those that they are in danger of, so far as their safety and my charity require. 6. When it is any treason or conspiracy against the King or Commonwealth: Where my concealment may be an injury to the King, or damage or danger to the Kingdom. 7. When the person himself doth by his self-justification force me to it. 8. When his reputation is so built upon the injury of others, and slanders of the just, that the justifying of him is the condemning of the innocent, we may then indirectly, condemn him by vindicating the just: As if it be in a case of contention between two, if we cannot justify the right without dishonour to the injurious, there is no remedy but he must bear his

blame. 9. When a mans notorious wickedness hath set him up as a spectacle of warning and lamentation, so that his crimes cannot be hid, and he hath forfeited his reputation, we must give others warning by his fall. (As an Excommunicate person, or Malefactor at the Gallows, &c.) 10. When we have just occasion to make a bare narrative of some publick matters of fact; as if the sentence of a Judge, or punishment of offenders, &c. 11. When the crime is so heinous, as that all good persons are obliged to joyn to make it odious, as Phinehas was to execute judgment. As in cases of open Rebellion, Treason, Blasphemy, Atheism, Idolatry, Murders, Perjury, Cruelty: Such as the French Massacre, the Irish far greater Massacre, the murdering of Kings, the powder Plot, the Burning of London, &c. Crimes notorious, should not go about in the mouths or ears of men, but with just detestation. 12. When any persons false reputation is a seducement to mens souls, and made by himself or others the instruments of Gods dishonour, and the injury of Church or State, or others, though we may do no unjust thing to blast his reputation, we may tell the truth so far as justice, or mercy, or piety requireth it.

Quest. 11. What if I hear dawblers applauding wicked men, and speaking well of them, and extenuating their crimes, and praising them for evil doing?

Ans. You must on all just occasions speak evil of sin: But when that is enough, you need not meddle with the sinner; no not though other men applaud him, and you know it to be false: For you are not bound to contradict every falshood which you hear. But if in any of the twelve forementioned cases you have a call to do it (as for the preservation of the hearers from a snare thereby; (as if men commend a Traytor or a wicked man to draw another to like his way,) in such cases you may contradict the false report.

Quest. 12. Are we bound to reprove every backbiter, in this age when honest people are grown to make little Conscience of it, but think it their duty to divulge mens faults?

Ans. Most of all; that you may stop the stream of this common sin: Ordinarily when ever we can do it without doing greater hurt, we should rebuke the tongue that reporteth evil of other men causelessly behind their backs: For our silence is their encouragement in sin.

Tit. 2. Directions against Backbiting, Slandering and evil speaking.

Direct. 1. Maintain the life of brotherly Love. Love your neighbour as you self.

Direct. 2. Watch narrowly lest interest or passion should prevail upon you. For where these prevail, the tongue is set on fire of Hell, and will set on fire the course of Nature, Jam. 2. Selfishness and Passion will not only prompt you to speak evil, but also to justify it, and think you do well; yea, and to be angry with those that will not hearken to you and believe you.

Direct. 3. Especially involve not your selves in any faction, Religious or Secular. I do not mean, that you should not imitate the best: and hold most intimate communion with them: But that you abhor unlawful divisions and sidings; and when error, or uncharitableness, or carnal interest hath broken the Church into pieces where you live, and one is of Paul, and another of Apollo, and another of Cephas, one of this party, and another of that; take heed of

of espousing the interest of any party, as it stands cross to the interest of the whole. It would have been hardly credible, if sad experience had not proved it, how commonly and heinously almost every Sect of Christians, do sin in this point against each other? And how far the interest of their Sect, which they account the interest of Christ, will prevail with multitudes even of zealous people, to belie, calumniate, backbite and reproach those that are against their Opinion and their Party? Yea, how easily will they proceed beyond reproaches, to bloody persecutions. He that thinketh that he doth God service by killing Christ or his Disciples, will think that he doth him service by calling him a deceiver; and one that hath a Devil, a Blasphemer, and an enemy to *Cesar*, and calling his Disciples pestilent fellows, and movers of Sedition among the people, and accounting them as the filth and off-scouring of the World: That zeal which murdered and destroyed many hundred thousand of the *Waldenses* and *Albigenses*, and thirty thousand or forty thousand in one *French* Massacre, and two hundred thousand in one *Irish* Massacre, and which kindled the *Marian* Bonfires in *England*, made the Powder Mine, and burnt the City of *London*, and keepeth up the Inquisition, I say, that zeal will certainly think it a service to the Church, (that is, their Sect,) to write the most odious lyes and slanders of *Luther*, *Zuinglius*, *Calvin*, *Beza*, and any such excellent Servants of the Lord. So full of horrid impudent lyes are the writings of (not one but) many Sects against those that were their chief opposers, that I still admonish all posterity, to see good evidence for it, before they believe the hard sayings of any factious Historian or Divine, against those that are against his party: It is only men of eminent conscience, and candour, and veracity, and impartiality, who are to be believed in their bad report of others, except where notoriety or very good evidence doth command belief above their own authority and veracity. A siding factious zeal, which is hotter for any Sect or party, than for the common Christianity and Catholick Church, is always a railing, a lying, and a slandering zeal, and is notably described, *James 3.* as *earthly, sensual and devilish, causing envy, strife, and confusion, and every evil work.*

Direct. 4. *Direct. 4.* Observe well the Commonness of this sin of backbiting, that it may make you the more afraid of falling into that which so few do scape. I will not say, among high and low, rich and poor, Court and Countrey, how common is this sin: but among men professing the greatest zeal and strictness in Religion, how few make conscience of it. Mark in all companies that you come into, how common it is to take liberty to say what they think of all men; yea, to report what they hear, though they dare not say that they believe it? And how commonly the relating of other mens faults, and telling what this man or that man is, or did, or said, is part of the chat to waste the hour in? And if it be but true, they think they sin not: Nay, nor if they did but hear that it is true. For my part I must profess, that my conscience having brought me to a custom of rebuking such backbiters, I am ordinarily censured for it, either as one that loveth contradiction, or one that defendeth sin and wickedness, by taking part with wicked men: All because I would stop the course of this common vice, of evil speaking and backbiting where men have no call. And I must thankfully profess, that among all other sins in the World, the sins of Selfishness, Pride, and Backbiting, I have been most brought to hate and fear, by the observation of the commonness

of them, even in persons seeming godly: Nothing hath fixed an apprehension of their odiousness so deeply in me, nor engaged my heart against them above all other sins so much, as this lamentable experience of their prevalence in the World, among the more Religious, and not only in the profane.

Direct. 5. Take not the honesty of the person, as a sufficient cause to hear or believe a bad report of others. It is lamentable to hear how far men otherwise honest, do too often here offend. Suspect evil speakers, and be not over credulous of them. Charity thinketh not evil, nor easily and hastily believeth it. Lyars are more used to evil speaking, than men of truth and credit are. It is no wrong to the best, that you believe him not when he backbiteth without good evidence.

Direct. 6. Rebuke back-biters, and encourage them not by hearkning to their tales, Prov. 25. 23. The north wind driveth away rain, so doth an angry countenance a backbiting tongue. It may be they think themselves religious persons, and will take it for an injury to be driven away with an angry countenance: But God himself who loveth his servants better than we, is more offended at their sin: and that which offendeth him, must offend us: We must not hurt their souls, and displease God, by drawing upon us the guilt of their sins, for fear of displeasing them. Tell them how God doth hate backbiting, and advise them, if they know any hurt by others, to go to them privately, and tell them of it in a way that tendeth to their repentance.

Direct. 7. Use to make mention of the good which is in others (except it be unreasonable, and will seem to be a promoting of their sin) Gods gifts in every man deserve commendations: And we have allowance to mention mens virtues oftner than to mention their vices. Indeed when a bad man is praised in order to the disparagement of the good, or to honour some wicked cause or action against truth and godliness, we must not concur in such malicious praises: But otherwise we must commend that which is truly commendable in all. And this custome will have a double benefit against backbiting: It will use your own tongues to a contrary course, and it will rebuke the evil tongues of others, and be an example to them of more charitable language.

Direct. 8. Understand your selves, and speak often to others, of the sinfulness of evil speaking and backbiting: Shew them the Scriptures which condemn it, and the intrinsecal malignity which is in it: as here followeth.

Direct. 9. Make conscience of just reproof and exhorting sinners to their faces: Go tell them of it privately and lovingly, and it will have better effects, and bring you more comfort, and cure the sin of backbiting.

Tit. 3. The evil of backbiting and evil speaking.

§. 1. 1. IT is forbidden of God among the heinous damning sins, and made the character of a notorious wicked person, and the avoiding of it is made the mark of such as are accepted of God, and shall be saved, Rom. 1. 29, 30. it is made the mark of a reprobate mind, and joyned with murder and bating God, viz. full of envy, debate, deceit, malignity, whisperers, backbiters: Psal. 15. 2, 3. Lord who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that backbiteth not

with his tongue, nor doth evil to his neighbour, nor taketh up a reproach against his neighbour. And when Paul describeth those whom he must sharply rebuke and censure, he just describeth the factious sort of Christians of our times, 2 Cor. 12. 20. *For I fear lest when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: Lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults,* Eph. 4. 31. *Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice, and be kind one to another, and tender hearted* —

§. 2. 2. *It is a sin which gratifieth Satan, and serveth his malice against our neighbour.* He is malicious against all, and speaking evil, and doing hurt, are the works which are suitable to his malignity? And should a Christian make his tongue the instrument of the accuser of the brethren, to do his work against each other?

§. 3. 3. *It signifieth want of Christian Love.* For love speaketh not evil, nor openeth mens faults without a cause, but covereth infirmities: Much less will it lye and slander others, and carry about uncertain reports against them. It is not to do as you would be done by: And how essential Love is to true Christianity, Christ himself hath often told us.

§. 4. 4. *It is a sin which directly serveth to destroy the bearers Love, and consequently to destroy their Souls.* If the backbiter understood himself, he would confess that it is his very end to cause you to hate (or abate your love to) him whom he speaketh evil of. He that speaketh good of a man, representeth him amiable: For amiableness and goodness are all one. And he that speaketh evil of a man representeth him hateful or unlovely: For hatefulness, unloveliness and evil are all one. And as it is not the natural way of winning love, to intreat and beg it, and say *I pray you love this person, or that thing;* but to open the goodness of the thing or person, which will command love. So is it not the natural way to stir up hatred, by intreating men to hate this man or that; but to tell how bad they are, which will command hatred in them that do believe it. Therefore to speak evil of another, is more than to say to the hearers, *I pray you hate this man, or abate your love to him.* And that the killing of Love is the killing or destroying of mens Souls, the Apostle John doth frequently declare.

§. 5. 5. *And it tendeth also to destroy the Love, and consequently the Soul of him that you speak evil of.* For when it cometh to his hearing (as³ one way or other it may do) what evil you have reported of him behind his back, it tendeth to make him hate you, and so to make him worse.

§. 6. 6. *It is a great make-bate and peace breaker where ever it is practised.* It tendeth to set people together by the ears; When it is told that such a one spake evil of you in such a place; there are then heart-burnings and rehearsals, and sidings, and such ensuing malice as the Devil intended by this design.

§. 7. 7. *They that use to speak evil of others behind their backs, it is ten to one will speak falsehoods of them when they do not know it.* Fame is too ordinarily a liar, and they shall be liars who will be its messengers. How know you whether the thing that you report is true? Is it only because a credible person spake it? But how did that person know

it to be true? Might he not take it upon trust as well as you? And might he not take a person to be credible that is not? And how commonly doth faction, or interest, or passion, or credulity, make that person incredible in one thing, who is credible in others where he hath no such temptation? If you know it not to be true, or have not sufficient evidence to prove it, you are guilty of lying and slandering interpretatively, though it should prove true: because it might have been a lye for ought you knew.

§. 8. 8. *It is gross injustice to talk of a mans faults, before you have heard him speak for himself.* I know it is usual with such to say, *O we have heard it from such, as we are certain will not lye.* But he is a foolish and unrighteous Judge, that will be peremptory upon hearing one party only speak, and knoweth not how ordinary it is, for a man when he speaketh for himself, to blow away the most confident and plausible accusations, and make the case appear to be quite another thing. You know not what another man hath to say till you have heard him.

§. 9. 9. *Backbiting teacheth others to backbite:* Your example enviteth them to do the like: And sins which are common, are easily swallowed, and hardly repented of: Men think that the commonness justifieth or extenuateth the fault.

§. 10. 10. *It encourageth ungodly men to the odious sin of backbiting and slandering the most religious righteous person.* It is ordinary with the Devils family to make Christs faithfullest servants their table talk, and the objects of their reproach and scorn, and the song of drunkards? What abundance of lyes go currant among such malignant persons, against the most innocent, which would all be ashamed, if they had first admitted them to speak for themselves? And such slanders and lyes are the Devils common means to keep ungodly men from the love of godliness, and so from repentance and salvation. And backbiting professors of Religion encourage men to this: For with what measure they mete, it shall be measured to them again. And they that are themselves evil spoken of, will think that they are warranted to requite the backbiters with the like.

§. 11. 11. *It is a sin which commonly excludeth true profitable reproof and exhortation.* They that speak most behind mens backs, do usually say least to the sinners face, in any way which tendeth to his salvation. They will not go lovingly to him in private, and set home his sin upon his conscience, and exhort him to repentance: But any thing shall serve as a sufficient excuse against this duty; that they may make the sin of backbiting serve instead of it: And all is out of carnal self-saving: They fear men will be offended if they speak to their faces, and therefore they will whisper against them behind their backs.

§. 12. 12. *It is at the least, but idle talk and a mis-spending of your time:* What the better are the hearers for hearing of other mens misdoings? And you know that it no whit profiteth the person of whom you speak. A skilful friendly admonition might do him good! But to neglect this, and talk of his faults unprofitably, behind his back, is but to aggravate the sin of your uncharitableness, as being not contented to refuse your help to a man in sin, but you must also injure him and do him hurt.

CHAP. XXIV.

Cases and Directions against Censoriousness and unwarrantable Judging.

Tit. 1. Cases of Conscience about Judging of others.

Quest. 1.

Quest. 1.

A M I not bound to judge truly of every one as he is?

Ans. 1. There are many that you are not bound to meddle with; and to pass any judgement at all upon. 2. There are many whose faults are secret, and their virtues open: And of such you cannot judge as they are, because you have no proof or evidence to enable you: You cannot see that which is latent in the heart, or done in darkness. 3. You neither ought on pretence of charity, nor can believe an evident known untruth of any man.

Quest. Doth not Charity bind me to judge men better than they are?

Ans. Charity bindeth you, 1. Rather to observe the best in them, than the worst: 2. And as I said, to judge of no mans faults uncalled: 3. Nor to judge of that which is not evident, but out of sight: And thus consequently it bindeth you to judge some men to be better than they are: but not directly.

Object. Then a man is bound to err and believe an untruth.

Ans. No: You are not bound to believe that it is certainly true, that such a man is better than he is: Because you have no evidence of its certain truth. But you are bound to believe it a thing probable or *verisimile*, likely to be true, by an opinion or fallible humane faith: And this is not a fallhood: For that is likely and probable to you, which hath the more probable evidence, and more for it than against it: So that the thing which you are to believe immediately is this proposition, *There is more evidence to me to prove it likely that this man is sincere than contrary*: And consequently you believe this, and believe not the contrary, because the contrary hath no evidence. But you are not to take it as a certain thing, that the contrary hath no latent reality.

Quest. 2.

Quest. 2. How far may I judge ill of one by outward appearances, as by the countenance, gestures, and other uncertain but suspicious signs?

Ans. There are some signs which are not so much as probable, but a little suspicious, and which men are very ordinarily mistaken by: As those that will judge of a man at the first look, by his face: And those that will judge a studious, serious person (a Lawyer, a Judge, or a Divine) to be morose or proud, because they are not complemental; but of few words; or because they have not patience to waste precious hours in hearing an empty vessel sound; an ignorant self-conceited person talk foolishly. Such censures are but the effects of injudiciousness, unrighteousness and rash haste. There are other signs which make it probable to a wise and charitable person, that the man is bad (e. g. proud, or covetous, or an hypocrite.) If with these, there are as great signs to make the contrary probable, we must rather incline to the better, than the worse. But

if not, we may fear the worst of that person, but not conclude it as a certainty: And therefore we may not in publick censures, proceed upon such uncertainties, nor venture to divulge them; but only use them to help us for due caution, and pity, and prayer, and endeavour for such a ones recovery and help.

Quest. 3. How far may I censure upon the report of others?

Ans. According to the degree of the credibility of the persons, and evidence of the narrative; not simply in themselves, but as compared with all that is to be heard on the contrary part: Else you are partial and unjust.

Quest. 4. Doth not the fifth Command oblige me in honour to Parents and Princes, to judge them to be better than their lives declare them to be?

Ans. You are gradually to honour them more than others, and therefore to be more afraid of dishonouring them, and must not fit in judgement on them, to believe any harm of them, which evidence doth not compell you to believe: But you are not to judge any sin the less, because it is theirs; nor to judge contrary to evidence, nor to call evil good, nor to be wilfully blind, nor to flatter any in their sin.

Quest. 5. Whom must we judge for sincere and sanctified Christians?

Ans. 1. All those that profess to be such, whom you cannot disprove. 2. But as there are several degrees of evidence and probability, so must there be several degrees of your good opinion of others. Of some who give you the highest probability, you may have the strongest confidence short of certainty: Of others you may have less; and of some you may have much more fear than hope. 3. And yet in matters of Church-rights and publick communion, your fears will not allow you to use them as no Christians: For their profession of Faith and Repentance is certain: And as long as your fears of their hypocrisy or unsoundness is but uncertain, it must not (on that account) prevail to deprive another of his right.

Quest. 6. But is not my error my sin, if I prove mistaken, and take that man for a sincere Christian who is none?

Ans. If you judged it to be certain, your judgement and error was your sin: But if you only judged him a Professor of Christianity, and one that on that account you were bound to have Church-communion with as if he were sincere, because you cannot prove the contrary, this was no error: Or if you erred for want of sufficient evidence to know the truth, this error is not in it self a sin.

Quest. 7. Whom must I judge a visible member of the Church, with whom I am thus bound to hold communion?

Ans. 1. If you are the Pastor of the Church who are made the Judge, at his admittance by Baptism or afterwards, you must so judge of every one who maketh a credible profession of true Christianity, that is, of his present consent to the Sacramental Covenant: And that profession is credible

credible; which is, 1. Understood by him that maketh it, 2. Deliberate, 3. Voluntary, 4. Seemingly serious, 5. And is not disproved by valid evidence of the contrary. These are the true measures of Church-communion: For every man, next God, is the Judge of his own heart: And God would have every man the Chooser or Refuser of his own mercies.

2. But if you are but a private member of the Church, you are to judge that person a visible member of the Church, whom the Pastor hath taken in by Baptism, and not cast out again by excommunication: except the contrary be notorious: and even then you are oft obliged for order sake, to carry your self towards him as a visible member, till he be regularly cast out.

Quest. 8. *Whom must I judge a true worshipper of God, and whom not?*

Ans. Him that professeth true Christianity, and joyneth in true worship with a Christian Church, or privately (when hindered) acknowledgeth the true God in all his Essential Attributes, And heareth his Word, and prayeth to him for all things necessary to Salvation; and praiseth him accordingly; not giving the worship proper to God unto any creature: And doth all this as a sinner redeemed by Jesus Christ, trusting in his Merits, Sacrifice and Intercession, and giveth not his Office to any other. And he is a false Worshipper who denyeth any essential Attribute of God, or essential part of the Office of Christ, or giveth these to any other! or refuseth his Word, or excludeth in his prayers, any thing essential to Christianity, or absolutely necessary to Salvation. But *secundum quid*, in lesser parts, or in circumstances, or measures, every man on earth is a false Worshipper, that is, he offereth God a Worship some way faulty and imperfect: And hath some sin in his Worshipping of God: And sin is a thing that God requireth not, but forbiddeth even in the smallest measures.

Quest. 9. *Which must I judge a true Church of Christ, and which a false Church?*

Ans. The Universal Church is but one, and is the whole society of Christians as united to Christ their only Head: And this cannot be a false Church. But if any other set up an Usurper as the Universal Head, and so make another Policy and Church, this is a false Church formally, or in its policy: But yet the members of this false Church or Policy may some of them as Christians be also members of the true Church of Christ: And thus the Roman Church as Papal is a false Catholick Church, having the policy of an Usurper: But as Christians they may be members of the true Catholick Church of Christ. But for a particular Church which is but part of the Universal, that is a true Church considered merely as an ungoverned Community, which is a true part of the Catholick, prepared for a Pastor, but yet being without one: But that only is a true Political Church, which consisteth of Professed Christians conjoynd under a true Pastor, for Communion in the Profession of true Christianity, and for the true worshipping of God, and orderly walking for their mutual assistance and salvation.

Quest. 10. *Whom must we judge true Prophets and Pastors of the Church?*

Ans. He is a true Prophet, who is sent by God, and speaketh truth by immediate supernatural revelation or inspiration. And he is a false Prophet, who either falsely saith, that he hath Divine revelations or inspiration, or prophesieth falsehood as from God. And he is a true Pastor at the bar of God, who is, 1. Competently qualified with abilities for the Office. 2. Competently disposed to it, with

willingness and desire of success: And hath right ends in undertaking and discharging it. 3. Who hath a just admission, by true Ordination of Pastors, and Consent of the flock: And he is to be accounted a true Pastor *in foro Ecclesie*, in the Churches judgement, whom the Church judgeth to have all these qualifications, and thereupon admitteth him into possession of the place, till his incapacity be notorious or publickly and sufficiently proved, or he be removed or made incapable.

Tit. 2. Directions for the cure of sinful Censoriousness.

Direct. 1. **M**eddle not at all in judging of others without a call. Know first whether it be any of your work. If not, be afraid of those words of your Judge, Matth. 7. 1, 2, 3, 4, 5. *Judge not, that ye be not judged: For with what judgement you judge, you shall be judged, &c.* And Rom. 14. 4. *Who art thou that judgest another mans servant? To his own Master he standeth or falleth.* And vers. 10. & 13. *But why dost thou judge thy brother? Or why dost thou set at nought thy brother? We shall all stand before the Judgement Seat of Christ. — Every one of us shall give account of himself to God. Let us not therefore judge one another any more.* 1 Cor. 4. 3, 4, 5. *But with me it is a very small thing that I should be judged of you, or of mans judgement. — Therefore judge nothing before the time till the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.* — Col. 2. 16. *Let no man judge you in meat or in drink, or in respect of any holy day, or of the new Moon, or Sabbath.*

Quest. *But when have I a call to Judge another?*

Ans. You may take the answer to this from the answer to Quest. 10. Chap. 2. 3. Tit. 1. 1. If your Office and place require it, as a Magistrate, Pastor, Parent, Master, Tutor, &c. 2. If the safety of the Church, or your neighbour do require it. 3. If the good of the sinner require it that you may seek his repentance and reformation: 4. If your own preservation or welfare (or any other duty) require it.

Direct. 2. *Keep up an humble sense of your own faults, and that will make you compassionate to others.* He that is truly vile in his own eyes is least inclined to vilifie others: And he that judgeth himself with the greatest penitent severity, is the least inclined to be censorious to his brother. Pride is the common cause of censoriousness: He that saith with the Pharisee, *I fast twice a week, and pay tythe of all that I have, I am no Adulterer, &c.* will also say, *I am not as other men, nor as this Publican:* When the true penitent findeth so much of his own to be condemned, that he smiteth on his own breast and saith, *God be merciful to me a sinner.* The prouder self-conceited sort of Christians are ever the most censorious of their neighbours.

Direct. 3. *Be much therefore at home in searching, and watching, and amending your own hearts:* and then you will find so much to do about your selves, that you will have no mind or leisure to be censuring others: Whereas the superficial hypocrite whose Religion is in externals, and is unacquainted with his heart and Heaven, is so little employed in the true work of a Christian, that he hath leisure for the work of a censorious Pharisee.

Direct. 4. *Labour for a deep experimental insight*

into the nature of Religion, and of every duty. For no men are so censorious as the ignorant who know not what they say: whilst experienced persons know those difficulties and other reasons which calm their minds. As in common buliness, no man will sooner find fault with a workman in his work, than idle praters who least understand it. So is it commonly in matters of Religion: Women and young men that never saw into the great mysteries of Divinity, but have been lately changed from a vicious life, and have neither acquaintance with the hard points of Religion, nor with their own ignorance of them, are the common proud censurers of their brethen much wiser than themselves, and of all men that are more moderate and peaceable than themselves, and are more addicted to Unity, and more averse to Sects and separations than they. Study harder, and wait till you grow up to the experience of the aged, and you will be less censorious, and more peaceable.

Direct. 5. *Direct. 5.* Think not your selves fit Judges of that which you understand not: And think not proudly that you are liker to understand the difficulties in Religion, with your short and lazy studies, than those that in reading, meditation and prayer have spent their lives in searching after them. Let not Pride make you abuse the Holy Ghost, by pretending that he hath given you more wisdom in a little time, and with little means and diligence, than your betters have by the holy industry of their lives: Say not, God can give more to you in a year than than to others in twenty. For it is a poor argument to prove that God hath done it, because he can do it. He can make you an Angel, but that will not prove you one. Prove your wisdom before you pretend to it, and overvalue it not: *Heb. 5. 11, 12.* sheweth that it is Gods ordinary way to give men wisdom according to their time and means, unless their own negligence deprive them of his blessing.

Direct. 6. *Direct. 6.* Study to keep up Christian Love, and to keep it lively: For Love is not censorious, but is inclined to judge the best, till evidence constrain you to the contrary. Censoriousness is a Vermine which crawleth in the carkass of Christian Love, when the life of it is gone.

Direct. 7. *Direct. 7.* Value all Gods graces in his servants: And then you will see something to love them for, when hypocrites can see nothing: Make not too light of small degrees of grace, and then your censure will not overlook them.

Direct. 8. *Direct. 8.* Remember the tenderness of Christ, Who condemneth not the weak, nor casteth Infants out of his Family, nor the diseased out of his Hospital; but dealeth with them in such a gracious gentleness, as becometh a tender hearted Saviour: He will not break the bruised Reed: He carrieth his Lambs in his arms, and gently driveth those with young! He taketh up the wounded man, when the Priest and Levite pass him by. And have you not need of the tenderness of Christ your selves as well as others? Are you not afraid lest he should find greater faults with you, than you find in others? And condemn you as you condemn them?

Direct. 9. *Direct. 9.* Let the sense of the common corruption of the world, and imperfection of the godly moderate your particular censures. As *Seneca* saith, To censure a man for that which is common to all men, is in a sort to censure him for being a man; which becometh not him that is a man himself. Do you not know the frailty of the best, and the common pravity of humane nature? How few are there that must not have great allowance, or else they will not pass for currant in the ballance. *Elias* was a man

subject to passions: *Jonah* to pievishness: *Job* had his impatience: *Paul* saith even of the Teachers of the Primitive Church *They all* (that were with him) *seek their own, and not the things of Jesus Christ.* What blots are charged on almost all the Churches; and almost all the holy persons, mentioned throughout all the Scriptures? Learn then of *Paul* a better lesson than censoriousness, *Gal. 6. 1.* Brethren if a man be overtaken in a fault; ye which are spiritual restore such a one in the spirit of meekness; considering thy self, lest thou also be tempted. Bear ye one anothers burdens, and so fulfil the Law of Christ. Let every man prove his own work, and then he shall have rejoicing in himself alone, &c.

Direct. 10. Remember that judgement is Gods *Direct.* prerogative (further than as we are called to it for 10. the performance of some duty, either of Office, or of private Charity or self-preservation:) And that the Judge is at the door! And that judging unmercifully maketh us lyable to Judgement without mercy. The foresight of that near universal Judgement, which will pass the doom on us and all men, will do much to cure us of our rash censoriousness.

Direct. 11. Peruse and observe all the Directions in *Direct.* the last Chapter against evil speaking and backbiting, 11. that I may not need to repeat them: Especially avoid 1. The snare of selfishness and interest: For most men judge of others principally by their own interest: He is the good man that is good to them, or is on their side; that loveth and honoureth them, and answereth their desires: This is the common false judgement of the corrupted selfish world; who vilifie and hate the best, because they seem unsuitable to them and their carnal interest: Therefore take heed of their judgement about any man that you have a falling out with: For it is two to one but you will wrong him through this selfishness. 2. Avoid Passion; which blindeth the judgement. 3. Avoid Faction; which maketh you judge of all men as they agree or disagree with your opinions, or your side and party. 4. Avoid too hasty belief of censures, and rebuke them. 5. Hear every man speak for himself before you censure him, if it be possible, and the case be not notorious.

Direct. 12. Keep still upon your mind a just and *Direct.* deep apprehension of the malignity of this sin, of 12. rash censuring: It is of greatest consequence to the mortifying of any sin, what apprehensions of it are upon the mind. If religious persons apprehended the odiousness of this as much as they do of swearing, drunkenness, fornication, &c. they would as carefully avoid it: Therefore I shall shew you the malignity of this sin.

Tit. 3. The evil of the sin of Censoriousness.

§. 1. 1. IT is an usurpation of Gods Prerogative, who is the Judge of all the World: It is a stepping up into his Judgement Seat, and undertaking his work, as if you said, *I will be God as to this action:* And if he be called, *The Anti-christ* who usurpeth the Office of Christ, to be the Universal Monarch and head of the Church, you may imagine what he doth, who (though but in one point) doth set up himself in the place of God.

§. 2. 2. They that usurp not Gods part in judging, yet ordinarily usurp the part of the Magistrate or Pastors of the Church. As when mistaken censorious Christians refuse to come to the Sacrament of Communion, because many persons are there whom they judge to be ungodly, what do they but usurp

usurp the Office of the Pastors of the Church? To whom the Keys are committed for admission and exclusion? And so are the appointed Judges of that case? The duty of private members is but to admonish the offender first secretly, and then, before witnesses, and to tell the Church if he repent not, and humbly to tell the Pastors of their duty, if they neglect it: And when this is done, they have discharged their part, and must no more excommunicate men themselves, than they must hang Thieves when the Magistrate doth neglect to hang them.

§. 3. *Censoriousness* signifies the absence or decay of Love: which inclineth men to think evil, and judge the worst, and aggravate infirmities, and overlook or extenuate any good that is in others. And there is least grace where there is least Love.

§. 4. It sheweth also much want of *self-acquaintance*, and such heart-employment as the sincerest Christians are taken up with. And it sheweth much want of Christian *humility* and sense of your own infirmities and badness; and much prevalency of *Pride* and self-conceitedness: If you knew how ignorant you are, you would not be so peremptory in judging: And if you knew how bad you are, you would not be so forward to condemn your neighbours. So that here is together the effect of much *self-estrangedness*, *hypocrisy* and *pride*: Did you ever well consider the mind of Christ, when he bid them that accused the adulterous Woman, John 8. 7. *He that is without sin among you, let him first cast a stone at her?* Certainly *adultery* was a heinous crime, and to be punished with death, and Christ was no Patron of uncleanness: But he knew that it was an hypocritical sort of persons whom he spake to, who were busie in judging others rather than themselves. Have you studied his words against *rash censurers*, Matth. 7. 3, 4. *And why beholdest thou the mote in thy brothers eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold a beam is in thine own eye? Thou hypocrite! first cast out the beam out of thine own eye and then shalt thou see clearly to cast out the mote which is in thy brothers eye.* I know well that impenitent sinners do use to pervert all these words of Christ, against any that would bring them to repentance for their sin: and account all men rash censurers, who would make them acquainted with their unsanctified hearts and lives. But it is not their abuse of Scripture, which will justify our overpassing it with neglect: Christ spake it not for nothing; and it must be studied by his Disciples.

§. 5. *Censoriousness* is *injustice*, in that the censurers would not be so censured themselves: You will say, *Yes, if we were as bad, and did deserve it.* But though you have not that same fault, have you no other? And are you willing to have it aggravated, and be thus rashly judged? You do not as you would be done by: yea, commonly *censurers* are guilty of *false judging*; and whilst they take things hastily upon trust, and stay not to hear men speak for themselves, or to enquire thoroughly into the cause, they commonly condemn the innocent; and call good evil, and put light for darkness; and take away the righteousness of the righteous from him, when God hath cursed such with a woe.

§. 6. And false censuring is the proper work of the Devil, the accuser of the brethren, Rev. 12. 10. *Who accuseth them before God, day and night!* and Christians should not bear his image, nor do his work.

§. 7. *Censoriousness* is contrary to the *Nature* and *Office* of Jesus Christ: He came to pardon sin, and cover the infirmities of his Servants, and to cast them behind his back, and into the depth of the Sea, and to bury them in his grave: And it is the censurers work to rake them up, and to make seem more and greater than they are, and to bring them into the open light.

§. 8. *Censoriousness* causeth uncharitableness and sinful *separations* in the censurers: when they have conceited their brethren to be worse than they are, they must then reproach them or have no communion with them, and avoid them as too bad for the company of such as they. Or when they have usurped the Pastors work in judging, they begin the execution by sinful separation.

§. 9. *Censoriousness* is an infectious sin, which easily taketh with the younger and prouder sort of Christians, and so setteth them on vilifying others: And at this little gap there entreth all uncharitableness, backbitings, revilings, Church-divisions, and Sects, yea, and too often rebellious and bloody Wars at last.

§. 10. *Censoriousness* is a fore temptation to them that are censured, either to *contemn* such as censure them, and go on the other hand too far from them; or else to comply with the errors and sinful humors of the censurers, and to strain their consciences to keep pace with the censorious.

And here I must leave it on record to posterity for their warning, that the great and lamentable actions, changes and calamities of this age, have arisen (next to gross impiety) from this sin of *censoriousness* producing these two contrary effects, and thereby dividing men into two contrary parties: The younger sort of Religious people, and the more ignorant, and many women, having more zeal than judgement, placed too much of their Religion in a sharp opposition to all Ceremonies, Formalities and Opinions which they thought unlawful; and were much inclined to Schism and unjust separations upon that account? And therefore censured such things as Antichristian, and those that used them as superstitious or temporizers: And no mans learning, piety, wisdom or laboriousness in the Ministry could save him from these sharp reproachful censures. Hereupon one party had not *Humility* and *Patience* enough to endure to be so judged of; nor love and tenderness enough for such pievish Christians, to bear with them in pity, as Parents do with froward Infants; but because these professed holiness and zeal, even holiness and zeal were brought under suspicion for their sakes; and they were taken to be persons intolerable, as unfit to lye in any building, and unmeet to submit to Christian Government; and therefore meet to be used accordingly. Another sort were so wearied with the prophaneness and ungodliness of the vulgar rabble, and saw so few that were *judiciously religious*, that they thought it their duty to love and cherish the zeal and piety of their censorious weak ones, and to bear patiently with their frowardness, till ripeness and experience cured them (And so far they were right.) And because they thought that they could do them no good, if they once lost their interest in them (and were also themselves too impatient of their censure,) some of them seemed (to please them,) to be more of their opinion than they were; and more of them forbore to reprove their petulancy, but silently suffered them to go on; especially when they fell into the Sects of Antinomians, Anabaptists and Separatists, they durst

durst not reprove them as they deserved, lest they should drive them out of the Hive, to some of these late swarms. And thus censoriousness in the ignorant and self-conceited, drove away one part to take them as their enemies; and silenced or drew on another party to follow them that led the Van in some irregular violent actions; and the wise and sober moderators were disregarded, and in the noise of these tumults and contentions could not be heard, till the smart of either party in their suffering forced them to honour such; whom in their exaltation again they despised or abused. This is the true sum of all the Tragedies in Britain of this Age.

Tit. 4. Directions for those that are rashly censured.

Direct. 1. **Direct. 1.** Remember when you are injured by your Humility, Charity and Patience: And therefore be most studious to exercise and preserve these three. 1. Take heed lest Pride make you disdainful to the censurers: A humble man can bear contempt: Hard censures hurt men so far as they are proud. 2. Take heed lest imbecillity add to your impatience, and concur with pride: Cannot you bear greater things than these? Impatience will disclose that badness in your selves, which will make you censured much more: And it will shew you as weak in one respect as the censurers are in another. 3. Take heed lest their fault do not draw you to overlook or undervalue that serious godliness which is in many of the censorious: And that you do not presently judge them Hypocrites or Schismatiks, and abate your charity to them, or incline to handle them more roughly than the tenderness of Christ alloweth you. Remember that in all ages it hath been thus: The Church hath had pievish children within, as well as persecuting enemies without: Inasmuch as Paul, Rom. 14. giveth you the copy of these times, and giveth them this counsel, which from him I am giving you. The weak in knowledge were censorious and judged the strong. The strong in knowledge were weak in Charity, and contemned the weak: Just as now one party saith, [These are superstitious persons, and Anti-christian:] The other saith, [What giddy Schismatiks are these?] But Paul chideth them both; one sort for censuring, and the other for despising them.

Direct. 2. **Direct. 2.** Take heed lest whilst you are impatient under their censures, you fall into the same sin your selves: Do they censure you for differing in some Forms or Ceremonies from them. Take heed lest you over-censure them for their censoriousness: If you censure them as hypocrites who censure you as superstitious, you condemn your selves while you are condemning them. For why will not censuring too far, prove you hypocrites also, if it prove them such?

Direct. 3. **Direct. 3.** Remember that Christ beareth with their weakness, who is wronged by it more than you, and is more against it. He doth not quit his title to them for their frowardness, nor cease his love, nor turn every Infant out of his family that will cry and wrangle, nor every Patient out of his Hospital that doth

complain and groan: And we must imitate our Lord, and love where he loveth; and pity where he pitieth; and be merciful as our heavenly Father is merciful.

Direct. 4. **Direct. 4.** Remember how amiable a thing the least degree of Grace is, even when it is clouded and blotched with infirmities: It is the Divine nature, and the Image of God, and the seed of glory: And therefore as an Infant hath the noble nature of a man, and in all his weakness is much more honourable than the best of Brutes (so that it is death to kill an Infant, but not a beast:) So is the most infirm and froward true Christian more honourable and amiable than the most splendid Infidel. Bear with them in love and honour to the image and interest of Christ.

Direct. 5. **Direct. 5.** Remember that you were once weak in Grace your selves; And if happy education under peaceable Guides did not prevent it, it is too to one but you were your selves censorious. Bear therefore with others as you bear with crying children, because you were once a child your self. Not that the sin is ever the better; but you should be the more compassionate.

Direct. 6. **Direct. 6.** Remember that your own strength and judgement is so great a mercy, that you should the easier bear with a censorious tongue. The rich and noble can bear with the envious, remembering that it is happy to have that worth or felicity which men do envy. You suffer fools gladly seeing you your selves are wise. If you are in the right let losers talk.

Direct. 7. **Direct. 7.** Remember that we shall be shortly together in Heaven, where they will recant their censures, and you will easily forgive them, and perfectly love them. And will not the foresight of such a meeting cause you to bear with them, and forgive and love them now?

Direct. 8. **Direct. 8.** Remember how inconsiderable a thing it is as to your own interest, to be judged of man: and that you stand or fall to the judgement of the Lord. 1 Cor. 4. 3, 4. What are you the better or the worse for the thoughts or words of a man? When your salvation or damnation lyeth upon Gods judgement. It is too much hypocrisy, to be too much desirous of mans esteem and approbation, and too much troubled at his disesteem and censure, and not to be satisfied with the approbation of God. Read what is written against Man-pleasing, Tom. i.

Direct. 9. **Direct. 9.** Make some advantage of other mens censures, for your own proficiency. If good men censure you, be not too quick in concluding that you are innocent, and justifying your selves: But be suspicious of your selves: lest they should prove the right, and examine your selves with double diligence. If you find that you are clear in the point that you are censured for, suspect and examine lest some other sin hath provoked God to try you by these censures: And if you find not any other notable fault, let it make you the more watchful by way of prevention, seeing the eyes of God and men are on you; and it may be Gods warning, to bid you take heed for the time to come. If you are thus brought to repentance, or to the more careful life, by occasion of mens censures, they will prove so great a benefit to you, that you may bear them the more easily.

C H A P. XXV.

Cases and Directions about Trusts and Secrets.

Tit. I. Cases of Conscience about Trusts and Secrets.

Quest. 1. Quest. 1.

How are we forbidden to put our Trust in man? And how may it be done?

Ans. 1. You must not trust man for more than his proportion, and what belongs to man to do: You must not expect that from him which God alone can do. 2. You must not trust a bad unfaithful man to do that which is proper to a good and faithful man to do. 3. You must not trust the best man being imperfect and fallible, as fully as if you supposed him perfect and infallible: But having to do with a corrupted World we must live in it with some measure of distrust to all men (For all that Cicero thought this contrary to the Laws of friendship.) But especially ignorant, dishonest and fraudulent men must be most distrusted. As Bucholtzer said to his friend that was going to be a Courtier, *Commendo tibi fidem diabolorum*, *Crede & Contremisce*: He that converseth with diabolical men, must believe them no further than is due to the Children of the Father of lyes. But we must trust men as men, according to the principles of Veracity that are left in corrupted nature: And we must trust men so far as reason sheweth us cause, from their skill, fidelity, honesty or interest: So a Surgeon, a Physician, a Pilot may be trusted with our lives: And the skilfuller and faithfuller any man is, the more he is to be trusted.

Quest. 2. Quest. 2. Whom should a man chose for a matter of trust?

Ans. As the matter is: One that hath wisdom, skill and fidelity, through conscience, honesty, friendship or his own apparent interest.

Quest. 3. Quest. 3. In what cases may I commit a secret to another?

Ans. When there is a necessity of his knowing it, or a greater probability of good than hurt by it, in the evidence which a prudent man may see.

Quest. 4. Quest. 4. What if another commit a thing to me with charge of secrecie, and I say nothing to him, and so promise it not: Am I bound to secrecie in that case?

Ans. If you have cause to believe that he took your silence for consent, And would not else have committed it to you, you are obliged in point of fidelity, as well as friendship: except it be with robbers or such as we are not bound to deal openly with, and on terms of equality.

Quest. 5. Quest. 5. What if it be a secret, but I am under no Command or promise at all about it?

Ans. You must then proceed according to the Laws of Charity and friendship: And not reveal that which is to the injury of another, without a greater cause.

Quest. 6. Quest. 6. What if it be against the King, or State, or common good?

Ans. You are bound to reveal it, so far as the safety of the King, or State, or common good requireth it: Yea, though you swear the contrary.

Quest. 7. Quest. 7. What if it be only against the good of some third ordinary person?

Ans. You must endeavour to prevent his wrong, either by revealing the thing, or dissuading from it, or by such means as prudence shall tell you is the meetest, by exercising your love to one, without doing wrong to the other.

Quest. 8. What if a man secretly entrust his estate to me, for himself or children, when he is in debt, to defraud his Creditors?

Ans. You ought not to take such a trust: And if you have done it, you ought not to hold it, but resign it to him that did entrust you. Yea, and to disclose the fraud, for the righting of the Creditors, except it be in such a case as that the Creditor is some such vicious or oppressing person, as you are not obliged to exercise that act of Charity for; or when the consequents of revealing it, will be a greater hurt, than the righting of him will compensate; especially when it is against the public good.

Quest. 9. What if a delinquent entrust me with his estate or person to secure it from penalty?

Ans. If it be one that is prosecuted by a due course of Justice, *cujus pena debetur reipublice*, whose punishment the common good requireth, the case must be decided as the former: You must not take, nor keep such a trust. But if it be one whose repentance giveth you reason to believe, that his impunity will be more to the common good than his punishment, and that if the Magistrate knew it, he ought to spare or pardon him, in this case you may conceal his person or estate; so be it you do it not by a lye, or any other sinful means, or such as will do more hurt than good.

Quest. 10. What if a friend entrust me with his estate to secure it from some great taxes or tributes to the King? May I keep such a trust or not?

Ans. No; if they be just and legal Taxes, for the maintenance of the Magistrate or preservation of the Common-wealth: But if it be done by an Usurper that hath no authority, (or done without or beyond authority, the oppressing of the subject, you may conceal his estate or your own) by lawful means.

Quest. 11. What if a man that suffereth for Religion, commit his person or estate to my trust?

Ans. You must be faithful to your trust, 1. If it be true Religion and a good cause for which he suffereth. 2. Or if he be falsely accused of abuses in Religion; 3. Or if he be faulty; but the penalty intended from which you secure him is incomparably beyond his fault and unjust. Supposing still that you save him only by lawful means, and that it be not like to tend to do more hurt than good, to the cause of Religion or the Common wealth.

Quest. 12. What if a Papist or other erroneous person entrust me (being of the same mind) to educate his children in that way when he is dead? and afterward I come to see the error, must I perform that trust or no?

Ans. No: 1. Because no trust can oblige you to do hurt: 2. Because it is contrary to the primary intent of your friend; which was his childrens good. And you may well suppose that had he seen his error, he would have entrusted you to do accordingly: You are bound therefore to answer

swer his primary intention, and truly to endeavour his Childrens good.

Quest.
13.

Quest. 13. But what if a man to whom another hath entrusted his Children, turn Papist or Heretick, and so thinketh error to be truth? what must he do?

Ans. He is bound to turn back again to the truth, and do accordingly.

Object. But one saith this is the truth and another that; And he thinketh he is right.

Ans. There is but one of the contraries true. Mens thinking themselves to be in the right doth not make it so: And God will not change his Laws, because they misunderstand or break them: Therefore still that which God bindeth them to is to return unto the truth? And if they think that to be truth which is not, they are bound to think otherwise. If you say, They cannot, It is either not true, or it is long of themselves that they cannot: And they that cannot immediately, yet mediately can do it, in the due use of means.

Quest.
14.

Quest. 14. What if I foresee that the taking a trust may hazard my estate, or otherwise hurt me, and yet my dying (or living) friend desireth it?

Ans. How far the Law of Christianity or friendship oblige you to hurt your self for his good must be discerned by a prudent considering, what your obligations are to the person, and whether the good of your granting his desires, or the hurt to your self is like to be the greater, and of more public consequence: And whether you injure not your own Children or others by gratifying him: And upon such comparison prudence must determine the case.

Quest.
15.

Quest. 15. But what if afterward the trust prove more to my hurt than I foresaw?

Ans. If it was your own fault that you foresaw it not, you must suffer proportionably for that fault: But otherwise you must compare your own hurt with the Orphans in case you do not perform the trust: And consider whether they may not be relieved another way: And whether you have reason to think that if the Parent were alive and knew your danger, he would expect you should perform your trust, or would discharge you of it. If it be some great and unexpected dangers, which you think upon good grounds the Parent would acquit you from if he were living, you fulfill your trust, if you avoid them, and do that which would have been his will if he had known it. Otherwise you must perform your promise though it be to your loss and suffering?

Quest.
16.

Quest. 16. But what if it was only a trust imposed by his desire and will, without my acceptance or promise to perform it?

Ans. You must do as you would be done by, and as the common good, and the Laws of love and friendship doth require. Therefore the quality of the person, and your obligations to him, and especially the comparing of the consequent good and evil together must decide the case.

Quest.
17.

Quest. 17. What if the surviving kindred of the Orphane be nearer to him than I am, and they censure me and calumniate me as injurious to the Orphane, may I not ease my self of the trust, and cast it upon them?

Ans. In this case also, the measure of your suffering must first be compared with the measure of the Orphanes good: and then your conscience must tell you whether you verily think the Parent who entrusted you, would discharge you if he were alive and knew the case: If he would, though you promised, it is to be supposed that it was not the meaning of his desire or your promise, to incur such suffering: And if you believe that he would not discharge you if he were alive, then if you promised you must perform; But if you promised not,

you must go no farther than the Law of Love requireth.

Quest. 18. What is a Minister of Christ to do, if a penitent person confess secretly some heinous or capital crime to him (as Adultery, Theft, Robbery, Murder:) Must it be concealed or not?

Quest.
18.

Ans. 1. If a purpose of sinning be antecedently confessed, it is unlawful to farther the crime, or give opportunity to it by a concealment: But it must be so far opened as is necessary for the prevention of anothers wrong, or the persons sin, Especially if it be Treason against the King, or Kingdom, or any thing against the common good.

2. When the punishment of the offender is apparently necessary to the good of others, especially to right the King or Countrey, and to preserve them from danger by the offender or any other, it is a duty to open a past fault that is confessed, and to bring the offender to punishment, rather than injure the innocent by their impunity.

3. When Restitution is necessary to a person injured, you may not by concealment hinder such Restitution; but must procure it to your power where it may be had.

4. It is unlawful to promise Universal secrecie absolutely to any penitent. But you must tell him before he confesseth [If your crime be such as that opening it is necessary to the preservation or righting of King, or Countrey, or your Neighbour; or to my own safety, I shall not conceal it.] That so men may know how far to trust you.

5. Yet in some rare cases, (as the preservation of our Parents, King, or Countrey) it may be a duty to promise and perform concealment, when there is no hurt like to follow but the loss or hazard of our own lives, or liberties or estates: And consequently if no hurt be like to follow but some private loss of another, which I cannot prevent without a greater hurt.

6. If a man ignorant of the Law and of his own danger, have rashly made a promise of secrecie, and yet be in doubt, he should open the case in hypothesis, only to some honest able Lawyer, enquiring if such a case should be, what the Law requireth of the Pastor, or what danger he is in if he conceal it: that he may be able farther to judge of the case.

7. He that made no promise of secrecie, virtual or actual, may *ceteris paribus* bring the offender to shame or punishment rather than fall into the like himself for the concealment.

8. He that rashly promised universal secrecie, must compare the penitents danger and his own, and consider whose suffering is like to be more to the publick detriment all things considered, and that must be first avoided.

9. He that findeth it his duty to reveal the crime to save himself, must yet let the penitent have notice of it, that he may flye and escape; unless as aforesaid, when the Interest of the King or Countrey or others, doth more require his punishment.

10. But when there is no such necessity of the offenders punishment, for the prevention of the hurt or wrong of others, nor any great danger by concealment to the Minister himself, I think that the Crime, though it were capital, should be concealed: My reasons are,

1. Because though every man be bound to do his best to prevent sin, yet every man is not bound to bring offenders to punishment: He that is no Magistrate, nor hath a special call so to do, may be in many cases not obliged to it.

2. It is commonly concluded that (in most cases) a capital offender is not bound to bring himself to punishment: And that which you could not know

but by his free confession, is confest to you only on your promise of concealment, seemeth to me to put you under no other obligation to bring him to punishment than he is under himself.

3. Christs words and practice, in dismissing the woman taken in Adultery sheweth that it is not always a duty, for one that is no Magistrate to prosecute a capital offender, but that sometime his repentance and life may be preferred.

4. And Magistrates pardons shew the same.

5. Otherwise no sinner would have the benefit of a Counsellor to open his troubled Conscience to: For if it be a duty to detect a great crime in order to a great punishment, why not a less also in order to a less punishment. And who would confest when it is to bring themselves to punishment.

11. In those Countreys where the Law allow Pastors to conceal all crimes that penitents freely confest, it is left to the Pastors judgement to conceal all that he discerneth may be concealed without the greater injury of others, or of the King or Common-wealth.

12. There is a knowledge of the faults of others, by common fame, especially many years after the committing, which doth not oblige the hearers to prosecute the offender. And yet a crime publicly known is more to be punished (lest impunity embolden others to the like) than an unknown crime, revealed in Confession.

Tit. 2. Directions about Trusts and Secrets.

Direct. 1. **D**irect. 1. **B**E not rash in receiving secrets, or any other trusts: But first consider what you are thereby obliged to; and what difficulties may arise in the performance; and foresee all the

consequents as far as is possible; before you undertake the trust; that you cast not your selves into snares by meer inconsiderateness, and prepare not for perplexities and repentance.

Direct. 2. **D**irect. 2. **B**e very careful what persons you commit either trusts or secrets to: And be sure they be trusty by their wisdom, ability and fidelity.

Direct. 3. **D**irect. 3. **B**e not too forward in revealing your own secrets to anothers trust: For, 1. You cannot be certain of any ones secrecie, where you are most confident. 2. You oblige your self too much to please that person, who by revealing your secrets may do you hurt: And are in fear lest carelesnes, or unfaithfulness or any accident should disclose it. 3. You burden your friend with the charge and care of secrecie.

Direct. 4. **D**irect. 4. **B**e faithful to your friend that doth entrust you; remembering that perfidiousness or falseness to a friend, is a crime against humanity, and all society, as well as against Christianity; and stigmatizeth the guilty in the eyes of all men, with the brand of an odious unfociable person.

Direct. 5. **D**irect. 5. **B**e not intimate with too many, nor confident in too many: For he that hath too many intimates, will be opening the secrets of one to another.

Direct. 6. **D**irect. 6. **A**bbor Covetousness and Ambition: Or else a bribe or the promise of preferment, will tempt you to perfidiousness. There is no trusting a selfish worldly man.

Direct. 7. **D**irect. 7. **R**emember that God is the avenger of perfidiousness, who will do it severely: And that even they that are pleased and served by it, do yet secretly disdain and detest the person that doth it: because they would not be so used themselves.

Direct. 8. **D**irect. 8. **N**ot take not friendship or fidelity to be an obligation to perfidiousness to God or the King or Common-wealth or to another, or to any sin whatsoever.

CHAP. XXVI.

Directions against Selfishness as it is contrary to the love of our Neighbour.

§. 1. **T**HE two Tables of the Law, are summed up by our Saviour in two comprehensive precepts: *Thou shalt Love the Lord thy God, with all thy heart and soul and might: and Thou shalt love thy neighbour as thy self.* In the Decalogue the first of these is the true meaning of the first Commandment, put first because it is the principle of all obedience. And the second is the true meaning of the tenth commandment, which is therefore put last, because it is the comprehensive sum of other duties to our neighbour or injuries against him, which any other particular instances may contain; and also the principle of the duty to or sin against our Neighbour. The meaning of the tenth Commandment is variously conjectured at by expositors: Some say that it speaketh against inward concupiscence and the sinful thoughts of the heart: But so do all the rest, in the true meaning of them, and must not be supposed to forbid the outward action only, nor to be any way defective: Some say that it forbiddeth Coveting and commandeth contentment with our state: So doth

the eighth Commandment: Yet there is some part of the truth in both these. And the plain truth is (as far as I can understand it,) that the sin forbidden is *Selfishness* as opposite to the Love of others, and the duty commanded is to Love our Neighbours; and that it is as is said, the sum of the second Table, *Thou shalt love thy neighbour as thy self*: As the Captain leadeth the Van, and the Lieutenant bringeth up the Rear; so *Thou shalt love God above all*, is the first Commandment, and *Thou shalt love thy neighbour as thy self*, is the last, for the aforesaid reason. I shall therefore in these following Directions speak to the two parts of the tenth Commandment.

Direct. 1. **D**irect. 1. The first help against *Selfishness* is to understand well the nature and malignity of the sin. For want of this it commonly prevaileth, with little suspicion, lamentation, and opposition. Let me briefly therefore anatomize it.

§. 3. 1. *It is the Radical positive sin of the soul, comprehending seminally, or causally all the rest.* The corruption of mans nature, or his radical sin, hath

hath two parts, the *Positive* part, and the *Privative* part: The *Positive* part is *Selfishness*, or the inordinate love of *Carnal Self*: The *Privative* part is *Ungodliness* or want of the *Love of God*. Mans fall was his turning from *God to Himself*: And his regeneration consisteth in the turning of him from *Himself to God*; or the generating of the *Love of God* (as comprehending faith and obedience) and the mortifying of *Self-Love*. *Selfishness* therefore is all *positive sin in One*, as want of the *Love of God* is all *privative sin in One*. And *Self-denial* and the *Love of God* are all duties virtually; for the true *Love of Man* is comprehended in the *Love of God*. Understand this, and you will understand what *Original* and *Actual sin* is, and what *Grace* and *Duty* is.

§. 3. 2. Therefore *Selfishness* is the cause of all sin in the World both *Positive* and *Privative*, and is virtually the breach of every one of Gods Commandments. For even the want of the *Love of God* is caused by the inordinate *Love of Self*. As the consuming of other parts is caused by the Dropsie, which tumifieth the belly. It is only selfishness which breaketh the fifth Commandment, by causing Rulers to oppress and persecute their Subjects, and causeth Subjects to be seditious and rebellious: and causeth all the bitterness, and quarrellings, and uncomfortableness, which ariseth among all relations. It is only selfishness which causeth the cursed Wars of the earth; and desolation of Countreys, by plundering and burning; the murders which cry for revenge to Heaven (whether Civil, Military or Religious:) Which causeth all the railings, fightings, envyings, malice; the Schisms, and proud overvaluings of mens own understandings and opinions, and the contending of Pastors, who shall be the greatest, and who shall have his Will in proud usurpations and tyrannical impositions and domination: It is selfishness which hath set up, and maintaineth the Papacy, and causeth all the divisions between the Western and the Eastern Churches: And all the cruelties, lyes and treachery exercised upon that account. It is selfishness which troubleth Families, and Corporations, Churches and Kingdoms; which violateth Vows, and bonds of friendship and causeth all the tumults, and strifes, and troubles in the World. It is selfishness which causeth all Covetousness, All Pride and Ambition, all Luxury and Voluptuousness, all surfeiting and drunkenness, chambering and wantonness, time-wasting, and heart-corrupting sports, and all the ryots and revelling of the sensual: all the contendings for honours and preferments, and all the deceit in buying and selling, the stealing and robbing, the bribery and Simony, the Law Suits which are unjust, the perjuries, false witnessing, unrighteous judging, the oppressions, the revenge, and in one word, all the *uncharitable* and *unjust* actions in the world. This is the true nature of *Carnal Selfishness*, and it is no better.

§. 4. 3. *Selfishness* is the corruption of all the faculties of the soul. It is the sin of the mind, by *selfconceit* and *pride*: It is the sin of the will and affections, by *self-love*, and all the selfish passions which attend it: Selfish desires, angers, sorrows, discontents, jealousies, fears, audacities, &c. It is the corruption of all the inferiour faculties, and the whole conversation by *self-seeking*, and all the fore-mentioned evils.

§. 5. 4. *Selfishness* is the commonest sin in the World. Every man is now born with it, and hath it more or less: And therefore every man should fear it.

§. 6. 5. *Selfishness* is the *hardest* sin in the world to overcome. In all the unregenerate it is predomi-

nant: For nothing but the Sanctifying Spirit of God can overcome it. And in many thousands that seem very zealous in Religion, and very mortified in all other respects, yet in some way or other *selfishness* doth so lamentably appear, yea, and is so strong in many that are sincere, that it is the greatest dishonour to the Church of Christ, and hath tempted many to infidelity, or to doubt whether there be any such thing as true Sanctification in the World. The persons that seemed the most mortified Saints, if you do but cross them in their *Self-interest*, or Opinion, or Will, or seem to slight them, or have a low esteem of them, what swellings, what heart-burnings, what bitter censurings, what proud impatience, if not Schisms and separations will it cause? God hath better servants; but too many which seem to themselves and others, to be the best, are no better. How then should every Christian abhor and watch against this Universal Evil?

§. 7. Direct. 2. Consider of how amiable a creature man would be, and what a blessed condition the World and all Societies would be in, if selfishness were but overcome. There would then be no Pride, no Covetousness, no Sensuality, no Tyranny or Oppressing of the poor, no malice, cruelty or persecution: No Church-divisions, no scandals, nothing to dishonour Religion, or to hinder the saving progress of the Gospel; no fraud or treacheries, no over-reaching or abusing others; no lying nor deceit, no neglect of our duty to others: In a word, no injustice, or uncharitableness in the World.

§. 8. Direct. 3. Judge of good and evil by sober Reason, and not by brutish Sense. And then of consider, whether really there be not a more excellent end than your selfish interest? Even the publick good of many, and the pleasing and glorifying of God? And whether all mediate good or evil should not be judged of principally by those highest ends. Sense leadeth men to selfishness and privateness of design: but true Reason leadeth men to prefer the publick, or any thing that is better than our self-interest.

§. 9. Direct. 4. Nothing but returning by converting Grace to the true Love of God, and of Man for his sake will conquer selfishness. Make out therefore by earnest prayer for the Spirit of Sanctification: And be sure that you have a true apprehension of the state of grace; that is, that it is indeed *The Love of God and Man*. Love is the fulfilling of the Law Therefore Love is the Holiness of the Soul: Set your whole study upon the exercise and increase of Love, and selfishness will dye as Love reviveth.

§. 10. Direct. 5. Study much the self-denying example and precepts of your Saviour. His life and doctrine are the liveliest representation of self-denial that ever was given to the World. Learn Christ and you will learn self-denial. He had no sinful selfishness to mortify, yet *natural self* was so wonderfully denied by him, for his Fathers Will and our Salvation, that no other Book or Teacher in the World, will teach us this Lesson so perfectly as he. Follow him from the Manger, or rather from the Womb to the Cross and Grave: Behold him in his poverty and contempt; enduring the contradiction and ingratitude of sinners; and making himself of no reputation: Behold him apprehended, accused, condemned, crowned with thorns, clothed in purple with a Reed in his hand, scourged, and led away to execution, bearing his Cross, and hanged up among Thieves; Forsaken by his own Disciples, and all the World, and in part by him who is more than all the World: And consider why all this was done? For whom he did it, and what lesson he purposed hereby to teach us: Consider why he made it one half the condition of our salvation

salvation, and so great a part of the Christian Religion, to *Deny our selves and take up our Cross and follow him*: And will have no other to be his Disciples, *Luke 14. 26, 31, 33.* Were a Crucified Christ more of our daily study, and did we make it our Religion to learn and follow his

holy example, *self-denial* would be better known and practised, and Christianity would appear as it is, and not as it is misunderstood, adulterated and abused in the world. But because I have long ago written a Treatise of *Self-denial*, I shall add no more.

CHAP. XXVII.

Cases and Directions for loving our Neighbour as our selves.

Tit. 1. Cases of Conscience about Loving our Neighbour.

Quest. 1. **I**N what sense is it that I must love my neighbour as my self? Whether in the kind of love, or in the degree or only in the reality?

Ans. The true meaning of the Text is, You must love him according to his true worth, without the diversion and hinderance of selfishness and partiality. As you must love your self according to that degree of goodness which is in you, and no more; so must you as impartially love your Neighbour according to that degree of goodness which is in him. So that it truly extendeth to the reality, the kind and the degree of love, supposing it in both proportioned to the goodness of the object. But before this can be understood, the true nature of love must be well understood.

Quest. 2. What is the true nature of Love, both as to my self and neighbour?

Ans. Love is nothing but the prime motion of of the Will to its proper object: which is called *Complacence*: The object of it is simple Goodness; or good as such: It ariseth from suitableness between the Object and the Will, as appetite doth from the suitableness of the appetent faculty and food. This Good as it is variously modified, or any way differeth, doth accordingly cause or require a difference in our Love: Therefore that Love which in its prime act and nature is but one, is diversly denominated, as its objects are diversified. To an object as simply Good in it self, it followeth the Understandings Estimation, and is called, as I said, meer Complacence or Adhesion: To an Object as not yet attained, but absent, or distant, and attainable, it is called Desire or Desiring Love: And as expected, Hope, or Hoping Love (which is a conjunction of Desire and Expectation:) To an object nearest and attained, it is called Fruition, or Delight, or Delighting Love. To an object which by means must be attained, it is called seeking Love, as it exciteth to the use of those means: And to an object missed it is by accident, Mourning Love. But still Love it self in its essential act is one and the same. As it respecteth an object which wanteth something to make it perfect, and desireth the supply of that want, it is called Love of Benevolence; denominated from this occasion, as it desireth to do good to him that is loved. And it is a Love of the same nature which we exercise towards God, who needeth nothing, as we rejoyce in that perfection and happiness which he hath; though it be not to be called properly by the same name. Goodness being the true object of Love, is the true mea-

sure of it: And therefore God is infinitely and primitively good, is the prime and only simple object of our absolute total Love. And therefore those who understand no Goodness in any being, but as profitable to them, or to some other creature, do know no God, nor Love God as God, nor have any Love but selfish and Idolatrous. By this you may perceive the nature of Love.

Quest. 3. But may none be loved above the measure of his Goodness? How then did God love us when we were not, or were his enemies? And how must we love the wicked? And how must an ungodly person love himself?

Ans. If only Good as such, be the object of Love, then certainly none should be loved but in proportion to his goodness. But you must distinguish between meer natural and sensitive Love or appetite, and Rational Love; and between Love, and the Effects of Love; and between Natural Goodness in the object and Moral Goodness. And so I further answer, 1. There is in every man a natural and sensitive love of himself and his own pleasure and felicity, and an averfness to death and pain and sorrow, as there is in every Brute: And this God hath planted there for the preservation of the creature. This falleth not under commands or prohibitions directly, because it is not free but necessary: As no man is commanded or forbidden to be hungry, or thirsty, or weary, or the like: It is not this Love which is meant when we are commanded to Love our neighbour as our selves: For I am not commanded to feel hunger, and thirst, nor to desire meat or drink by the sensitive appetite for my neighbour: Nor sensitively to feel his pain or pleasure, nor to have that natural averfation from death and pain, nor sensitive desire of life and pleasure, for him as for my self. But the Love here spoken of, is that Volition with the due affection conjunct, which is our Rational Love; as being the act of our highest faculty, and falling under Gods command. As to the sensitive Love, it proceedeth not upon the sense or estimate of Goodness in the person who loveth himself or any other (as Beasts love their young ones without respect to their excellency.) But it is Rational Love which is proportioned to the estimated Goodness of the thing beloved. 2. Physical Goodness may be in an object which hath no Moral Goodness; and this may contain a capacity of Moral Goodness: And each of them is amiable according to its nature and degree. 3. Beneficence is sometimes an effect of Love, and sometimes an effect of wisdom only as to the object, and of Love to something else: but it is never Love it self. Usually benevolence is an act of Love, and beneficence an effect, but not alwaies. I may do good to another without any love to him, for some ends of my own, or

for the sake of another. And a man may be obliged to greater beneficence, where he is not obliged to greater Love.

And now to the instances, I further answer,
1. When we had *no being*, God did not properly love us *in esse reali* (unless you will go to our co-existence in eternity: For we *were not in esse reali*;) But only as we were *in esse cognito*: which is but to love the Idea in himself: But he purposed to make us, and to make us lovely, and to do us good, and so he had that which is called *Amor benevolentie* to us: which properly was not Love to us, but a love to himself, and the Idea in his own eternal mind, which is called a Loving us *in esse cognito*, and a purpose to make us good and lovely: That which is not lovely is not an object of Love: Man was not lovely indeed, when he was not: Therefore he was not an object of Love: (but *in esse cognito*.) The same we say of Gods loving us when we were enemies: He really loved us with complacency so far as our *Physical goodness* made us lovely: And as *morally lovely* he did not love us, otherwise than *in esse cognito*. But he purposed to make us *morally lovely*, and gave us his mercies to that end; and so loved us with a Love of benevolence as it is called: which signifieth no more than out of a complacency (or Love) to himself, and to us, as *Physically good*, to purpose to make us *morally good and happy*. As to the incident difficulty of Love beginning *de novo* in God, I have fully resolved it elsewhere.

2. So also we must love a wicked man with a Love of benevolence: which properly is but to love him in his physical worth, and his capacity of moral goodness and happiness, and thereupon, (but especially through the Love of God) to desire his happiness.

3. And as to the loving of our selves, (Besides the *sensitive Love* before mentioned which respecteth self as self, and not as Good,) a wicked man may *rationaly love himself* according to his physical goodness as a man, which containeth his capacity of moral goodness, and so of being holy and serviceable to God and to good men, and happy in the fruition of God. But beyond all such Goodness (which only is *amiableness*) no man may *rationaly love himself* or any other, with the true formal act of Love, which is complacency: Though he may *wish good* to himself or another beyond the present goodness which is in them; nay, he wisheth them good, not because they are good, but because they want good.

And though some define Loving, to be *bene velle alicui ut illi bene sit*, to desire anothers welfare, yet indeed this may be without any true formal love at all. As I may desire the welfare of my Horse, without any proper love to him, even for my self and use. When God from eternity willeth to make Paul, and to convert and save him, *ut illi bene sit*, it is called Love of benevolence: but properly it is only to be called *A will to make Paul good and lovely*; It being only God himself who is the original and ultimate end of that will and purpose; and himself only which he then loveth, there being nothing but himself to Love: till in that instant that Paul is *existent*, and so *really lovely*. For Paul *in esse cognito* is not Paul: Yet no reality doth *origi de novo* in God; but a new respect and denomination, and in the creature new effects. (Of which elsewhere.)

Quest. 4. Must I love every one as much as my self in degree, or only some?

Ans. You must love every one *impartially as your self*, according to his goodness: And you must wish as well to every one as to your self: But you must love no man complacentially so much as your self, who is not or seemeth not to have as much

loveliness, that is, as much goodness, or as much of God, as your self.

Quest. 5. Must I love any one more than my self?

Ans. Yes; every one that is and appeareth better than your self. Your *sensitive Love* to another cannot be as much as to your self: And your *beneficence* (ordinarily) must be most to your self, because God in nature and his Laws hath so appointed it: And your benevolence to your self and to others must be alike; but your rational estimation, and Love or complacency (with the honor and praise attending it) must be more to every one that is better than your self: For that which is best is most amiable: and that which hath most of God.

Quest. 6. Will it not then follow that I must love another mans wife and children better than mine own, when they are really better?

Ans. Yes, no doubt; but it is only with that *rational estimative Love*! But there is besides a Love to Wife and Children, which is in some measure sensitive, which you are not obliged to give to others: And rationally they are more amiable to you, in their peculiar relations and respects, though others are more amiable in other respects: And besides, though you value and rationally love another more, yet the expressions must not be the same: For those must follow the Relation according to Gods command. You may not cohabit nor imbrace, nor maintain and provide for others as your own, even when you rationally love them more: The common good requires this order in the expressive part; as well as Gods Command.

Quest. 7. Who is my neighbour that I must love as my self?

Ans. Not Devils nor damned Souls, who are under justice and from under mercy, and are none of our society: But, 1. Every natural man *in via*, being a member of Gods Kingdom in the same world, is to be loved as my natural self: And every spiritual man as a member of the same Kingdom of Christ, must be loved as my spiritual self: And every spiritual man as such, above my natural self as such: And no natural man as such, so much as my spiritual self as such: so that no man on earth is excluded from your love, which must be impartial to all as to your self, but proportioned to their goodness.

Quest. 8. Is not Anti-christ and those that sin against the Holy Ghost excepted out of this our Love, and out of our prayers and endeavours of their good?

Ans. Those that (with Zanchy) think Mahomet to be Anti-christ, may so conclude, because he is dead and out of our communion. Those that take the Papacy to be Anti-christ (as most Protestants do) cannot so conclude: Because as there is but one Anti-christ, that is, one Papacy, though an hundred Popes be in that seat, so every one of those Popes is *in via* and under mercy, and recoverable out of that condition: And therefore is to be loved and prayed for accordingly. And as for those that blaspheme the Holy Ghost, it is a sin that one man cannot certainly know in another; ordinarily at least; and therefore cannot characterize a person unfit for our love, and prayers, and endeavours.

Quest. 9. May we not hate the enemies of God? How then must we love them as our selves?

Ans. We may and must hate sin in every one: And where it is predominant, as God is said to hate the sinner for his sin, so must we: And yet still love him as our selves: For you must hate sin in your selves as much or more than in any other: And if you are wicked you must hate your selves, as such: Yea if you are Godly, you must *secundum quid*,

quid, or in that measure as you are sinful, abhor and loath and hate your selves as such: And yet you must love your selves according to the measure of all that natural and moral goodness which is in you: And you must desire and endeavor all the good to your selves that you can. Just so must you hate and love another: Love them and hate them impartially as you must do your selves.

Quest. 10. May I not wish hurt sometimes to another, more than to my self?

Ans. You may wish a mediate hurt which tendeth to his good, or to the good of others; but you must never wish any final hurt and misery to him. You may wish your friend a vomit or blood-letting for his cure: And you may wish him some affliction, when it is needful and apt to humble him and do him good, or to restrain him from doing hurt to others: And on the same accounts, and for the publick good, you may desire penal Justice to be done upon him; yea sometimes unto death: But still with a desire of the saving of his soul. And such hurt you may also wish your self as is necessary to your good: But you are not to wish the same penalties to your self. 1. Because you have somewhat else first to wish and do, even to repent and prevent it. 2. Because you are not bound ordinarily to do execution upon your self. It is more in your power to repent your self, and make penalty less necessary by humble confession and amendment, than to bring another to repentance. Yet I may add also, that hypothetically you may wish that destruction to the enemies of God in this life, which absolutely you may not wish. That is, you must desire first that they may repent, and secondly that they may be restrained from hurting others: But if neither of these may be attained, that they may be cut off.

Tit. 2. Directions for loving our Neighbours as our selves.

Direct. 1. Take heed of selfishness and Covetousness, the two great Enemies of Love: Of which I have spoken more at large before.

Direct. 2. Fall out with no man: or if you do, be speedily reconciled: For passions and dissensions are the extinguishers of Love.

Direct. 3. Love God truly, and you will easily love your neighbour: For you will see Gods Image on him, or interest in him, and feel all his precepts and mercies obliging you herunto. As 1 John 3. 11, 23, & 4. 7, 12, 20, 21.

Direct. 4. To this end let Christ be your continual study. He is the full revelation of the Love of God; the lively pattern of love, and the best teacher of it that ever was in the World: His incarnation, life and sufferings, his Gospel and Covenant, his intercession and preparations for our heavenly felicity, all are the great demonstrations of condescending matchless Love. Mark both Gods Love to us in him, and his Love to man; and you will have the best directive and incentive of your Love.

Direct. 5. Observe all the good which is in every man: Consider of the good of Humanity in his nature; and the goodness of all that truth which he confesseth; and of all that moral good which appeareth in his heart and life. And let not oversight, or partiality cause you to overlook it, or make light of it. For it is Goodness which is the only attractive of Love: And if you overlook mens goodness, you cannot love them.

Direct. 6. Abhor and beware of a censorious disposition, which magnifieth mens faults, and vilifieth

their virtues, and maketh men seem worse than indeed they are. For as this cometh from the want of love, so doth it destroy that little which is left.

Direct. 7. Beware of superstition and an erring judgement, which maketh men place Religion where God never placed it. For when this hath taught you to make duties and sins of your own humor and invention, it will quickly teach you to love or hate men accordingly as they fit or cross your opinion and humor: Thus many a Papist loveth not those that are not Subjects of the Roman Monarch, and that follow not all his irrational fopperies. Many an Anabaptist loveth not those that are against his opinion of re-baptizing: One loveth not those who are for Liturgies, Forms of Worship and Church-mulick; and many love not those who are against them: And so of other things (of which more anon.)

Direct. 8. Avoid the company of censorious back-biters and proud contempters of their brethren: Hearken not to them that are causelessly vilifying others: aggravating their faults and extenuating their virtues. For such proud supercilious persons (religious or prophane) are but the messengers of Satan, by whom he intreateth you to hate your Neighbour, or abate your love to him. And to hear them speak evil of others, is but to go hear a Sermon against Charity; which may take with such hearts as ours before we are aware.

Direct. 9. Keep still the motives and incentives of Love upon your minds: Which I shall here next set before you.

Tit. 3. The Reasons or Motives of Love to our Neighbour.

Motive 1. Consider well of the Image and interest of God in Man. The worst man is his Creature, and hath his natural Image, though not his Moral Image: And you should love the work for the workmans sake. There is something of God upon all humane nature above the bruits: It is intelligent, and capable of knowing him, of loving him and of serving him: And possibly may be brought to do all this better than you can do it. Undervalue not the noble nature of Man, nor overlook not that of God which is upon them, nor the interest which he hath in them.

Motive 2. Consider well of Gods own Love to man: He hateth their sins more than any of us: and yet he loveth his workmanship upon them: and maketh his sun to shine and his rain to fall on the evil and on the good, on the just and on the unjust, Matth. 5. 45. And what should more stir us up to Love, than to be like to God?

Motive 3. And think oft of the Love of Christ unto Mankind; yea even unto his enemies: can you have a better example? a livelier incentive, or a surer guide?

Motive 4. Consider of our Unity of Nature with all men, suitableness breedeth and maintaineth love. Even Birds and Beasts do love their kind: And Man should much more have a love to Man, as being of the same specifick form.

Motive 5. Love is the principle of doing good to others. It inclineth men to beneficence. And all men call him good who is inclined to do good.

Motive 6. Love is the bond of Societies: Of Families, Cities, Kingdoms, and Churches, Without Love, they will be but enemies conjunct: who are so much the more hurtful and pernicious to each other, by how much they are nearer to each other. The soul of societies is gone when love is gone.

Motive 7.

Motiv. 7. Motive 7. Consider why it is that you love your selves (rationally) and why it is that you would be beloved of others: And you will see that the same reasons will be of equal force to call for love to others from you.

Motiv. 8. Motive 8. What abundance of duty is summarily performed in Love? And what abundance of sin is avoided and prevented by it? If it be the fulfilling of the Law, it avoideth all the violations of the Law (proportionably.) So far as you have Love, you will neither dishonour superiours, nor oppress inferiours, nor injure equals: You will neither covet that which is your neighbours, nor envy nor malice them, nor defame, nor backbite, nor censure them unjustly; nor will you rob them, or defraud them, nor with-hold any duty or kindness to them.

Mot. 9. Motive 9. Consider how much Love pleaseth God? And why it is made so great a part of all your duty? and why the Gospel doth so highly commend it, and so strictly command it, and so terribly condemn the want of it? And also how suitable a duty it is for you, who are obliged by so much love of God? These things well studied will not be without effect.

Mot. 10. Motive 10. Consider also that it is your own interest, as well as your great duty. 1. It is the soundness and honesty of your hearts. 2. It is pleasing to that God on whom only you depend. 3. It is a condition of your receiving the saving benefits of his love. 4. It is an amiable virtue, and maketh you lovely to all sober men: All men love a loving nature, and hate those that hate and hurt their Neighbours. Love commandeth love, and hurtfulness is hatefulness. 5. It is a sweet delightful duty: All Love is essentiated with some complacency and delight. 6. It tendeth to the ease and quietness of your lives: What contentions and troubles will love avoid? What peace and pleasure doth it cause in families, Neighbourhoods and all societies? And what brawling vexations come where it is wanting? It will make all your neighbours and relations to be a comfort and delight to you; which would be a burthen and trouble, if Love were absent. 7. It maketh all other mens felicity and comforts to be yours. If you love them as your selves, their Riches, their Health, their Honours, their Lordships, their Kingdoms, yea more, their Knowledge, and Learning, and Grace, and Hap-

pinets, are partly to you as your own. As the comforts of Wife and Children, and your dearest friends are: And as our Love to Christ; and the blessed Angels and Saints in Heaven doth make their joys to be partly ours. How excellent, and easie, and honest a way is this, of making all the world your own, and receiving that benefit and pleasure from all things both in Heaven and Earth, which no distance, no malice of Enemies can deny you? If those whom you truly Love have it, you have it. Why then do you complain that you have no more health, or wealth, or honour, or that others are preferred before you? Love your neighbours as your selves, and then you will be comforted in his health, his wealth, and his preferment, and say, Those have it whom I love as my self, and therefore it is to me as mine own. When you see your neighbours Houses, Pastures, Corn, and Cattle, Love will make it as good and pleasant to you as if it were your own. Why else do you rejoyce in the portions and estates of your Children as if it were your own? The Covetous man saith, Oh how glad should I be if this House, this Land, this Corn were mine: But Love will make you say, It is all to me as mine own. What a sure and cheap way is this of making all the world your own? O what a mercy doth God bestow on his servants souls, in the day that he sanctifieth them with unfeigned love? How much doth he give us in that one grace? And Oh what a world of blessing and comforts, do the ungodly, the malicious, the selfish, and the censorious cast away, when they cast away or quench the love of their neighbours? and what abundance of calamity do they bring upon themselves? In this one summary instance we may see, how much Religion and obedience to God doth tend to our own felicity and delight? And how easie a work it would be, if a wicked heart did not make it difficult? And how great a plague sin is unto the sinner? and how sore a punishment of it self? and by this you may see, what it is that all fallings out, divisions and contentions tend to? and all temptations to the abatement of our love? and who it is that is the greater loser by it, when love to our neighbour is lost? and that backbiters and censurers who speak ill of others, come to us as the greatest enemies and thieves, to rob us of our chiefest jewel, and greatest comfort in this world? and accordingly should they be entertained.

CHAP. XXVIII.

Special Cases and Directions for Love to Godly persons as such.

Tit. 1. Cases of Conscience about love to the Godly.

Whom we must take for Godly I answered before Chap. 24. Tit. 1.

Quest. 5.

Quest. 1. How can we love the Godly, when no man can certainly know who is sincerely godly?

Ans. Our love is not the love of God which is guided by infallibility; but the love of man, which

is guided by the dark and fallible discerning of a man: The fruits of piety and charity we infallibly see in their lives! But the saving truth of that grace which is or ought to be the root, we must judge of according to the probability which those signs discover: and love men accordingly.

Quest. 2. Must we love those as godly, who can give no sensible account of their conversion, for the time, or manner, or evidence of it? Quest. 2.

Ans. We must take none for godly, who shew no credible evidence of true conversion, that is, of true faith and Repentance: But there is many a one truly godly, who through natural defect of understanding

derstanding or utterance, are not able in good sense to tell you what Conversion is, nor to describe the manner in which it was wrought upon them, much less to define exactly the time or Sermon when it was first wrought, which few of the best Christians are able to do; especially of them who had pious education, and were wrought on in their childhood. But if the Covenant of Grace be wisely opened to them according to their capacity, and they deliberately, and soberly, and voluntarily profess their present assent and consent thereto, they do thereby give you the credible evidence of a true conversion, till you have sufficient contrary evidence to disprove it. For none but a converted man can truly repent, and believe in God the Creator, Redeemer and Sanctifier, according to the Baptismal Covenant.

Quest. 3. Quest. 3. But what if he be so ignorant that he cannot tell what faith, or repentance, or redemption, or sanctification, or the Covenant of Grace is?

*Ans. If you have sufficient evidence that indeed he doth not at all understand the essentials of the Sacramental Covenant, you may conclude that he is not truly godly: Because he cannot consent to what he knoweth not: Ignorantis non est consensus: And if you have no evidence of such knowledge, you have no evidence of his godliness, but must suspend your judgement. But yet many a one understandeth the essentials of the Covenant, who cannot tell another what they are. Therefore his mind (in case of great disability of utterance,) must be fished out by Questions, to which his *Yes* or *No*, will discover what he understandeth and consenteth to: You would not refuse to do so by one of another language, or a dumb man, who understood you, but could answer you but by broken words or signs: And verily ill education may make a great many of the phrases of Scripture, and Religious language as strange to some men, though spoken in their native tongue, as if it were Greek or Latine to them, who yet may possibly understand the matter: A wise Teacher by well composed questions may (without fraud or formality) discern what a man understandeth, though he say but *Yes* or *No*; when an indiscreet unskillfull man, will make his own unskillfulness and uncharitableness, the occasion of contemptuous trampling upon some that are as honest as himself. If a mans desires and endeavours are to that which is good, and he be willing to be taught and use the means, it must be very gross ignorance indeed, and well proved, that must disprove his profession of faith. If he competently understand what it is to believe in God the Father, Son and Holy Ghost, the Creator, Redeemer and Sanctifier, he understandeth all that is absolutely necessary to salvation. And his *Yes* or *No* may sometime signify his understanding it.*

Quest. 4. Quest. 4. Must I take the visible members of the Church, because such, for truly godly?

Ans. Yes; except when you have particular sufficient proof of their hypocrisie. Certainly no man doth sincerely enter into the Baptismal Covenant, but he that is sincerely a penitent believer (if at age.) For that Covenant giveth actual pardon and adoption to those that sincerely enter into it: the very consenting to it (which is repentance and faith) being the very condition of the present reception of these benefits. And therefore it is that the ancient writers still affirmed that all the Baptized were regenerated, justified and adopted: Whether an adult person be truly fit for Baptism, or not, the Pastor that baptizeth is to judge: and he must see the credible signs of true faith and repentance before he baptize him; which are no other than his un-

derstanding, voluntary, sober profession of consent to the Baptismal Covenant; But when he is baptized, and professeth to stand to that Covenant once made; he is to be judged a godly person by all the Church-members, who have not sufficient proof of the contrary: Because if he be sincere in what he did and still professeth, he is certainly godly: And whether he be sincere or not, he himself is the best and regular Judge or discernor, so far as to put in his claim to Baptism, which the Pastor is obliged not to deny him, without disproving him: And the Pastor is Judge as to his actual admittance: And therefore the people have nothing necessarily to do, but know whether he be baptized and stand to his baptism: For which they are to take him as sincere; Unless by his notorious discovery of the contrary they can disprove him. These are not only the true terms of Church-communion, but of Love to the godly: And though this goeth hardly down with some good men, who observe how few of the baptized seem to be seriously religious, and therefore they think that a visible Church-member as such, is not at all to be accounted sincere, that is, to be believed in his profession, and that we owe him not the special love which is due to the godly, but only a common love due only to professors without respect to their sincerity: Yet this opinion will not hold true: nor is a profession required without respect to the truth or falsehood of it: the credibility of it being the very reason that it is requisite. Nor is it any other faith or consent to the Covenant below that which is sincere and saving, which must be professed by all that will be taken for Church-members. And though those that are of the contrary opinion are afraid lest this will occasion too much strictness in the Pastors in judging whose Profession is credible, and consequently will countenance separation in the people, yet God hath provided a sufficient remedy against that fear, by making every man the opener of his own heart, and tying us by the Law of Nature and of Scripture, to take every mans Profession for credible, which is sober, understanding and voluntary, unless they can disprove it, or prove him a liar, and perfidious, and incredible. And whereas it is a latitude of Charity which bringeth them to the contrary opinion, for fear lest the incredible Professors of Christianity, should be all excluded from the visible Church, yet indeed it is but the Image of Charity, to bring Catechumens into the Church, (as to set the boys of the lowest Form among them that are in their Greek,) and to deny all special Christian Love to all Visible members of the Church as such; and to think that we are not bound to take any any of them (as such) to be sincere or in the favour of God, or justified, for fear of excluding those that are not. But of this I have largely written in a Treatise on this subject.

Quest. 5. Quest. 5. Must we take all Visible Church-members alike to be godly, and love them equally?

Ans. No: There are as many various degrees of credit due to their profession, as there are various degrees of credibility in it: Some manifest their sincerity by such full and excellent evidences in a holy life, that we are next to certain that they are sincere: And some make a profession so ignorantly, so coldly, and blot it by so many false Opinions and Vices, that our fear of them may be greater than our hope: Of whom we can only say, that we are not altogether hopeless of their sincerity, and therefore must use them as godly men, because we cannot prove the contrary: But yet admonish them of their danger, as having much cause to fear the worst: And there may be many notorious wicked men

Disputations of Right to Sacraments.

Quest. 5.

men in some Churches, through the Pastors fault, for want of Discipline. And these for order sake we must assemble with, but not dissemble with them and our own consciences, so as to take them for godly men, when the contrary is notorious; nor yet to admit them to our familiarity. The Pastor hath the keys of the Church, but we have the keys of our own houses and hearts.

Quest. 6. *Must we love all equally that seem truly godly, the strong and the weak?*

Ans. No: he that loveth men for their holiness, will love them according to the degrees of their holiness, as far as he can discern it.

Quest. 7. *Must we love him more who hath much grace (or holiness) and is little useful for want of gifts, or him that hath less grace and eminent useful gifts?*

Ans. They must both be loved according to the diversity of their goodness. He that hath most grace is best, and therefore most to be loved in himself: But as a Means to the conversion of souls and the honour of God in the good of others, the man that hath the most eminent gifts, must be most loved. The first is more loved in and for his own goodness: The second is more lovely *propter aliud* as a means to that which is more loved than either of them.

Quest. 8. *Must we love him as a godly man, who liveth in any great or mortal sin?*

Ans. Every man must be loved as he is: If by a mortal sin, be meant a sin inconsistent with the love of God, and a state of grace, then the question is no question; it being a contradiction which is in question. But if by a great and mortal sin, be meant only this or that act of sinning, and the question be, Whether that act be mortal, that is, inconsistent with true grace or not? Then the particular act, with the circumstances must be considered, before that question can be answered. Murder is one of the most heinous sins; And one man may be guilty of it, out of deliberate habituate malice; and another through a sudden passion; and another through meer inadvertency, carelessness, and negligence: Stealing may be done by one man presumptuously, and by another merely to save the life of himself or his children: These will not equally prove a man in a state of death, and without true grace. And which is a mortal sin inconsistent with the life of Grace, and which not, is before spoken to, and belongeth not to this place. Only I shall say, that the sin (be it great or small as to the outward act or matter) which certainly excludeth the habitual devotedness of the soul to God, by Resignation, Obedience and Love, is mortal or a mark of spiritual death: And so is all sin, which consisteth not with habitual repentance, and a predominant hatred of sin as sin, and of a disobedient unholy heart and life: And therefore all sin, which is not repented of, as soon as it is known, and the sinner hath time and opportunity of deliberation: Because in such a case, the habit of Repentance will produce the act.

Quest. 9. *Must an excommunicate person be loved as Godly, or not?*

Ans. You must distinguish, 1. Of Excommunication, 2. Of the person that is to judge: 1. There is an Excommunication which censurcth not the state of the sinner, but only suspendeth him from Church-communion as at the present actually wiser for it: And there is an Excommunication which habitually or statedly excludeth the sinner from his Church-relation, as an habituate, impenitent, obstinate person. 2. Some persons have no opportunity to try the cause themselves; being strangers, or not called to it; but must take it upon the Pastors judg-

ment: And some have opportunity to know the person and the cause, whether he be justly excommunicated or not. Now, 1. Those that know by notoriety or proof that the person is justly excommunicated with the second sort of Excommunication, must not, nor cannot Love him as a Godly man. 2. Those that know by notoriety or proof that the person is unjustly Excommunicated, are not therefore to deny him the estimation and love which is due to a Godly man; though for order sake they may sometimes be obliged to avoid external Church-communion with him. 3. Those that know nothing of the cause themselves, must judge as the Pastor judgeth who is the legal judge: yet so, as to take it to be but a humane, fallible, and no final judgment.

Quest. 10. *Can an unsanctified hypocrite unfeignedly love a Godly man?*

Quest. 10.

Ans. There is no doubt but he may materially love him, on some other consideration: As because he is a kinsman, friend, benefactor, or is witty, learned, fair, &c.

Quest. 11. *But can he love a Godly man because he is Godly?*

Quest. 11.

Ans. He may love a Godly man (at least) as he may love God: An unholy person cannot Love God in all his perfections respectively to himself: as a God who is most holy and just in his Government, forbidding all sin, and condemning the ungodly: For the Love of his sins is inconsistent with this Love: But he may love him as he is most great, and wise and good in the general, and as he is the maker and benefactor of the world and of the sinner: yea and in general as his Governor: And so he may verily think that he loveth God as God; because he loveth him for his Essentialities: But indeed he doth not (speaking strictly), because he leaveth out some one or more of these essentialities: even as he that loveth man as rational, but not as a Voluntary free agent, loveth not man as man: And as a Heretick is no Christian, because he denieth some one Essential part of Christianity: Even so as to the Love of Godly men, an ungodly man may believe that they are better than others, and therefore love them: But not as Godliness is the consent to that Holiness and Justice of God, which would restrain him from his beloved sins, and condemn him for them. So far as they are simply Godly to themselves, without respect to him and his sins, he may love them.

Quest. 12. *May he love a Godly man as he would make him godly, and convert him?*

Quest. 12.

Ans. He may love him as a better man than others, and in general he may wish himself as good, and may love him because he willeth him well: But as he cannot be (or rather is not) willing himself to leave his sins and live in holiness, so another is not grateful to him, who urgently perswadeth him to this.

Quest. 13. *Doth any ungodly person love the Godly comparatively more than others?*

Quest. 13.

Ans. So far as he doth love them as Godly, so far he may love them more than those that are not such: Many a bad Father loveth a religious Child better than the rest: Because they think that wisdom and Godliness are good; and they are glad to see their Children do well, as long as they do not grate upon them with troublesome censures: For another mans Godliness costeth a bad man little or nothing: He may behold it without the parting with his sins.

Quest. 14. *Doth every sincere Christian love all the Godly with a special love? even those that oppose their opinions, or that they think do greatly wrong them?*

Quest. 14.

Ans. 1. Every true Christian loveth a Godly man as such, and therefore loveth all such, if he take them

them to be such. 2. No Godly man doth habitually and impenitently live in such malice or enmity, as will not suffer him to see the Godliness of a dissentor or adversary, when it hath sufficient evidence. 3. But ill education and company, and want of opportunity, may keep a true Christian from discerning the Godliness of another, and so from loving him as a Godly man. 4. And error and faction and passion may in a temptation so far prevail as at present to pervert his judgement, and make him misjudge Godly man to be ungodly; though when he hath opportunity to deliberate and come to himself, he will repent of it.

Quest.
15.

Quest. 15. *What is that Love to the Godly which proveth a mans sincerity, and which no hypocrite or unregenerate person doth attain to?*

Ans. It hath in it these essential parts; 1. He loveth God best and his servants for his sake. 2. He loveth Godliness, and the person as Godly, and therefore would fain be such himself; or loveth it for himself as well as in others. 3. He loveth not one only, but all the Essential parts of Godliness (our absolute resignation to God our Owner, our absolute obedience to God our Ruler, and our highest Gratitude and Love to God our Benefactor and our End.) 4. He loveth Godliness and Godly men, above his carnal worldly interest, his honour, wealth or pleasure; and therefore will part with these in works of Charity, when he can understand that God requireth it. These four set together make up that Love which will prove your sincerity, and which no hypocrite doth perform. Hypocrites either love the Godly only as their benefactors with a self-love; or they love them as Godly to themselves, but would not be like them, and love not Godliness it self to make them Godly; or they love them for some parts of Godliness, and not for all; or they love them but in subjection to their worldly love; with such a dry and barren Love as James rejecteth, James 2. as will not be at any great cost upon them, to feed or cloath or visit or relieve them.

Tit. 2. Directions for loving the Children of God.

Direct. 1. **O**nce get the Love of God, and you cannot choose but love his Children.

Therefore first set your hearts to that, and study the Directions for it, *Tom. 1.* God must be first loved as God, before the Godly can be loved as such; Though perhaps this effect may sometime be more manifest than the cause: Fortifie the cause and the effect will follow.

Direct. 2. *Get Christ to dwell in your hearts by faith, Eph. 3. 17.* and then you will love his members for his sake. The study of the love of God in Christ, and the belief of all the benefits of his love and sufferings, will be the bellows continually to kindle your Love to your Redeemer and to all those that are like him and beloved by him.

Direct. 3. *Cherish the motions of Gods spirit in your selves:* For he is a spirit of Love: And it is the same spirit which is in all the Saints: Therefore the more you have of the spirit, the more Unity and the more Love you will have to all that are truly spiritual. The decays of your own holiness, containeth a decay of your love to the holy.

Direct. 4. *Observe their Graces more than their Infirmities.* You cannot love them unless you take notice of that goodness which is their loveliness. Overlooking and extenuating the good that is in others, doth shew your want of love to goodness;

and then no wonder if you want love to those that are good.

Direct. 5. *Be not tempters and provokers of them to any sin:* For that is but to stir up the worse part which is in them, and to make it more apparent; and so to hide their amiableness, and hinder your own love. They that will be abusing them, and stirring up their passions, or oppressing wise men to try if they can make them mad, or increasing their burdens and persecutions to see whether there be any impatience left in them, are but like the Horseman who was still spurring his Horse, and then sold him because he was skittish and unquiet: Or like the Gentleman that must needs come as a Suitor to a beautiful Lady, just when she had taken a Vomit and Purge, and then disdained her as being unfavoury and loathsome.

Direct. 6. *Stir up their Graces, and converse much with them in the exercises of Grace.* If Aristotle or Socrates, Demosthenes or Cicero, stood silent by you among other persons, you will perceive no difference between them and a fool or a vulgar wit: But when once they open their lips and pour out the streams of wisdom and eloquence, you will quickly perceive how far they excel the common world, and will admire, love and honour them. So when you converse with Godly men about matters of trading or common employments only, you will see no more but their blamelessness and justice: But if you will joyn with them in holy Conference or Prayer, or observe them in good works, you will see that the spirit of Christ is in them. When you hear the longings of their souls after God, and their heavenly desires and Hopes and joys, and their love to piety, charity and justice, express themselves in their holy discourse and prayers, and see the fruits of them in their lives, you will see that they are more than common men.

Direct. 7. *Foresee the perfection of their Graces in their beginnings.* No man will love a seed or stock of those plants or trees which bear the most beautiful flowers and fruits, unless, in the seed he foresee the fruit or flower which it tendeth to. No man loveth the egg aright, who doth not foreknow what a bird it will bring forth: Aristotle or Cicero were no more amiable in their infancy than others, except to him that could foretell what men they were like to prove. Think oft of Heaven, and what a thing a Saint will be in Glory, when he shall shine as the Stars, and be equal to the Angels; and then you will quickly see cause to love them.

Direct. 8. *Frequently think of the everlasting union and sweet agreement which you must have with them in Heaven for ever:* How perfectly you will love each other in the Love of God? How joyfully you will consent in the Love and Praises of your Creator and Redeemer? The more believingly you foresee that state, and the more you contemplate thereon, and the more your Conversation is in Heaven; the more will you love your fellow Soldiers and Travellers, with whom you must live in blessedness for ever.

Tit. 3. Motives or Meditative helps to the Godly.

Motive 1. **C**onsider what Relation all the Regenerate have to God. They are not only his Creatures, but his Adopted Children: And are they not honourable and amiable who are so near to God?

Motive 2. Think of their near Relation to Jesus Christ: They are his Members, and his Brethren,

thren, and the purchase of his sufferings, and co-heirs of everlasting life? *Rom. 8. 16, 17. Ephes. 5. 26, 27.*

Motive 3. Motive 3. Think of the excellency of that spirit and holy Nature which is in them. Regeneration hath made them partakers of the Divine Nature and hath indued them with the spirit of Christ, and hath by the incorruptible seed made them new Creatures, of a Holy and Heavenly mind and life; and hath renewed them after the Image of God? And what besides God himself can be so amiable as his Image?

Motive 4. Motive 4. Think of the precious price which was paid for their Redemption: If you will estimate things by their price (if the purchaser be wise) how highly must you value them?

Motive 5. Motive 5. Remember how dearly they are beloved of God, their Creator and Redeemer: Read and observe Gods tender language towards them; and his tender dealings with them. He calleth them his Children, his beloved, yea dearly beloved, his jewels, the apple of his eye, *Deut. 33. 12. Psal. 60. 5. & 127. 2. Col. 3. 12. Jer. 12. 7. Mal. 3. 17. Zech. 2. 8. Deut. 32. 10.* Christ calleth the least of them his Brethren, *Matth. 25.* Judge of his love to them by his incarnation, life and sufferings! Judge of it by that one heart-melting message after his Resurrection, *John 20. 17. Go to my brethren and say unto them, I ascend to my Father and your Father, to my God and your God.* And should we not love them dearly who are so dearly beloved of God?

Motive 6. Motive 6. They are our Brethren begotten by the same Father and Spirit, of the same holy Seed, the word of God; and have the same nature and disposition: And this Unity of nature and nearness of relation, is such a suitableness as must needs cause love.

Motive 7. Motive 7. They are our companions in labour and tribulation: In our duty and sufferings: They are our fellow Souldiers, and Travellers: With whom only we can have sweet and holy converse: and a heavenly conversation; when the carnal favour not the things of God.

Motive 8. Motive 8. Consider how serviceable their graces render them, for the pleasing of God and the good of men; They are the work of God, created to good works, *Ephes. 2. 10.* They are fitted by grace to Love and Praise their Maker and Redeemer: And to obey his Laws, and to honour him in their works, as shining lights in a dark generation: They are the blessings of the place where God hath planted them: They pray for sinners, and exhort them, and give them good examples, and call them from their sins, and lovingly draw them on to conversion and salvation. For their sakes God useth others the better where they live. Ten righteous persons might have saved Sodom. They are lovely therefore for the service which they do.

Motive 9. Motive 9. All their graces will be shortly perfected, and all their infirmities done away. They are already pardoned and justified by Christ; and every remaining spot and wrinkle will be shortly taken away, *Ephes. 5. 26, 27.* and they shall be presented perfect unto God. And they that shall be so perfect then, are amiable now.

Mot. 10. Motive 10. They shall see the glory of God, and live for ever in his presence: They shall be employed in his perfect love and Praise, and we shall be their companions therein: And those that must sing Hallelujahs to God in perfect amity and concord, such an harmonious blessed Chore, should live in great endearedness in the way.

Tit. 4. The Hinderances and Enemies of Christian Love.

Enemy 1. **T**He first Enemy of Christian Love, Enemy 1. is the inward unregeneracy and carnality of the mind: For the Carnal mind is enmity to God, and neither is nor can be subject to his Law, *Rom. 6. 7.* And therefore it is at enmity with holiness and with those that are seriously holy. The excellency of a Christian is seen only by faith, believing what God speaketh of them, and by spiritual discerning of their spiritual worth: But the natural man discerneth not the things of the spirit, but they are as foolishness to him, because they must be spiritually discerned, *1 Cor. 2. 14.* There must be a suitableness of nature before there can be true love: And he that will love them as holy, must first love holiness himself.

Enemy 2. Another Enemy to Christian Love is, Enemy 2. Selfishness or inordinate Self-love: For this will make men love no one heartily, but as they serve or love or honour them, and according to the measures of their selfish interest; If a Godly man will not flatter such persons, and serve their proud or covetous humors, they cannot love him. A selfish person maketh so great a matter of every infirmity which crosseth his interest, or every mistake which crosseth his opinion, or every little injury that is done him, that he crieth out presently, O what wicked and unconscionable people are these! What hypocrites are they? Is this their Religion? Is this justice or charity? All Virtues and Vices are estimated by them, according to their own ends and interests chiefly: They can think better of a common Whoremonger, or Swearer, or Atheist, or Infidel that loveth, and honoureth, and serveth them, than of the most holy and upright servant of God, who thinketh meanly or hardly of them, and standeth in their way, and seemeth to be against their interest: It is no commendations to him in this mans account, that he loveth God and all that are Godly, if he seem to injure or cross a selfish man: A carnal self-lover can love none but himself and for himself; and maketh all faults which are against himself to be the characters of an odious person, rather than those which are committed against God.

Enemy 3. Christian Love is often diminished Enemy 3. and marred by Degenerating into a Carnal sort of Love, through the prevalency of some carnal Vice. Thus they that loved a man for Godliness, turn it into a selfish love, for some honour, or favour, or benefits to themselves: And young persons of different Sexes, begin to love each other for piety, and by undiscreet, and unwary, and sinful familiarities, are drawn before they are aware, to carnal fond and sinful love; and these persons think that their holy love is stronger than before; when as it is stifled, consumed and languishing, as natural heat by a burning Feavor; and is overcome and turned into another thing.

Enemy 4. Passion and Impatience is a great enemy to Christian Love. Enemy 4. It is stirring up displeasing words and carriage, and then cannot bear them; It meeteth every where with matter of displeasure and offence; And is still casting water on this sacred fire; and feigning or finding faults in all.

Enemy 5. Self-ignorance and partiality is a great enemy to love; when it maketh men overlook their own corruptions, and extenuate all those faults in themselves, which in others they take for heinous crimes; And so they want that compassion to

to others which would bear with infirmities, because they know not how bad they are themselves, and what need they have of the forbearance of others.

Enemy 6. *Censoriousness* is an enemy to brotherly love (as is aforesaid;) A censorious person will tell you how dearly he loveth all the godly: But he can allow so few the acknowledgement of their godliness, that few are beholden to him for his love. His sinful Humor blindeth his mind, that he cannot see anothers godliness: He will love them for their sincerity when he can see it; but that will not be till he hath better eyes. *Tymon* was a great lover of wisdom; But a hater of all men, because he took no man to be wise.

Enemy 7. *Faction and Parties, or siding in Religion*, is one of the greatest enemies of Christian love. For this causeth Censoriousness, and maketh men so overvalue the Opinions which they have chosen, and the interest of their party, that they hardly see goodness in any that are not of their mind, and quickly find faults (or devise them) in those that are against them.

Enemy 8. *Conversing with malicious wicked or censorious persons*, is a great hinderance of the love of godly men; For he that heareth them daily slandered, and represented as brainick, seditious, self-conceited, humorous, hypocritical people, will easily take them as odious, but hardly as amiable, unless he come nearer them, and know them better than by a liars words.

Enemy 9. *Too high expectations* is a great enemy to love. When men either look that Saints on earth should be like Saints in Heaven, who have no infirmity, or look for greater parts of nature, or art, ingenuity or excellency of speech than is in other persons, or when selfishness, and covetousness, or pride doth make men look for great respect, and observance, and esteem, or gifts, or commodity from others; When sin and error raiseth these unreasonable expectations, and the imperfect graces of Christians do not answer them, such persons think contemptibly of good men, and call them hypocrites and as bad as others, because they are not such as they expected.

Enemy 10. *The placing of mens goodness in lesser matters in which it doth not consist*, is also a common enemy of Love. When a man is himself so carnal as not to know what spiritual excellency is, but prefer some common gifts before it, such a one can never be satisfied in the ordinary sort of upright men; Thus some make a great matter of Complement and Courtship, and handsome deportment, when some holy persons are so taken up with the great matters of God and their salvation, and so retired from the company of Complementers, that they have neither time, nor mind, nor skill, nor will, for such impertinencies; Some place so much in some particular Opinions, or Ceremonies, or Forms of Church-Government and Worship, that they can think well of no man that is against them. Whereas good men on earth are so imperfect, that they are and will be of several opinions about such things: And so these persons oblige themselves by their own Opinionativeness, to be always against one part of the sincerest servants of Christ. One man can think well of none that is not for his Church-party, or way of Government and Worship; and another can think well of none that is not for his way. One can think well of none that prayeth not by his Book, and doth not turn, and bend, and look just in the same manner, garb and posture with himself, and that useth not all the Ceremonies which he affecteth; or at least, if his weakness

make him guilty of any unhandsome tone or gesture, or of any incompit and unapt expressions, or needless repetitions, or unpleasing stile: (which all we wish that all good men were free from:) Another can think well of no man, that is for pomp and force in Church-Government, or for Ceremonies, Forms and Books in Prayer, and for prescribed words in Worshipping God. And thus placing Religion where they should not, causeth too many to take up with a mistaken Religion for themselves, and to dislike all that are not of their mind, and certainly destroyeth Christian love in one part of Christians towards the other.

Enemy 11. *Pride* also is a pestilent extinguisher of Love. For a proud man is so much overwise in his own eyes, that he can without remorse stigmatize all that dissent from him with the names of ignorant or erroneous, Schismatical, Heretical, or what other name the humor or advantage of the times shall offer him: And he is so good in his own eyes, that he measureth mens goodness and godliness by their agreement with him, or compliance with his will. And he is so great in his own eyes, that he thinketh himself and his complices only fit to make Laws for others, and to rule them in their Opinions, and in the Worship of God; and no man fit to say any thing publicly to God, but what he putteth into their mouths: He can think well of none that will not obey him: Like the Pope of Rome, that faith, no man on earth hath Church-communion with him; that is not subject to him. A humble Christian thinketh that himself and the Gospel have great and unusual prosperity in the world, when they have but Liberty; but proud men think that Religion is ruined, and they are persecuted, when they have not their will upon their brethren, and when their brethren will be but brethren, and deny them obedience. *Subjects* they can think well of and command, but brethren they cannot love nor tolerate.

Enemy 12. Lastly, *The Counterfeits of Christian love* deceive abundance, and keep them from that which is Love indeed. They might be brought to it, if they had not thought that they had it already, when they have it not.

Tit. 5. The Counterfeits of Christian Love.

Counterfeit 1. **I**T is but counterfeit Love to Christians, when they are loved only for being of the common Religion of the Countrey, and the same that you say you are of your selves: As one Mahometan loveth another. Count. 1.

Count. 2. Or to love one only Sect or party of Christians, which you espouse as the only party or Church; and not to love a Christian as a Christian, and so to love all true Christians whom you can discern to be such. Count. 2.

Count. 3. To love only those Christians who are your kindred or relations, or those that have been some way benefactors to you. Count. 3.

Count. 4. To love Christians only for their familiarity, or kind and Loving conversation, and civil obliging deportment among men. Count. 4.

Count. 5. To love them only because they are learned, or have better wits and abilities of speech, in preaching, prayer or conference than others. Count. 5.

Count. 6. To love them only upon the praise which common commendations may sometimes give them, and for being magnified by fame, and well spoken of by all men. Thus many wicked men do love the Saints departed, when they hate those that are alive among them. Count. 6.

Count. 7. To love them only for being godly in themselves at a distance, so they will not trouble them Count. 7.

them with their godliness; while they love not those that reprove them, & would draw them to be as godly.

Count. 8. Count. 8. To love them only for suffering with them in the same cause. Thus a prophane person taken by the *Turks* may love his fellow Captives who refuse to renounce Christ. And thus a sufferer for an ill cause, or in an erroneous Sect, may love those that suffer with him above others.

Count. 9. Count. 9. To love them only for holding strict and right opinions, while they will not endure to live accordingly; Thus many love the light, that cannot bear the heat and motion; Many love an Orthodox person, of a sound judgment, that is against looseness and prophaneness in his opinion, and do not like the folly of the licentious; who yet like licentious practice best.

Count. 10. Count. 10. To love them for some parts of Godliness only; while some other essential part will not be endured, (of which before.)

Count. 11. Count. 11. To love them in a kind fit only, as *Saul* with tears professed to do his Son *David*; but to have no habitual constant Love.

Count. 12. Count. 12. Lastly, To love godly men a little, and the world and fleshly interest more; To love them only so as will cost them nothing; To wish them fed, but not to feed them, and to wish them clothed, but not to cloath them, and to wish them out of Prison, but not to dare to visit them for fear of suffering themselves. He that hath this worlds goods, and seeth his brother have need, and shutteth up the bowels of his compassion from him, how dwelleth the Love of God in him, 1 *John* 3.17. Surely if the love of his brother were in him, the love of God had been in him. But he hath no true love to his brother, that will only love him on terms that cost him little, & cannot give and suffer for his love. All these are deceiving counterfeits of love to the children of God.

Tit. 6. Cases and Directions for intimate special Friends.

Quest. 1. Quest. 1. **I**s it lawful to have an earnest desire to be Loved by others? Especially by some one person above all other?

Ans. There is a desire of others Love which is lawful, and there is a desire which is unlawful.

I. It is lawful, 1. When we desire it as it is their duty, which God himself obligeth them to perform, and so is part of their integrity, and is their own good, and pleaseth God; So Parents must desire their Children to love them, and one another, because it is their duty, and else they are unnatural and bad; And Husband and Wife may desire that each other discharge that duty of Love which God requireth, and so may all others. 2. It is lawful also to desire for our own sakes to be loved by others; so be it, 1. With a calm and sober desire, which is not eager, peremptory or importunate, nor overvalueth the love of Man; 2. According to the proportion of our own worth; not desiring to be thought Greater, Wiser or Better than indeed we are; nor to be loved erroneously by an overvaluing Love. 3. When we desire it for the benefits to which it tendeth, more than to be valued and loved our selves; As, 1. That we may receive that edification and good from a friend, which Love disposeth them to communicate; 2. That we may do that good to our friends, which Love disposeth them to receive. 3. That we may honor and please God, who delighteth in the true Love and Concord of his Children.

II. But the unlawful desire of others love to us, is much more common, and is a sin of a deeper malignity than is commonly observed. This desire of Love is sinful, when it is contrary to that before described;

As, 1. When we desire it over eagerly; 2. When we desire it selfishly and proudly, to be set up in the good opinion of others; and not to make a benefit of it to our selves or them; but our own Honour is more desired in it, than the honour of God. 3. When we desire to be thought Greater, Wiser or Better than we are, and to be loved with such an overvaluing Love; and have no desire that the bounds of Truth and Usefulness should restrain and limit that love to us which we affect. 4. When it is an erroneous fanciful, carnal, or lustful esteem of some one person, which maketh us desire his love more than others. As because he is higher, richer, fairer, &c.

This eager desire to be overloved by others, hath in it all these aggravations. 1. It is the very sin of Pride, which God hath declared so great a detestation of. For Pride is an overvaluing our selves, for Greatness, Wisdom or Goodness, and a desire to be so over-valued of others. And he that would be over-loved, would be over-valued.

2. It is self-idolizing; When we would be loved as better than we are, we rob God of that Love which men should render to him, who can never be over-loved, and we would fain seem a kind of petty Deities to the world, and draw mens eyes and hearts unto our selves. When we should be jealous of Gods interest and honour, lest we or any creature should have his due, this proud disposition maketh people set up themselves in the estimation of others, and they scarce care how Good, or Wise they are esteemed; nor how much they are lifted up in the hearts of others.

3. It is an injurious ensnaring the minds of others, and tempting them to erroneous Opinions of us, and affections to us; which will be their sin, and may bring them into many inconveniencies. It is an ordinary thing to do greater hurt to a friend whom we value, by ensnaring him in an inordinate Love, than ever we did or can do to an enemy by hating him.

Quest. 2. Quest. 2. **I**t is lawful, meet or desirable to entertain that extraordinary affection to any one, which is called special friendship, or to have an endeared intimate friend, whom we love far above all others?

Ans. Intimate special friendship is a thing that hath been so much pleaded for by all sorts of men, and so much of the felicity of mans life hath been placed in it, that it becometh not me to speak against it. But yet I think it meet to tell you with what Cautions and limits it must be received, and how far it is good, and how far sinful; (for there are perils here to be avoided, which neither Cicero, nor his *Scipio* and *Laelius* were acquainted with.)

I. 1. It is lawful to choose some one well qualified person, who is fittest for that use, and to make him the chief companion of our lives; our chiefest counsellor and comforter, and to confine our intimacy and converse to him in a special manner above all others. 2. And it is lawful to love him not only according to his personal worth, but according to his special suitableness to us, and to desire his felicity accordingly, and to exercise our love to him more frequently and sensibly (because of his nearness and presence) than towards some better men that are further off.

The Reasons of such an intimate friendship are these, 1. No man is sufficient for himself, and therefore Nature teacheth him to desire an helper. And there is so wonderful a diversity of temperaments and conditions, and so great a disparity and incongruity among good and wise men, towards each other that one that is more suitable and congruous to us than all the rest, may on that account be much preferred.

2. It is not many that can be so near us as to be ordinary

ordinary helpers to us: And a wiser man at a distance or out of reach, may be less useful to us, than one of inferior worth at hand.

3. The very exercise of friendly love and kindness to another is pleasant: And so it is to have one to whom we may confidently reveal our secrets, to bear part of our burden, and to confirm us in our right apprehensions, and to cure us of wrong ones.

4. And it is no small benefit of a present bosom friend, to be instead of all the World to us, that is, of common unprofitable company: For man is a sociable creature, and abhorreth utter solitude. And among the common sort, we shall meet with so much evil, and so little that is truly wise or good, as will tempt a man to think that he is best when he is least conversant with mankind. But a selected friend is to us for usefulness instead of many, without these common incumbrances and snarcs.

5. And it is a great part of the commodity of a faithful friend, to be assisted in the true knowledge of our selves: To have one that will watch over us, and faithfully tell us of the sin, and danger, and duty, which we cannot easily see without help, and which other men will not faithfully acquaint us with.

II. But yet it is rare to choose and use this friendship rightly: And there are many evils here to be carefully avoided. The instances shall be mentioned upon in the directions, and therefore now passed by.

Quest. 3. *Is it meet to have more such bosom friends than one?*

Ans. Usually one only is meetest: 1. Because Love diffused is oft weak, and contracted is more strong. 2. Because secrets are seldom safe in the hands of many, 3. Because suitable persons are rare; 4. And though two or three may be suitable to you, yet perhaps they may be unsuitable among themselves. And the calamities of their own disparities will redound to you; And their fallings out may turn to the bewraying of your secrets, or to some other greater wrong.

2. But yet sometimes two or three such friends may be better than one alone. 1. In case they be all near and of an approved suitableness and fidelity. 2. In case they be all suitable and endeared to one another. 3. If a man live *per vices* in several places, and his friends cannot remove with him, he may have one friend in one place, and another in another, and so many will be but as one that is constant: 4. And in case that many may add to our help, our counsel and comfort, more than to our danger, hurt or trouble. In all these cases many are better than one.

Quest. 4. *Is it fit for him to take another bosom friend who hath a pious Wife? and is any other so fit to be a friend, as he and she that are as one flesh?*

Ans. When a Wife hath the understanding, and vertue and fidelity fit for this sort of friendship, then no one else is so fit, because of nearness and united interests. The same I say of a Husband to a Wife. But because that it seldom falls out that there is such a fitness for this office, especially in the Wife, in that case it is lawful and meet to choose a friend that is fit indeed, and to commit those secrets to him which we commit not to a Wife: For secrets are not to be committed to the untrusty, nor wife counsel to be expected from the unwise, how near soever. And the great writers about this special friendship, do think that no woman is fit for it, but men only: But that conclusion is too injurious to that Sex.

Quest. 5. *Is it agreeable to the nature of true friendship to love our friend not only for himself, but for our own commodity? And whether must be or I be the chief end of my love and friendship?*

Ans. 1. Indeed in our Love to God, he that is the object is also our chief and ultimate end, and we must love him more for himself than for our selves. And yet here it is lawful subordinately to intend our selves.

2. And our Love to the Common-wealth, should be greater than our Love to our selves, and therefore we may not Love it chiefly for our selves.

3. And if our bosom friend be notoriously better than we are, and more serviceable to God and to the common good, we should love him also above our selves, and therefore not chiefly for our selves.

4. But in case of an equality of goodness and usefulness, we are not bound to Love our most intimate friend more than our selves; and therefore may at least equally Love him for our selves, as for himself. And if we are really and notoriously better and more useful, we may love him chiefly for our selves, and our selves above him. But still we must love God and the publick Good, above both our selves and him, and must love both our selves and him in order to God, who is the beginning and end of all.

Quest. 6. *Is it contrary to the nature of true friendship to keep any secret from such a bosom friend, or to retain any suspicion of him, or to suppose that he may possibly prove unfaithful to us and forsake us?*

Ans. Cicero and the old Doctors of Friendship say, that all this is inconsistent with true friendship: And it is true that it is contrary to perfect friendship. But it is as true, that perfect friendship cannot be, nor must not be among imperfect men: And that the nature of mankind is so much depraved, that the best are unfit for perfect Friendship: And certainly few men, if any in the world, are fit for every secret of our hearts. Besides that we are so bad, that if all our secret thoughts were known to one another, it might do much to abate our friendship, and love to each other. And it is certain that man is so corrupt a creature, and good men so imperfectly cured of their corruption, that there is selfishness, uncertainty, and mutability in the best. And therefore it is not a duty to judge falsely of men, but contrarily to judge of them as they are. And therefore to suppose that it is possible the closest friend may reveal our secrets, one time or other, and that the steadfastest friend may possibly become our enemy. To think that possible, which is possible (and more,) is injurious to none.

Quest. 7. *Is it lawful to change a bosom friend, and to prefer a new one whom we perceive to be more worthy before an old one.*

Ans. An old friend *ceteris paribus* is to be preferred before a new one, and is not to be cast off without desert and necessity. But for all that, 1. If an old friend prove false, or notably unfit; 2. Or if we meet with another that is far more able, fit and worthy, no doubt but we may prefer the latter; and may value, love, and use men as they are for goodness, worth and usefulness.

Quest. 8. *What Love is due to a Minister that hath been the means of our Conversion? And can such a one be loved too much?*

Ans. 1. There is a special Love due to such a one, as the hand by which God did reach out to us his unvaluable mercies: And ingratitude, and sectarian proud contempt of such, as have been our fathers in Christ, is no small sin.

2. But yet another that never did us good, who is much wiser and better and more serviceable to the Church, must be better loved, than he by whom we were converted. Because we are to love men more for the sake of God and his Image and service, than for our selves.

3. And it is a very common thing, for passionate Women and young people, when they are newly converted, to think that they can never too much value and honour and Love those that converted them; and to think that all such Love is holy and from God; whereas the same Love may be of God as to the principle, motives and ends, in the main, and yet may have great mixtures of passionate weakness, and sinful excess, which may tend to their great affliction in the end. Some that have been converted by the writings of a Minister a hundred or a thousand miles off, must needs go see the Author; some must needs remove from their lawful dwellings and callings, to live under the Ministry of such a one; yea if it may be in the house with him: some have affections so violent, as proveth a torment to them when they cannot live with those whom they so affect: some by that affection are ready to follow those that they so value, into any error. And all this is a sinful Love by this mixture of passionate weakness, though pious in the main.

Quest. 9. *Why should we restrain our Love to a bosome friend (contrary to Cicero's doctrine) and what sin or danger is in loving him too much?*

Ans. All these following, 1. It is an error of judgment and of will, to suppose any one Better than he is, (yea perhaps than any creature on earth is,) and so to Love him.

2. It is an irrational act, and therefore not fit for a Rational creature, to Love any one farther than reason will allow us, and beyond the true causes of regular Love.

3. It is usually a fruit of sinful selfishness: For this excess of Love doth come from a selfish cause either some strong conceit that the person greatly Loveth us, or for some great kindness which he hath shewed us, or for some need we have of him, and fitness appearing in him to be useful to us, &c. Otherwise it would be purely for Amiable worth, and then it would be proportioned to the nature and measure of that worth.

4. It very often taketh up men's minds, so as to hinder their Love to God, and their desires and delights in holy things: While Satan (perhaps upon Religious pretences) turneth our affections too violently to some person, it diverteth them from higher and better things: For the weak mind of man can hardly think earnestly of one thing, without being alienated in his thoughts from others; nor can hardly love two things or persons fervently at once, that stand not in pure subordination one to the other: And we seldom Love any fervently in a pure subordination to God; For then we should Love God still more fervently.

5. It oft maketh men ill members of the Church and Commonwealth. For it contracteth that Love to one over-valued person, which should be diffused abroad among many; and the common good which should be loved above any single person is by this means neglected (as God himself): which maketh Wives and Children and bosome friends, become those gulfs that swallow up the estates of most rich men; so that they do little good with them to the publick state, which should be preferred.

6. Overmuch friendship engageth us in more duty than we are well able to perform, without neglecting our duty to God, the Commonwealth and our own souls. There is some special duty followeth all special acquaintance; but a bosome friend will expect a great deal. You must allow him much of your Time in conference, upon all occasions; and he looketh that you should be many wayes friendly and useful to him, as he is or would be to you. When, alas

frail man can do but little: our Time is short; our strength is small; our estates and faculties are narrow and low. And that Time which you must spend with your bosome friend; where friendship is not moderated and wisely managed, is perhaps taken from God and the publick good, to which you first owed it. Especially if you are Magistrates, Ministers, Physicians, Schoolmasters, or such other as are of publick usefulness. Indeed if you have a sober prudent friend, that will look but for your vacant hours, and rather help you in your publick service, you are happy in such a friend. But that is not the excess of Love that I am reprehending.

7. This inordinate friendship prepareth for disappointments, yea and for excess of sorrows. Usually experience will tell you that your best friends are but uncertain and imperfect men, and will not answer your expectation: And perhaps some of them may so grossly fail you, as to set light by you, or prove your Adversaries. I have seen the bonds of extraordinary dearness many ways dissolved: One hath been overcome by the flesh, and turned drunkard and sensual, and so proved unfit for intimate friendship (who yet sometime seemed of extraordinary uprightness and zeal.) Another hath taken up some singular conceits in Religion, and joyned to some sect where his bosome friend could not follow him. And so it hath seemed his duty to look with strangeness, contempt or pity on his ancient friend, as one that is dark, and low, if not supposed an adversary to the truth, because he espouseth not all his mis-conceits. Another is suddenly lifted up with some preferment, dignity and success, and so is taken with higher things and higher converse, and thinks it is very fair, to give an embrace to his ancient friend, for what he once was to him, instead of continuing such endearedness. Another hath changed his place and company, and so by degrees grown very indifferent to his ancient friend, when he is out of sight, and converse ceaseth. Another hath himself chosen his friend amiss, in his unexperienced youth, or in a penury of wife and good men, supposing him much better than he was: and afterward hath had experience of many persons of far greater wisdom, piety and fidelity, whom therefore reason commanded him to prefer. All these are ordinary dissolvers of these bonds of intimate and special friendship.

And if your Love continue as hot as ever, its excess is like to be your excessive sorrow. For 1. You will be the more grieved at every suffering of your friend, as sicknesses, losses, crosses, &c. whereof so many attend mankind, as is like to make your burden great. 2. Upon every removal, his absence will be the more troublesome to you. 3. All incongruities and fallings out will be the more painful to you, especially his jealousies, discontents and passions, which you cannot command. 4. His death, if he die before you, will be the more grievous, and your own the more unwelcome, because you must part with him. These and abundance of sore afflictions are the ordinary fruits of too strong affections: And it is no rare thing for the best of Gods servants to profess, that their sufferings from their friends who have over-loved them, have been ten times greater than from all the enemies that ever they had in the world.

And to those that are wavering about this case, Whether only a common friendship with all men according to their various worth, or a bosome intimacy with some one man, be more desirable, I shall premise a free confession of my own case, whatever censures for it I incur. When I was first awakened to the regard of things spiritual and eternal; I was exceedingly inclined to a vehement Love to those that I

thought the most serious Saints, and especially to that intimacy with some one, which is called *Friendship*. By which I found extraordinary benefit, and it became a special mercy to my soul. But it was by more than one or two of the fore-mentioned ways, that the strict bond of extraordinary Friendship hath been relaxed, and my own excessive esteem of my most intimate friends confuted. And since then I have learned, to love all men according to their real worth, and to let out my love more extensively and without respect of persons, acknowledging all that is good in all; But with a double Love and honour to the excellently wise and good: and to value men more for their publick usefulness, than for their private suitableness to me; and yet to value the ordinary converse of one or a few suitable friends, before a more publick and tumultuary life, except when God is publicly Worshipped, or when publick service inviteth me to deny the quiet of a private life; And though I more difference between man and man than ever, I do it not upon so slight and insufficient grounds as in the time of my unexperienced credulity: nor do I expect to find any without the defects, and blots and failings of infirm, imperfect, mutable man.

Quest. 10. What qualifications should Direct us in the choice of a special bosom friend.

Ans. 1. He must be one that is sincere and single hearted, and not given to affectation, or any thing that is much forced in his deportment: plain, and open hearted to you, and not addicted to a *hiding, fraudulent, or reserved carriage.*

2. He must be one that is of a suitable temper and disposition; I mean not guilty of all your own infirmities, but not guilty of a crossness or contrariety of disposition. As if one be in love with plainness of Apparel, and frugality in dyet and course of life, and the other be guilty of curiosity, and ostentation and prodigality. If one be for few words and the other for many; If one be for Labour, and the other for Idleness, and frequent interruptions; If one be for serving the humours of men, and the other for a contempt of humane censure, in the way of certain duty; these disparities make them unfit for this sort of bosome friendship.

3. He must not be a slave to any vice: For that which maketh him false to God, and to betray his own soul, may make him false to man, and to betray his friend.

4. He must not be a *selfish person*; that is, corruptly and partially for himself, and for his own *Carnal ends and interest*. For such a one hath no true love to others, but when you seem cross to his Own interest, his *pleasure, wealth, or honour* he will forsake you: For so he doth by God himself.

5. He must be Humble, and not notably proud. For Pride will make him quarrelsome, disdainful, impatient, and quite unsuitable to a humble person.

6. He must be one that's thoroughly and resolutely Godly: For you will hardly well center any where but in God; nor will he be useful to all the ends of friendship, if he be not one that Loveth God, and holy things, and is of a pious conversation: Nor can you expect that he that is false to God, and will sell his part in him for the pleasure or gain of sin, should long prove truly faithful unto you.

7. He must be one that is judicious in Religion, that is, not of an erroneous heretical wit; nor ignorant of those great and excellent Truths, which you should oft confer about; But rather one that excelleth you in solid understanding, and true judgment, and a discerning head, that can teach you somewhat which you know not; and is not addicted, to corrupt you with false opinions of his own.

8. He must be one that is not Schismatical and embodied in any dividing Sect: For else he will be no longer true to you, than the interest of his party will allow him: And if you will not follow him in his conceits and singularities, he will withdraw his love, and despise you: And if he do not, yet he may endanger your steadfastness, by the temptation of his love.

9. He must be one that hath no other very intimate friend, unless his friend be also as intimate with you as with him; Because else he will be no further secret and trusty to you, than the interest or will of his other friend will allow him.

10. He must be one that is *Prudent* in the management of business, and especially those which your converse is concerned in: else his indiscretion in words or practice, will not suffer your friendship to be long entire.

11. He must be one that is not addicted to loquacity, but can keep your secrets: Otherwise he will be so untrusty as to be incapable of doing the true office of a friend.

12. He must have a zeal and activity in Religion and in all well-doing: Otherwise he will be unfit to warm your affections, and to provoke you to love and good works, and to do the principal works of friendship; but will rather cool and hinder you in your way.

13. He must be one that is not addicted to levity, unconstancy and change: or else you can expect no stability in his friendship.

14. He must not much differ from you in Riches, or in poverty; or in quality in the world. For if he be much Richer, he will be carried away with higher company and converse than yours, and will think you fitter to be his servant, than his friend. And if he be much poorer than you, he will be apt to value your friendship for his own commodity, and you will be still in doubt, whether he be sincere.

15. He must be one that is like to live with you or near you; that you may have the frequent benefit of his converse, counsel, example, and other acts of friendship.

16. He must be one that is not very covetous, or a Lover of Riches or preferment: For such a one will no longer be true to you, than his Mammon will allow him.

17. He must be one that is not pievish, passionate and impatient; but that can both bear with your infirmities, and also bear much from others for your sake, in the exercise of his friendship.

18. He must be one that hath so good an esteem of your person, and so true and strong a Love to you, as will suffice to move him, and hold him to all this.

19. He must be yet of a publick Spirit, and a lover of good works, that he may put you on to well doing, and not countenance you in an idle, self-pleasing and unprofitable life. And he ought to be one that is skilful in the business of your Calling, that may be fit to censure your work, and amend it, and direct you in it, and confer about it? And it is best for you if he be one that excelleth you herein, that he may add something to you (But then you will not be such to him, and so the friendship will be unequal).

20. Lastly, There must be some suitableness in Age and Sex. The young want experience to make them meet for the bosome friendship of the aged (though yet they may take delight in instructing them, and doing them good). And the young are hardly reconcilable to all the gravity of the aged. And it must not be a person of a different sex, unless

in case of Marriage: Not but that they may be helpful to each other as Christians; and in a state of distant friendship: But this bosom intimacy, they are utterly unfit for, because of *unsuitableness, temptation and scandal.*

Directions for the right Use of special Bosom Friendship.

Direct. 1. **E**Ngage not your self to any one, as a bosom friend, without great evidence and proof of his fitness in all the foregoing qualifications. By which you may see, that this is not an ordinary way of duty or benefit, but a very unusual case. For it is a hard thing to meet with one among many thousands, that hath all these qualifications: And when that is done, if you have not all the same qualifications to him, you will be unmeet for his friendship, what ever he be for yours. And where in an age will there be two that are suited in all those respects? Therefore our ordinary way of duty is, to love all according to their various worth, and to make the best use we can of every ones grace and gifts, and of those most that are nearest us; but without the partiality of such extraordinary affection to any one above all the rest. For young persons usually make their choice rashly, of one that afterwards proveth utterly unmeet for the Office of such a friend, or at least, no better than many other persons: Nay, ten to one, but after experience will acquaint them with many that are much wiser, and better, and fitter for their love. And hasty affections, are guilty of blind partiality, and run men into sin and sorrow, and often end in unpleasant ruptures. Therefore be not too forward in this friendship.

Direct. 2. *Direct. 2.* When you do choose a friend, though he must be one that you have no cause to be suspicious of, yet reckon that it is possible that he may be estranged from you, yea, and turn your enemy. Causeless jealousies are contrary to friendship on your part; and if there be Cause, it is inconsistent with friendship on his part. But yet no friendship should make you blind, and not to know that man is a corrupt and mutable creature; especially in such an age as this, wherein we have seen, how personal Changes, State-changes, and changes in Religion, have alienated many seeming friends. Therefore Love them, and Use them, and Trust them, but as men, that may possibly fail all your expectations; and open all your secrets, and betray you, yea, and turn your enemies. Suspect it not, but judge it possible.

Direct. 3. *Direct. 3.* Be open with your approved friend, and commit all your secrets to him, still excepting those, the knowledge of which may be hurtful to himself, or the revealing of them hereafter may be intolerably injurious to your self, to the honour of Religion, to the publick good, or to any other. If you be needlessly close, you are neither friendly, nor can you improve your friend enough to your own advantage. But yet if you open all without exception, you may many ways be injurious to your friend and to your self; and the day may come which you did not look for, in which his weakness, passion, interest, or alienation, may trouble you by making all publick to the world.

Direct. 4. *Direct. 4.* Use as little affectation or ceremony with your friend as may be; but let all your converse with him be with openness of heart, that he may see that you both trust him, and deal with him in plain sincerity. If dissimulation and forced affectation be but once discovered, it tendeth to breed a constant diffidence and suspicion. And if it be an infirmity of your own which you think needeth such a cover, the

Cloak will be of worse effect, than the knowledge of your infirmity.

Direct. 5. Be ever faithful to your friend, for the cure of all his faults; and never turn friendship into flattery: yet still let all be done in Love, though in a friendly freedom, and closeness of admonition. It is not the least benefit of intimate friendship, that what an enemy speaketh behind our backs, a friend will open plainly to our faces: To watch over one another daily, and be as a glass to shew our faces or faults to one another is the very great benefit of true friendship, Eccles. 4. 9, 10, 11. *Two are better than one, because they have a good reward for their labour. For if they fall, the one will lift up his fellow: But wo to him that is alone when he falleth, for he hath not another to help him up.* It is a flatterer and not a friend, that will please you by concealing or extenuating your sin.

Direct. 6. Abhor Selfishness as most contrary to real friendship. Let your friend be as your self, and his interest as your own. If we must love our neighbour as our selves, much more our dearest bosom friends.

Direct. 7. Understand what is most excellent and useful in your friend, and that improve. Much good is lost by a dead hearted companion, that will neither broach the Vessel and draw out that which is ready for their use: nor yet feed any good discourse, by due questions or answers, but stifle all by barren silence. And a dull silent hearer, will weary and silence the speaker at the last.

Direct. 8. Resolve to bear with each others infirmities: Be not too high in your expectations from each other: Look not for exactness and innocency, but for humane infirmities, that when they fall out, you may not find your selves disappointed. Patience is necessary in all humane converse.

Direct. 9. Yet do not suffer friendship to blind you, to own or extenuate the faults of your dearest friend: For that will be sinful partiality, and will be greatly injurious to God, and treachery against the soul and safety of your friend.

Direct. 10. And watch lest the love, estimation or reverence of your friend, should draw you to entertain his errors; or to imitate him in any sinful way. It is no part of true friendship to prefer men before the truth of Christ, nor to take any heretical, dividing, or sensual infection from our friend, and so to dye and perish with him. Nor is it friendly to desire it.

Direct. 11. Never speak against your friend to a third person; Nor open his dishonourable weakness to another. As no man can serve two Masters; so no man can well please two contrary friends: And if you whisper to one the failings of another, it tendeth directly to the dissolution of your friendship.

Direct. 12. Think not that love will warrant your partial erroneous estimation of your friend: You may judge him fittest for your intimacy: but you must not judge him better than all other men, unless you have special evidence of it, as the reason of such a judgment.

Direct. 13. Let not the love of your friend draw you to love all, or any others the less, and below their worth. Let not friendship make you narrow hearted, and confine your charity to one. But give all their due, in your valuation and your conversation, and exercise as large a charity and benignity as possibly you can: Especially to Societies, Churches and Common-wealth, and to all the world: It is a sinful friendship, which robbeth others of your charity: Especially those to whom much more is due than to your friend.

Direct. 14. Exercise your friendship in Holiness, and 14.

and well-doing: Kindle in each other the Love of God and Goodness, and provoke each other to a heavenly conversation. The more of God and Heaven is in your friendship, the more holy, safe, and sweet, and durable it will prove. It will not wither, when an everlasting subject is the fewel that maintaineth it. If it will not help you the better to Holiness and to Heaven, it is worth nothing, Eccles. 4. 11. *If two lye together, then they have heat; but how can one be warm alone.* See that your friendship de-

generate not into common carnal love, and evaporate not in a barren converse, instead of prayer and heavenly discourse, and faithful watchfulness and reproof.

Direct. 15. Prepare each other for suffering and death, and dwell together in the house of mourning, where you may remember your nearer everlasting friendship: and not only in the house of mirth, as if it were your work, to make each other forget your latter end.

CHAP. XXIX.

Cases and Directions for Loving and doing good to Enemies.

Most which belongeth to this subject is said before Chap. 9. about forgiving enemies, and therefore thither I refer the Reader.

Tit. 1. Cases about loving and doing good to enemies.

Quest. 1. *Quest. 1. What must I account an enemy, and love under what name?*

Ans. 1. Not every one that is angry with you, or that giveth you foul words, or that undervalueth you, or that speaketh against you, or that doth you wrong: But he that *hateth* you, and seeketh or desireth your destruction or your hurt as such designedly: 2. And no man must be taken for such, that doth not manifest it, or by whom you cannot prove it. 3. But if you have *reasonable suspicion* you may carry your self the more warily for your own preservation, lest he should prove your enemy, and his designs should take you unprovided.

Quest. 2. *Quest. 2. With what kind of Love must an enemy be loved? and on what accounts?*

Ans. Primarily with a love of Complacency, for all the good which is in him, natural or moral: He must be loved as a man for the goodness of his nature; and his understanding and virtues must be acknowledged as freely, and loved as fully, as if he were no enemy of ours: Enmity must not blind and pervert our judgment of him, and hinder us from discerning all that is amiable in him; nor must it corrupt our affections, and hinder us from loving it and him. 2. Secondly we must love him with a love of benevolence, desiring him all that happiness which we desire to our selves, and endeavouring it according to our opportunities.

Quest. 3. *Quest. 3. Must I desire that God will pardon and save him, while he repenteth not of the wrong he doth me? and being impenitent, is incapable of pardon?*

Ans. 1. You must desire at once that God will give him repentance and forgiveness. 2. If he be impenitent in a state and life of ungodliness, or in a known and wilful sin, he is indeed incapable of Gods pardon and salvation in that case: But if you know him not to be ungodly, and if mistake or passion only, or some personal offence or falling out, have made him your enemy; and you are not sure that the enmity is so predominant as to exclude all true charity, or if he think you to be a bad person, and be your enemy on that account, you must pray for his pardon and salvation, though he should not particularly repent.

Quest. 4. *Quest. 4. What if he be my enemy upon the account of Religion, and so an enemy to God?*

Ans. There are too many who have too much enmity to each other, upon the account of different opinions and parties in Religion, in an erroneous zeal for Godliness; who are not to be taken for enemies to God. What acts of hostility have in this age been used by several Sects of zealous Christians, against each other? 2. If you know them to be enemies of God and Godliness, you must hate their sin, and love their humanity and all that is good in them, and wish their repentance, welfare and salvation.

Quest. 5. *Quest. 5. What must I do for an enemies good, when my benefits are but like to embolden, encourage and enable him to do hurt, to me or others?*

Ans. 1. Usually kindness tendeth to convince and melt an enemy, and to hinder him from doing hurt. 2. Such wayes of kindness must be chosen, as do most engage an enemy to returns of kindness, without giving him ability or opportunity to do mischief in case he prove implacable. You may shew him kindness, without putting a Sword into his hand. Prudence will determine of the way of benefits, upon consideration of circumstances.

Quest. 6. *Quest. 6. May I not defend my self against an enemy, and hurt him in my own defence? And may I not wish him as much hurt, as I may do him?*

Ans. When you can save your self, by fair words, or flight, or some tolerable loss, without resisting him to his hurt, you should rather choose it, and *Resist not evil*, Matth. 5. 39. When you cannot do so, you must defend your self, with as little hurt to your enemy as you can. And if you cannot save your self from a lesser hurt, without doing him a greater, you must rather suffer it.

Object. *But if I hurt him in my own defence, it is his own fault.*

Ans. So it may, and yet be yours too: you are bound to *Charity* to your enemy, and not to *Justice* only.

Object. *But if I run away from him, or resist him not, it will be my dishonour: And I may defend my honour as well as my life.*

Ans. Such objections and reasonings (which the Jesuites use against Jesus,) were fitter for the mouth of an Atheist, than of a Christian. It is *Pride* which setteth so much by the esteem of men, yea, of bad and foolish men, as to plead *Honour* for uncharitableness: And the voice of *Pride* is the voice of the Devil, contrary to him who made himself of

of no reputation, Phil. 2. 7, 8. and submitted to be arrayed in a garb of mockery, and led out with scorn like a fool, and bowed to, and buffeted and spit upon, and crucified; who calleth to us to learn of him to be meek and lowly and to deny our selves, and take up the Cross (which is shameful suffering) if we will be his disciples, *Matth. 11. 28, 29. Luke 14. 30, 32, 33.* To every Christian it is the greatest honour to be like Jesus Christ, and to excel in Charity. It is a greater dishonour to want Love to an enemy, than to fly from him, or not resist him. He that teacheth otherwise, and maketh sin honourable, and the imitation and obedience of Christ to be more dishonourable, doth preach up Pride, and preach down Charity, and doth preach for the Devil against Jesus Christ: and therefore should neither call himself a Jesuite nor a Christian.

Yea more, if the person that would hurt or kill you, be one that is of more worth and usefulness as to the publick good, you should rather suffer by him, or be slain by him, than you should equally hurt him, or kill him in your own defence. As if the King of another Kingdom that hath no authority over you (for of your own there is no question) should assault you? Or any one whose death would be a greater loss than yours. For the publick good is better than your own.

And it will not alwayes hold, that you may wish another as much hurt as you may do him: For in defending your self, you may sometime blamelessly do more hurt than you were willing to do. And you must never wish your enemies hurt as such, but only as a necessary means of good, as of preservation of himself, or you, or others.

Quest. 7. *Quest. 7. Must Kings and States Love their enemies? How then can War be lawful?*

Ans. Kings and States are bound to it as much as private men: And therefore must observe the foresaid Laws of Love as well as others. Therefore they must raise no War unnecessarily, nor for any cause, be it never so just in it self, when the benefits of the War are not like to be a greater good, than the War will bring hurt both to friends and foes set together. A lawful offensive War is almost like a true General Council: On certain suppositions such a thing may be: But whether ever the world saw such a thing, or whether ever such suppositions will come to existence, is the question.

Tit. 2. Motives to Love and do good to Enemies.

Mot. 1. **Motive 1.** **G**od loveth his enemies, and doth them good: and he is our best exemplar: *Matth. 5. 45, 46. But I say unto you, Love your enemies; bless them that curse you; do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in Heaven: For he maketh his Sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.*

Mot. 2. **Mot. 2.** Jesus Christ was incarnate to set us a pattern, especially of this virtue: He fought the salvation of his enemies: he went up and down doing good among them. He died for his enemies: He prayeth for them even in his sufferings on the Cross: He wept over them when he foresaw their ruine. When he was reviled, he reviled not again. This is the pattern which we must imitate.

Mot. 3. **Mot. 3.** God loved even our selves when we were his enemies: Or else what had become of us? And Christ dyed even for us, as enemies, to reconcile us by his death to God, *Rom. 5. 9, 10.* Therefore we are specially obliged to this duty.

Mot. 4. To be Gods Enemies is to be wicked and unlovely; so that in such God could see nothing amiable but our Nature and those poor remainders of virtue in it; and our capacity of being made better by his grace: and yet he then loved us: But to be an enemy to you or me, is not to be ungodly or wicked as such: It is an enmity but against a vile unworthy Worm, and therefore is a smaller fault.

Mot. 5. We do more against our selves than any Enemy or Devils, and yet we love our selves: why then should we not love another who doth less against us.

Mot. 6. All that is of God and is good must be loved: But there may be much of God, and much natural and moral good in some enemies of ours.

Mot. 7. To love an enemy signifieth a mind that is impartial, and loveth purely on Gods account, and for Goodness sake: But the contrary sheweth a selfish mind, that loveth only on his own account.

Mot. 8. If you love only those that love you, you do no more than the worst man in the world may do: But Christians must do more than others. *Mat. 5. 47.* or else they must expect no more than others.

Mot. 9. Loving and doing good to enemies is the way to win them and to save them. If there be any spark of true humanity left in them, they will love you when they perceive indeed that you love them. A man can hardly continue long to hate him whom he perceiveth unfeignedly to love him. And this will draw him to love Religion for your sake, when he discerneth the fruits of it.

Mot. 10. If he be implacable, it will put you into a condition fit for God to own you in, and to judge you accordingly to your innocency. These two together contain the sense of *heaping coals of fire on his head: that is, q. d. If he be not implacable, you will melt and win him: and if he be implacable, you will engage God in your cause, who best knoweth when and how to revenge.*

Tit. 3. Directions for Loving and doing good to Enemies.

Direct. 1. **M**ake no man your enemy, so far as you can avoid it: For though you may pretend to Love him when he is your enemy, you have done contrary to Love in making him your enemy: For thereby he is deprived of his own Love to you: And if his Charity be his best commodity, then he that robbeth him (though he be never so culpable himself) hath done that which belongeth to the worst of enemies: It is a thousand times greater hurt and loss to him, to lose his own Love to others, than to lose anothers love to him: And therefore to make him hate you, is more injurious or hurtful to him, than to hate him.

Direct. 2. Take not those for your enemies that are not; and believe not anyone to be your enemy, till cogent evidence constrain you: Take heed therefore of ill suspicious and ungrounded censures; except defensively so far only as to secure your selves or others, from a possible hurt.

Direct. 3. Be not desirous or inquisitive to know what men think or say of you (unless in some special case where your duty or safety requireth it:) For if they say well of you, it is a temptation to pride, and if they say ill of you, it may abate your love and tend to enmity: *Eccles. 7. 21. Also take no heed to all words that are spoken, lest thou hear thy servant curse thee: For oft-times also thy own heart knoweth, that thou thy self likewise hast cursed (or spoken evil of) others.*

It is strange to see how the folly of men is pleased with their own temptations.

Direct. 4. Frown away those flatterers and whisperers, who would aggravate other mens enmity to you or injuries against you? and think to please you by telling you needlessly of other mens wrongs. While they seem to shew themselves enemies to your enemies, indeed they shew themselves enemies consequently to your selves: For it is your destruction that they endeavour, in the destruction of your Love: Prov. 16. 28. If a whisperer separate chief friends, much more may he abate your love to enemies: Let him therefore be entertained as he deserveth.

Direct. 5. Study and search and hearken after all the good which is in your enemies. For nothing will be the object of your Love, but some discerned good. Hearken not to them that would extenuate and hide the good that is in them.

Direct. 6. Consider much how capable your enemy (and Gods Enemy) is of being better. And for ought you know God may make him much better than your selves! Remember Paul's case: And when such a one is converted, forethink how penitent and humble, how thankful and holy, how useful and serviceable he may be: And love him as he is capable of becoming so lovely to God and man.

Direct. 7. Hide not your love to your enemies, and let not your minds be satisfied that you are conscious that you love them: But manifest it to them by all just and prudent means: For else you are so uncharitable as to leave them in their enmity, and not to do your part to cure it. If you could help them against hunger and nakedness and will not, how can you truly say you love them? And if you could help them against malice and uncharitableness and will not, how can you think but this is worse? If they knew that you love them unfeignedly as you'll say you do, it's two to one but they would abate their enmity.

Direct. 8. Be not unnecessarily strange to your enemies; but be as familiar with them as well as you can. For distance and strangeness cherish suspicious and false reports, and enmity: And converse

in kind familiarity, hath a wonderful power to reconcile.

Direct. 9. Abhor above all enemies, that pride of heart, which scorneth to stoop to others for love and peace. It is a Devilish language, to say, Shall I stoop or crouch to such a fellow? I scorn to be so base. Humility must teach you to give place to the pride and wrath of others, and to confess it when you have wronged them, and ask them forgiveness: And if they have done the wrong to you, yet must you not refuse to be the first movers and seekers for reconciliation. Though I know that this rule hath some exceptions; as when the enemies of Religion or us are so malicious and implacable, that they will but make a scorn of our submission, and in other cases, when it is like to do more harm than good; it is then lawful to retire our selves from malice.

Direct. 10. However let the Enmity be in them alone: Watch your own hearts with a double carefulness, as knowing what your temptation is; and see that you Love them, whether they will love you or not.

Direct. 11. Do all the good for them that lawfully you can. For benefits melt and reconcile: And hold on though ingratitude discourage you.

Direct. 12. Do them good first in those things that they are most capable of valuing and relishing. That is (ordinarily) in corporal commodities: or if it be not in your power to do it your selves, proveke others to do it (if there be need) And then they will be prepared for greater benefits.

Direct. 13. But stop not in your enemies corporal good, and in his reconciliation to your self; For then it will appear to be all but a selfish design which you are about. But labour to reconcile him to God, and save his soul, and then it will appear to be the Love of God, and him that moved you.

Direct. 14. But still remember that you are not bound to Love an enemy as a friend, but as a man so qualified as he is; nor to Love a wicked man who is an Enemy to Godliness, as if he were a Godly man: but only as one that is capable of being Godly. This precept of Loving enemies was never intended for the levelling all men in our Love.

CHAP. XXX.

Cases and Directions about works of Charity.

Tit. 1. Cases of Conscience about Works of Charity.

Quest. 1.

Motives. Quest. 1. **W**hat are the grounds and reasons and motives to charitable works?

Ans. 1. That doing good doth make us likest to God: He is the universal Father and benefactor to the world: All good is in him or from him, and he that is best and doth most good is likest to him.

2. It is an honourable employment therefore: It is more honourable to be the Best man in the Land, than to be the greatest: Greatness is therefore honourable, because it is an ability to do good: And Wif-

dom is honourable because it is the skill of doing good: so that Goodness is that end which maketh them honourable, and without respect to which they were as nothing: A power or skill to do mischief is no commendations.

3. Doing good maketh us pleasing and amiable to God: because it maketh us like him; and because it is the fulfilling of his will. God can love nothing but Himself and his own excellencies or image appearing in his works: or his works so far as his attributes appear and are glorified in them.

4. Good works are profitable to men. Tit. 3. 8. Our brethren are the better for them: The bodies of the poor are relieved, and mens souls are saved by them.

5. In doing good to others we do good to our selves: because we are living members of Christs body, and by Love and Communion feel their joys,

as well as pains : As the hand doth maintain it self by maintaining and comforting the stomach ; so doth a Loving Christian by good works.

6. There is in every good nature a singular delight in doing good : It is the pleasantest life in all the World. A Magistrate, a Preacher, a Schoolmaster, a Tutor, a Physician, a Judge, a Lawyer, hath so much true pleasure as his life and labours are successful in doing good : I know that the Conscience of honest endeavours may afford solid comfort, to a willing though unsuccessful man : and well-doing may be pleasant though it prove not a doing good to others : But it is a double, yea a multiplied comfort to be successful : It is much if an honest unsuccessful man (a Preacher, a Physician, &c.) can keep up so much peace as to support him under the grief of his unsuccessfulness : But to see our honest labours prosper and many to be the better for them, is the pleasantest life that man can here hope for.

7. Good works are a comfortable evidence that faith is sincere, and that the heart dissembleth not with God : When as a faith that will not prevail for works of Charity, is dead, and uneffectual, and the image or carcass of faith indeed, and such as God will not accept. *Jam. 2.*

8. We have received so much our selves from God, as doubleth our obligation to do good to others : Obedience and Gratitude do both require it.

9. We are not sufficient for our selves, but need others as well as they need us : And therefore as we expect to receive from others, we must accordingly do to them. If the eye will not see for the body, nor the hand work for the body, nor the feet go for it, the body will not afford them nutriment, and they shall receive as they do.

10. Good works are much to the honour of Religion, and consequently of God ; and much tend to mens conviction, conversion and salvation. Most men will judge of the doctrine by the fruits. *Mat. 5. 16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven.*

11. Consider how abundantly they are commanded and commended in the word of God. Christ himself hath given us the pattern of his own life, which from his first moral actions to his last, was nothing but doing good and bearing evil. He made Love the fulfilling of his Law, and the works of Love the genuine fruits of Christianity, and an acceptable sacrifice to God. *Gal. 6. 10. As we have opportunity let us do good to all men, especially to them of the household of faith. Heb. 13. 16. To do good and communicate forget not : for with such sacrifices God is well pleased : Tit. 3. 8. This is a faithful saying, and these things I will that thou constantly affirm, that they which have believed in God might be careful to maintain good works ; These things are good and profitable to men. Ephes. 2. 10. For we are his workmanship, created in Christ Jesus to good works, which God hath before ordained that we should walk in them. Tit. 2. 14. To purifie to himself a peculiar people zealous of good works. Act. 20. 35. So labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. Ephes. 4. 28. Let him that stole steal no more, but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth.* You see poor labourers are not excepted, from the command of helping others : In so much that the first Church sold all their possessions, and had all things common ; not to teach levelling and condemn propriety, but to shew all after them that Christian Love should use all to relieve their brethren as themselves.

12. Consider that God will in a special manner judge us at the last day according to our works, and especially our works of Charity : As in *Mat. 25.* Christ hath purposely and plainly shewed ; and so doth many another text of Scripture. These are the Motives to works of Love.

Quest. 2. What is a good work, even such as God hath promised to reward ?

Ans. 1. The matter must be lawful, and not a sin. 2. It must tend to a good effect, for the benefit of man, and the honour of God. 3. It must have a good end ; even the pleasing and Glory of God, and the good of our selves and others. 4. It must come from a right principle, even from the Love of God, and of man for his sake. 5. It must be pure and unmixed : If any sin be mixt with it, it is sinful so as to need a pardon : And if sin be predominant in it, it is so far sinful as to be unacceptable to God, in respect to the person, and is turned into sin it self. 6. It must be in season ; or else it may sometimes be mixt with sin, and sometimes be evil it self and no good work. 7. It must be comparatively good as well as simply. It must not be a lesser good instead of a greater, or to put off a greater. As to be praying when we should be quenching a fire, or saving a mans life. 8. It must be good in a convenient degree. Some degrees are necessary to the Moral being, of a good work, and some to the well being. God must be loved and worshipped as God, and Heaven sought as Heaven, and mens souls and lives must be highly prized and seriously preserved : Some sluggish doing of good is but undoing it. 9. It must be done in confidence of the merits of Christ, and presented to God as by his hands, who is our Mediator and Intercessor with the Father.

Quest. 3. What works of Charity should one choose in these times, who would improve his Masters talents to his most comfortable account ?

Ans. The diversity of mens abilities and opportunities make that to be best for one man which is impossible to another. But I shall name some that are in themselves most beneficial to mankind, that every man may choose the best which he can reach to.

1. The most eminent work of Charity, is the promoting of the Conversion of the Heathen and Infidel parts of the world : To this Princes and men of power and wealth might contribute much if they were willing : especially in those Countries in which they have commerce and send Embassadors : They might procure the choicest Scholars, to go over with their Embassadors and learn the languages, and set themselves to this service according to opportunity : Or they might erect a Colledge for the training up of Students purposely for that work, in which they might maintain some Natives procured from the several Infidel Countries (as two or three Persians, as many Indians of *Indostan*, as many Tartarians, Chineses, Siamites, &c.) which might possibly be obtained : and these should teach Students their Countrey languages. But till the Christian world be so happy as to have such Princes, something may be done by Volunteers of lower place and power : As Mr. *Wheelock* did in translating the New Testament, and Mr. *Pococke* by the Honorable Mr. *Robert Boyle's* procurement and charge, in translating *Grotius de Veris. Christi. Relig.* into Arabic, and sending it to *Indostan* and *Persia*. And what excellent labour hath good Mr. *John Eliots* (with some few assistants) bestowed these twenty years and more in *New England* ? where now he hath Translated and Printed the whole Scriptures in their American tongue, (with a Catechism and Call to

See the Preface to my Book called, *The Crucifying of the world.*

the Unconverted) by the help of a Prefs maintained from hence.

2. The attempt of Restoring the Christian Churches to their primitive purity and Unity, according to mens several opportunities, is a most excellent and desirable work: which though the ignorance and wickedness of many, and the implacableness and bloodiness of the carnal proud domineering part, and the too great alienation of some others from them, do make it so difficult as to be next to desperate, at the present, yet is not to be cast off as desperate indeed: For great things have been done by wise and valiant attempts. Princes might do very much to this, if they were both wise and willing. And who knoweth but an age may come that may be so happy? The means and method I would willingly describe, but that this is no fit place or time.

3. The planting of a learned, able, holy, concordant Ministry in a particular Kingdom, and setting the primitive Discipline thereby, is a work also which those Princes may very much promote, whose hearts are set upon it, and who set up no contrary interest against it: But because these lines are never like to be known to Princes (unless by way of accusation), it is private mens works which we must speak to.

4. It is a very good work to procure and maintain a worthy Minister in any of the most ignorant Parishes in these Kingdoms: (of which alas, how many are there): where the skilful preaching of the Gospel is now wanting: or to maintain an assistant in populous Parishes, where one is not able to do the work: or by other just means to promote this service.

5. It is a very good work to set up Free-Schools in populous and in ignorant places, especially in Wales: that all may be taught to read, and some may be prepared for the Universities?

6. It is an excellent work to cull out some of the choicest wits, among the poorer sort, in the Country Schools, who otherwise would wither for want of culture; and to maintain them for Learning in order to the Ministry, with some able godly Tutor in the University, or some Country Minister who is fit and vacant enough thereunto.

7. It is an excellent work to give among poor ignorant people, Bibles and Catechisms, and some plain and godly Books which are most fitted to their use. But it were more excellent to leave a settled revenue for this use (naming the Books, and choosing meet Trustees) that so the Rent might every year furnish a several Parish; which would in short time be a very extensive benefit, and go through many Countries.

8. It is a very good work to set poor mens children Apprentices to honest religious Masters, where they may at once get the blessing to their souls of a godly education; and to their bodies, of an honest way of maintenance.

9. It will not be unacceptable to God, to relieve some of the persons, or poor children, of those very many hundred faithful Ministers of Christ, who are now silenced and destitute of maintenance, many having nothing at all, but what charity sendeth them, to maintain themselves and desolate families, who were wont to exercise charity to the bodies and souls of others. Read *Matth. 25. Gal. 6. 3, 6, 7, 8.*

10. It is a good work of them who give stocks of money, or yearly rents, to be lent for five, or six, or seven years to young Tradesmen, at their setting up, upon good security; choosing good Trustees, who may choose the fittest

persons: And if it be a rent, it will still increase the stock, and if any should break, the loss of it may be born.

11. It would be a very good work for Landlords to improve their interest with their Tenants, to further at once their bodily comfort, and salvation: To hire them by some abatement at their Rent days, to learn Catechisms, and read the Scripture and good Books in their families, and give the Pastor an account of their proficiencie. Whether the Law will enable them to bind them to any such thing in their Leases, I cannot tell.

12. And the present work of Charity for every one, is to relieve the most needy which are next at hand. To know what poor families are in greatest want, and to help them as we are able: and to provoke the rich to do that which we cannot do our selves; and to beg for others: And still to make use of bodily relief, to further the good of their souls; by seconding all with spiritual advice and help.

Quest. 4. *In what order are works of Charity to be done? And whom must we prefer when we are unable to accommodate all?* Quest. 4.

Ans. 1. The most publick works must be preferred before private: 2. Works for the soul *ceteris paribus* before works for the body; And yet bodily benefits in order of time, must oft go first as preparations to the other. 3. Greatest necessities *ceteris paribus*, must be supplied before lesser: The saving of anothers life must be preferred before your own less necessary comforts. 4. Your own and families wants must *ceteris paribus* be supplied before strangers; even before some that you must love better: Because God hath in point of provision and maintenance, given you a nearer charge of your selves and families, than of others. 5. Nature also obligeth you, to prefer your kindred before strangers, if there be a parity as to other reasons. 6. And, *ceteris paribus*, a good man must be preferred before a bad. 7. And yet that charity which is like to tend to the good of the soul as well as of the body, is to be preferred: And in that case oft-times a bad man is to be preferred, when a greater good is like to be the effect. 8. A friend *ceteris paribus*, is to be preferred before an enemy: But not when the Good is like to be greater which will follow the relieving of an enemy. Many other rules might be given, but they are laid down already *Tom. 1. Cap. where I treat of Good Works*: whither I refer you.

Quest. 5. *Should I give in my life time, or at my death?* Quest. 5.

Ans. According as it is like to do most good: But none should needlessly delay. Both is best.

Quest. 6. *Should one devote or set by a certain parts of daily incomes?* Quest. 6.

Quest. 7. *What proportion is a man bound to give to the poor?* Quest. 7.

Ans. These two Questions having answered in a Letter to Mr. Thomas Gouge now printed, and the Book being not in many hands, I will here recite that Letter as it is published.

Most Dear, and very much
Honoured Brother,

EVEN the Philosopher hath taught me so to esteem you, who said, that *He is likest to God, who needeth fewest things for himself, and doth most good to others.* And Christ telleth us, that *universal charity*, (extending even to them that hate and persecute us) doth make us, as *his Children*, like our heavenly Father, *Matth. 5. 44, 45, 46, 48.* As Having and

and *Hurting* their neighbours, is the mark of the Children of the Devil, (*John* 8. 44.) so *Loving and doing Good*, is the mark of the Children of God. And it is observable, that no one treateth so copiously and pathetically of Love (both of Christs love to us, and ours to him) as the blessed Disciple, whom Jesus is said to have eminently Loved (as *John* 13. 14, 15, 16. & 17. & 1 *John* shew.)

It hath often pleased me to hear how dearly you were beloved, by that exceeding great and populous Parish, where lately you were Preacher, for your eminent *Charity* to their souls and bodies! And to see that still you take it for your work and calling, to be a *provoker of others* to Love and to Good works, *Heb.* 10. 24. whilst many that are taken for good *Christians*, do deal in such works as *Rarities* or *Recreations*, only a little now and then upon the by, and whilst Satans Ministers are *provoking others* to *Hatred* and to *Hurtfulness*.

Your Labour is so amiable to me, that it would contribute to my comforts, if I were able to contribute any thing to your assistance.

You desire me to give you my judgment of the *quota pars*; *What proportion it is meet for most men to devote to charitable uses; Whether the tenth part of their increase be not ordinarily a fit proportion?*

The reason why I use not to answer such Questions without much distinguishing (when lazy impatient Readers would have them answered in a word) is, because the real difference of particular cases is so great, as maketh it necessary; unless we will deceive men, or leave the matter as dark and unresolved as we found it.

I. Before I answer your Question, I shall premise, that I much approve of the way which you insist upon, of *setting so much constantly apart as is fit for us to give, that it may be taken by us, to be a devoted or consecrated thing*. And methinks that there is much of a Divine Direction for the time, in 1 *Cor.* 16. 1, 2; together with the ancient Church, [*That upon the first day of the week, every one lay by him in store, as God had prospered him.*] And it will do much to cure Pharisaical Sabbatizing, when the *Lords Day* is *statedly used in this, with holy works*; and will teach Hypocrites to know what this meaneth, *I will have mercy and not Sacrifice*, *Mat.* 9. 13. and 12. 7. And that works of *Charity* are an odour, a sweet smell, a *Sacrifice*, *Matth.* 9. 13. and 12. 7. And that works of *Charity* are an odour, a sweet smell, a *Sacrifice* acceptable and well pleasing to God, who of the riches of his glory in Christ, will supply all the need of such, as bring forth such fruit to abound unto their account, *Phil.* 4. 17, 18, 19. So it be done without any enslaving vows, or rash engagements to unnecessary things; this constant setting apart a certain proportion for pious and charitable uses, will have these advantages.

1. Our distribution will be made *deliberately and prudently*, when beforehand we study a due proportion, and determine accordingly; whereas they that give only *occasionally* as some object suddenly inviteth them, will do it at random, without due respect to their own accounts, whether the proportion given be answerable to their own estate and duty.

2. This stated way will make mens charity much more *extensive*: when objects of Charity are not in their sight, they will inquire after them, and they will seek for the needy; if the needy seek not unto them: because they have so much by them to dispose of, which is devoted to God. But those who give but as occasional objects draw it from them, will give to none but those that crave, or will pass by ma-

ny as needy, whom they see not, while they relieve only these few that they hap to see.

3. And it will make mens charity also to be more *constant*, and done obediently as a Christians daily work and duty; when *occasional charity* will be more *rarely and unconstantly* exercised. In a word, as the observation of the *Lords Day*, which is a stated proportion of time, secureth the holy improvement of our time, much better than if God be served but *occasionally*, without a stated time; and as a *constant stated course of Preaching*, excelleth meer *occasional exhortations*; even so a *constant course of giving, wisely stated*, will find out objects, and overcome temptations, and discharge our Duty with much more integrity and success. And if we can easily perceive that *occasional Praying* will not so well discharge the duty of prayer, as a constant stated course will do; why should we not think the same of *occasional Giving*, if men did but perceive that *Giving* according to our ability, is as sure and great a duty as *Praying*. Now to your Question of the proportion of our gifts.

II. We must distinguish,

1. Between them that have no more than will supply their own, and their families true necessities; and those that have more.

2. Between them that have a stock of money which yieldeth them no increase, and those that have more increase by their labour, but little stock.

3. Between them whose increase is like to be *constant*, and theirs that is *uncertain*, sometime more, and sometime less.

4. Between them that have many Children, or near kindred, that nature casteth upon them for relief; and those that have few or no children, or have a competent provision for them; and have few needy kindred that they are especially obliged to relieve.

5. Between those that live in times and places where the necessities of the poor are very great, or some great works of Piety are in hand; and those that live where the poor are in no great necessity, and no considerable opportunity for any great work of Piety or Charity doth appear. These distinctions premised, I answer as followeth.

1. It is certain that every true Sanctified Christian, hath *Devoted himself and all that he hath to God*, to be used in obedience to his will, and for his glory, 1 *Cor.* 6. 19, 20. 1 *Cor.* 10. 31. *Luke* 18. 33. The Question therefore is not, *Whether the Tenth part of our estate should be devoted to, and employed in the service of God*, one way or other, as he directeth us: For it is out of Question that all is his, and we are but his Stewards; and must give account of our Stewardship, and of all our receivings, (*Matth.* 25.) But the Question is only what proportion is best pleasing to God to our giving to others?

2. A Christian being unfeignedly thus resolved in the *General*, to lay out that he hath or shall have, as God would have him, and to his glory (as near as he can;) his next enquiry must be (for finding out the will of God) to know in the *ordinary course* of his distribution, where God hath gone before him by any *particular prescript*, and tyed him to *one certain way of giving*, and where God hath only given him some *general Direction*, and left him to discern his duty in *particulars*, by that *general Rule*, and the further direction of *objects* and *providence*. And in this enquiry he will find,

1. That God hath first prescribed to him in *Nature*, the necessary sustentation of his own life, And.

2. The necessary maintenance of his Children and family.

3. The necessary maintenance of the Preachers of the Gospel; for the Worship of God, and the salvation of men, 1 Cor. 9. Phil. 4. 10, 11, 14, 17, 18. Luke 10. 7. 1 Tim. 5. 17, 18.

4. The necessary maintenance of the Commonwealth, and paying tribute to the higher powers, who are the Ministers of God to us for good: attending continually upon this very thing, Rom. 13. 4, 6.

5. The saving of the lives of those that are in apparent danger of famine or perishing, within our sight or reach, 1 John 3. 17. Luke 10. 33. Thus far God hath prescribed to us, how he would have us use our estates in an ordinary way. In many other things he hath left us to more General Directions.

3. To know among good works, which is to be preferred, it principally concerneth Us next to know, *what work do most contribute to our chiefest ends? which God is most honoured by? which tend to the greatest good?* and here we shall find that *ceteris paribus*,

1. The Souls of men are to be preferred before their Bodies, in estimation and intention: But in time, the Body is oft to be preferred before the Soul, because if the Body be suffered to perish, the helping of the Soul will be past our power.

2. And so the Church is finally and estimatively to be preferred before the Commonwealth; but the Commonwealth must be first served in time, when it is necessary to the Churches support and welfare: For the Church will else perish with the Commonwealth.

3. The good of many is to be preferred before the Good of few, and publick good to be valued above private, Rom. 9. 3.

4. A continued good is greater than a short and transitory good. And so necessary is it to have chief respect in all our works to our chiefest end (the greatest good,) that even when God seemeth to have prescribed to us the way of our expenses, yet that is but as to our ordinary course, for if in an extraordinary case it fall out, that another way is more to Gods glory and the common good, it must be then preferred. For all means are to be judged of by the end, and chosen, and used for it. For example, if the good of Church and Commonwealth, or of the souls of many do stand up against our corporal provision of our Children or families, it is to be preferred; which is easily proved *a fortiori*, because it is to be preferred before our own good, even the saving of our lives. A good Subject will lose his life to save the life of his King: and a good Soldier will dye to save his General, or the Army. And a useless member of the Church should be content to dye, if it be necessary to save the life of a Pastor that is greatly useful. If a poor ordinary Christian then had been so put to it, that either Paul or He must famish, no doubt but his ultimate end would have commanded him to prefer the Apostle before himself; so that in extraordinary cases, the end and greatest good must be our guide.

4. Though I may ordinarily prefer my own life before anothers, yet I must not prefer my meer delight nor health, before anothers life: And though men must provide for the lives of their Children, before the lives of others, yet the life of a poor neighbour (*ceteris paribus*,) must be preferred and provided for, before the portions of your own Children, and before the supply of their tolerable wants: So that as long as there are poor about you, that are in necessity of food to save their lives, the portions or comliest cloathing of your children must rather be neglected than the poor be suffered to perish. How else do I love my neighbour as my self, If I make so great a difference between my self and him?

5. Even the food and rayment, and other necessities, which a Christian useth himself, he must use for God, and not for his carnal self at all; not taking it as his own, which he may use at and for his own pleasure, but as part of his Masters goods, which are all to be used only for his service. As a Steward, that when he giveth every Servant his part, and taketh his own part, it is not as if it were primarily his own, but as a servant on the same account with the rest. So when I devote all that I have to God, I am so far from excepting my own part, even my food & rayment, that I do more confidently intend the service of God with that, than with the rest, because it is more in my power, and there is in it more of my duty. The same I may say of that which is given to our Children and other relations.

6. Therefore when more of the service and interest of God, lyeth upon your own, or your childrens using of his talents, than upon other mens, you are bound (for God, and not for selves,) to retain so much the more to your selves and children. It is a fond conceit that a man is bound to give all to others, rather than to himself or children, when it is most probable, that those others, would do God less service with it, than himself or his children would do: As suppose such a man as Mr. Elliot in New England (that devoreth himself to the Conversion of the Indians) had riches, when some neighbour Ministers were poor, that are engaged in no such work: He that knoweth that God hath given him a heart and an opportunity to do him more service with it than another would do, is not bound to put it out of his own hands into anothers, that is less like to be a faithful improver of it. If you have a Son of your own that is a Preacher of the Gospel, and is more able and serviceable than other Ministers in equal want, no doubt you have then a double obligation to relieve your own Son before another; as he is your Son, and as he is more serviceable to God. If other men are bound to supply your want for the work and interest of the Gospel, you are not bound to giveaway your own supplies to the disabling you from your work, unless when you see a greater work, or the presents absolute necessity of others, doth require it.

7. It is imprudent and unsafe, and therefore unlawful, ordinarily, to tie your self unchangeably for continuance, to any one particular way of using your estates for God: As to vow that you will give it to Ministers, or to the poor, or to Schools, &c. because the changes, may be such which God will make, as shall make that way to be one year necessary, which before was not, and so change your duty. We cannot prescribe to God what way he shall appoint us for the future, to use his Talents in. His Word bids us prefer the greatest good; but which is the greatest, his providence must tell us.

8. He that hath no more than is necessary to the very preservation of his own life and his families, is not bound to give to others (unless in some extraordinary case, which calleth him to prefer a greater and more publick good:) And he that hath no more than is needful, to the comfortable support of himself and family, is not bound to relieve those that have no greater wants than himself. And his own necessity is not to be measured merely by what he hath, but by the use he hath for it: For a Magistrate, or one that is engaged in publick works, may have need of as many hundreds a year, as a private man of pounds.

9. Those that have many children to provide for, or poor kindred that nature casteth on them, cannot give so much (proportionably) to other poor, as those are bound to do that have few or none: For these are bound to give all, except their personal necessities

cessaries, to publick, pious, or charitable works, because God calleth not for it any other way.

10. To pamper the flesh, is a sin as well in the Rich, as in the Poor: The Rich therefore are bound not only to give all that the flesh can spare, when its own inordinate desires are satisfied, but deny themselves, and mortifie the flesh, and be good husbands for God, and studious to retrench all unnecessary expences, and to live Laboriously and Thriftily, that they may have the more to do good with. It is a great extenuation of the largest gifts, as to Gods esteem, when they are but the *leavings of the flesh*, and are given out of mens abundance, and when we offer that to God; that *costeth us nothing*: As Christ doth purposely determine the case, Luke 21. 1, 2, 3, 4: comparing the Rich mans gifts with the Widows two mites, he said, *Of a truth I say unto you, that this poor Widow hath cast in more than they all: For all these have of their abundance cast in unto the offerings of God; but she of her penury, hath cast in all the living that she had* (that is, all the stock she had before-hand, though she had need of it her self.) It is a very considerable thing in our Charity, how much mortification and self-denial is expressed in it, and how much it *costeth our own flesh*, to give to others. And therefore they that think they are excused from doing good to others, as long as they have any need of it themselves, and will give nothing but what they have no need of (it being not of absolute necessity to their lives) do offer a sacrifice of no great value in the eyes of God. What then shall we say of them, that will not give even out of their abundance, and that which without any suffering they may spare?

11. The first and principal thing to be done by one, that would give as God would have him, is, to get a truly charitable heart, which containeth all these parts.

1. That we see God in his needy creatures, and in his cause or work that needs our help.

2. That we be sensible of his abundant love in Christ to us, in giving pardon and eternal life; and that from the sense of this our thankful hearts are moved to do good to others.

3. That therefore we do it ultimately, as to Christ himself; who taketh that which is done for his cause and servants, as done to him, *Matth. 25. 40.*

4. That we Conquer the cursed Sin of Selfishness, which makes men little regard any but themselves.

5. That we love our neighbours as our selves, and love most, where there is most of God and goodness, and not according to self-interest: And that as members of the same Body, we take our brethrens wants and sufferings as our own; and then we should be as ready to help them as our selves.

6. That we know the vanity of worldly riches, and be not earthly minded, but regard the interest of God and our souls, above all the treasures of the world.

7. That we unfeignedly believe the promises of God, who hath engaged himself to provide for us, and everlastingly to reward us in glory with himself. If these seven qualifications be wrought upon the Heart, good works will plentifully follow. Make but the Tree good, and the fruit will be good. But when the Heart is void of the root and life which should produce them, the Judgement will not be persuaded that so much is necessary, and required of us; and the will it self will still hang back, and be delaying to do good, and doing all pinchingly and hypocritically, with unwillingness and distrust.

No wonder if good works are so rare, when it is

evident that to do them sincerely and heartily as our Trade and business, it is necessary that the whole soul be thus renewed, by faith, and love, and self-denial, and mortification, and by a Heavenly hope and mind. They are the fruits and works of the new creature (which, is alas, too rare in the world:) For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them, *Ephes. 2. 10.* Therefore our first and chiefest labour should be to be sure that we are furnished with such hearts, and then if we have wherewith to do good, such hearts will be sure to do it; Such hearts will best discern the time and measure, as a healthful mans appetite will in eating: for they will take it for a mercy and happiness to do good, and know, that it is they that give, that are the great receivers. It is but a little money or alms, that the poor receive of us, but it is Gods acceptance, and favour, and reward that we receive, which is in this life a hundred fold (in value) and in the world to come eternal life, *Mat. 19. 29.* But if we have but little or nothing to give, such a heart is accepted, as if we had given as much as we desire to give; so that if you have a heart that would give thousands if you had it, God will set down upon your account, so many thousands given (in desire.) Your two mites shall be valued above all the superfluities of sensual worldlings: For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not: *2 Cor. 8. 12.* But God taketh not that for a willing mind, which only saith, *I would give if I should suffer nothing by it my self, or were sure I should not want:* But that which saith, *I will serve God as well as I can with my estate while I have it, and deny my flesh, that I may have to do good with, and trust God for my provision and reward;* for if there be a readiness to will, there will be a performance also out of that which you have, *2 Cor. 8. 11.*

12. Such a holy Self-denying Charitable heart, with the help of prudence, is the best Judge of the due Proportion which we should give: For this willing readiness being supposed, Prudence will discern the fittest objects, and the fittest time, and the fittest measure, and will suit the means unto the end: When once a mans heart is set upon doing good, it will not be very hard to perceive how much our selves, our families, the poor, and religious uses should have; for if such a person be Prudent himself, he hath always with him, a constant Counsellor, with a general Rule, and directing Providence: If he want Prudence sufficient to be his own Director, he will take Direction from the Prudence of others.

13. Such a truly willing mind, will not be much wanting in the General, of doing good, but one way or other, will serve God with his estate; and then if in any particulars he should come short, it will comparatively be a very small sin, when it is not for want of willingness, but of skill: The Will is the chief seat of all moral good and evil: There is no more Virtue than there is Will, nor no more Sin nor Vice, than there is Will. He that knoweth not how much he should give, because he is not willing to give it, and therefore not willing to know it, is indeed the miser and sinfully ignorant; but if it be not for want of a willing mind that we mistake the proportion, it will be a very pardonable mistake.

14. Your proportion of the tenth part, is too much for some, and much too little for others, but for the most, I think it as likely a proportion as it is fit for another to prescribe in particular, with these following explanations:

1. He that hath a full stock of money, and no increase by it, must give proportionably out of his stock; when he that hath little or no stock; but the

fruits of his daily industry and labour, may possibly be bound to give less than the other.

2. It is not the *Tenth* of our increase, deducting first all our families provision, that you mean when you direct to give the *Tenth* (for it is far more, if not all, that after such provision must be given;) But it is the *Tenth* without deduction that you mean: Therefore when *family necessities* cannot spare the *Tenth*, it may be too much (else even the Receivers must all be Givers:) But when *family necessities* can spare much more than the *Tenth*, then the *Tenth* is not enough.

3. In those places where *Church*, and *State*, and *Poor*, are all to be maintained by free gift, there the *Tenth* of our increase is far too little, for those that have any thing considerable to spare, to give to all these uses.

This is apparent in that the *Tenths* alone were not thought enough even in the time of Law, to give towards the publick worship of God: For Beside the *Tenths*, there were the first fruits, and oblations, and many sorts of Sacrifices; and yet at the same time, the *Poor* were to be maintained by liberal gifts beside the *Tenths*; And though we read not of much given to the maintenance of their Rulers and Magistrates, before they chose to have a King, yet afterwards we read of much; and before, the charges of Wars and publick works lay upon all.

In most places with us, the publick Ministry is maintained by Glebe and Tythes, which are none of the peoples gifts at all; for he that sold, or leased them their Lands, did suppose that Tythes were to be paid out of it, and therefore they paid a *Tenth* part less for it, in *Purchase*, *Fines*, or *Rents*, than otherwise they should have done; so that I reckon, that most of them give little or nothing to the Minister at all. Therefore they may the better give so much the more to the needy, and to other charitable uses. But where Minister, and *Poor*, and all are maintained by the peoples contribution, these the *Tenths* are too little for the whole work; but yet to most, or very many, the *Tenths* to the *Poor* alone, besides the maintenance of the Ministry and *State*, may possibly be more than they are able to give. The *Tenths* even among the Heathens, were given in many places to their Sacrifices, Priests, and to *Religious*, *Publick*, *Civil* works, besides all their private Charity to the *Poor*.

I find in *Diog. Laertius*, lib. 1. (mibi) 32. that *Pisistratus* the *Athenian* Tyrant, proving to *Solon* (in his Epistle to him) that he had nothing against God or man to blame him for, but for taking the Crown; telling him, that he caused them to keep the same Laws which *Solon* gave them, and that better than the Popular Government could have done, both instance thus: *Atheniensium singuli decimas frugum suarum separant; non in usus nostros consumendas, verum Sacrificiis publicis, commodisque Communibus, & si quando bellum contra nos ingruerit, in sumptus deputandas*; that is, Every one of the *Athenians* do separate the Tythes of their fruits, not to be consumed to our uses, but to defray the charge in publick Sacrifices, and in the common profits, and if War at any time invade us. And *Plautus* saith, *Ut decimam solveret Herenti*. Indeed as among the Heathens the Tythes were conjunctly given for *Religious* and *Civil* uses, so it seems that at first the Christian Emperors ferled them on the Bishops for the use of the *poor*, as well as for the *Ministers*, and *Church-service*, and *utensils*. For to all these they were to be divided, and the Bishop was as the Guardian of the *Poor*: And the Glebe or Farmes that were given to the Church, were all employed to the same

uses: And the Canons required that the Tythes should be thus disposed of by the Clergy; *non tanquam propria, sed domino oblata*: And the Emperor *Justinian* commanded the Bishops, *ne ea quae ecclesiae relicta sunt sibi adscribant sed in necessarios Ecclesiae usus impendant*; l. 43. c. de Episc. & Cler. vid. *Albert. Ranz.* *Metrop.* l. 1. c. 2. & *Sax.* l. 6. c. 52. And *Hierom* (ad *Damas.*) saith, *Quoniam quicquid habent clerici pauperum est; & domus illorum omnibus debent esse communes; susceptioni peregrinorum & hospitum invigilare debent: Maxime curandum est illis, ut de decimis & oblationibus, cenobiis & Xenodochiis qualem voluerint & potuerint sustentationem impendant.*

Yet then the paying of Tythes did not excuse the people from all other Charity to the *Poor*: *Austin* saith, *Qui sibi aut premium comparat, aut peccatorum desiderat indulgentiam promereri, reddit decimam, etiam de novem partibus studeat elemosynam dare pauperibus.* And in our times there is less reason that Tythes should excuse the people from their works of Charity, both because the Tythes are now more appropriate to the maintenance of the Clergy, and because (as is aforesaid) the people give them not out of their own. I confess, if we consider how Decimation was used before the Law by *Abraham* and *Jacob*, and established by the Law unto the *Jews*, and how commonly it was used among the *Gentiles*, and last of all by the Church of *Christ*; it will make a considerate man imagine, that as there is still a Divine Direction for one day in seven, as a necessary proportion of time, to be ordinarily consecrated to God, beside what we can spare from our other dayes; so that there is something of a Divine Canon, or direction for the tenth of our revenues or increase to be ordinarily consecrated to God, besides what may be spared from the rest. And whether those Tythes that are none of your own, and cost you nothing, be now to be reckoned to private men, as any of their *Tenths*, which they themselves should give, I leave to your consideration. Amongst *Augustines* works, we find an opinion that the Devils were the *Tenth* part of the Angels, and that man is now to be the *Tenth* order among the Angels, the Saints filling up the place that the Devils fell from, and there being nine orders of Angels to be above us, and that in this, there is some ground of our paying *Tenths*; and therefore he saith, that, *Hec est Domini iustissima consuetudo; ut si tu illi decimam non dederis, tu ad decimam revocaberis, id est, demonibus, qui sunt decima pars angelorum, associaberis.* Though I know not whence he had this opinion, it seemeth that the devoting of a tenth part ordinarily to God, is a matter that we have more than a humane Direction for.

15. In times of extraordinary necessities of the Church, or *State*, or *Poor*, there must be extraordinary bounty in our Contributions; As if an enemy be ready to invade the Land, or if some extraordinary work of God (as the Conversion of some Heathen Nations) do require it, or some extraordinary persecution, and distress befall the Pastors, or in a year of famine, plague, or war, when the necessities of the poor are extraordinary: the *Tenths* in such cases will not suffice, from those that have more to give; Therefore in such a time, the Primitive Christians sold their Possessions, and laid down the price at the feet of the Apostles.

In one word, an honest charitable heart, being presupposed as the root or fountain, and prudence being the discernor of our duty, the Apostles general Rule may much satisfy a Christian for the proportion, 1 Cor. 16. 2. [Let every one of you lay by him in store, as God hath prospered him.] And 2 Cor. 8. 12. According to that a man hath; though there be many intimations,

intimations, that ordinarily a Tenth part at least is requisite.

III. Having thus resolved the question of the *quota pars*, or proportion to be given, I shall say a little to the question, *Whether a man should give most in his lifetime, or at his Death?*

Ans. 1. It is certain that the best work is that which is like to do most good.

2. But to make it best to us, it is necessary that we do it with the most self-denying, holy, charitable mind.

3. That *ceteris paribus*, all things else being equal, the present doing of a good work, is better than to defer it.

4. That to do good only when you dye, because then you can keep your wealth no longer, and because then it costeth you nothing to part with it, and because then you hope that this shall serve instead of true Repentance and Godliness; this is but to deceive your selves, and will do nothing to save your souls, though it do never so much good to others.

5. That he that sinfully neglecteth in his life time to do good, if he do it at his death, from true repentance and Conversion, it is then accepted of God; though the sin of his delay must be lamented.

6. That he that delayeth it till Death, not out of any selfishness, backwardness, or unwillingness, but that the work may be better, and do more good, doth better than if he hastened a lesser good. As if a man have a desire to set up a Free School for perpetuity, and the money which he hath is not sufficient; if he stay till his Death, that so the improvement of the money may increase it; and make it enough for his intended work; that is to do a greater good with greater self-denial: For

1. He receiveth none of the increase of the money for himself.

2. And he receiveth in his life time none of the praise or thanks of the work: So also, if a man that hath no children, have so much Land only as will maintain him, and desireth to give it all to charitable uses when he dyeth, this delay is not at all to be blamed, because he could not sooner give it; and if it be not in vain-glory, but in love to God and to good works that he leaveth it, it is truly acceptable at last. So that all good works that are done at death, are not therefore to be undervalued, nor are they rejected of God; but sometimes it falleth out that they are so much the greater and better works, though he that can do the same in his life time, ought to do it.

IV. But though I have spent all these words in answering these Questions, I am fully satisfied that it's very few that are kept from doing good by any such doubt or difficulty, in the case which stalls their judgments; but by the power of sin and want of grace, which leaveth an unwillingness, and backwardness on their hearts. Could we tell how to remove the impediments in mens wills, it would do more, than the clearest resolving all the cases of conscience, which their judgements seem to be unsatisfied in. Ple tell you what are the impediments in your way that are harder to be removed than all these difficulties, and yet must be overcome before you can bring men to be like true Christians, rich in good works.

1. Most men are so sensual and selfish, that their own flesh is an insatiable gulf that devoureth all, and they have little or nothing to spare from it to good uses. It is better cheap maintaining a family of temperate, sober persons, than one fleshly person that hath a whole litter of Vices and Lusts to be maintained: So much a year seemeth necessary to maintain their *Pride* in needless curiosity and bravery, and so much a year to maintain their *sensual sports* and

pleasures; and so much to please their throats or appetites, and to lay in provision for Feavers, and Dropies, and Coughs, and Consumptions, and an hundred such Diseases, which are the natural progeny of Gluttony, Drunkenness, and excess; and so much a year to maintain their *Idleness*, and so of many other Vices. But if one of these persons have the *Pride*, and *Idleness*, and *Gluttony*, and *Sportfulness* of Wife, and Children, and Family also to maintain, as well as their own, many thousand pounds a year perhaps may be too little: Many a Conquering Army hath been maintained at as cheap a rate, as such an Army of Lusts (or *Garison* at least) as keep possession of some such families; when all their *Luxury* goeth for the honour of their family, and they glory in wearing the livery of the Devil, the World and the Flesh, (which they once renounced and pretended to Glory in nothing but the Cross of Christ;) and when they take care in the education of their Children, that this entailed honour be not cut off from their Families, no wonder if Gods part be little from these men, when the *Flesh* must have so much; and when God must stand to the courtesy of his enemies, and have but their leavings. I hope the Nobility and Gentry of England that are innocent herein, will not be offended with me if I tell them that are guilty, that when I foresee their counts, I think them to be the miserablest persons upon earth, that rob God, and rob the King of that which should defray the charges of Government, and rob the Church, and rob the Poor, and rob their souls of all the benefits of good works, and all to please the devouring flesh: It's a dreadful thing to foresee with what horror they will give up their reckoning, when instead of *so much in feeding and cloathing the poor, and promoting the Gospel, and the saving of mens Souls*, there will be found upon their account, *so much in vain curiosities and Pride, and so much in costly sports and pleasures, and so much in flesh-pleasing Luxury and Excess*. The trick that they have got of late, to free themselves from the fears of this account, by believing that there will be no such day, will prove a short and lamentable remedy: and when that day shall come upon them unawares, their *unbelief* and *pleasures* will dye together, and deliver them up to never-dying horror and despair. I have heard it oft mentioned as the dishonour of France, that the third part of the revenues of so rich a Kingdom should be devoted and paid to the maintaining of superstition: But if there be not many (and most) Kingdoms in the World, where one half of their wealth is devoted to the flesh, and so to the Devil, I should be glad to find my self herein mistaken: And judge you which is more disgraceful, to have half your estates given in sensuality to the Devil, or a third part too ignorantly devoted to God! If men laid out no more than needs upon the flesh, they might have the more for the service of God and of their souls. You cannot live under so much a year, as would maintain above twice as many *frugal, temperate industrious persons*, because your flesh must needs be pleased, and you are strangers to Christian mortification and self-denial. *Laertius* tells us that *Crates Thebanus* put all his money into the Bankers or Usurers hands, with this direction, *That if his Sons proved Idiots it should all be paid to them, but if they proved Philosophers, it should be given to the poor: Because Philosophers can live upon a little, and therefore need little*. So if we could make men *Mortified Christians*; they would need so little for themselves, that they would have the more to give to others, and to do good with.

2. Men do not seriously believe Gods promises; that he will recompence them in this life (with better things

things) an hundred fold, and in the world to come with life eternal! Mat. 19.29. And that by receiving a Prophet, or Righteous man, they may have a Prophets or righteous mans reward: Mat. 10.42. And that a cup of cold water (when you have no better) given to one of Christs little ones in the name of a Disciple, shall not be unrewarded, Mat. 10.42. They believe not that Heaven will pay for all, and that there is a life to come in which God will see that they be no losers. They think there is nothing certain but what they have in hand, and therefore they lay up a treasure upon earth, and rather trust to their estates than God: whereas if they verily believed that there is another life, and that judgment will pass on them on the terms described Mat. 25. they would more industriously lay up a treasure in Heaven, Mat. 6.20. and make themselves friends of the Mammon of unrighteousness, and study how to be rich in good works, and send their wealth to Heaven before them, and lay up a good foundation against the time to come, that they may lay hold upon eternal life: and then they would be ready to distribute, and willing to communicate, 1 Tim. 6.17, 18, 19. Luke 16.9. They would then know how much they are beholden to God, that will not only honour them to be his Stewards, but reward them for distributing his maintenance to his Children, as if they had given so much of their own: They would then see that it is they that are the receivers, and that giving is the surest way to be rich, when for transitory things (sincerely given) they may receive the everlasting riches. Then they would see that he that saveth his Riches, loseth them, and he that loseth them for Christ, doth save them, and lay them up in Heaven; and that it is more blessed to give than to receive; and that we should our selves be laborious that we may have wherewith to support the weak, and to give unto the needy: Read Acts 20.35. Eph. 4.28. Prov. 31.20, &c. Then they would not be weary of well doing, if they believed that, in due season they shall reap, if they faint not; but as they have opportunity, would do good to all men; but especially to them that are of the household of faith, Gal. 6.9, 10. They would not forget to do good, and communicate, as knowing that with such Sacrifice God is well-pleased, Heb. 13.16. A true belief of the Reward, would make men strive who should do most.

3. Another great hindrance is the want of Love to God and our Neighbours, to Christ and his Disciples. If men loved Christ, they would not deal so niggardly with his Disciples, when he has told them that he taketh all that they do to the least of them (whom he calleth his brethren) as done to himself, Mat. 25. & 10.39, 40.

If men loved their neighbours as themselves, I leave you to judge in what proportion and manner they would relieve them? whether they would find money to lay out on Dice and Cards, and gluttonous feasting, on playes, and games, and pomp, and pride, while so many round about them are in pinching want.

The destruction of Charity or Christian Love, is the cause that works of Charity are destroyed. Who can look that the seed of the Serpent, that hath an enmity against the holy seed, should liberally relieve them! or that the fleshly mind which is enmity against God, should be ready to do good to the spiritual and holy servants of God? Gen. 15. Rom. 8.6, 7, 8. Or that a selfish man should much care for any body but himself and his own? when Love is turned into the hatred of each other, upon the account of our partial interests, and opinions; and when we are like men in War, that think he is the bravest, most deserving man, that hath killed most; when men have bitter hateful thoughts of one another, and set

themselves to make each other odious, and to ruine them, that they may stand the faster, and think that destroying them is good service to God, who can look for the fruits of Love from damnable uncharitableness and hatred; or that the Devils tree should bring forth holy fruit to God?

4. And then (when Love is well-spoken of by all, even its deadly enemies) lest men should see their wickedness and misery, (and is it not admirable that they see it not?) the Devil hath taught them to play the Hypocrites, and make themselves a Religion which costs them nothing, without true Christian Love and good works, that they may have something to quiet and cheat their consciences with. One man drops now and then an inconsiderable gift, and another oppresseth, and hateth and destroyeth (and slandereth, and censureth, that he may not be thought to hate and ruine without cause;) and when they have done, they wipe their mouths with a few hypocritical prayers or good words, and think they are good Christians, and God will not be avenged on them: One thinks that God will save him because he is of this Church, & another because he is of another Church: One thinks to be saved because he is of this Opinion and Party in Religion, and another because he is of that: One thinks he is Religious, because he saith his prayers this way, and another because he prayeth another way. And thus dead Hypocrites, whose hearts were never quickened with the powerful Love of God, to love his servants, their neighbours, and enemies, do perswade themselves that God will save them for mocking and flattering him with the service of their deceitful lips: while they want the Love of God, which is the root of all good, and are possessed with the Love of money, which is the root of evil, 1 Tim. 6.10. and are Lovers of pleasure more than God, 2 Tim. 3.4.

They will joyn themselves forwardly to the cheap and outside actions of Religion: But when they hear much less than [One thing thou yet wantest: sell all that thou hast and distribute to the poor, and thou shalt have a treasure in Heaven:] they are very sorrowful, because they are very rich, Luke 18.22, 23. Such a fruitless love as they had to others, Jam. 2. Such a fruitless Religion they have as to themselves: For pure Religion and undefiled before God, is to visit the Fatherless and Widows in their adversity, and to keep your selves unspotted from the world, James 1.27. See 1 John 2.15. & 3.17. Whoso hath this Worlds Goods, and seeth his brother hath need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? There are three Texts that describe the case of sensual uncharitable Gentlemen.

1. Luke 16. A Rich man clothed in purple and silk (for so, as Dr. Hammond noteth, it should rather be translated) and fared sumptuously every day, you know the end of him.

2. Ezek. 16.49. Sodom's Sin was Pride, fulness of bread, and abundance of idleness, neither did she strengthen the hand of the poor and needy.

3. James 5.1, to 7. Go to now, ye rich men, weep and howl for the miseries that shall come upon you — Ye have lived in pleasure on earth, and been wanton: ye have nourished your hearts, as in (or for) the day of slaughter — Ye have condemned and killed the just, and he doth not resist you — And remember Prov. 21.13 Whoso stoppeth his ears at the cry of the poor, he also shall cry himself and shall not be heard. And Jam. 2.13. He shall have judgment without mercy that shewed no mercy, and mercy rejoiceth against judgment. Yea in this life it is oft observable, Prov. 11.24. There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it sendeth to poverty.

Tit. 2:

Tit. 2. *Directions for works of Charity.*

- Direct. 1.* **D**irect. 1. *L*ove God, and be renewed to his image; and then it will be natural to you to do good; and his Love will be in you a fountain of good works.
- Direct. 2.* **D**irect. 2. *L*ove your Neighbours, and it will be easie to you to do them all the good you can: As it is to do good to your selves or Children or dearest friends.
- Direct. 3.* **D**irect. 3. *L*earn self-denial, that selfishness may not cause you to be all for your selves, and be Satans Law of Nature in you, forbidding you to do good to others.
- Direct. 4.* **D**irect. 4. *M*ortifie the flesh, and the vices of sensuality: Pride and Curiosity, Gluttony and drunkenness, are insatiable gulfs, and will devour all, and leave but little for the poor: Though there be never so many poor families which want bread and clothing, the Proud person must first have the other silk Gown, or the other ornaments which may set them out with the forwardest in the mode and fashion: and this house must first be handfomlier built, and these rooms must first be neatlier furnished; and these Children must first have finer cloaths: Let *Lazarus* lye never so miserable at the door, the sensualist must be cloathed in purple and silk, and fare deliciously and sumptuously daily, *Luke 16.* The glutton must have the dish and cup which please his appetite, and must keep a full Table for the entertainment of his companions that have no need. These insatiable vices are like Swine and Dogs, that devour all the Childrens bread. Even vain recreations and gaming shall have more bestowed on them, than Church or poor (as to any voluntary gift.) Kill your greedy vices once, and then a little will serve your turns, and you may have wherewith to relieve the needy, and do that which will be better to you at your reckoning day.
- Direct. 5.* **D**irect. 5. *L*et not selfishness make your Children the inordinate objects of your charity and provision, to take up that which should be otherwise employed. Carnal and worldly persons would perpetuate their vice; and when they can live no longer themselves, they seem to be half alive in their posterity, and what they can no longer keep themselves, they think is best laid up for their Children, to feed them as full, and make them as sensual and unhappy as themselves. So that just and moderate provisions will not satisfy them; but their Childrens Portions must be as much as they can get, and almost all their Estates are *sibi & suis*, for themselves and theirs: And this pernicious vice is as destructive to good works, as almost any in the World. That God who hath said that he is worse than an Infidel who provideth not for his own Family, will judg many thousands to be worse than Christians, and than any that will be saved must be, who make their families the devourers of all which should be expended upon other works of Charity.
- Direct. 6.* **D**irect. 6. *T*ake it as the chiefest extrinsecal part of your Religion to do good; and make it the trade or business of your lives; and not as a matter to be done on the by. *Jam. 1. 27.* Pure Religion and undefiled before God and the Father is this, To visit the Fatherless and Widows in their affliction, and to keep himself unspotted from the world. If we are created for good works, *Ephes. 2. 10.* and redeemed and purified to be zealous of good works, *Tit. 2. 14.* and must be judged according to such works, *Matth. 25.* then certainly it should be our chiefest daily care and diligence, to do them with all our hearts and abilities.

And as we keep a daily account of our own and our servants business in our particular Callings, so should we much more of our employment of our Masters Talents in his Service: And if a Heathen Prince could say with lamentation, *Alas, I have lost a day*, if a day had past in which he had done no one good, how much more should a Christian, who is better instructed to know the comforts and rewards of doing good.

Direct. 7. **D**irect. 7. *G*ive not only out of your superfluities, when the flesh is glazted with as much as it desireth, but labour hard in your Callings, and be thrifty and saving from all unnecessary expences, and deny the desires of ease and fulness and pride and curiosity that you may have the more to do good with. Thriftiness for works of Charity is a great and necessary duty, though Covetous thriftiness for the love of riches be a great sin. He that wasteth one half his Masters goods through sloathfulness or excesses, and then is charitable with the other half, will make but a bad account of his Stewardship. Much more he that glutteth his own and his Families and retainers fleshly desires first, and then giveth to the poor only the leavings of luxury, and so much as their fleshly lusts can spare. It is a dearer, a laborious and a thrifty charity, that God doth expect of faithful Stewards.

Direct. 8. **D**irect. 8. *D*elay not any good work which you have present ability and opportunity to perform. Delay signifieth unwillingness or negligence. Love and Zeal are active and expeditious. And delay doth frequently frustrate good intentions. The persons may dye that you intend to do good to; or you may dye, or your ability or opportunities may cease: That may be done to day which cannot be done to morrow. The Devil is not ignorant of your good intentions, and he will do all that possibly he can to make them of no effect: And the more time you give him, the more you enable him to hinder you. You little foresee what abundance of impediments he may cast before you: and so make that impossible which once you might have done with ease. *Prov. 3. 28.* Say not to thy Neighbour, Go and come again, and to morrow I will give, when thou hast it by thee. *Prov. 27. 1.* Boast not thy self of to morrow, for thou knowest not what a day may bring forth.

Direct. 9. **D**irect. 9. *D*istrust not Gods providence for thy own provision. An unbelieving man will needs be a God to himself, and trust himself only for his provisions, because indeed he cannot trust God. But you will find that your labour and care is vain, or worse than vain without Gods blessing. Say not distrustfully, what shall I have my self when I am old? Though I am not perswading you to make no provision, or to give away all; yet I must tell you, that it is exceeding folly to put off any present duty, upon distrust of God, or expectation of living to be old. He that over-night said, *I have enough laid up for many years*, did quickly hear, *Thou fool, this night shall thy soul be required of thee: and whose then shall the things be which thou hast provided?* *Luke 12. 20.* Rather obey that, *Eccl. 9. 10.* Whatsoever thy hand findeth to do, do it with thy might: For there is no work nor device, nor knowledge, nor wisdom in the grave whither thou goest. Do you think there is not an hundred thousand whose estates are now consumed in the flames of London, who could wish that all that had been given to pious or charitable uses? Do but believe from the bottom of your hearts, that he that hath pity on the poor, lendeth to the Lord, and that which he layeth out he will pay him again. *Prov. 19. 17.* And that *Matth. 10. 40, 41, 42.* He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me: He that receiveth a Prophet in the name of

of a Prophet, shall receive a Prophets reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous mans reward: and who-soever shall give to drink to one of these little ones, a cup of cold water only (i.e. when he hath no better) in the name of a Disciple, verily I say unto you, he shall in no wise lose his reward. I say, Believe this, and you will make haste to give while you may, lest your opportunity should overslip you.

Direct.
10.

Direct. 10. What you cannot do your selves, provoke others to do who are more able: *Provoke one another to love and to good works.* Modesty doth not so much forbid you to beg for others as for your selves. Some want but information to draw them to good works: And some that are unwilling, may be urged to it, to avoid the shame of uncharitableness: And

though such giving do little good to themselves, it may do good to others. Thus you may have the reward when the cost is anothers, as long as the Charity is yours.

Direct. 11. Hearken to no doctrine which is an enemy to Charity or good works; nor yet which teacheth you to trust in them for more than their proper part. He that ascribeth to any of his own works, that which is proper to Christ, doth turn them into heinous sin. And he that ascribeth not to them all that which Christ ascribeth to them, is a sinner also. And whatever ignorant men may prate, the time is coming, when neither Christ without our Charity, nor our Charity without Christ (but in subordination to him,) will either comfort or save our souls.

Direct.
11.

CHAP. XXXI.

Cases and Directions about confessing sins and injuries to others.

Tit. 1. Cases about confessing sins and injuries to others.

Quest. 1. **I**N what cases is it a duty to confess wrongs to those that we have wronged?

Ans. 1. When in real injuries you are unable to make any restitution, and therefore must desire forgiveness, you cannot well do it without confession. 2. When you have wronged a man by a lye, or by false witness, or that he cannot be righted, till you confess the truth. 3. When you have wronged a man in his honour or fame, where the natural remedy is to speak the contrary, and confess the wrong. 4. When it is necessary to cure the revengeful inclination of him whom you have wronged, or to keep up his charity, and so to enable him to love you, and forgive you. 5. Therefore all known wrongs to another, must be confessed, except when impossibility, or some ill effect which is greater than the good be like to follow. Because all men are apt to abate their Love to those that injure them, and therefore all have need of this remedy. And we must do our part to be forgiven by all whom we have wronged.

Quest. 2. What causes will excuse us from confessing wrongs to others?

Ans. 1. When full recompence may be made without it, and no forgiveness of the wrong is necessary from the injured, nor any of the forefaid causes require it. 2. When the wrong is secret and not known to the injured party, and the confessing of it would but trouble his mind, and do him more harm than good. 3. When the injured party is so implacable and inhumane that he would make use of the confession to the ruine of the penitent, or to bring upon him greater penalty than he deserveth. 4. When it would injure a third person who is interested in the business, or bring them under oppression and undeserved misery. 5. When it tendeth to the dishonour of Religion, and to make it scorned because of the fault of the penitent confesser. 6. When it tendeth to set people together by the ears, and breed dissension, or otherwise injure the Common-wealth or Government. 7. In general, it is no duty to

confess our sin to him that we have wronged, when, all things considered, it is like in the judgment of the truly wise, to do more hurt than good: For it is appointed as a means to good, and not to do evil.

Quest. 3. If I have had a secret thought or purpose to wrong another, am I bound to confess it, when it was never executed?

Ans. 1. You are not bound to confess it to the party whom you intended to wrong, as any act of Justice to make him reparation; nor to procure his forgiveness to your self: Because it was no wrong to him indeed, nor do thoughts and things secret come under his judgment, and therefore need not his pardon. 2. But it is a sin against God, and to him you must confess it. 3. And by accident, *finis gratia*, you must confess it to men, in case it be necessary to be a warning to others, or to the increase of their hatred of sin, or their watchfulness, or to exercise your own humiliation, or prevent a relapse, or to quiet your conscience, or in a word, when it is like to do more good than hurt.

Quest. 4. To whom, and in what cases must I confess to men, my sins against God, and when not?

Ans. The cases about that confession which belongeth to Church-discipline, belongeth to the second Tome; and therefore shall here be passed by. But briefly and in general, I may answer the question thus: 1. There are conveniences and inconveniences to be compared together, and you must make your choice accordingly. The reasons which may move you to confess your sins to another are these. 1. When another hath sinned with you, or perswaded or drawn you to it, and must be brought to repentance with you. 2. When your conscience hath in vain tried all other fit means for peace or comfort, and cannot obtain it, and there is any probability of such advice from others as may procure it. 3. When you have need of advice to resolve your conscience, whether it be sin or not, or of what degree, or what you are obliged to in order to forgiveness. 4. When you have need of counsel to prevent the sin for the time to come, and mortifie the habit of it.

The inconveniences which may attend it, are such as these; 1. You are not certain of anothers secrecie: His

His mind may change, or his understanding fail, or he may fall out with you, or some great necessity may befall him to drive him to open what you told him. 2. Then whether your shame or loss will not make you repent it, should be foreseen. 3. And how far others may suffer in it. 4. And how far it will reflect dishonour on Religion. All things being considered on both sides, the preponderating reasons must prevail.

Tit. 2. Directions about confessing sin to others.

Direct. 1. **D**O nothing which you are not willing to confess, or which may trouble you much, if your confession should be opened. Prevention is the easiest way: And foresight of the consequents should make a wise man still take heed.

Direct. 2. When you have sinned or wronged any, weigh well the consequents on both sides before you make your confession: that you may neither do that which you may wish undone again, nor causelessly refuse your duty: And that inconveniences foreseen may be the better undergone when they cannot be avoided.

Direct. 3. When a well informed conscience telleth you that confession is your duty, let not self-respect detain you from it, but do it whatever it may cost you: Be true to Conscience, and do not wilfully put off your duty: To live in the neglect of a known duty, is to live in a known sin: which will give you cause to question your sincerity, and cause more terrible effects in your souls, than the inconveniences of confession could ever have been.

Direct. 4. Look to your Repentance that it be deep and absolute, and free from hypocritical exceptions and reserves. For half and hollow Repentance will not carry you through hard and costly duties: But that which is sincere, will break over all: It will make you so angry with your selves and sins, that you will

be as inclined to take shame to your selves, in an honest revenge, as an angry man is to bring shame upon his adversary. We are seldom over-tender of a mans reputation whom we fall out with: And Repentance is a falling out with our selves. We can bear sharp remedies, when we feel the pain, and perceive the mortal danger of the disease: And Repentance is such a perception of our pain and danger. We will not tenderly hide a mortal enemy, but bring him to the most open shame: And Repentance causeth us to hate sin as our mortal enemy. It is want of Repentance that maketh men so unwilling to make a just confession.

Direct. 5. Take heed of Pride, which maketh men so tender of their reputation, that they will venture their souls to save their honour: Men call it bashfulness, and say they cannot confess for shame: But it is Pride that maketh them so much ashamed to be known by men, to be offenders, while they less fear the eye and judgment of the Almighty. Impudency is a mark of a profligate sinner: but he that pretendeth shame against his duty, is foolishly proud; and should be more ashamed to neglect his duty, and continue impenitent in his sin. A humble person can perform a self-abasing humbling duty.

Direct. 6. Know the true Uses of Confession of sin, and use it accordingly: Do it with an hatred of sin, to express your selves implacable enemies to it: Do it to repair the wrong which you have done to others; and the dishonour you have done to the Christian Religion, and to warn the hearers to take heed of sin and temptation by your fall: It is worth all your shame, if you save one sinner by it from his sin: Do it to lay the greater obligation upon your selves for the future, to avoid the sin and live more carefully: For it is a double shame to sin after such humbling confessions.

CHAP. XXXII.

Cases and Directions about Satisfaction and Restitution.

Tit. 1. Cases of Conscience about Satisfaction and Restitution.

Quest. 1. **W**hen is it that proper restitution must be made, and when satisfaction? and what is it?

Ans. Restitution properly is *eiusdem*, of the same thing, which was detained or taken away: Satisfaction is *solutio equivalentis, vel tantidem, alias indebiti*; that which is for compensation or reparation of loss, damage, or injury; being something of equal value or use to the receiver. Primarily *res ipsa debetur*, Restitution is first due, where it is possible: but when that is unavoidably hindered or forbidden by some effectual restraint, satisfaction is due. Whilst Restitution of the same may be made, we cannot put off the Creditor or Owner with that which is equivalent without his own consent; but by his consent we may at any time. And to the Question, *What is due satisfaction?* I answer, that when Restitution may be made, and he that should restore, doth rather desire the owner to accept some other thing in compensation, there that proportion is due satisfaction which both parties agree upon. For if it be above the value, it was yet voluntarily given, and the payer might have chosen: And if it be under the value, it was yet voluntarily accepted, and the receiver might have chosen. But if Restitution cannot be made,

or not without some greater hurt to the payer than the value of the thing, there due satisfaction is that which is of equal value and use to the receiver: And if he will not be satisfied with it, he is unjust, and it is *quoad valorem rei & debitum solvitur*, full satisfaction, and he is not (unless by some other accident) bound to give any more: Because it is not another unrighteous will that he is obliged to fulfil, but a debt which is to be discharged. But here you must distinguish betwixt satisfaction in Commutative Justice, for a debt, or injury, and satisfaction in distributive Governing Justice, for a fault or crime: The measure of the former satisfaction, is so much as may compensate the owners loss; not only so much as the thing was worth to another, but what it was worth to him: But the measure of the latter satisfaction is, so much as may serve the ends of Government instead of actual obedience; or so much as will suffice as to the Ends of Government, to repair the hurts which the crime hath done, or avoid what it would do.

And here you may see the answer to that Question, *Why a Thief was commanded to restore fourfold*, by the Law of Moses? For in that restitution there was a conjunction of both these sorts of satisfaction, both in point of Commutative and Distributive Justice: So much as repaired the owners loss was satisfaction to the owner for the injury: The rest was all satisfaction to God and the Common-wealth for the publick injury that came by the crime or violation of the Law. Other answers

swers are given by some, but this is the plain and certain truth.

Quest. 2. *How far is Restitution or Satisfaction necessary?*

Ans. As far as acts of obedience to God, and Justice to man are necessary; that is, 1. As a man that repenteth truly of sin against God, may be saved without external obedience, if you suppose him cut off by death immediately upon his Repenting, before he hath any opportunity to obey: So that the *Animus obediendi* is absolutely necessary; and the *actus obediendi* if there be opportunity: So is it here: The *animus restituendi*, or true resolution or willingness to restore is ever necessary to the sincerity of Justice and Repentance in the person, as well as necessary *necessitate precepti*: And the act of restitution primarily, and of satisfaction secondarily is necessary, if there be time and power: I say necessary always as a duty, *necessitate precepti*: and necessary *necessitate medii*, as a condition of pardon and salvation, so far as they are necessary acts of true repentance and obedience, as other duties are: that is, as a true penitent may in a temptation omit Prayer or Church-communion, but yet hath always such an habitual inclination to it, as will bring him to it, when he hath opportunity by deliberation to come to himself; and as in the same manner a true penitent may omit a work of charity or mercy; but not give over such works: Even so is it in this case of restitution and satisfaction.

Quest. 3. *Who are they that are bound to make restitution or satisfaction?*

Ans. 1. Every one that possesseth and retaineth that which is indeed another mans, and hath acquired no just title to it himself, must make restitution. Yet so, that if he came lawfully by it (as by finding, buying or the like,) he is answerable for it only upon the terms in those Titles before expressed. But if he came unlawfully by it, he must restore it with all damages. The cases of borrowers and finders are before resolved. He that keepeth a borrowed thing longer than his day, must return it with the damage. He that loseth a thing which he borrowed, must make satisfaction, unless in cases where the contract, or common usage, or the quality of the thing, excuseth him. 2. He that either by force, or fraud, or negligence, or any injustice doth wrong to another, is bound to make him a just compensation, according to the proportion of the guilt and the loss compared together: For neither of them is to be considered alone. If a servant neglect his Masters business, and it fall out that no loss followeth it; he is bound to confess his fault, but not to pay for a loss which might have been, but was not. And if a servant by some such small and ordinary negligence, which the best servants are guilty of, should bring an exceeding great damage upon his Master (as by dropping asleep to burn his house, or by an hours delay which seemed not very dangerous, to frustrate some great business) he is obliged to Reparation as well as to Confession; but not to make good all that is lost, but according to the proportion of his fault. But he that by oppression, or robbery taketh that which is anothers, or bringeth any damage to him, or by slander, false witness, or any such unrighteous means, is bound to make a fuller satisfaction. And those that concur in the injury, being accessaries, are bound to satisfy. As, 1. Those that teach or command another to do it. 2. Those who send a Commission, or authorize another to do it. 3. Those who counsel, exhort or persuade another to do it. 4. Who by consenting are the causes of it. 5. Those who co-operate, and assist in the injury knowingly and voluntarily. 6. Those who hinder it not when they could and were obliged to do it. 7. Those who make the act their own, by owning it, or consenting afterwards. 1. Those who will not reveal it afterwards, that

the injured party may recover his own, when they are obliged to reveal it. But a secret consent which no way furthered the injury, obligeth none to restitution, but only to repentance: because it did no wrong to another, but it was a sin against God.

Quest. 4. *To whom must restitution or satisfaction be made?*

Ans. 1. To the true Owner, if he be living and to be found; and it can be done. 2. If that cannot be, then to his heirs, who are the possessors of that which was his. 3. If that cannot be, then to God himself; that is, to the poor, or unto pious uses: For the possessor is no true Owner of it: And therefore where no other Owner is found, he must discharge himself so of it, to the use of the highest and principal Owner, as may be most agreeable to his will and interest.

Quest. 5. *What Restitution should he make who hath dishonoured his Governours or Parents?*

Ans. He is bound to do all that he can to repair their honour, by suitable means: and to confess his fault, and crave their pardon.

Quest. 6. *How must satisfaction be made for slanders, lies and infaming of others?*

Ans. By confessing the sin, and unsaying what was said, not only as openly as it was spoken; but as far as it is since carried on by others, and as far as the reparation of your neighbours good name requireth, if you are able.

Quest. 7. *What reparation must they make who have tempted others to sin; and hurt their souls?*

Ans. 1. They must do all that is in their power to recover them from sin, and to do good to their souls: They must go to them, and confess and lament the sin, and tell them the evil and danger of it, and incessantly strive to bring them to repentance. 2. They must make reparation to the Lord of souls, by doing all the good they can to others, that they may help more than they have hurt.

Quest. 8. *What reparation can or must be made for Murder or Man-slaughter?*

Ans. By Murder there is a manifold damage inferred: 1. God is deprived of the life of his servant. 2. The person is deprived of his life. 3. The King is deprived of a Subject. 4. The Common-wealth is deprived of a member. 5. The friends and kindred of the dead are deprived of a friend. 6. And perhaps also damnified in their estates. All these damages cannot be fully repaired by the offender: but all must be done that can be done. 1. Of God he can only beg pardon, upon the account of the satisfactory sacrifice of Christ expressing true repentance as followeth. 2. To the person murdered no reparation can be made. 3. To the King and Common-wealth, he must patiently yield up his life, if they sentence him to death, and without repining, and think it not too dear to become a warning to others, that they sin not as he did. 4. To disconsolate friends no reparation can be made, but pardon must be asked. 5. The damage of heirs, kindred and creditor, must be repaired by the offenders estate, as far as he is able.

Quest. 9. *Is a Murderer bound to offer himself to death, before he is apprehended?*

Ans. Yes, in some cases: As, 1. When it is necessary to save another that is falsely accused of the crime. 2. Or when the interest of the Common-wealth requireth it. But otherwise, not: Because an offender may lawfully accept of mercy, and nature teacheth him to desire his own preservation: But if the question be, *When doth the interest of the Common-wealth require it?* I think, much oftener than it is done: As the common-interest requireth that murderers be put to death, when apprehended: So it requireth that they may not frequently and easily be hid, or escape by secrecy or flight: For then it would embolden others to murder: whereas when few escape, it will more effectually deter

Quest. 4.

Heb. 5. 23.

1 Sam. 12.

3.

Neh. 5. 11.

Numb. 5.

8.

Luk. 19. 8.

Quest. 5.

Quest. 6.

Quest. 7.

Quest. 8.

Quest. 9.

ter men : If therefore any murderers conscience, shall constrain him in true repentance, voluntarily to come forth and confess his sin, and yield up himself to justice, and exhort others to take heed of sinning as he did, I cannot say that he did any more than his duty in so doing: And indeed I think that it is *ordinarily* a duty, and that ordinarily the interest of the Commonwealth requireth it; though in some cases it may be otherwise. The execution of the Laws against Murder, is so necessary to preserve mens lives, that I do not think that *self-preservation* alone will allow men to defeat the Commonwealth of so necessary a means of preserving the lives of many, to save the life of one, who hath no right to his own life, as having forfeited it. If to shift away *other murderers* from the hand of Justice be a sin, I cannot see but that it is so ordinarily, to do it for ones self: Only I think that if a true penitent person have just cause to think that he may do the Commonwealth more service by his life, than by his death, that then he may conceal his crime or fly; But otherwise not.

Quest.
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Quest. 10. *Is a Murderer bound to do execution on himself, if the Magistrate upon his confession, do not?*

Ans. No: because it is the Magistrate who is the appointed Judge of the publick interest, and what is necessary to its reparation; and hath power in certain cases to pardon: And though a murderer may not ordinarily strive to defeat Gods Laws, and the Commonwealth, yet he may accept of mercy when it is offered him.

Quest.
11.

Quest. 11. *What satisfaction is to be made by a Fornicator or Adulterer?*

Ans. Chastity cannot be restored, nor corrupted honour repaired. But, 1. If it was a sin by mutual consent, the party that you sinned with, must by all importunity be solicited to repentance; and the sin must be confessed, and pardon craved for tempting them to sin. 2. Where it can be done without a greater evil than the benefit will amount to, the Fornicators ought to joyn in marriage. *Exod. 22. 16.* 3. Where that cannot be, the man is to put the Woman into as good a case for outward livelyhood, as she would have been in if she had not been corrupted by him; by allowing her a proportionable dowry; *Exod. 22. 17.* and the Parents injury to be recompensed, *Dent. 22. 28, 29.* 3. The Childs maintenance also is to be provided for, by the fornicator. That is, 1. If the man by fraud or solicitation induced the Woman to the sin, he is obliged to all as aforesaid. 2. If they sinned by mutual forwardness and consent, then they must jointly bear the burden: yet so that the Man must bear the greater part; because he is supposed to be the stronger and wiser to have resisted the temptation. 3. If the Woman importuned the man, she must bear the more; but yet he is responsible to Parents and others for their damages, and in part to the Woman her self, because he was the stronger vessel, and should have been more constant: And *volenti non fit injuria*, is a rule that hath some exceptions.

Quest.
12.

Quest. 12. *In what case is a man excused from restitution and satisfaction?*

Ans. 1. He that is utterly disabled cannot restore or satisfy. 2. He that is equally damaged by the person to whom he should restore, is excused in point of real equity and Conscience, so be it that the Reasons of external order and policy oblige him not. For though it may be his sin (of which he is to repent,) that he hath equally injured the other, yet it requireth *confession* rather than *restitution* or satisfaction, unless he may also expect satisfaction from the other. Therefore if you owe a man an hundred pound, and he owe you as much and will not pay you, you are not bound

to pay him, unless for external order sake, and the Law of the Land. 3. If the debt or injury be forgiven, the person is discharged. 4. If Nature or common-custum do warrant a man to believe that no restitution or satisfaction is expected, or that the injury is forgiven, though it be not mentioned, it will excuse him from restitution or satisfaction: As if Children or friends have taken some trifle, which they may presume the kindness of a Parent or friend will pass over, though it be not justifiable.

Quest. 13. *What if the Restitution will cost the restorer far more than the thing is worth?*

13.

Ans. He is obliged to make Satisfaction, instead of Restitution?

Quest. 14. *What if the confessing of the fault may engage him that I must restore to, so that he will turn it to my infamy or ruine?*

14.

Ans. You may then conceal the person, and send him satisfaction by another hand: or you may also conceal the wrong it self, and cause satisfaction to be made him, as by gift, or other way of payment.

Tit. 2. Directions about Restitution and Satisfaction.

Direct. 1. *Foresee the trouble of restitution, and prevent it:* Take heed of Covetousness,

which would draw you into such a snare: What a perplexed case are some men in, who have injured others so far as that all they have will scarce make them due satisfaction? Especially publick oppressors who injure whole Nations, Countries or communities: and unjust Judges, who have done more wrong perhaps in one day or week than all their estates are worth: and unjust Lawyers who plead against a righteous cause: and false witnesses, who contribute to the wrong: and unjust Juries, or any such like: Also oppressing Landlords; and Soldiers that take mens goods by violence; and deceitful Tradesmen, who live by injuries. In how sad a case are all these men?

Direct. 2. *Do nothing which is doubtful, if you can avoid it, lest it should put you upon the trouble of restitution.* As in case of any doubtful way of Usury or other gain, consider, that if it should hereafter appear to you to be unlawful, and so you be obliged to restitution (though you thought it lawful at the taking of it,) what a snare then would you be in? when all that use must be repayed? And so in other cases.

Direct. 3. *When really you are bound to restitution or satisfaction, stick not at the Cost or Suffering be it never so great, but be sure to deal faithfully with God and Conscience.* Else you will keep a thorn in your hearts, which will smart and fester till it be out: And the ease of your Consciences, will bear the charge of your costliest restitution.

Direct. 4. *If you be not able in your life time to make restitution, leave it in your wills as a debt upon your Estates; but never take it for your own.*

Direct. 5. *If you are otherwise unable to satisfy, offer your labour as a servant to him to whom you are indebted; if at least by your service you can make him a compensation.*

Direct. 6. *If you are that way unable also, beg of your friends, to help you, that Charity may enable you to pay the debt.*

Direct. 7. *But if you have no means at all of satisfying, confess the injury and crave forgiveness, and cast your self on the mercy of him whom you have injured.*

CHAP. XXXIII.

Cases and Directions about our obtaining Pardon from God.

Tit. 1. Cases of Conscience about obtaining pardon of sin from God.

Quest. 1. **Q**uest. 1. *Is there pardon to be had for all sin without exception, or not?*

Answ. 1. There is no pardon procured nor offered, for the final non-performance of the conditions of pardon; that is, for final impenitency, unbelief and ungodliness. 2. There is no pardon for any sin, without the conditions of pardon, that is, without true faith and repentance, which is our conversion from sin to God. 3. And if there be any sin which certainly excludeth true Repentance to the last, it excludeth pardon also: which is commonly taken to be the case of Blasphemy against the Holy Ghost: of which I have written at large in my Treatise against Infidelity.

But 1. All sin, except the final non-performance of the conditions of pardon, is already conditionally pardoned in the Gospel; that is, If the sinner will repent and believe. No sin is excepted from pardon to penitent believers.

2. And all sin is actually pardoned to a true penitent believer.

Quest. 2. *What if a man do frequently commit the same heinous sin? may he be pardoned?*

Answ. Whilst he frequently committeth it, (being a mortal sin,) he doth not truly repent of it: And while he is impenitent he is unpardoned: But if he be truly penitent, his heart being habitually and actually turned from the sin, it will be forgiven him: but not till he thus forsake it.

Quest. 3. *Is the day of grace and pardon ever past in this life?*

Answ. The day of grace and pardon to the penitent, is never past in this life: There is no day or hour in which a true penitent person is not pardoned; or in which the impenitent is not conditionally pardoned, that is, if he will truly repent and believe in Christ: And as for the day of true penitence, it is not past to the impenitent; for it never yet came, that is, They never truly repented. But there is a time, with some provoking forsaken sinners, when God who was wont to call them to repentance by outward Preaching and inward motions, will call and move them so no more, but leave them more quietly in the blindness and hardness of their hearts.

Quest. 4. *May we be certain of pardon of sin in this life?*

Answ. Yes: every man that understandeth the Covenant of Grace, may be certain of pardon, so far as he is certain of the sincerity of his faith and repentance, and no further: And if a man could not be sure of that, the consolatory promises of pardon would be in a sort in vain: And we could not tell how to believe and repent, if we cannot tell when we truly do it.

Quest. 5. *Can any man pardon sins against God? and how far?*

Answ. Pardon is the remitting of a Punishment. So far as man is to punish sinners against God, so far they may pardon, that is, remit that punishment (Whether they do well in so doing? is another question.) Magistrates are to execute corporal penalties upon subjects for many sins against God: and they may pardon accordingly. The Pastors of the Church, who are its Guides as to publick Church-communion, may remove offenders from the said Communion, and they may absolve them when they are penitent, and they may

(rightfully or wrongfully,) remit the penalty which they may inflict. 2. The Pastors of the Church may as Gods officers, declare the conditional general pardon, which is contained in the Covenant of grace; and that with particular application to the sinner, for the comforting of his mind: *q. d.* [Having examined your Repentance, I declare to you as the Minister of Christ, that if it be as you express it, without dissembling or mistake, your Repentance is sincere, and your sin is pardoned.] 3. On the same terms a Pastor may as the Minister or Messenger of Christ, deliver this same conditional pardon contained in the Covenant of grace, as sealed by the Sacraments of Baptism and the Lords Supper; which is an act of investiture: *q. d.* [I do as the Minister of Christ, hereby seal and deliver to you in his name, the pardon of all your sins through his blood; supposing your professed faith and repentance be sincere: otherwise it is void and of no such effect.] But this is, 1. But a conditional pardon, though with particular application. 2. And it is but a Ministerial act of Delivery or Investiture, & not the act of the Donor by himself; nor the gift of the first title: so that it is no whit proper to say, that the Minister pardoneth you; but that the Minister bringeth, and delivereth you the pardon, and sealeth it in his Masters name; or that Christ doth pardon you, and send it you by his Minister. As it is utterly improper to say, that the Kings Messenger pardoneth a Traytor, because he bringeth him a pardon from the King. And though (if we agree of this sense) the Controversie remaining will be but *de nomine*, yet is it not of small moment; when abused words do tend to abuse the peoples understandings; he that saith, *I forgive your sins*; doth teach the people to take him for a God, whatever he meaneth in himself; and blasphemous words will not be sufficiently excused, by saying that you have not a blaspheming sense. So that a Pastor may 1. Declare Christs pardon; 2. And seal and deliver it conditionally in Christs name: But he cannot pardon the internal punishments in this life, nor the eternal punishments of the next. 3. But the punishments of Excommunication he may pardon, who must execute them.

Quest. 6. *Doth God forgive sin before it be committed (or justify the sinner from it)?*

Answ. No: No: for it is a contradiction, to forgive that which is not, or to remit a penalty which is not due: But he will indeed justify the person, not by Christs righteousness, but by his own innocence in *tantum*, so far as he is no sinner: He that hath not committed a sin, needeth no pardon of it, nor any righteousness but his innocence, to justify him against the false accusation of doing that which he never did. God doth prepare the sacrifice and remedy before upon the foresight of the sin: And he hath made an universal act of pardon, before hand; which shall become an actual pardon to him who penitently accepteth it: And he is purposed in himself to pardon all whom he will pardon: so that he hath the decreitive *nolle punire* before. But none of this is proper pardon or the justification of a sinner, in the Gospel sense, as shall be further shewed.

Quest. 7. *Is an Elect person pardoned and justified, before faith and repentance?*

Answ. (Laying aside the case of Infants, which dependeth on the faith of others) the former answer will serve for this question.

Quest. 8. *Is pardon or justification perfect before death?*

Answ. 1. *De re*: 1. The pardon which you have this

Some speak too ignorantly and dangerously about the day of grace being past in this life.

this year, extendeth not to the sins which you commit the next year, or hour; but there must be a renewed act of pardon for renewed sins; though not a new Gospel, or Covenant or act of Oblivion to do it: But the same Gospel-Covenant, doth morally perform a new act of pardon, according to the Redeemers mind and will. 2. The pardon which we have now, is but *constitutive & in jure*, and but *virtual* as to *sentential Justification*: But the *sentence* of the Judge is a more perfective act: or if any think that God doth now *sentence* us just before the Angels, in any Cœlestial Court, yet that at Judgment will be a more full perfective act. 3. The *executive pardon* which we have now, which is opposite to actual punishing, is not perfect, till the day of judgment: Because all the punishment is not removed, till the last enemy, Death, be overcome, and the body be raised from the Earth. 2. And now the *Controversie de nomine*, whether it be proper to call our present justification or pardon *Perfect* is easily decided from what is said *de re*.

Quest. 9. Quest. 9. Is our pardon perfect as to all the sins that are past?

Ans. 1. As to the number of sins pardoned, it is: For all are pardoned. 2. As to the *species* of the act, and the plenary effect, it is not. For, 1. All the punishment is not removed: 2. The final absolving sentence is to come. 3. The pardon which we have is as to its *continuance*, but conditional: And the tenour of the Covenant would cease the pardon even of all sins past, if the sinners faith and repentance should cease: I speak not *de eventu* whether ever any do fall away, but of the *tenour* of the Covenant; which may prevent falling away. Now a pardon which hath much yet to be done, as the condition of its continuance, is not so perfect, as it will be when all those things are performed.

Quest. 10. Q. 10. May Pardon or Justification be reversed or lost?

Ans. Whether God will eventually permit his true servants, to fall so far as to be unjustified, is a Controversie which I have written of in a fitter place. 2. But *quoad robur peccatoris*, it is alas, too easy to fall away, and be unjustified. 3. And as to the tenour of the Covenant, it continueth the *promise* and *threatning* conditionally, and supposing the sinner defectible, doth threaten damnation to them that are now justified, if they should not persevere but apostatize, Col. 1. 33. Rom. 11. 22. John 15. 9.

Quest. 11. Quest. 11. Is the pardon of my own sins to be believed *fide divina*? And is it the meaning of that Article of the Creed, I believe the pardon of my sins?

Ans. I am to believe *fide divina*, that Christ hath purchased, and enacted a conditional pardon, which is universal, and therefore extendeth to my sins as well as to other mens: And that he commandeth his Ministers to offer me this, and therein to offer me the actual pardon of all my sins, to be mine if I truly repent and believe: And that if I do so, my sins are actually pardoned. And I am obliged accordingly to believe in Christ, and take him for my Saviour, for the pardon of my sins. But this is all the meaning of the Creed, and Scripture, and all that is of *Divine belief*. 2. But that *I am actually pardoned*, is not of *Divine faith*, but only on supposition that I first believe: which Scripture telleth not, whether I do or not. In strict sense I must first believe in Christ for pardon: And next in a larger sense I must believe that I am pardoned; that is, I must so conclude by an act of reason, one of the premises being *de fide*, and the other of internal self-knowledge.

Quest. 12. Quest. 12. May a man trust in his own faith or repentance for his pardon and justification, in any kind?

Ans. Words must be used with respect to the understanding of the hearers: And perilous expressions must be avoided lest they deceive men. But *de re*, 1. You must not trust to your faith or repentance, to

do that which is proper to God, or to Christ, or to Christ, or to the Gospel, or for any more than their own part, which Christ hath assigned them. 2. You must trust to your faith and repentance for that which is truly their own part. And should you not trust them at all, you must needs despair, or trust presumptuously to you know not what. For Christ will not be instead of faith or repentance to you.

Quest. 13. Quest. 13. What are the several causes and conditions of pardon?

Ans. 1. God the Father is the principal efficient, giving us Christ, and pardon with and through him. 2. Christs person by his Sacrifice and Merits is the Meritorious Cause. 3. The Gospel Covenant or Promise is the Instrumental Cause, or Gods pardoning Act or Grant. 4. Repentance is the Condition *sine qua non*, directly *gratia finis*, in respect to God, to whom we must turn. 5. Faith in Christ is the Condition *sine qua non*, directly *gratia medii principalis*, in respect to the Mediator, who is thereby received. 6. The Holy Ghost worketh us to these conditions.

Tit. 2. Directions for obtaining Pardon from God.

Direct. 1. Understand well the Office of Jesus Christ as our Redeemer, and what it is that he hath done for sinners, and what he undertaketh further to do. For if you know not Christs Office and undertaking, you will either be ignorant of your true remedy, or will deceive your selves by a presumptuous trust, that he will do that which is contrary to his Office and Will.

Direct. 2. Understand well the tenour of the Covenant of Grace; for there it is that you must know, what Christ will give, and to whom, and on what terms?

Direct. 3. Understand well the nature of true faith and repentance: or else you can neither tell how to obtain pardon, nor to judge of it.

Direct. 4. Absolutely give up your selves to Christ, in all the Office of a Mediator, Priest, Prophet and King: And think not to be justified by one act or part of Christianity, by alone believing in Christ as a sacrifice for sin. To be a true Believer, and to be a true Christian is all one: and is the faith in Christ which is the condition of justification and salvation. Study the Baptistal Covenant; For the Believing in God the Father, Son and Holy Ghost, there meant, is the true faith, which is the condition of our pardon.

Direct. 5. Be sure that your Repentance contain in it a Desire to be perfectly holy and free from all sin, and a Resolution against all known and wilful sinning, and particularly that you would not commit the same sins, if you had again the same temptations (supposing that we speak not of such infirmities as good men live in: which yet you must heartily desire to forsake).

Direct. 6. Pray earnestly and believingly for pardon through Christ: Even for the continuance of your former pardon, and for renewed pardon for renewed sins, For prayer is Gods appointed means, and included in faith & repentance which are the summary conditions.

Direct. 7. Set all right between you and your neighbors, by forgiving others, and being reconciled to them, and confessing your injuries against them, and making them restitution and satisfaction: For this also is included in your repentance, and expressly made the condition of your pardon.

Direct. 8. Despise not the Sacramental delivery of pardon, by the Ministers of Christ: For this belongeth to the full investiture and possession of the benefit: Nor yet the spiritual consolation of a skillful faithful Pastor, nor publick absolution upon publick repentance.

tance, if you should fall under the need of such a remedy.

Direct. 9. *Direct. 9. Sin no more:* I mean, Resolvedly break off all that wilful sin of which you do repent: For repentings, and purposes, and promises of a new and holy life, which are uneffectual, will never prove the pardon of your sins: but shew your Repentance to be deceitful.

Direct. 10. *Direct. 10. Set your selves faithfully to the use of all those holy means, which God hath appointed for the overcoming of your sins; and so that life of Holiness, Righteousness, Love and Sobriety, which is contrary to*

them. Otherwise your Repentance is fraudulent and insufficient: These means and no less than all these, must be used by him, that will make sure of the pardon of his sins from God: And he that thinketh all these too much, must look for pardon some other way, than from the mercy of God, or the Grace of Christ: For Gods pardon is not to be had upon any other terms, than those of Gods appointment. He that will make new Conditions of his own, must pardon himself: if he can on those conditions. For God will not be tyed to the Laws of sinners.

CHAP. XXXIV.

Cases and Directions about Self-judging.

Tit. 1. Cases of Conscience about Self-judging.

BECAUSE I have said so much of this subject in the third Part of my *Saints Rest*, and in a *Treatise of Self-acquaintance*, and in my *Directions for Peace of Conscience*, and before in this Book, I shall be here the briefer in it.

Quest. 1. *Quest. 1. What are the uses and reasons of self-judging, which should move us to it?*

Ans. In the three foresaid Treatises I have opened them at large. In a word, without it, we shall be strangers to our selves; we can have no well grounded comfort, no true repentance and humiliation, no just estimation of Christ and Grace, no just observance of the motions of Gods Spirit, no true application of the Promises or Threatnings of the Scripture, yea, we shall pervert them all to our own destruction; no true understanding of the Providence of God, in prosperity or adversity; no just acquaintance with our duty: A man that knoweth not himself, can know neither God nor any thing aright, nor do any thing aright; he can neither live reasonably, honestly, safely nor comfortably, nor suffer or dye with solid peace.

Quest. 2. *Quest. 2. What should ignorant persons do, whose natural capacity will not reach to so high a work, as to try and judge themselves in matters so sublime?*

Ans. 1. There is no one who hath reason and parts sufficient to Love God, and hate sin, and live a holy life, and believe in Christ, but he hath reason and parts sufficient to know (by the use of just means) whether he do these things indeed or not. 2. He that cannot reach assurance must take up with the lower degrees of comfort, of which I shall speak in the Directions.

Quest. 3. *Quest. 3. How far may a weak Christian take the judgment of others, whether his Pastor or judicious acquaintance, about his justification and sincerity?*

Ans. 1. No mans judgment must be taken as infallible about the sincerity of another; nor must it be so far rested on, as to neglect your fullest search your self: And for the matter of fact, what you have done, or what is in you, no man can be so well acquainted with it as your selves. 2. But in judging whether those acts of Grace which you describe, be such as God hath promised salvation to, and in directing you in your self-judging, and in conjecturing at your sincerity by your expressions and your lives, a faithful friend or Pastor may do that, which may much support you, and relieve you against inordinate doubts and fears, and shew you that your sincerity is very probable. Especially if you are assured that you tell him nothing but the truth your selves; and if he be one that is acquainted with you and your life, and hath known you in temptations, and one that is skilful in the matters of God and con-

science, and one that is truly judicious, experienced and faithful, and is not byassed by interest or affection; and especially when he is not singular in his judgment, but the generality of judicious persons who know you, are of the same mind: In this case you may take much comfort in his judgment of your justification, though it cannot give you any proper certainty, nor is to be absolutely rested in.

Tit. 2. Directions for Self-judging as to our Actions.

Direct. 1. *Direct. 1. Let watchfulness over your hearts and lives*

be your continual work. Never grow careless or neglective of your selves: Keep your hearts with all diligence: As an unfaithful servant may deceive you, if you look after him but now and then; So may a deceitful heart. Let it be continually under your eye.

Obj. Then I must neglect my Calling, and do nothing else.

Ans. It need not be any hinderance to you at all. As every man that followeth his Trade and labour, doth still take heed that he do all things right, & every Traveller taketh heed of falling, and he that eateth taketh heed of poisoning or choking himself, without any hinderance, but to the furtherance of that which he is about: So is it with a Christian about his heart: Vigilant heedfulness must never be laid by, whatever you are doing.

Direct. 2. *Direct. 2. Live in the light as much as is possible:*

I mean under a judicious faithful Pastor, and amongst understanding exemplary Christians: For they will be still acquainting you with what you should be and do; and your errors will be easily detected, and in the light you are not so like to be deceived.

Direct. 3. *Direct. 3. Discourage not those that would admonish*

or reprove you, nor neglect not their opinion of you: No not the railings of an enemy: For they may tell you that in anger (much more in fidelity) which it may concern you much to hear, and think of, and may give you some light in judging of your selves.

Direct. 4. *Direct. 4. If you have so happy an opportunity, engage*

some faithful bosom friend to watch over you, and tell you plainly of all that they see amiss in you: But deal not so hypocritically as to do this in the general, and then be angry when he performeth his trust, and discourage him by your proud impatience.

Direct. 5. *Direct. 5. Put your selves in anothers case, and be im-*

partial: When you cannot easily see the faults of others, enquire then whether your own be not as vile, if you were as ready to observe and aggravate them. And surely none more concern you than your own, nor should be so odious and grievous to you; nor are so, if you are truly penitent.

Direct. 6. *Direct. 6. Understand your natural temper and incli-*

nation,

nation, and suspect those sins which you are naturally most inclined to, and there keep up the strictest watch.

Direct. 7. Understand what temptations your Place, and Calling, and Relations, and Company do most subject you to: and there be most suspicious of your selves.

Direct. 8. Mark your selves well in the hour of temptation: For then it is that the vices will appear, which before lay covered and unknown.

Direct. 9. Suspect your selves most heedfully of the most common and most dangerous sins: Especially Unbelief and want of Love to God, and a secret preferring of earthly hopes before the hopes of the life to come: and selfishness, and pride, and sensual pleasing of the fleshly appetite and fancy: These are the most common, radical and most mortal damning sins.

Direct. 10. Take certain times to call your selves to a special strict account: As 1. At your preparation for the Lords Day at the end of every Week: 2. In your preparation for the Sacrament of Christs Body and Blood. 3. And before a day of Humiliation. 4. In a time of sickness or other affliction. 5. Yea, every night review the actions of the foregoing day. He that useth to call his conscience seriously to account, is likest to keep his accounts in order, and to be ready to give them up to Christ.

Direct. 11. Make not light of any sin which you discover in your self-examination: But humble your selves for it before the Lord, and be affected according to its importance, both in its guilt and evil signification.

Direct. 12. And let the end of all be the renewed exercise of faith and thankfulness, and resolutions for better obedience hereafter: That you may see more of the need and use of a Saviour, and may thankfully magnify that Grace which doth abound where sin abounded; and may walk the more watchfully and holily for the time to come.

Tit. 3. Directions for Self-judging as to our Estates, to know whether we are in a regenerate and justified state, or not.

Direct. 1. If you would so judge of the state of your souls, as not to be deceived, come not to the tryal with an over-confident prejudice or conceit of your own condition, either as good or bad. He that is already so prepossessed as to resolve what to judge before he tryeth, doth make his tryal, but a means to confirm him in his conceit.

Direct. 2. Let not self-love, partiality, or pride on the one side, or fear on the other side, pervert your judgment in the tryal, and hinder you from the discerning of the truth. Some men cannot see the clearest evidences of their unsanctified hearts, because self-love will give them leave to believe nothing of themselves which is bad or sad. They will believe that which is good and pleasant, be it never so evidently false. As if a Thief could be saved from the Gallows, by a strong conceit that he is a true man: or the conceit that one is learned would make him learned: Others through timorousness can believe nothing that is good or comfortable of themselves: Like a man on the top of a Steeple, who though he know that he standeth fast and safe, yet trembleth when he looketh down and can scarce believe his own understanding. Silence all the Objections of an over-timorous mind, and it will doubt and tremble still.

Direct. 3. Surprise not your selves on the sudden and unprepared, with the question, whether you are justified or not; but set about it as the most serious business of your life. A great and difficult question must have a well studied answer, and not be answered hastily and rashly. If one should meet you in the Street, and demand some great and long account of you, you would desire him to stay, till you review your memorials, or have time to cast it up. Take some appointed time to do this, when you have no intruding thoughts to hinder you, and

think not that it must be resolved easily or quickly upon the first enquiry, but by the most sober and judicious consideration, and patient attendance till it be done.

Direct. 4. Understand the tenour of the Covenant of Grace, which is the Law that you must judge of your estates by: for if you mistake that, you will err in the conclusion. He is an unfit Judge, who is ignorant of the Law.

Direct. 5. Mistake not the nature of true faith in Christ. Those that think it is a believing that they are actually pardoned, and shall be saved, do some of them presume, or believe it when it is false, and some of them despair, because they cannot believe it. And those that think that faith is such a recumbency on Christ as always quieteth the mind, do think they have no faith, when they have no such quietness: And those that think it is only the resting on the blood of Christ for pardon, do take up with that which is no true faith: But he that knoweth that faith in Christ, is nothing else but Christianity, or consenting to the Christian Covenant; may know that he consenteth, even when he findeth much timorousness and trouble, and taketh not up with a deceitful faith.

Direct. 6. Remember in your self-judging, that the Will is the Man, and what you truly would be, that you are, in the sense of the Covenant of Grace.

Direct. 7. But remember also that your Endeavours must prove the truth of your Desires, and that idle wishes are not the denominating acts of the Will.

Direct. 8. Also your successes must be the proof of the sincerity of your Endeavours: For such striving against sin as endeth in yielding to it, and not in victory, is no proof of the uprightness of your hearts.

Direct. 9. Mark what you are in the day of tryal: For at other times it is more easie to be deceived: And record what you then discover in your self: What a man is in tryal, that he is indeed.

Direct. 10. Especially try your selves in the great point of forsaking all for Christ, and for the hopes of the fruition of God in Glory: Know once whether God or the Creature can do more with you, and whether Heaven or Earth be dearer to you, and most esteemed and practically preferred, and then you may judge infallibly of your state.

Direct. 11. Remember that in melancholy and weakness of understanding, you are not fit for the casting up of so great accounts; but must take up with the remembrance of former discoveries, and with the judgment of the judicious, and be patient till a fitter season, before you can expect, to see in your selves the clear evidence of your state.

Direct. 12. Neither forget what former discoveries you have made, nor yet wholly rest in them, without renewing your self-examination. They that have found their sincerity, and think that the next time they are in doubt, they should fetch no comfort from what is past, do deprive themselves of much of the means of their peace. And those that trust all to the former discoveries, of their good estate, do proceed upon unsafe and negligent principles; and will find that such slothful and venturesome courses, will not serve turn.

Direct. 13. Judge not of your selves by that which is unusual and extraordinary with you, but by the tenour and drift of your hearts and lives: A bad man may seem good, in some good mood; and a good man may seem bad in some extraordinary fall. To judge of a bad man by his best hours, and of a good man by his worst, is the way to be deceived in them both.

Direct. 14. Look not unequally at the good or evil that is in you; but consider them both impartially as they are. If you observe all the good only that is in you, and overlook the bad; or search after nothing but your faults and overlook your graces; neither of these wayes will bring you to true acquaintance with your selves.

Direct. 15. Look not so much either at what you should

should be, or at what others are, as to forget what you are your selves. Some look so much at the glory of that full perfection which they want, as that their present grace seemeth nothing to them; like a candle to one that hath been gazing on the Sun. And some look so much at the debauchery of the worst, that they think their lesser wickedness to be holiness.

Direct. 16. Suffer not your minds to wander in confusion, when you set your selves to so great a work: But keep it close to the matter in hand, and drive it on till it have come to some satisfaction and conclusion.

Direct. 17. If you are not able by meditation to do it of your selves, get the help of some able friend or Pastor; and do it in a way of conference with him: For conference will hold your own thoughts to their task; and your Pastor may guide them, and tell you in what order to proceed, and confute your mistakes, besides confirming you by his judgment of your case.

Direct. 18. If you cannot have such help at hand, write down the signs by which you judge either well or ill of your self; and send them to some judicious Divine for his judgment and counsel thereupon.

Direct. 19. Expect not that your assurance should be perfect in this life: For till all grace be perfect, that cannot be perfect. Unjust expectations disappointed are the cause of much disquietment.

Direct. 20. Distinguish between the knowledge of your justification, and the comfort of it. Many a one may see and be convinced that he is sincere, and yet have little comfort in it, through a sad or disordered state of mind or body, and unpreparedness for joy; or through some expectations of enthusiastick comforts.

Direct. 21. Exercise grace when ever you would see it: Idle habits are not perceived. Believe and repent till you feel that you do believe and repent, and Love God till you feel that you love him.

Direct. 22. Labour to increase your grace if you would be sure of it. For a little grace is hardly perceived; when strong and great degrees do easily manifest themselves.

Direct. 23. Record what sure discoveries you have made of your estate, upon the best enquiry that it may stand you in stead at a time of further need: For though it will not warrant you to search no more, it will be very useful to you, in your after doubtings.

Direct. 24. What you cannot do at one one time, follow on again and again till you have finished. A business of that consequence is not to be laid down through weariness or discouragement. Happy is he that in all his life, hath got assurance of life everlasting.

Direct. 25. Let all your discoveries lead you up to further duty: If you find any cause of doubt, let it quicken you to diligence in removing it: If you find sincerity, turn it into joyful thanks to your Regenerator: and stop not in the bare discovery of your present state, as if you had no more to do.

Direct. 26. Conclude not worse of the effects of a discovery of your bad condition, than there is cause. Remember that if you should find that you are unjustified, it followeth not that you must continue so: you search not after your disease or misery as *uncurable*, but as one that hath a sufficient remedy at hand, even brought to your doors, and cometh a begging for your acceptance, and is freely offered and urged on you: And therefore if you find that you are unregenerate, thank God that hath shewed you your case; for if you had not seen it, you had perished in it: And presently give up your selves to God in Jesus Christ; and then you may boldly judge better of your selves: It is not for despair, but for recovery that you are called to try and judge. Nay if you do but find it too hard a question for you, whether you have all this while been sincere or not, turn from it, and resolutely give up your selves

to God by Christ, and place your hopes in the life to come, and turn from this deceitful world and flesh, and then the case will be plain for the time to come: If you doubt of your former repentance, Repent now and put it out of doubt from this time forward.

Direct. 27. When you cannot at the present reach assurance, undervalue not a true probability or hope of your sincerity: And still adhere to *universal grace*, which is the foundation of your special grace and comfort: I mean, 1. The infinite Goodness of God, and his mercifulness to Man, 2. The sufficiency of Jesus Christ our Mediator, 3. The universal gift of Pardon and Salvation, which is conditionally made to all men in the Gospel. Remember that the Gospel is glad tidings even to those that are unconverted. Rejoyce in this universal mercy which is offered you, and that you are not as the Devils shut up in despair: And much more rejoyce if you have any probability that you are truly penitent and justified by faith: Let this support you till you can see more.

Direct. 28. Spend much more time in doing your duty, than in trying your estate: Be not so much asking, How shall I know that I shall be saved? as in asking, What shall I do to be saved? Study the duty of this day of your visitation, and set your selves to it with all your might: Seek first the things that are above, and mortifie your fleshly lusts: Give up your selves to a Holy Heavenly life, and do all the good that you are able in the World: Seek after God as revealed in and by our Redeemer: And in thus doing, 1. Grace will become more notable and discernable. 2. Conscience will be less accusing and condemning, and will easier believe the reconciledness of God. 3. You may be sure that such labour shall never be lost; and in well doing you may trust your souls with God. 4. Thus those that are not able in an argumentative way to try their state to any full satisfaction, may get that comfort by *feeling and experience*, which others get by *ratiocination*: For the very exercise of Love to God and man, and of a Heavenly mind, and holy life, hath a sensible pleasure in it self, and delighteth the person who is so employed: As if a man were to take the comfort of his Learning or Wisdom, one way is by the discerning his learning and wisdom, and thence inferring his own felicity: But another way is by *exercising* that learning and wisdom which he hath, in reading and meditating on some excellent Books, and making discoveries of some mysterious excellencies in Arts and Sciences; which delight him more by the very acting, than a bare conclusion of his own Learning in the general, would do: What delight had the inventors of the Sea-Chart and Magnetick Traction, and of Printing, and of Guns, in their Inventions? What pleasure had Galileu in his Telescopes in finding out the inequalities and shady parts of the Moon, the Medicean Planets, the adjuncts of Saturn, the changes of Venus, the Stars of the *Via lactea*, &c. Even so a serious holy person, hath more sensible pleasures in the right exercise of Faith and Love, and Holiness, in Prayer and Meditation, and converse with God and with the Heavenly hosts, than the bare discerning of sincerity can afford. Therefore though it be a great important duty, to examine our selves, and judge our selves before God judge us, and keep close acquaintance with our own hearts and affairs, yet is it the addition of the *daily practice* of a Heavenly life, which must be our chiefest business and delight. And he that is faithful in them both, shall know by experience the excellencies of Christianity and Holiness, and in his way on Earth, have both a prospect of Heaven, and a foretaste of the Everlasting Rest and Pleasures.



Reader,

IT will be to thy Advantage to acquaint thee with some few things referring to this Alphabetical Table, as, That in it is usually three Numbers, the first signifying the Part, the second the Page, the third the Column; where the third is wanting, it is because both Columns are designed, or part of both at least, i. e. the whole Page, or part of it upon either Column: where there is but one Number, it shews the third is wanting for the reason I have just mentioned; and that the first also is wanting, because just named in the foregoing conjoyned Quotation, for it would have been an impertinent Repetition to have put them immediately together. As to the beginning of the matter referred to by the Numbers, it's easie to find it out by looking on forward from the general Head where it is named unto that particular place where right order brings it in, though frequently the very Column or particular place as well as the general Head is mentioned: I might also have told thee how far every Head goes, but that thou wilt easily see by thine own enquiry; for it will more please than disturb thee to follow on till thou arrive at the period of the matter without my telling thee where it is. I must also tell thee that the drawing up of this Table is performed with far more than ordinary exactness, notwithstanding it was a difficult and costly undertaking, there being such a vast multitude of curious Questions, highly difficult to refer to their pertinent Topicks, as also to put into pure Alphabet, so that they might be of use and easily found: another thing also rendred it difficult, viz. its great and necessary variety and intermixture of things under the very same general Head. Now, if thou wouldst enjoy that great Profit and Pleasure which this Alphabetical Table presents thee with, thou must carefully correct the following mistakes of the Printer in his false numbering the Pages.

ERRATA.

Part 1. Page 62. Where this should be (which thou wilt easily find out by the foregoing number) there is 68. which blot out and put in 62. use this direction in all that follows. p. 96. del. 94. & insert 96. p. 175. del. 172. & insert 175. p. 182. del. 185. & insert 182. p. 259. del. 295. & insert 259. p. 298. del. 303. & insert 298. p. 303. del. 289. & insert 303. p. 314. del. 317. & insert 314. p. 319. del. 314. & insert 319. p. 362. del. 382. & insert 362. p. 363. del. 383. & insert 363. p. 364. del. 384. & insert 364. p. 365. del. 385. & insert 365. p. 366. del. 386. & insert 366. p. 367. del. 387. & insert 367.

Part 2. page 134. del. 126. & insert 134.

Part 3. page 137. del. 147. & insert 137. p. 140. del. 144. & insert 140. p. 158. del. 168. & insert 158.

Part 4. page 15. del. 14. & insert 15. p. 20. del. 16. & insert 20. p. 21. del. 17. & insert 21.

An exact ALPHABETICAL TABLE of all the Parts of this Book.

<p>Additions in matters of Religion whether lawful. 3. 168. 2. & 170. 2. The mischiefs of such as are unlawful. 3. 171. 2. Adorning of the Body, not to be inordinate. 1. 243. 1. Adultery, to be abhorred. 2. 41. 2. Whether it dissolve the bond of matrimony. 2. 54. 1. Age, under its several states, fitted with Temptations by the Devil. 1. 92. 2. Aged, Directions for them. 2. 132. Altar, whether the Name may be used instead of the Holy Table. 3. 165. 1. Whether may the Commu-</p>	<p>nion Table be set Altar-wise and railed in, and may we communicate there. 3. 165. 2. Anabaptists that have no other error whether so be permitted in Church-communion. 3. 123. 2. Angels, Communion with them. 3. 76. Their ministry. 3. 76. 2. Our Affinity or Relation to them. 3. 77. 2. Anger, sinful, what; with Directions against it. 1. 285. Anointing at Baptism, what, and whence. 3. 123. 2. & 124. 1. Antichrist, who. 3. 90. 1. Antinomians, their opinions. 1. 52. 2. Antiquity. 3. 48. 2. Apostate, what. 3. 152. 1. Apocrypha, whether lawful to be read to the Church. 3. 179. 2. Apparel,</p>
--	--

An Alphabetical Table.

Apparel, *Directions against the sin therein committed.* 1. 392. 2. 50. 2. & 4. 223. 2.

Appearance of evil, *what.* 3. 65. 2.

Appetite, the governing of it. 1. 310. *Not to be our Rule or measure of eating.* 1. 316. 1.

Articles of faith, *what is the use of their variety.* 3. 177. 1. *New ones not to be made, &c.* 4. 67. 2.

Assemblies, Publick, *how to behave our selves in them.* 3. 70. *Who hath power to appoint them.* 3. 156. 1. *May they be omitted on the Lords day if the Magistrate forbid them.* 3. 156. 1. *May they be held where there is no Minister.* 3. 180. 1.

Atheism, generated by Gluttony and Drunkenness. 1. 323. 2. marg.

Ateestation Divine, to the Truth and Divinity of the Gospel. 3. 41. 1.

Attributes and Relations of God. 1. 67. 1.

Aversion (or Backwardness) towards God, *Directions against it.* 1. 283. 2.

B.

Babbling, *what it is.* 1. 362. *The Aggravations of it.* 1. 363. 2. *The sinfulness of it.* 1. 364. 2. *Who should be most watchful against it.* 1. 367. 1. *Directions against it.* 1. 362. & 367. 2.

Backbiting, *Cases and Directions about it.* 4. 229. *The evil of it.* 4. 231. 2.

Backsliding Christians, *Directions to them.* 2. 117.

Backsliding, the sorts, degrees and signs of it. 2. 117. *Directions to prevent it.* 2. 123. 2.

Badges of Idolatry, or of any Errour or Sect, *whether lawful to be used.* 3. 162. 2. & 163. 1.

Baptismal Covenant, *what, with Directions about it.* 2. 92. 2. & 3. 13. *What violates it.* 3. 122. 1. *Whether to be solemnly renewed at Age before a right to higher Priviledges.* 3. 105. 1. *The things contained in it.* 3. 175. 2.

Baptism, external and compleat, *what, &c.* 3. 15. 2. *Of Popish Priests, whether a Nullity.* 3. 88. 1. *Doth it enter the baptized into the Universal Church, or into a particular one, or both.* 3. 108. 1. *Whether a Professour of Christianity without Baptism, be a Member of the Visible Church, and so the Infants of Believers.* 3. 108. 2. *Whether, and what Infants dying before Baptism may be saved.* 3. 108. 2. *Are they really baptized, who are Baptized by the Liturgy, whose Parents seem excluded.* 3. 116. 2. *Whether the Holy Ghost and saving Grace be given in Baptism, and whether Infants can be said to be justified by Baptism.* 3. 117. 1. *Hath the Baptized a right to the sanctifying operations of the Holy Spirit, absolutely or conditionally, and what are those conditions.* 3. 120. 1. *Is Grace an effect of Baptism.* 3. 121. 1. *Whether Infants, or their Parents, may forfeit and lose their Baptismal saving grace.* 3. 120. 1. *May not Baptism in some cases be repeated.* 3. 122. 2. *Is Baptism by Lay-men or women lawful or a nullity, and the children to be re-baptized.* 3. 123. 1. *May one offer his child to be baptized with the sign of the Crois, &c.* 3. 123. 2. *Whence came Anointing, and other Ceremonies at Baptism.* 3. 124. 1.

Bear-baiting. 4. 210. 1.

Belief, Humane, of *what use to evince matters belonging to Divine belief.* 3. 42. 1.

Believers and their seed, *what is meant by their being in Covenant, so as to have right to Baptism.* 3. 113.

Bishops, *how doth the Holy Ghost set them over the Churches.* 3. 189. 1.

Books good for Conversion, 1. 8. 2. *Carefully to be*

chosen, with the mention of some that are choice, 1. 51. 1. *Directions for the reading of such,* 2. 89. *Such as are Vain, are sinful Time-wasters,* 1. 245. 2. *Directions to young Students about their Books.* 3. 191. 1. & 193. 2.

Borrowing and lending, *Directions and Cases,* 4. 97. & 206. 1.

Bowling. 3. 391. 1. & 4. 216. 2.

Building, Sumptuous, *when sinful to erect them.* 4. 223. 1.

Buying and selling, *Directions and Cases.* 4. 97. & 203. 1.

C.

Calling, *whether a man may change it,* 1. 110. *Particular calling, how to be chosen and prosecuted,* 1. 110. 2. *Nothing excuseth from a calling, with Directions about the right choice of one,* 1. 376. *Commodities flowing from painful labour in our calling.* 2. 78. 2.

Call of a Minister, *in what it doth consist.* 3. 99. 1.

Canon of Scripture, *how to know it.* 3. 179. 1.

Canons of the Church, *whether Laws.* 3. 104. 1. *Who hath the power of making them.* 3. 107. 2.

Cards, *what to think of playing at them.* 1. 388. 2. & 4. 210. 2.

Cares, worldly, *Directions against them,* 1. 214. *In their excess, sinful Time-wasters.* 1. 244. 2.

Catechism, *to be well-grounded in.* 1. 33. 1. & marg.

Catechisms, *what the Use, and best method, &c. of them.* 2. 92. 2. & 3. 177. 1.

Censure and Favour of men, *not to be over-valued.* 1. 182.

Censures of the Church, *what power of the people in them.* 3. 136. 1.

Censoriousness, *Cases, Directions, and Aggravations,* 4. 233. *Directions for them that are censured.* 4. 237.

Ceremonies in complement, *sinful time-wasters,* 1. 243. 2. & 2. 131. 1.

Changes and calamities of this Age, *whence.* 4. 236. 2.

Chaplains that live among Infidels, *Directions to them.* 4. 211. 2.

Charity, *Cases and Directions about the works of it,* 4. 258. *In what order to be done,* 4. 260. 2. *What proportion is meet for most men to devote to charitable uses.* 4. 261. 1.

Charity among Believers excellent, *to be maintained.* 1. 40.

Chastity, *Vows of it, what.* 2. 6. 2.

Chefs, *what the Students playing at it.* 1. 391. 1.

Children, their Education, *to be Holy and carefully performed,* 2. 36. *Their duty to their Parents,* 2. 64. *How long under the command and disposal of their Parents,* 2. 65. 1. *Their special duties towards God,* 2. 67. *Children and Fellow-servants, their Duties one to another,* 2. 74. *The right successful way of teaching them,* 2. 90. *Children of Believers, whether in Covenant before Baptism.* 3. 13.

Children of God, *Directions for Loving them.* 4. 248. 1.

Christ, *to be used and lived upon as our Mediatour,* 1. 59. 2. *The means of access to, acceptance with, and comfort from God,* 1. 59. 2. *To be obeyed in his healing work,* 1. 79. 1. *What is intended by his being our Master.* 1. 106. 2.

Christians, *whether the only people that are now saved,* 3. 183. 1. *Who must be judged to be sincere and sanctified Christians.* 4. 233. 2.

Christianity,

An Alphabetical Table.

- Christianity, *the greatest strength of Government.* 4. 31.
- Church, *what,* 3. 85. 1. & 91. 2. *How to know which is the True Church,* 3. 85. *Whether the true calling of a Minister by Ordination or Election be necessary to the essence of the Church,* 3. 91. 2. *Whether an uninterrupted succession of right Ordination, &c. be necessary to the Being of a true Church.* 3. 94. 1.
- Church-Catholick, *what; whether there be any such thing as one Catholick Church constituted by any Head, beside or under Christ,* 3. 95. 2. *Whether this Catholick Church be Visible, and what it is,* 3. 96. 1. *Of this Universal Church, what makes a Visible member,* 3. 96. 1. & 2. *Whether there should not be an Universal Head of it upon Earth,* 3. 105. 2. *Whether the Universal Church consist of Particular Churches and their members.* 3. 125. 2.
- Church National, *what.* 3. 130. 2. & 131.
- Church Particular, *the qualifications which make it fit for our Communion,* 3. 86. 2. *Whether the members of a Particular Church, must first congregate and then choose their Pastour, or their Pastour must choose them,* 3. 125. 2. *What is necessary to make a man a member of it, and to his reception into it,* 3. 97. *What is a Particular Church,* 3. 131. 1. *Wherein doth it differ from a Confociation of many Churches,* 3. 125. 2. *May it consist of more Assemblies than one, or must they needs all meet in one place,* 3. 126. 1. *May one be a Member or Pastour of a Particular Church, that lives so far from it, as to be incapable of personal Communion,* 3. 136. 2. *Is a Church-Member obliged to continue with a Church during Life,* 3. 154. 2. *May we continue in a Church, where some one ordinance of Christ is wanting,* 3. 153. 2. *To whom doth it belong to reform a corrupted Church,* 3. 155. 2. *Whether any new Forms of Churches may lawfully be invented,* 3. 128. *How must we judge of a True, and False Church.* 4. 234. 1.
- Church of Rome *whether a True Church,* 3. 87. 1. *Whether are the Clergy of the Romish Church true Ministers,* 3. 88. 1. *Whether bound to separate from it,* 3. 91. 1. *Whether lawful to go to the Mass, and Worship of the Romish Church.* 3. 91. 1.
- Church Visible, *whether once confined to the Jews alone.* 3. 182. 1.
- Church-Government, *how much of it is plainly determined in Scripture, and how much not,* 3. 10. 2. *Whether any Church-Government be of Divine Appointment, and whether man may appoint any besides it,* 3. 53. 2. & 126. 1. & 128. *Pastoral Church-Government, what,* 3. 133. *May a Lay-man perform any part of it.* 3. 134. 1.
- Church-Covenant. 3. 97. & 108. 1.
- Church-Lands and Utensils, *whether holy, and what Reverence is due to them.* 3. 189. 1.
- Clergy of the Romish Church, *whether True Ministers.* 3. 88. 1.
- Commands of God, *are not all Universal nor Particular.* 3. 111. 2.
- Commission, *greater than Omission.* 1. 115. 1.
- Communion with Christians, 1. 40. 2. *Communion of Saints,* 3. 50. *Communion with holy Souls departed, and now with Christ,* 3. 72. *Communion with Holy Angels,* 3. 76. *Communion, Catholick Principles of it.* 4. 64.
- Communion-Tables *whether they may be turned Al-lar-wise, and we receive at them.* 3. 165. 2.
- Company *cautiously to be chosen,* 1. 49. 2. *It is suited with Temptations,* 1. 94. 1. *Vain Company, a Time-waster.* 1. 244. 2.
- Complements, and Ceremonies, *sinful, Time-wasters.* 1. 243. 2. & 2. 131. 1.
- Concord of Christians, *the Benefits of it.* 3. 56. 1.
- Conference; Christian-Conference, and Exhortation; *Directions,* 4. 83. *Christian Conference and Edifying speech; Directions.* 4. 86. 1.
- Confessions of Faith; *what is the Use of their Variety.* 3. 177. 1.
- Confessing sins and Injuries to others, *Cases and Directions.* 4. 268.
- Conjugal-Love, *how to be maintained.* 2. 40. 2.
- Conscience, *what,* 4. 34. 1. *and whether always to be obeyed by every man,* 1. 112. 1. *Diligently to be hearkened to,* 1. 179. 1. *To be revered,* 1. 304. 2.
- Doubting Conscience, *whether it oblige.* 2. 111. 2.
- Consideration, *serious, not to be hindered.* 1. 9. 2.
- Contemplative Life, *what, and differenced from an Active Life, with Directions.* 1. 259. 2.
- Contenders, *how to discover truth among them.* 3. 44.
- Contracts in General, *Directions and Cases,* 4. 97. *Lusory contracts, Cases of Conscience.* 4. 210. 1.
- Controversies in Religion *not too early to be studied,* 1. 34. 1. *When they occasion Divisions what to do in that case,* 1. 44. 1. *When to be decided by Antiquity, and when by the Experience of later Ages,* 3. 48. 2. *In Divine matters who is Judge of them,* 3. 106. 1. & 4. 21. 1. *When the Magistrate and Minister differ in them, who is to be obeyed.* 4. 21. 2.
- Conventicles. 3. 190. 1.
- Conversation in Heaven, *what,* 1. 150. 2. *Upright Conversation, Rules for it.* 4. 5.
- Conversion, *not to be opposed,* 1. 10. 1. *How hindered.* 1. 21.
- Correction *to be used with Discretion, Rules for it.* 2. 63. 1. *To be submitted unto by children.* 2. 66. 1.
- Covenant of Grace, *heartily to be consented to,* 1. 15. 1. *Gospel or Baptismal Covenant, the sum and particular parts of it, with Directions about it,* 2. 92. & 3. 13. *The renewing of it,* 3. 16. 2. *What is a proper violation of it,* 3. 122. 1. *Whether this Baptismal Covenant be to be renewed at Age by them that were baptized in Infancy,* 3. 125. 1. *Particular Covenants with God,* 3. 19. *Church-Covenant,* 3. 97. & 108. 1. *What is meant by Believers and their seed being in Covenant,* 3. 113. 1. *Are Believers children in Covenant before Baptism,* 3. 113. 2. *A way how to resolve difficult Cases about Covenants.* 2. 14. 1. & marg.
- Covetousness, *what, its Malignity, and Directions against it,* 1. 214. *Signs of it.* 1. 215. 1.
- Cousin-Germans, *whether lawful for them to marry.* 2. 13.
- Creature, *its Vanity, and Vexation should promote the Love of God.* 1. 123. 2.
- Creed of Profane men. 1. 53. 1.
- Creed, *what is the Use and Authority of it, and whether of the Apostles framing.* 3. 176. 1.
- Cross, *its sign in Baptism, whether in any case to be received.* 3. 123. 2.
- Curiosity. 2. 131. 1.

An Alphabetical Table.

D.

Dancings, what to think of them. 1. 390. 2.
 Day of grace, what, when past. 1. 298.
 Dayes for publick Humiliation and Thanksgiving, who is to appoint them. 3. 156. 1.
 Dayes, whether such Names of them as have been formerly abused to Idolatry, may now be used by us. 3. 163. 2.
 Death, how to be rendred safe and happy. 2. 47. 2. & 134. How to be rendred comfortable and peaceable. 2. 141. 2.
 Death of Relations good and bad, how to be taken and born. 2. 151.
 Debts, Cases of Conscience about forgiving them, or going to Law for them. 4. 53.
 Decays of grace, to be watcht against. 1. 53. 1.
 Deceit in matters of Religion, how to escape it. 3. 44.
 Deceit by action, whether alwayes unlawful. 1. 360. 1.
 Deceiving another by speech, whether alwayes unlawful. 1. 355. 1. May Children, Servants or Subjects in danger use deceit to hide their Faults. 1. 361. 2.
 Declining in Religion, Sorts, Degrees and Signs, True and False, with Directions. 2. 117.
 Defending Truth against Errour, how to be done. 3. 46.
 Delight in God, Directions for it. 135. 1. Reasons for it. 1. 136. 2.
 Delights and Recreations, whether a man may not be at some charge upon them. 4. 223. 2.
 Deriding Godliness, Directions against it. 1. 368. 2.
 Desires, sinful, Directions against them. 1. 278.
 Despair, sinful, what, Directions against it. 1. 297.
 Devil, how to be warred against. 1. 86. 2. His Names in Old and New Testament. 1. 87. 1.
 Dice, what to think of playing at them. 1. 388. 2. & 4. 210. 2.
 Difference in Judgement in matters of Religion, to be managed with Holiness. 2. 46. 1. & 52. 2.
 Difficulties in Religion, not to discourage us, 1. 37. 1. & 46. 1. How to be held or maintained, especially by unripe Understandings. 1. 43. 1.
 Diligence, Directions for it. 1. 388. 2.
 Discipline in Families. 2. 24. 1. In the Church, how far Scripture is the Law or Rule of it. 3. 9. 2. What the Magistrate hath to do in it. 4. 21. 2.
 Discontent sinful, Directions against it. 1. 278.
 Discourse edifying, fit matter for it. 2. 76. 2.
 Disputation, how to be managed, so as to confute Errour and defend the Truth. 3. 46.
 Dissention betwixt Husband and Wife, to be avoided. 2. 42. 2.
 Diversity will be among Churches and Christians in some points, but must be without breach of Unity. 3. 51. 2.
 Divine, what it is to be so. 1. 56. 1.
 Divine things, whether they may not be discomfited on, by such whose hearts are not sanctified. 2. 75. 2.
 Divinity, its Method to be understood. 1. 33. 1.
 Divisions, what to do when they arise. 1. 44. 1. The mischiefs of them. 3. 57. 2. Whether not caused by Christianity. 4. 28. 2. & 31. 1.
 Divorce, Cases of Conscience about it. 2. 53. 1.
 Doctrine and Worship, in what cases Scripture is neither Law nor Rule of them. 3. 11. 1.
 Doing as a man would be done to, what it means. 4. 97. 2.
 Dominion of God over us. 1. 69. 1.

Doubting, Whether it hinder the performance of Duty. 1. 112. 1. Sinful Doubting, Directions against it. 1. 297.
 Doubting Christians, the Causes of their doubts, with Directions. 2. 114.
 Doubting Conscience, whether it oblige. 2. 111. 2.
 Doubts, concerning the prevalence of Love to God, or ones self, resolved. 1. 160. 1.
 Dreams, sinful; what, with Directions against them. 1. 341.
 Drinking to excess, Directions against it. 1. 319. 1. Temperance to be used in it. 2. 79. 2.
 Drunkennels, what it is. 1. 319. 1. The causes of it. 1. 322. The greatness of the sin, 1. 321. 2. Directions against it. 1. 329.
 Duty, whether lawful to be done in any unlawful way, 1. 113. 2. Whether a certain Duty is to be forborn, for an uncertain sin, 1. 113. 2. When it is great, it is not to be omitted, though there be a danger of committing a small sin in the Doing it. 1. 115. 1. & 360. 2. Material Duty is not formally a Duty at all Times. 3. 12. 2.
 Duties of Religion, not to be corrupted, 1. 54. 1. Temptations drawing off from them, 1. 103. 1. and Frustrating their efficacy. 1. 104. 2.

E.

Eat, of what use it is, the sins of it, with Directions for its Government. 1. 308.
 Eating, Rules for the measure of it, 1. 316. 2. & 2. 79. 2. Are all men bound to fare alike? 4. 222. 1.
 Edifying Discourse, fit matter for it. 2. 76. 2.
 Education of Children, to be Holy and careful Ministers thereunto. 2. 36.
 Employments, have their Temptations. 1. 93. 1.
 Enemies, Directions for forgiving them, 4. 49. Who are Enemies; and Cases, Motives, and Directions for loving and doing them good. 4. 256.
 Entertainments, what cost upon them is unlawful. 4. 220. 1.
 Equivocation, whether every way unlawful. 1. 361. 2.
 Errour, Particular Directions against it. 3. 46. 1.
 Essentials of Godliness and Christianity. 1. 57.
 Essentials of Religion, how one may know them, 3. 174. 2. & 177. 1. Whether may a man be saved that believeth all the Essentials of Religion coming to him by verbal Tradition without the knowledge of the Scriptures? 3. 178. 1.
 Estates of men greatly differing sited with Temptations by the Devil. 1. 93. 1.
 Examination, before the Sacrament: Whether a Pastor be so to examine his people. 3. 150. 1.
 Example of Great men of great Influence. 1. 25. 2.
 Example of the greatest and best men must not embolden to sin. 4. 77. 2.
 Examples in Scripture warily to be taken for Precepts, 3. 48. 1. how to know which are of universal obligation, and which not. 3. 173. 2.
 Excommunication, Have the People power in it, 3. 136. 1. What Remedy against it when injurious. 3. 137. 1. If Pastour and People do not concur in the excommunicating of a Member, what is to be done, 3. 149. 1. May a whole Church, or the greater part of it be excommunicated, ibid. What if a Church have two Pastours, and the one Excommunicates a man, and the other Absolves him, what should the Church and the Dissenter do, 3. 149. 2. For what

An Alphabetical Table.

what sins may a man be excommunicated, 3. 149. 2.
 Must excommunicated Persons be loved, 4. 247. 1.
 What hath the Magistrate to do in Excommuni-
 cation. 4. 21. 2.
 Exhortation, Christian, Directions about it. 4. 83.
 & 87.
 Expences, Unnecessary and Extravagant, whether to
 be tolerated by a Superiour. 2. 58. 2.
 Extrems, to be repented of and avoided with fear
 and caution. 1. 43. 1. & 100. 2.
 Eyes, their use, Directions for their government,
 their sins. 1. 300. 6.

F.

Faction, religious or secular, not to be involved
 in. 4. 230. 2.
 Factours, that live among Infidels, Directions to
 them. 4. 211. 2.
 Faith, well-grounded, what, 1. 57. 2. Its Life, as
 exercised upon Christ, 1. 59. 2. As exercised
 upon the Holy Ghost, 1. 63. 2. What are the
 Acts of Faith in its first exercise. 1. 157. 2.
 Faith in Christ. 2. 138. 1.
 Falling away from the Truth, the Method of it.
 2. 117. 2.
 Family Worship, whether required of God, 2. 18.
 Objections against it answered, 2. 29. 2. The
 frequency, and fit times, of Family Worship.
 2. 30. 1.
 Families were and are to be sanctified to God,
 2. 21. 2. And specially dedicated to God, 2. 22. 1.
 Discipline in Families, 2. 24. 1. Directions for
 their holy Government, 2. 31. motives to per-
 swade men to the same, 2. 33. How each mem-
 ber in every Family may spend every ordinary day
 in the week. 2. 77.
 Fasting Times stated and imposed by others without
 extraordinary occasion, whether lawful to observe
 them. 3. 162. 2.
 Faults, whether they may in any case be hid or
 covered. 1. 381. 2.
 Faults of another, when a man may lay them open.
 4. 230.
 Favour, and Censure of men, not to be over-valued.
 1. 182.
 Fear, sinful, what; Directions against it 1. 287. 2.
 As, sinful fear, of God, 1. 288. 1. of the De-
 vil, 1. 288. 2. of Men, 1. 289. 2. of Sufferings.
 1. 289. 2.
 Fears not to over-whelm Believers, 1. 48. 1. Di-
 rections for fearful troubled Christians. 2. 114.
 Feasting, tedious; a sinful time-waster. 1. 244. 1.
 Felicity, how far we may love our own felicity, &c.
 1. 152.
 Fervency in Prayer, how to be maintained.
 2. 103. 1.
 Finding and Losing, Cases of Conscience. 4. 210. 2.
 Flesh, to be mortified, 1. 48. 2. What is meant by it
 as referring to unregeneracy, 1. 222. The enmity
 of it against the soul, 1. 229. 2. It is the most
 common, and most devouring Idol in the world.
 1. 226. 1.
 Flesh-pleasing, how far a sin, &c. Signs of it, Di-
 rections against it. 1. 222.
 Fonts, are they holy, and what reverence is due to
 them. 3. 189. 1.
 Forgiving enemies, Directions. 4. 49.
 Form of Prayer, whether lawful to be used, 2. 98. 2.
 & 3. 9. 2. & 139. 2. & 140. 1. Is it lawful to
 impose Forms composed by men on the People in
 publick Worship, 3. 140. 1. Is it lawful to use

such Forms imposed not on the People but on the
 Pastors also, 3. 140. 2. Is it lawful to pray in
 the Church without a prescribed or premeditated
 Form of words; and whether is Free-Praying or
 this the better way; with the Commodities and
 Incommodities of each way. 3. 142.
 Formality in Religion; a common thing. 1. 54.
 Fornication, the Greatness of the sin, with Directions
 against it. 1. 331.
 Fraud, Directions against it. 4. 92.
 Friends, Cases and Directions for intimate special
 Friends, 4. 251. & 252. What Qualifications
 such should have, that we may know how to choose
 them, 4. 254. Directions for the use of such.
 4. 255.
 Friendship, special, endeared and intimate, what,
 4. 251. 2. How to use it. 4. 255.
 Frugality, what, 4. 222. 1. In small matters, how
 far a Duty. 4. 224. 2.
 Fundamentals of Religion, how to know them.
 3. 174. 2.

G.

Gaming, what to think of it. 1. 388. 2. &
 4. 210. 2.
 Games, and Sports, Time-wasters. 1. 244. 2.
 Gestures in publick Worship, what are fittest.
 3. 148.
 Ghost, Holy Ghost, what it is to believe in him,
 and live upon his grace. 1. 63. 2.
 Gifts, Ministerial, whether a Minister that enjoys
 such of his own, may not use another mans.
 3. 141. 1.
 Glorifying God, what, and how, 1. 143. 1. we are
 to Glorifie him with our Tongues, 1. 144. 2. and
 with our Lives. 1. 148. 1.
 Gluttony, what it is, 1. 310. 1. The Causes of it,
 1. 310. 2. The greatness of the sin, 1. 312. 1.
 Helps against it. 1. 315. 1.
 God, His Being, 1. 3. 2. & marg. His Govern-
 ment, and End in creating, 1. 4. 1. He is order-
 ly and practically to be known, in his several At-
 tributes and Relations. 1. 67. 1.
 Godfathers or Sponsors, what, and whether lawful.
 3. 114. 2.
 Godliness, what, with its excellencies, 1. 45. 2. &
 368. 2. Directions against the prophane oppositi-
 on of it, 1. 369. 1. It is the greatest strength of
 Government. 4. 31.
 Godly, a Form of Exhortation to them in their
 sickness. 2. 156.
 Godly Persons, special Cases and Directions for
 love to such, 4. 245. Who are such, 4. 246.
 Motives to the love of them, 4. 248. 2. Hin-
 drances of that love, 4. 249. 2. Counterfeits of
 it. 4. 250. 2.
 Good, Directions for the doing it. 1. 108. 1.
 Good, whether is a man bound to prefer the greatest
 Good. 4. 222. 2.
 Good-works, what, 4. 259. In what order to be
 done. 4. 260. 2.
 Gospel, with its Histories, proved to be true and di-
 vine. 3. 41.
 Government, Its Cause, Nature and End, 4. 11. 1.
 Christianity and true Godliness, the greatest
 strength of it. 4. 31.
 Government of the Church, what of it is determined
 in Scripture, and what not, 3. 10. 2. Whether
 any Form of it be of divine Institution, 3. 126. 1.
 whether any new Form of it may be invented,
 3. 128. 1. Pastoral Church-Government, what,
 3. 133.

An Alphabetical Table.

3. 133. *May a lay-man perform any part of it?*
 Grace, saving; *how to be attained*, 1. 2. *Its State*,
 1. 6. 2. *When the Day of Grace is past*, 1. 298. 1.
Whether Grace be an effect of Baptism, 3. 121. 1.
 Graceless state, *signs of it*, 2. 119. 2.
 Great men, *their countenance and example*, what,
 1. 25. 2.
 Grief, *sinful*, what, *Directions against it*, 1. 293. 2.
For death of Relations good and bad, how to be
managed, 2. 151.
 Growth in Knowledge and Holiness, *to be endeavoured after*, 1. 35. 1.
 H.
 Habits, *sacred*, what, &c., 1. 395. 2.
 Hardness of Heart, what, with *Directions*
against it, 1. 170. *Mischiefs of it when predomi-*
nant, 1. 171. 2.
 Hatred of God, what, 1. 119. 2. *Directions to re-*
move this, 1. 283. 2.
 Head of the Church, *whether there be any such thing*
besides or under Christ, 3. 95. 2.
 Health-drinking, *whether lawful*, 1. 325. 1.
 Hearing the word of God preached, *how to do it*
profitably, 2. 84. *and with holy Resolutions and*
Affections, 2. 86. 1. *and to bring it into practice*,
 2. 87. 1.
 Heathen Writers, *whether to be studied by Christi-*
ans, 3. 184. 1.
 Heaven, *its glory and society to be looked at for en-*
couragement, 2. 143. *It's the more encourage-*
ment, when compared with the present Life, 2. 145.
 Heretic, *how to escape it*, 3. 44. *It is variously taken*,
 3. 52. 2.
 Herctick, what, 3. 52. 1.
 Histories, *feigned*, *sinful Time-wasters*, 1. 245. 2.
 Holy, what, 3. 189. 1.
 Holy-days, *whether lawful to appoint and observe*
them, 3. 167. 2.
 Holy Ghost, *what it is to believe in him, and live*
upon his Grace, 1. 63. 2. *The Doctrine concerning*
him, 1. 64. 1. *To be obeyed in his cleansing mor-*
tifying work, 1. 79. 1. *The Devil oft imitateth*
him, 1. 100. 1. *Whether he is to have a perfecter*
Kingdom of Love different from the Reign of the
Creator and of the Redeemer, 3. 185. 2.
 Holy Life, *every mans Duty*, 1. 4. 2. *comfortable at*
death, 2. 144. 1.
 Holiness, *its State and Life*, what, 1. 7. 2. *To be*
pursued, 1. 16. 2. *In its first Degrees not to be*
over-valued, 1. 35. 1.
 Holiness to the Lord, what, 1. 56. 1.
 Homilies, *whether to be read in Churches*, 3. 179. 2.
 Hopes, *sinful*, *Directions against them*, 1. 282. 2.
 House-keeping, *profuse*, *one way of Prodigality*,
 4. 224. 1.
 Humility, *what it is, and what not*, 1. 191. 2. &
 193. 2. & 4. 89. *Signes of it*, 1. 209. 1.
 Humiliation-days, *and Assemblies; who is to ap-*
point them, 3. 156. 1.
 Hunting, *what to think of it*, 1. 389. 2.
 Husbands, *their Duties to their Wives mutually con-*
sidered, 2. 40. *Their Duties specially considered*,
 2. 48. *Separation from their Wives, Cases about*
it, 2. 53. *May Husbands leave their Wives to*
live abroad from them? 2. 53. & 4. 212. 2.
 Hypocrisy, *what, with Directions against it*, 1. 175.
 Hypocrite, *his Character*, 1. 18. 2.

I.
 Idleness, *what, what not; with Aggravations,*
Signs and Directions, 1. 242. 1. & 336. 2. &
 379. & 380. & 383. & 2. 127. 1.
 Idolatry, *is it ever unlawful to use the known Symbols*
and Badges of it? 3. 162. 2.
 Idolizing men, *Directions against it*, 1. 182. 1.
 Jesus, *is it lawful to Bow at the mention of his Name?*
 3. 147. 2.
 Jews, *whether the only visible Church God had on*
earth before Christ came in the Flesh, 3. 182. 1.
 Ignorance, *not to be lived in*, 1. 5. 1. *a great sin*,
 1. 28. 2.
 Ignorant and Ungodly, *how to speak to them for*
their good, 2. 150. 2.
 Image of God in Man, what, 1. 154. 1.
 Images, *whether lawful*, 3. 168. 2.
 Impenitency, *signs of it*, 1. 119. 2.
 Imposition of Hands, *whether necessary in Ordina-*
tion, 3. 99. 2.
 Indifferent, *whether any thing be so or no*, 3. 20. 2.
 Indifferent things, *whether lawful to use them when*
they have been abused to Idolatry, 3. 163. 1.
 Infants, *whether to be baptized; and what if they*
dye unbaptized, 3. 108. 2. *How they come to have*
a right to Baptism, 3. 114. 1. *And upon whose ac-*
count they have that right, 3. 115. 2. *Whether ju-*
stified in Baptism, 3. 117. 1.
 Infection of sin, *Signes or Discoveries of it*, 1. 309. 2.
 Infirmities, *whether sins*, 1. 28. 1.
 Injury, *active; Cases of Conscience*, 4. 94.
 Injuries, *passive; Directions, and Cases*, 4. 49.
 & 53.
 Intellect, *its operations and maladies*, 1. 80. 1.
 Intemperance in drinking, 1. 319. 2.
 Inventions of men, *in matters of Religion; whether*
lawful, 1. 47. 2. & 3. 168. 2. & 170. 2.
 Judge of Controversies, *in matters of Religion, who,*
 3. 106. 1. & 4. 21. 1. *when the Magistrate and*
Minister differ in Controversial matters which is to
be obeyed, 4. 21. 2.
 Judging ones self, *Instructions*, 2. 135.
 Judging, *unwarrantable*, 4. 333.
 Judgements, *(and Judges) injurious and oppressive,*
the evil of them, 4. 228.
 Jurisdiction in the Church in the succession of Mi-
 nisters, &c. what, 3. 94. 2.
 Justice, *in Contracts, Cases of Conscience*, 4. 97. 2. *in*
Buying and Selling, 4. 103. 4.
 Justification, *whether perfect before Death*, 4. 272. 2.
May it be reversed or lost? 4. 273. 1.
 Justified estate, *how to know whether we be in it*,
 4. 275.

Killing.

An Alphabetical Table.

K.

Killing, whether may we kill another in our own defence or vindication. 4. 57.
 Kingdom of Love, or the Holy Ghost, whether any such thing be to be expected differing from the Reign of the Creatour and Redeemer. 3. 185. 2.
 Kneeling at the Sacrament, whether lawful, 2. 111. 1.
 at the Decalogue, whether lawful. 3. 148. 1.
 Knowledge in its first Degrees, not to be overvalued. 1. 35. 1.
 Knowledge of God, what. 1. 67. 1.

L.

Labour, necessary for all, and why, with Directions about it. 1. 376.
 Landlords, several Cases about them referring to their Tenants. 4. 220.
 Law, or Laws, what. 3. 104. 1.
 Law of Moses, whether out of date, and so not to be used publicly in the Church, 3. 181. 2. Whether it bound other Nations besides the Jews. 3. 182. 1.
 Law of Nature, whether it do in any point contradict the Scriptures, and which of the two is the Standard to try the other by. 3. 184. 2.
 Laws of men, whether they bind the conscience, 4. 25. 2. & 34. whether disobedience to Penal-Laws be a sin against God though a man submit to the penalty of them. 4. 26. 1. & 34. & 35.
 Law-suits, Cases, and Directions. 4. 56. 1. & 226.
 Lawyers, their Duty to God. 4. 36.
 Lay-men, whether they may baptize, 3. 123. 1. or exercise any part of Church-Government, in admittance of Members into the Church, &c. 3. 134. 1. & 135. 2. May they Preach, read or expound the Scripture in publick, 3. 134. 2. & 179. 2. or what Publick Worship may they perform. 3. 180. 1.
 Lectures on the week dayes, whether Inferiours must obey Superiours when they prohibit their attendance on them. 3. 157. 1.
 Lending, and Borrowing, Cases and Directions. 4. 97. & 206. 1.
 Lent, whether lawful to be observed as a Fast. 3. 152. 2.
 Liberty of mans will, what. 1. 79. 1.
 Liberty in matters of Religion, what, and how to be bounded. 4. 58.
 Libertines, their opinions. 1. 52. 2.
 Libertinism, the Doctrine of it not to be received. 1. 52. 1.
 Library, for a young Divine, or one more grown; what Books to furnish it withal. 3. 194. 2.
 Life, Active; what, and differenced from that which is contemplative, with Directions concerning it. 1. 259. 2.
 Life, Holy; every mans Duty, 1. 4. 2: It yields a comfortable Testimony in a dying hour. 2. 144. 1.
 Life, long; not to be promised to our selves. 1. 54. 2.
 Life, whether it may be taken away to defend our Estates or Names. 4. 57.
 Liturgies, defective and imposed; what, &c. 3. 65. 1.
 Lives of men, to be laid out in Gods service. 1. 106. 2.
 Loosing and Finding; Cases of Conscience. 4. 210.
 Lords Day, what; with general Directions for the holy observance of it in Families, 2. 80. The

whole Day to be spent holily, 2. 81. 2: what our ward Rest is necessary on it, 2. 82. 2. Particular Directions for the ordering of holy Duties, on it, 2. 83. 2. May we lawfully keep it a Fast, 3. 145. 2. How should it be spent in the main. 3. 145. 2. & 167. 2.

Lords Prayer, An explication of the Method of it. 2. 97.

Love, what. 1. 152. 1.

Love of Complacency and Benevolence distinguished. 1. 163. 2.

Love of Faith and Intuition, what. 1. 177. 1.

Love of Holiness, what. 1. 152.

Love to God, how to be exercised, 1. 117. 1. whether it may be passionate, 1. 117. 2. what is the Motive of it at first, 1. 118. 1. The counterfeits of it, 1. 119. 2. Directions for the exercise of it, 1. 120. 1. Self-love may be used to promote this Love to God, 1. 120. 2. & 152. The signs of this Love to God. 1. 128. 2. & 257. 2.

Love to God opened in a way extraordinary, with many Questions and Cases about it. 1. 152.

Love, to others, opened, 1. 152. to Godly Persons as such; Cases and Directions, 4. 245. Helps to this Love, 4. 248. 2. Hindrances of it, 4. 249. 2. Counterfeits of it. 4. 250. 2.

Love of the Creature, as sinful, the Discovery of it, and Helps to mortifie it. 1. 276.

Love to our selves, opened, &c. 1. 152.

Love from others, Is it lawful earnestly to desire to be loved by others. 4. 251. 1.

Loving our Enemies. Cases, Motives, and Directions. 4. 256.

Loving our Neighbours as our selves, Cases and Directions. 4. 242.

Lusory Contracts, Cases. 4. 210. 1.

Lust, called Love, how to cure it. 2. 10. 1.

Lusts that are inward and filthy, Directions against them. 1. 335. 2.

Lying, what, with special Directions against it. 1. 355. 2.

Is frequent lying a certain sign of Damnation? 1. 359. 2. Whether is it contrary to the Light of Nature to suffer (for examples sake) a Parent, a King, my Self, my Countrey, to be destroyed rather than save them by an harmless Lye? 1. 360. 2. Is Deceit by action alwayes unlawful? 1. 360. 1. Is it lawful in any case to tempt to lying? 1. 361. 1.

M.

Magistrate, whether the Magistrate, or the Bishop have first and chief Power of imposing a Minister on a People, 3. 94. 1. Hath the Magistrate Power to remove the Pastour from one Place to another, though the Bishop and the People oppose it, 3. 154. 1. Whether hath the Magistrate power to forbid Church-Assembles on the Lords Day, 3. 156. 1. Or must we obey him when he forbids such a Place, such a Countrey, or such Numbers. 3. 156. 2.
 Magistrates, Memorandums to them for the Interest of Christ, the Church, and Mens salvation. 4. 8.

Malice, Directions against it. 4. 49.

Malignity of opposing Godliness, Directions against it. 1. 368. 2.

Man, not to be over-respected. 1. 56. 2.

Man-pleasing, inordinate; Directions against it. 1. 182.

Marriage,

An Alphabetical Table.

Marriage, whether indifferent, who are called to marry, Directions about it for choice and contract, 2. 3. who may not marry, of Parents wills about it, 2. 4. 2. How far Promises of Marriage are to be kept, 2. 6. 1. Inconveniences of it, 2. 6. 2. Of Ministers Marriage, 2. 9. 1. Cases of Conscience about it, referring to Consanguinity and Affinity, 2. 13. Degrees prohibited, 2. 13. Whether it may be dissolved, 2. 53. Who may or may not Marry when they are parted, 2. 56. 2. Marriage not to be made without Parents consent, 2. 66. 1. Mass, whether lawful to go to the Romish Mass, 3. 91. 1. Masters, Directions for the right choice of them, 2. 16. 2. Their Duties to their Servants, Negroes, and Slaves in forraign Plantations, 2. 71. 2. May-games, what to think of them, 1. 390. 2. Mediatour, Christ as such an one to be used and lived upon, 1. 59. 2. Meditation, General Directions for it, 1. 255. 2. Not a Duty for Melancholy Persons, 1. 264. 2. Meetings, religious and private, forbidden by Rulers, whether lawful and necessary, 3. 190. 1. Melancholy Persons, Directions to them about their thoughts, 1. 261. 2. Member visible of the Church, whom to judge such, 4. 233. 2. Members of the Church both visible and particular, what necessarily constitutes such, 3. 96. & 97. 1. Memory, its usefulness, 1. 81. Mental Reservation, whether always unlawful, 1. 361. 2. Merchants that live among Infidels, Directions to them, 4. 211. 2. Mercy of God, gives no leave to commit sin, 1. 98. 2. Mercies of God manifold, 1. 140. 2. Minds, how to furnish our minds with good thoughts, 1. 250. Minister or Ministry; a judicious, faithful, searching, powerful Minister to be lived under and diligently attended to, 1. 38. 2. & 173. 2. Whether the true calling of a Minister be necessary to the Essence of the Church, 3. 91. 2. Whether sincere Faith and Godliness be necessary to the very being of a Minister; and whether we may take a wicked man for a Minister, and receive Ordinances from him, 3. 92. 1. Whether the People are bound to accept of a bad, wicked Minister or Pastour, and deny his holy Competitour, because the Magistrate or Bishop enjoys such an one, 3. 92. 2. Such are not to be imposed nor received, 3. 93. 1. Whether the Magistrate or the Bishop have first and chief power of imposing a Minister on the People, 3. 94. 1. What Ministers are to teach, 3. 40. 1. and how far to be believed, 3. 40. 1. not to use violence but only to persuade men, 3. 43. 2. & marg. Such of them as are carnal, covetous and ambitious are the greatest Disturbers of the Churches Peace, 3. 62. 2. So is their Lordliness and cruelty, 3. 62. 2. marg. what faults prove their Ministration intolerable, 3. 64. 2. Are Ministers holy, and what reverence is due to them, 3. 189. 1. Ministerial Office; The Ground, Nature, and Reasons of it, 3. 36. 1. From whom do Ministers receive it, and their Commission, 3. 38. 2. Wherein this Office doth essentially consist, 3. 98. 1. Whether an uninterrupted succession of right Ordination, &c. be necessary to the Being of the Ministry, 3. 94. 1. Whether is the Peoples choice and consent necessary to the Office of a Minister, 3. 98. 2. What call is necessary to constitute the Ministerial

Office, 3. 99. 1. Whether is the Ministerial Office confined to that individual People over whom the Minister hath the charge, 3. 103. 2. Miracles, may we look for any in these times, 3. 184. 2. Mirth, sinful, Directions against it, 1. 280. 2. Considerations to repress excess in it, 1. 282. 2. Monarchy, some Quarrels and Reflections against it answered, 3. 26. 3. Mortgages, for security; whether lawful, 4. 207. 1. Mortality, with things referring to it; to be thought on, 1. 172. 2. Mortification, 1. 48. 2. Counterfeits of it, 1. 228. 1. Murder, committed upon a Man self by Gluttony, 1. 312. 2. Causes of Murder, with Advice against it, 4. 45. Self-murder, Advice against it, 4. 48. Soul-murder, Directions against it, 4. 79. Murderers, whether bound to offer themselves before apprehended, 4. 270. 2. Mulick, Instrumental, whether lawful to be used in the service of God, 1. 391. 2. & 3. 167. 1.

N.

Name of God, how taken in vain, 1. 351. 2. Directions how to prevent taking it in vain in swearing, 1. 352. Name, Jesus, whether lawful to bow at it, 3. 147. 2. Names of Dayes and Times which formerly have been abused to Idolatry, whether we may use them, 3. 163. 2. Names, or Titles, of Men or Things abused to Idolatry, whether we may use them, 3. 165. 1. Nature, in its Works, &c. well improved invites to the love of God, 1. 124. 2. & 252. 1. Necessary, nothing is so in the Unity of the Church, but what hath its warrant from God, 3. 61. 2. Neighbour, who, what to love him as our selves, 4. 90. 2. Directions, Motives and Cases of Conscience about it, 4. 242. Nicknames, what, 1. 374. 2. marg. & 4. 82. Novelty of Truth and Godliness, not to take our minds more than their Excellency and Necessity, 1. 30. 1.

O.

Oath, what it is, 1. 348. 1. When not to be kept, 3. 30. 1. Of Supremacy, may it be lawfully taken, 4. 21. 1. Oathes, what, with their manner of obligation, and Directions, 3. 23. 2. Imposed Oathes to be kept according to the sence of the Imposer, 3. 28. 1. Oaths of Obedience to Church-men, whether lawful, 3. 180. 2. Obedience, to God, is our Rectitude and Happiness, with Directions thereunto, 1. 70. 2. To Christ, in his healing work, as our soul Physician: To the Holy Ghost, as our Sanctifier; is our Duty, 1. 79. 1. Obedience in Children, to be performed in all things not forbidden of God, 2. 65. 1. Obedience in People to their Pastours, the Nature and Reasons of it, 3. 37. 1. & 43. 2. Is it unlawful to obey in all those cases where it is unlawful to impose, 3. 169. 1. Whether Superiours are to be obeyed when they prohibit something referring to Gods Service, 3. 157. 1. Objects,

An Alphabetical Table.

- Objects, tempting, to be fled away from. 1. 94. 2. & 337. 1. & 338. 1.
- Oblations, whether lawful or a duty to join them to the Sacrament, and how. 3. 150. 2.
- Obligation, what it is. 4. 24. 2.
- Offence, taken, or getting hurt by the Examples or Lives of others. 4. 77. 1.
- Officers of the Church, whether any new ones may be introduced. 3. 128.
- Old People, Instructions for them. 2. 132.
- Old Testament, whether out of date, and so not to be used publicly in the Church. 3. 181. 2.
- Omission, what. 1. 28. 2.
- Omission of a great Duty worse than the committing of a little sin. 1. 115. 1. & 360. 2.
- Opinion in Religion, what. 1. 32. 2.
- Opinions about Controversies, &c. not to be peremptorily maintained. 1. 43. 1.
- Opinions of others concerning us made Temptations. 1. 94. 1.
- Opportunity or the present time of well-doing, ever to be redeemed. 1. 238. 1.
- Opportunities of sinning, to be shunned. 1. 97. 1.
- Oppression, what, with Directions against it. 4. 216.
- Cases of Conscience about it, especially of Tenants. 4. 219. 2.
- Oppressour, what. 4. 217. 2.
- Ordination of Ministers, what, and who hath the Power of it, 3. 99. 2. Whether a man may be twice ordained, 3. 100. 2. How many Ordainers are necessary, 3. 102. 2. If one that hath Power Ordain, and all the rest protest against it, whether is the Ordination null. 3. 102. 2.
- Ordination of the Romish Clergy, whether a nullity. 3. 88. 1.
- Organs in Churches, whether lawful. 3. 167. 1.
- Offentation, one way of Prodigality. 4. 224. 1.
- P.
- P**ainting the Face, whether lawful. 1. 393. 1.
- Papist; whether a Papist may be saved. 3. 90. 1.
- Pardon from God, Cases and Directions, 4. 272.
- Can any Man pardon sins against God, and how far. 4. 272. 1.
- Parents, their Duties for their Children, 2. 59.
- Whether they or Pastours have a greater power over Children in matters of Religion. 3. 107. 1.
- Parts, natural and acquired made temptations. 1. 94. 2.
- Passions, what, with Directions for their Government, and against all sinful Passions in general. 1. 274.
- Pastimes, what, a sinful way of wasting time. 1. 244. 2.
- Pastours, faithful, of great concernment, 1. 18. 1.
- margin. Whether Pastours of the Church may have a Legislative Power, 3. 104. Whether they or Parents have a greater power over Children in matters of Religion, 3. 107. 1. Whether may a man be a Pastour to one People, and at the same time a Disciple to another Pastour, 3. 107. 1.
- Whether must the Pastour first call the Church, or the Church first congregate and then choose him, 3. 123. 2. How far Pastours are to be believed and obeyed, 3. 169. 1. Whom must we judge to be true Pastours, 4. 234. 1. Hath the Magistrate power to remove the Pastour from one place to another, notwithstanding the Bishop and the Church are against it, 3. 154. 1. Is a Pastour obliged to his Flock for his life, or may be so oblige himself; and may be remove without their consent, 3. 154. 2. When many Pastours pretend a right to be Pastours to one particular Church, what shall the People do, and to whom should they adhere, 3. 155. 1. Such Pastours as are base and unworthy, are neither to be imposed nor attended to. 3. 93. 1.
- Pastoral Church-Government, what, 3. 133. Whether any of this may be deputed to a Lay-man. 3. 124. 1.
- Pastoral Power, what in foro interiore & exterior. 3. 135. 1.
- Peace containeth many blessings, 3. 56. 2. What with all men, Directions for it. 4. 89.
- Penances external for sin, how far lawful and needful. 3. 152. 1.
- Peoples Duty to their Pastours, and their improvement of their Ministerial Office and Gifts in health and sickness, 3. 36. Whether the Peoples choice be necessary to the Ministerial Office, 3. 98. 2. What Power have the People in Church-censures, 3. 136. 1. And what remedy have they in case of the Pastours mis-administration. 3. 136.
- Perfidiousness, what, with Directions against it. 3. 23. 2.
- Perjury, what, with Directions against it. 3. 23. 2.
- Persecution, must not provoke to unwarrantable Passions or Practices. 1. 42. 1.
- Persecution is not the way to root out Errors, Heresie, and Schism, 3. 69. 2. Directions against it, 4. 49. How to escape the Guilt of it, 4. 38. The greatness of the sin. 4. 59.
- Persistence, Directions about it. 2. 117. & 123. 2.
- Philosophy, whether to be used by Christians. 3. 184. 1.
- Physicians, their Duty. 4. 38.
- Physick, what good it can do to preserve Life seeing God hath appointed the time of Dying. 2. 149. 1.
- Play-Books, what the reading of them. 1. 51. 2.
- Pleasing of God, is our business, safety and content, 1. 190. Of men, impossible. 1. 185. 2.
- Pleasure, sinful, Directions against it. 1. 280. 2.
- Pledges, whether may we take them for security when we lend. 4. 207. 1.
- Politicians, atheistical, their design. 4. 26. 1. & 27. 2.
- Pomp and Curiosity, a sinful time-waster, 1. 243. 2.
- And one way of Prodigality. 4. 224. 1.
- Pope, whether Antichrist. 3. 90. 1.
- Poor, sated with Temptations, 1. 93. 1. Directions for them. 2. 126.
- Portions of Children, when to be accounted prodigality. 4. 224.
- Poverty, its temptations. 2. 127. 2.
- Power, Humane, not to be obeyed against God. 4. 24. 2.
- Power belonging to the Magistrate not to be given to another upon pretence of Authority from Christ. 4. 23. 1.
- Power, not originally in Subjects. 4. 11.
- Practice of what we hear Preached, Directions. 2. 87. 1.
- Practice, or Example, in Scripture warily to be taken for Precept. 3. 48. 1.
- Praising God, a great Duty, 1. 144. 2. It promotes our joy, 1. 146. 1. It is of Divine appointment in Christian Families. 2. 24. 1.
- Prayer in General, what, its Ends and Use, Directions for it. 2. 94.
- Prayer

Prayer in Christian Families, of Divine appointment, 2. 24. 1. Special Directions for it. 2. 104. 1.
 Prayer in Private, whether to be performed, and when, and how, 2. 78. 1. & 100. 2. Special Directions for it, 2. 104. 2. Lords Prayer, an Explication of the Method of it, 2. 97. Is this Prayer to be used, 2. 98. 1. Is it lawful to pray in a set form of words, 2. 98. 2. & 3. 2. Is it lawful to pray extempore without premeditation, 2. 98. 3. Is it lawful, whether in the family, or in public, 2. 99. 1. Whether we must pray always, and only when the Spirit moves, 2. 99. 2. May an unregenerate man pray, or one that hath not desire to the Grace prayed for, 2. 100. 1. Prayer to Saints and Angels, whether always sin-ful, 2. 100. 2. Is it lawful to join with ungodly men in Prayer, 2. 100. 2. What to be avoided for matter of prayer by them that want it, 2. 101. 2. How to keep up fervency of prayer, 2. 101. 1. Whether it is lawful to read a Prayer in the Church, 2. 101. 2. Whether it is lawful to pray by our selves, when we come first into the Church, the Church being otherwise employed, 2. 104. 1. Whether the Preacher may sit down in the Pulpit and use his private prayer when the Assembly is otherwise employed, 2. 104. 2. Whether may a Minister in Publick pray in his own Name, or in the Churches Name, 2. 104. 2. How far good men pray by the Spirit, 2. 188. 1. Preaching, the Doctrine of Salvation, the Order and Proofs of it, 2. 40. Whether may a Layman preach, 2. 104. 2. Whether may a Minister forbear the preaching of some Truths, when prohibited, or for the Churches peace, 2. 144. 1. Whether may a silenced Minister continue preaching the Gospel when the Law forbids him, 2. 144. 2. Must Ministers always preach upon a Text of Scripture, 2. 181. 2. How far do good men now preach by the Spirit, 2. 188. 1. Precepts of Scripture, how to know what Parts of them bear an universal Obligation, 2. 173. 2. Resistance, whether it be not a consent to sin, 2. 3. 64. 1. Whether it make us guilty of the faults and errors of a Pastour of a Church, 2. 137. 1. Presumption to be taken heed of, 2. 124. 1. Pride, what, and what not, with Directions against it, 2. 191. & 2. 127. 2. Signs of Pride against God, 2. 194. 1. Signs of Pride in and about religious Duties, 1. 198. 1. Signs of Pride in common converse, 2. 200. 1. Is it a productive sin, 2. 205. 1. It is the cause of frequent Ly-ing, 2. 358. 1. We are to abhor motions to it, 2. 89. 1. Princes, whether the name may be used instead of Minister, 2. 165. 1. Prince, good and bad, their Image, 2. 164. 1. Principles of the Doctrine of Christ, what it is to leave them and go on to perfection, 2. 34. 2. Private Prayer, whether, when, and how, to be performed, 2. 78. 1. & 100. 2. Prodigality, Costs and Directions about it, 4. 221. 1. The greatness of the sin, 4. 223. 1. Profession of our Religion, Directions, 2. 3. 17. Promises made upon force, of what obligation they are, 2. 100. 1. Prophane men, their Creed, 2. 123. 1. Prophets true and false, distinguished without Mi-stakes, 2. 169. 1. How to try those that are pre-tended, 2. 186. 2. Whom must we judge to be

Prophesies, obscure, not to be taken for Precepts. 2. 124. 1. Propriety of God in his works, 2. 109. 1. Prosperity, long, not to be fondly expected, 2. 124. 2. Temptations, how to be resisted, 2. 190. 2. Providence, carefully to be concluded from. 2. 124. 1. Providences of God, fit matter for our thoughts, 2. 124. 2. Psalms, whether it is lawful to use David's Psalms in our Assemblies, 2. 166. 1. May Psalms be used as prayers, praises, & for only as instru-ments, even the reading as well as the singing, 2. 166. 2. Are our Church tunes lawful, 2. 166. 2. Publick Assemblies for Gods worship, how to be managed, 2. 166. 2. Puritans, an abused name. 1. 374. 2. & 4. 28. 2. Quakers, a distracted conceit of themselves, 2. 76. 1. Quenching the Spirit, and preventing motions, whether not done by the use of our Reasons, Studies, Forms, Methods, &c. 2. 88. 1. & 2. 88. 2. Reading the Holy Scriptures, Directions for the doing it profitably, 2. 88. Whether In-feriours must obey Superiours when they prohib-it the reading the Holy Scriptures on the Sabbath Day, 2. 157. 1. Whether to read the Scri-ptures in Publick be the only work of a Mini-ster, 2. 179. 2. Is it lawful to read other good Books besides the Scriptures, and the Church, and the Apocrypha, Homilies, &c. 2. 179. 2. Reading good Books, Directions, 2. 89. 1. Catalogue of some, 2. 89. 2. Reason soberly to be exercised, 2. 179. 1. Reason with the Spirit conform to Principles, 2. 179. 2. Recreations, what lawful, their excess and Direc-tions about them, 1. 387. Whether a man may not be at some charges upon Recreations and De-lights, 4. 223. 2. Redeeming of Time, what, with Directions both contemplative and practical about it, 1. 230. On whom principally incumbent, 1. 246. Regenerate Estate, how to know whether we are in it, 4. 275. Rejoycing, the true method of it, 1. 281. 2. Relations and Attributes of God, 1. 67. 1. Relations suited with Temptations by the Devil, 1. 93. 2. Religion, how to be managed at the first entrance upon it, 1. 30. It is not a confounding, unpleasant thing, 1. 46. 1. It is to be purely di-vine, 1. 56. 1. The Summe of Christian Reli-gion, 2. 92. How to profess it, 2. 17. Reluctance, and Resistance of sin, may be in the ungodly, 1. 29. 1. Remembering the Word of God when Preached, Directions, 2. 85. 2.

An Alphabetical Table.

Remission of sin, to be believed applyingly, 1. 165. 1.
 Reparation for Injuries done, how to be made, 2. 270. 2.
 Repentance, not to be deferred upon the supposed
 excuse of it, 1. 98. 2. Whether it may be sin-
 cere when late, 2. 139. 1. Whether it may be
 too late in this life, 2. 139. 2.
 Reproof, Directions for it, 4. 87.
 Restoration of Truth and Godliness, what, 1. 30. 1.
 Reservation, mental, whether, always, unlawful, 1. 361. 2.
 Resignation of our selves and all we have, is to be
 to God as our Owner, 1. 69. 1.
 Resistance of sin, may be in the Ungodly, 1. 29. 1.
 Resolutions for Holiness, how to be made upon hear-
 ing the word, 2. 86. 1.
 Responds, as of the People and Clerks, whether
 lawful in the Service of God, 3. 146. & 147.
 Rest, outward on the Lords Day, what, 2. 82. 2.
 Restitution, Cases and Directions about it, 4. 269.
 Reque, numerous, one way of Prudigality, 4. 224. 1.
 Revelation, natural, what it discovers as to mat-
 ters of Faith, 1. 58. 2.
 Revelation, pretended, how to be tried, 3. 186. 2.
 Revelations of Gods Will, Whether we should look
 for any besides the Scriptures, 3. 185. 1.
 Revellings, what to think of them, 1. 390. 2.
 Revenge, Directions against it, 4. 49.
 Rich, fitted with Temptations, 1. 93. 1. Direc-
 tions for them, 2. 129.
 Riches, Directions against the sinful love of them, 1. 214. & 2. 129.
 Romances, are pernicious, not to be read, 1. 51. 2.
 & 245. 2. & 337. 2.
 Rome, whether there be a true Church belonging
 to it, 3. 87. Separation from it, a Duty, 3. 57. 2. & 91. 1.
 Romish Clergy, whether true Ministers of Christ, 3. 88. 1.
 & 3. 88. 1. and so their Baptism and Ordination, 3. 88. 1.
 whether nullities, 3. 88. 1.
 Rulers, Civil, Memorandums to them for the
 Interest of Christ, the Church, and Mens sal-
 vation, 1. 14. 8.
 Redemption of Time, what, with Directions both
 to the redeemed and to the redeemed, 1. 330. 2.
 Redemption of Time, what, with Directions both
 to the redeemed and to the redeemed, 1. 330. 2.
 Religion, how to be managed as the best interest,
 upon it, 1. 330. 2. It is to be pursued in
 simplicity, 1. 330. 2. The summe of Christian Re-
 ligion, 1. 330. 2. How to profit in
 Religion, and Resistance of sin, may be in it,
 1. 29. 1.
 Remembering the Word of God when Preached,
 2. 87.

Abbas, is the Lords Day, joined be called and
 kept, 3. 167. 2.
 Sacrament, Of the Body and Blood of Christ, Di-
 rections for Families concerning it, 2. 105.
 The Ends of it, true and false, 2. 105. The
 Parts of it, 2. 106. Preparation for it be-
 fore-hand, 2. 106. 2. & 109. 1. How oft it
 should be administered, 2. 107. 1. Are all the
 Members of the visible Church to be admitted,
 2. 107. 2. May one that doubteth of his
 sincerity Receive, 2. 107. 2. What is that un-
 worthy Receiving, threatened with damnation,
 2. 109. 1. May we receive it from an unwor-
 thy Minister, 2. 110. and communicate with
 unworthy Persons, 2. 110. even with wicked
 men, 3. 137. 1. Whereby may we communicate
 under an imposed form of Administration and
 Gesture, 2. 111. What is to be done in time
 of receiving, 2. 111. 2. What is to be done af-
 ter reception, 2. 111. 2. Have all the Mem-
 bers of the Church that are of age a right to
 it, 3. 137. 2. & 138. 1. Must the Pastour
 examine the People before they Receive, 3. 138. 1.
 Is the Sacrament a converting Ordinance,
 3. 138. 1. Must no man come to it that is uncer-
 tain or doubtful of his Graces, 3. 138. 2. Whe-
 ther may Oblations be joyned to the Sacrament,
 3. 138. 2. & 139. 1. & 140. 1. & 141. 1.
 Sacraments, how many appointed by Christ,
 3. 138. 1. & 139. 1. & 140. 1. & 141. 1.
 Sacrilege, what it is, and what not, 3. 139. 2.
 Salvation, means of it, 1. 17. 1. What is necessa-
 ry to it, 3. 174. 2. Whether now it be only
 to be had in the Christian Churches, 3. 183.
 Whether to be had by one that doth not believe
 all the Scripture, but affirms it to have some mi-
 stake or error in it, 3. 186. 2.
 Salvation of others, Directions for the furthering
 it, 3. 186. 2. & 187. 1. & 188. 1. & 189. 1.
 Satisfaction, and Restitution, Cases and Direc-
 tions, 4. 269.
 Scandal, what, and what not, the Sorts, with Di-
 rections against it, 4. 269.
 Scandal taken, or aptness to receive hurt by
 the words or deeds of others, Directions, 4. 269.
 Schisme, what, and how many Sorts, with Direc-
 tions to avoid it, 3. 155. 2. The Agra-
 vations of it, 3. 159. 1. What is pretended for
 it, 1. 41. 1.
 Schismaticks, who, 3. 159. 2. Whether Papists or
 Protestants, be Schismaticks, 3. 159. 2.
 School-masters, their Duty about their Childrens
 Souls, 3. 159. 2.
 Scriptures, are to have the preeminence of Books,
 1. 51. 1. Their Truth proved from the Na-
 ture and difference of Godly and Ungodly men,
 1. 51. 2. They are the first
 matter for our thoughts, 1. 52. 1. How to be
 read profitably, 2. 88. How far they are a
 Law or Rule to us, viz. of Doctrine, Worship,
 and Discipline, &c. 3. 9. 2. & 11. 1. &
 168. 1. and how far not, 3. 172. 2. How
 to know what parts of Scripture-Precepts be
 Example were intended for universal obli-
 gation, and what not, 3. 173. 2. How much

of Scripture is necessary to Salvation, 3. 174. 1. Is the Scripture fit for all Christians to read being so obscure, 3. 178. 1. How to know the true Canon of it from Apocrypha, 3. 179. 1. Whether do the Scriptures and Law of Nature contradict each other, and which is to be the Standard, 3. 184. 2. Whether is the Scripture, or the Spirit to be preferred, 3. 186. 1. Who give too much to the Scriptures, and who too little, and what the danger of both extremes, 3. 187. 1. **Scruples**, not to confound us, 4. 47. 1. **Secret Cases and Directions** about keeping or divulging them, 4. 238. **Securities**, not to discourage us, 4. 46. 2. **Secs.** **Security**, to be taken heed of, 2. 124. 1. **Self-Defence**, what, and which way to be done, 4. 53. & 256. 2. Is it lawful to use force of Arms, or take away anothers Life in defence of my Purse or Estate, 4. 56. 2. & 57. 1. **Self-Judging, Cases and Directions**, 4. 274. **Self-Love**, what of it is lawful, and what sinful, 1. 152. How far we may love God for our selves, and whether more for our selves than himself, 1. 152. **Self-murder**, Advice against it, 4. 48. It is committed by Gluttony, 1. 312. 2. **Self-sufficiency**, to be renounced, 1. 20. 1. **Selfishness**, as contrary to the love of our Neighbour, Directions against it, 4. 240. Is the cause of all sin and corruption in the world, 4. 241. 1. **Selling and Buying, Directions and Cases of Conscience**, 4. 97. & 103. 1. **Sense**, hath its certainty in apprehending, 1. 304. It is not to be Judge of matters that are above it, 1. 304. 1. **Serics**, what, Directions for their Government, 1. 302. **Sensuality**, Directions against it, 1. 222. **Separation**, from the Universal Church, what, 1. 40. 2. **Separation of Husband and Wife, Cases** about it, 2. 53. 1. What kind of Separation in Church matters is a Duty, 3. 53. 2. Such was our Separation from Rome, 3. 57. 2. & 91. 1. **Seriousness**, constantly to be maintained, 1. 180. 1. **Servants, of Christ and the Devil**, how differenced, 1. 87. 2. **Servants to Christ**, what, 1. 106. 2. and what their Duty, 1. 108. 1. **Servants**, (referring to Men) Directions for the right choice of them, 2. 15. Their Duties to their Masters, 2. 68. The Duties of Servants one to another in the same Family, and to the Children therein, 2. 74. Directions for their holy converse, 2. 75. The right successful way of Teaching Servants, 2. 90. **Set-forms of Prayer**, whether lawful, 2. 98. 2. **Shooting**, 1. 391. 1. & 4. 200. 2. **Sick Persons**, unconverted or converted, Instructions for them, 2. 134. **Sickness**, how to profit by it while on, and when delivered from it, 2. 140. 2. Directions how to do good to others in it, 2. 147. 2. Directions to the friends and others that converse with such as are under sickness, 2. 149. A Form

of Exhortation to the Ungodly in their sickness, 2. 152. To the Godly in their sickness, 2. 152. **Sin**, its State what, 1. 6. 2. Its first entrance into the mind, 1. 81. 1. The Evil of it, to be understood, 1. 81. 1. Aggravations of it, 1. 83. 2. It is not sin nor evil matter, 1. 99. 1. Not to be committed, though resolved to commit it no more, 1. 99. 2. Not the temptation because disguised with a fair name, 1. 101. 2. A positive small sin may rather sometime be committed than a great Day omitted, 1. 115. 1. & 360. 2. The Distinction of Moral and Venial sin is necessary, 1. 299. 1. Whether the matter of sin may be tolerated in a Family by any Relation without reproof, 2. 57. Tea whether one may communicate to anothers sin by affording the means, &c., 2. 58. 1. **Sin in Gods Children**, its Aggravations, 1. 83. 2. The way how to hate it, and of the benefit of it, 1. 84. 2. How men partake of the sin of other Men, and so their ruin, 4. 79. & 81. 2. **Sincerity**, demonstrated from a right love to the Godly, 4. 248. 1. **Singing of Psalms**, what to do if the Parour and Church cannot agree about it, 4. 148. 2. **Sinners, Directions** to graceless sinners, 1. 2. **Slandring, Cases and Directions**, 4. 229. **Slaves**, whether lawful for a Christian to buy and use them, 2. 72. 1. How far under the Power of their Masters, 2. 71. 2. **Sleep**, not to be excessive, 1. 242. 2. When excessive, 1. 339. 1. Wherein the sinfulness of it consisteth, 1. 339. 2. Love of it, whether a mortal sin, 1. 340. 1. Directions for the overcoming excessive Sleep, 1. 340. 2. **Sloth**, what, what not, with Aggravations of it, 1. 379. Signs of it, and Directions against it, 1. 380. & 383. 1. **Sorrow**, sinful, what, with Directions against it, 1. 293. 2. **Sorrow for sin**, what, 1. 294. 1. The mischiefs of excessive sorrow, 1. 296. **Sorrows and Fears**, not to overwhelm us, 1. 48. 1. **Sovereignty of God**, 1. 70. 2. **Souls-Salvation**, how to be helped on by near Relations, 2. 44. 2. **Souls-Departed**, how to hold communion with them, 3. 72. **Soul-Murder**, and partaking of other mens sins, Directions against it, 4. 79. **Souldiers**, Their Duty in point of Conscience, 4. 41. **Speech**, edifying; Directions, 4. 86. 1. **Spending**, unnecessary and extravagant, whether it may be tolerated by a Superiour, 2. 58. 2. **Spirit, Holy Spirit**, not to be resisted nor quenched, 1. 63. 2. How far good men preach and pray by the Spirit, 3. 188. 1. Are not our Books, Studies, Forms, Methods, &c. a quenching of the Spirit, and setting up our own instead of the Spirits operations, 3. 188. 2. Whether we may speak, pray, or act in holy things any otherwise but only as it moveth, or as reason guideth, 2. 76. 1. & 99. 2. The Spirit of God and Reason of Man conjunct in the same act, 2. 76. 1. & 99. 2. Whether is the Spirit or the Scripture to be the Test; and which

An Alphabetical Table.

- is to be preferred, 1. 186. 1.
- Sports, what lawful, their excess,** 1. 387. 1. Sinful time-wasters. 1. 244. 2.
- Spots, whether lawful,** 1. 393. 1.
- Stage-Plays, what to think of them,** 1. 388. 2.
- Whether lawful,** 1. 161. 2. & 2. 240. 2. To be avoided. 1. 397. & marg.
- Standing up, at the Gospel, whether lawful,** 1. 148. 1.
- Strating, what, Directions, and Cases,** 4. 92.
- Students, Directions to young Students about their studying Thoughts,** 1. 268. 1.
- Studies, Directions to young Scholars, how to order them,** 1. 191. 1.
- Subjection to God as Supreme Governour,** 1. 70. 2.
- Subjects, Their Duties; That they are not the original of Power, and so cannot entrust it as they please,** 4. 11.
- Subscription, May not the subscribing the whole Scriptures serve without Creeds, Catechisms, or Confessions,** 3. 177. 2. May it be made in full Assent and Consent to any other Book besides the Scriptures. 3. 180. 2. & 4. 67. 2.
- Succession uninterrupted of right Ordination, &c. whether necessary to the being of the Ministry and a true Church,** 3. 94. 1.
- Suits of Law, contentions, Directions against them,** 4. 56. 1. & 226. & 227. 2.
- Superstition, The Causes of it, &c.** 1. 180. 1. marg. & 181. marg.
- Suspension from the Lords Table, whether lawful,** 3. 137. 2.
- Swearing, prophane, Directions against it,** 1. 148. 1.
- Swearing, What of it is lawful,** 1. 348. By Creatures, how far sinful, 1. 349. 1. Is it lawful to lay hands on the Book, and kiss it, in swearing, 1. 349. 1. May a man commissioned give an Oath in this Form that scrupled to take it himself. 1. 351. 2.
- Symbols and Badges of Idolatry; or of any Error or Sect; whether lawful to be used,** 3. 162. 2. & 163. 1.
- Synods, who is to call them,** 3. 155. 2.
- T.**
- Talk, idle, a sinful Time-waster,** 1. 244. 1.
- Talking, idle, what, with Aggravations,** 1. 362. 1. Who should be most watchful against it, with Directions. 1. 362. 1. & 367.
- Talte, Directions for its Government,** 1. 310.
- Teachers, warily to be chosen, and confided in,** 1. 49. 2.
- Teachers of the Gospel, how far to be believed,** 3. 40.
- Teaching of Children, and Servants; Directions for it,** 2. 90. Fit matter for it, 2. 93. 1. Pertinent Questions which will engage them to teach and judge themselves. 2. 93. 2.
- Temperance, in Eating and Drinking,** 2. 79. 2.
- Tempers of Body, suited with Temptations by the Devil,** 1. 92. 2.
- Temples are they holy, and what reverence is due to them,** 3. 189. 1.
- Tempt, Is it lawful to tempt a Servant or Child to lye, merely to try them,** 1. 361. 1.
- Temptations, whereby the Devil endeavours to hinder the conversion of men, with their Remedies,** 1. 4. 2. 1. How the Devil manages his Temptations, 1. 88. 2. How Christ opposeth them, 1. 91. 2. We must not run upon Temptations, 1. 100. 2.
- Temptations to particular sins, with Directions for preservation and remedy,** 1. 92. 2.
- Temptations drawing off from Gospel Duties, 1. 103. 1. and frustrating their efficacy,** 1. 104. 2.
- Temptations of Satan in sickness, with Directions,** 2. 146. & 159.
- Temptations of Satan under a dying hour,** 2. 139. 2.
- The method that Satan useth to ensnare, with the way to refuse his Bait,** 1. 95. 1.
- Tenants, their Landlords not to oppress them,** 4. 220.
- Testament, Old Testament, whether out of date and not to be read publicly,** 3. 181. 2. Whether it belong to any but the Jews. 3. 182. 1.
- Testimony of an Holy Life, comfortable,** 2. 144. 2.
- Text of Scripture to preach on, whether always necessary,** 3. 181. 2.
- Thankfulness, to God, Creatour, Redeemer, and Regeneratour,** 1. 139. 1. Directions for it. 1. 139. 2.
- Thanksgiving-Days, who is to appoint them,** 3. 156. 1.
- Theft, or injurious getting and keeping, what, with Directions against it,** 4. 92. Cases of Conscience about it. 4. 94.
- Thoughts, Scripture is the surest matter for them,** 1. 252. 1.
- Thoughts enclined to evil are carried to perfection by the Tempter,** 1. 94. 2.
- Thoughts vain and ungoverned are sinful time-wasters,** 1. 245. 1. Directions for the Government of our Thoughts, 1. 247. and also to furnish our minds with good thoughts, 1. 250. and how to make them effectual. 1. 255. 2.
- Thriving, or rising in worldly things; tempted, with Directions about it,** 1. 93. 2.
- Time, to be well improved, the way of doing it,** 1. 230.
- Time-wasters, to be watchfully avoided,** 1. 242. 1.
- Tipling, the Causes of it,** 1. 320. 2. Directions against it. 1. 329. 1.
- Tongue, Its use,** 1. 342. Duties, 1. 343. 1. Sins, 1. 343. 2. Directions for its Government, 1. 342. & 2. 50. 2.
- Tradition, what,** 3. 43. 1. How it may contribute to salvation, 3. 178. 1. and how far to be used and trusted in. 3. 179. 1.
- Travel; Is it lawful for young Gentlemen to travel into other Kingdoms as part of their education,** 2. 62. 2. & 4. 213.
- Travellers among Infidels, Directions to them,** 4. 211. 2.
- Trifling, and dallying, in the things of God; not to be admitted of,** 1. 180. 1.
- Troubles, causeless, in good men; the cure of them,** 1. 264. 1.
- Trust in God; Contraries to, and counterfeits of it,** 1. 131. 2. A great Duty, 1. 131. 1. Directions for it. 1. 132. 2.
- Trusts, Cases and Directions concerning them,** 4. 238.
- Truth, what,** 1. 353. 2. How far we are bound to speak it, 1. 354. 1. How to discover it among Pretenders. 3. 44.
- Tunes of Psalms in our Churches, being of Mans invention, whether they may be made use of,** 3. 166. 2.

V.

Vengeance, *useful to overtake free-sons of sinners in this life.* 2. 64. 2.
Visibility, of the Catholick Church, *what, and whether there be any such thing.* 3. 96. 1. *What makes a Visible member of such a Church.* 3. 96.
Visions seen before Persecution. 1. 37. 2. *margin.*
Visits, *what are unlawful.* 4. 222. 1.
Unbelief, *Directions against it.* 1. 164. *Whether not to believe that my sins are pardoned be indeed unbelief.* 1. 164. 1. *margin.*
Uncleanness, the greatness of the sin, with *Directions against it.* 1. 331.
Unconverted, *Directions to them.* 1. 2. 1.
Unconverted State, *seriously to be discovered.* 1. 13. 1.
Understanding, *How it's guilty of sin.* 1. 79. 2.
Understanding of the Word of God, *Directions.* 2. 84. 1.
Ungodly, *what to say to them in a Dying hour.* 2. 150. 2. *A Form of Exhortation to them.* 2. 152.
Union and Communion among Christians, *what.* 1. 40. 2.
Union of Saints, *what, with Directions.* 3. 50.
Unity, excellent among Christians, and to be maintained. 1. 40. 1.
Unity and Concord of the Universal Church, *what are Christs means of preserving it, without an universal Head on Earth.* 3. 105. 2.
Unpeaceableness, *Directions to avoid it.* 3. 50.
Voluntary, *what it is as referr'd to sin.* 1. 356. 1.
Voluptuousness, *Directions against it.* 1. 222.
Vow, *what, the Sorts, Use, Obligation.* 3. 19.
Vows, Of Chastity, *not easily to be dispensed with.* 2. 6. 2. *Whether lawful to break them, and to marry.* 2. 14. 1. *Cases about Vows how to be resolved.* 2. 14. 1. & *margin.* *Directions about them.* 3. 19. *What influence Governours have upon Vows or Oaths.* 3. 22. 2. *Directions for keeping them.* 3. 23. 2. *How far they are obligatory.* 3. 26. 1. *In what cases not to be kept.* 3. 30. 2. *In some cases men may dispense with them, and make them null.* 3. 32.
Uprightness of Life, the blessings of it, and Rules of Practice. 4. 5.
Usur, *Directions and Cases.* 4. 97. & 207. 1. *When is it sinful.* 4. 209. 1.

W.

Wagers, *whether lawful to lay them.* 4. 260. 1.
Wakes, *what to think of them.* 1. 382. 2.
Walking with God, *Directions.* 1. 382. 2.
Wants of Soul, *to be meditated on.* 1. 252. 2.
Warfare, spiritual under Christ, 1. 86. 2. *How to be managed.* 1. 88. 1.
Wastefulness, *Cases and Directions.* 4. 221.
Weak Persons, *Directions.* 2. 132.
Weaknesses of Soul, *to be meditated on.* 1. 252. 2.
Weeke Dayes, i. e. the six Working Dayes, *Directions how to spend them profitably.* 2. 77.
Will of Man, *may be guilty of the Ignorance of the Understanding.* 1. 80. 1. *Its Liberty.* 1. 79. 2. *Its Diseases.* 1. 80. 2.
Willingness, *to be a servant of Christ, what.* 1. 300.
Witnesing, injurious and false, *Directions against it.* 4. 226. & 227. 2.
Wives, their mutual Duties to and with their Husbands, 2. 40. *Their special Duties.* 2. 49. *Whether they may give or lay out anything without their Husbands consent.* 2. 51. 1. *Whether joynt Proprietors, and whether bound to accuse their Husbands for stealing.* 2. 51. 2. *Whether they may hear Sermons when their Husbands forbid them.* Separation from their Husbands, *Cases about it.* 2. 53.
Word of God, *serious reading of it.* 1. 8. 2. *How to hear it so as to understand it.* 2. 84. 1. *So as to remember what you hear.* 2. 85. 2. *With holy Resolutions and Affections.* 2. 86. 1. *To bring it to practice.* 2. 87. 1.
Works of Charity, *Cases and Directions.* 4. 258. *In what order to be done.* 4. 260. 2. *Good Works, necessary under the Gospel.* 1. 107. 2. *Directions for the doing them.* 1. 108. 1.
World, the whole of it to be meditated on. 1. 124. 2. & 253. 1.
Worldly Hopes, *not to be confided in.* 1. 54. 2.
Worldly-mindedness, *signes of it.* 1. 215. 1. & *margin.* *Of dreadful Importance.* 1. 220. 2. & *margin.*
Worship of God, *what, in Families proved to be of Divine appointment.* 2. 18. *In general, what the Worship of God is.* 3. 1. *Ends and Reasons of it.* 3. 2. 1. *Directions about it.* 3. 1. *How to know that we have right Ends in Worship.* 3. 5. 1. *The manner of right Worship, with Directions to avoid all corruptions therein.* 3. 7. *How far Scripture is the Law or Rule of it.* 3. 9. 2. *and how far not.* 3. 11. 1. *How to behave our selves in and after Publick Worship.* 3. 70. *May People bear a vocal part in Publick Worship.* 3. 146. *Whether is the Magistrate to be obeyed if he forbid Place, Countrey, or such numbers, referring to the Worship of God.* 3. 156. 2.
Worship, religious, *whether to be given to a Creature, and what.* 3. 157.
Worshipper of God, *who must I judge to be a true one.* 4. 234. 1.
Wrath, *Directions against it.* 4. 49.

Young

Z Eal, contentious ; pretends Religion, but is dangerous.

Zeal, false; The Kinds, and Mischiefs of it.

Zeal, Holy ; The Signes and Excellencies of it, 1. 383. 2.
1. 384. The Motives of it.

384. The Motives of it. r. 385. 21

to believe that we have been pardoned for sinning un-
 limited, Dwellers as well as, I, too.

to believe that we have any more to say than we have said.

Underneath the ground of the [unintelligible] Direction

Unconverted State, formerly to be observed.

Unconverted State, formerly to be converted

Understanding of the Word of God, Division 1

Unhappily, what to say to them is a hard point.

5. 120. 1. A form of Experimentation is shown.

Union and Commission among Christians

Union of German, with divisions

Thrice, excellent among Christians, and so the world

and Christ's means of performing its mission in the world.

3-72
 3-72
 3-72

Voluntary, what it is an refusal to do for
 Imperceptible, Discretion is a refusal to do for

I S.

3. 2. 2. Whether limited to great towns and Vows of Chastity, not easily to be dissolved.

3. 14. 1. 8. 12. 15. 18. 21. 24. 27. 30. 33. 36. 39. 42. 45. 48. 51. 54. 57. 60. 63. 66. 69. 72. 75. 78. 81. 84. 87. 90. 93. 96. 99. 102. 105. 108. 111. 114. 117. 120. 123. 126. 129. 132. 135. 138. 141. 144. 147. 150. 153. 156. 159. 162. 165. 168. 171. 174. 177. 180. 183. 186. 189. 192. 195. 198. 201. 204. 207. 210. 213. 216. 219. 222. 225. 228. 231. 234. 237. 240. 243. 246. 249. 252. 255. 258. 261. 264. 267. 270. 273. 276. 279. 282. 285. 288. 291. 294. 297. 300. 303. 306. 309. 312. 315. 318. 321. 324. 327. 330. 333. 336. 339. 342. 345. 348. 351. 354. 357. 360. 363. 366. 369. 372. 375. 378. 381. 384. 387. 390. 393. 396. 399. 402. 405. 408. 411. 414. 417. 420. 423. 426. 429. 432. 435. 438. 441. 444. 447. 450. 453. 456. 459. 462. 465. 468. 471. 474. 477. 480. 483. 486. 489. 492. 495. 498. 501. 504. 507. 510. 513. 516. 519. 522. 525. 528. 531. 534. 537. 540. 543. 546. 549. 552. 555. 558. 561. 564. 567. 570. 573. 576. 579. 582. 585. 588. 591. 594. 597. 600. 603. 606. 609. 612. 615. 618. 621. 624. 627. 630. 633. 636. 639. 642. 645. 648. 651. 654. 657. 660. 663. 666. 669. 672. 675. 678. 681. 684. 687. 690. 693. 696. 699. 702. 705. 708. 711. 714. 717. 720. 723. 726. 729. 732. 735. 738. 741. 744. 747. 750. 753. 756. 759. 762. 765. 768. 771. 774. 777. 780. 783. 786. 789. 792. 795. 798. 801. 804. 807. 810. 813. 816. 819. 822. 825. 828. 831. 834. 837. 840. 843. 846. 849. 852. 855. 858. 861. 864. 867. 870. 873. 876. 879. 882. 885. 888. 891. 894. 897. 900. 903. 906. 909. 912. 915. 918. 921. 924. 927. 930. 933. 936. 939. 942. 945. 948. 951. 954. 957. 960. 963. 966. 969. 972. 975. 978. 981. 984. 987. 990. 993. 996. 999. 1002. 1005. 1008. 1011. 1014. 1017. 1020. 1023. 1026. 1029. 1032. 1035. 1038. 1041. 1044. 1047. 1050. 1053. 1056. 1059. 1062. 1065. 1068. 1071. 1074. 1077. 1080. 1083. 1086. 1089. 1092. 1095. 1098. 1101. 1104. 1107. 1110. 1113. 1116. 1119. 1122. 1125. 1128. 1131. 1134. 1137. 1140. 1143. 1146. 1149. 1152. 1155. 1158. 1161. 1164. 1167. 1170. 1173. 1176. 1179. 1182. 1185. 1188. 1191. 1194. 1197. 1200. 1203. 1206. 1209. 1212. 1215. 1218. 1221. 1224. 1227. 1230. 1233. 1236. 1239. 1242. 1245. 1248. 1251. 1254. 1257. 1260. 1263. 1266. 1269. 1272. 1275. 1278. 1281. 1284. 1287. 1290. 1293. 1296. 1299. 1302. 1305. 1308. 1311. 1314. 1317. 1320. 1323. 1326. 1329. 1332. 1335. 1338. 1341. 1344. 1347. 1350. 1353. 1356. 1359. 1362. 1365. 1368. 1371. 1374. 1377. 1380. 1383. 1386. 1389. 1392. 1395. 1398. 1401. 1404. 1407. 1410. 1413. 1416. 1419. 1422. 1425. 1428. 1431. 1434. 1437. 1440. 1443. 1446. 1449. 1452. 1455. 1458. 1461. 1464. 1467. 1470. 1473. 1476. 1479. 1482. 1485. 1488. 1491. 1494. 1497. 1500. 1503. 1506. 1509. 1512. 1515. 1518. 1521. 1524. 1527. 1530. 1533. 1536. 1539. 1542. 1545. 1548. 1551. 1554. 1557. 1560. 1563. 1566. 1569. 1572. 1575. 1578. 1581. 1584. 1587. 1590. 1593. 1596. 1599. 1602. 1605. 1608. 1611. 1614. 1617. 1620. 1623. 1626. 1629. 1632. 1635. 1638. 1641. 1644. 1647. 1650. 1653. 1656. 1659. 1662. 1665. 1668. 1671. 1674. 1677. 1680. 1683. 1686. 1689. 1692. 1695. 1698. 1701. 1704. 1707. 1710. 1713. 1716. 1719. 1722. 1725. 1728. 1731. 1734. 1737. 1740. 1743. 1746. 1749. 1752. 1755. 1758. 1761. 1764. 1767. 1770. 1773. 1776. 1779. 1782. 1785. 1788. 1791. 1794. 1797. 1800. 1803. 1806. 1809. 1812. 1815. 1818. 1821. 1824. 1827. 1830. 1833. 1836. 1839. 1842. 1845. 1848. 1851. 1854. 1857. 1860. 1863. 1866. 1869. 1872. 1875. 1878. 1881. 1884. 1887. 1890. 1893. 1896. 1899. 1902. 1905. 1908. 1911. 1914. 1917. 1920. 1923. 1926. 1929. 1932. 1935. 1938. 1941. 1944. 1947. 1950. 1953. 1956. 1959. 1962. 1965. 1968. 1971. 1974. 1977. 1980. 1983. 1986. 1989. 1992. 1995. 1998. 2001. 2004. 2007. 2010. 2013. 2016. 2019. 2022. 2025. 2028. 2031. 2034. 2037. 2040. 2043. 2046. 2049. 2052. 2055. 2058. 2061. 2064. 2067. 2070. 2073. 2076. 2079. 2082. 2085. 2088. 2091. 2094. 2097. 2100. 2103. 2106. 2109. 2112. 2115. 2118. 2121. 2124. 2127. 2130. 2133. 2136. 2139. 2142. 2145. 2148. 2151. 2154. 2157. 2160. 2163. 2166. 2169. 2172. 2175. 2178. 2181. 2184. 2187. 2190. 2193. 2196. 2199. 2202. 2205. 2208. 2211. 2214. 2217. 2220. 2223. 2226. 2229. 2

1. Division of Labor
 2. Division of Capital
 3. Division of Land
 4. Division of Power
 5. Division of Wealth
 6. Division of Knowledge
 7. Division of Time
 8. Division of Space
 9. Division of Matter
 10. Division of Energy

upon Vows or Oaths. 3. 22. 2. How far they are oblig'd to keep them. 3. 24. 2.

3. 20. 5. In some cases more than one

3. 20. 5. In some cases with the
 them, and make them with
 Hapships of Life, the blessings of it, and make
 them, and make them with

Lights of Life, two liftings of it, and
Prayer

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